

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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Caring for the Sick.—No. 2.

IN caring for the sick, it is of the utmost importance that the surroundings be made as pleasant as possible. The room should be cheerful. Air, light, and sunshine, should be freely admitted; for if these are excluded, the impure air may give rise to a more violent form of disease, or convalescence may be very much retarded.

Those who attend the sick should never allow themselves to look gloomy, for by so doing the patient may sink from discouragement, as he always watches with intense interest the countenances of those who attend him; and, although no words may be spoken, his eye catches the first apprehension of an unfavorable turn in his disease; whereas, if the attendant looks hopeful, cheerful, and happy, the patient will partake of the same spirit, and confidently trust to his judgment. For this reason none should be admitted to the sick room but those to whom the patient naturally inclines.

Nurses should always be frank with the sick. True, they need not tell them of their danger at all times, but they should not hesitate to give a prompt answer, and in a manner that will inspire confidence that their wants will all be attended to. If the sick are deceived at any time by the attendants, their influence over the patient will be in a measure lost, and can be of but little use afterward; and if there is a disposition to deceive, the patient will remember it.

The habit of crowding into the sick room just to see and be seen is a pernicious one. Many valuable lives are lost by this useless custom. Let one or two, as needed, remain to care for the sick, but send the rest on errands about the house, as in this case no offense will be taken. No matter whether anything is wanted outside or not, the thought of doing something for the sick, no matter how trivial, will be a source of satisfaction to those who do it; and

the sick will be much better off for being freed from their exciting sympathies.

It is a common practice with many, to visit the sick only upon Sunday, as upon that day there is nothing to do. So they will spend their time looking in upon the sick, and my experience has been to find patients much worse on Mondays. These usually have much to say; such as, "How bad they look!" "Do you think they will live?" These words sound like the death knell to the sick, and really frighten many into the grave. Let all who care for the sick see that these Sunday visitors are kept out of the sick room, by having plenty of other work for them, which they will cheerfully do with the idea of aiding the sick. Life is too dear to be sacrificed to idle curiosity.

The light should never be allowed to burn in the sick room.

A great mistake is made in feeding the sick often. Nature, for a wise purpose, takes away the appetite, and will in due time restore it. Some need this rest from eating, as over-eating may be the sole cause of the sickness; and such need not be alarmed if several days should elapse without a call for food. The intelligent nurse should always watch the workings of nature and keep down all undue interference.

If, however, the stomach is left too long without food, in some cases the tongue will begin to coat up, and a reflex fever will set in as intense as at first. As a rule, from four to eight days will be as long as ordinary cases should go without food.

If possible, the sick should never be placed in a room where the walls are papered with paper of variegated figures, as each figure will be scanned, measured, and counted over, daily, until it becomes a great annoyance, and the patient will ever after look upon that room with dread; these figures seeming like so many living tormentors.

It is useless holding arguments with the sick, as imaginary evils to them become real; but by gentleness, kindness, and patience, assure them that their sources of trials will be looked after, and all danger will be averted.

I attended a man in typhoid fever in 1854, in Ohio, who declared he bought a yoke of oxen of a neighbor for \$100. This delusion became so fixed in his mind that, conversing with him ten years after, he informed me that it seemed then as real to him as did any actual transaction of his life. This case shows how intensely the sick

may feel over these seeming realities when reason is dethroned, and it is better to have no contention with them in acute diseases. But if the disease is chronic, the case is far different. Patients of this class have had sufficient time to reason upon these things, and these absurdities should be routed at once from the mind, otherwise a spirit of sentimentalism may set in, and the patients may imagine they are too good for this earth, and murmur at their trials from those who care for them; become exacting, and a tax upon all who come near them, by the recital of their imaginary griefs.

This sentimentalism is ruining thousands and unfitting them for business, and bearing life's burdens as they should.

There are invalids from imaginary ills which come on from castle-building and the want of exercise. Unless such can be brought to see their condition, and made to bear life's burdens, they will become useless members of society; and of such there are already too many to tax the time and patience of those who ought to be in better employment.

J. H. GINLEY, M. D.

My Experience in Health Reform.

I AM requested by a reader of the REFORMER, N. C., of Wayne Co., Pa., to write a brief account of my experience in health reform and send it to a friend of his, S. B. G., of Providence, R. I. I have not time to spare from other and most urgent duties to write private communications except those of such brevity that they would hardly meet the case. But if this friend will accept a statement through the REFORMER, I will endeavor to give such particulars as shall fully meet his request.

In asking me to write directly to his friend, my correspondent truthfully remarks "that many people will not believe what appears in papers or periodicals, but a personal account will always suffice to remove old prejudices." Now there is a reason for this unbelief and distrust that is certainly very weighty. The press teems with accounts of wonderful cures wrought by such and such medicines; and the point of each of these statements is this: "If you would have health, buy this marvelous remedy." Sensible people long ago decided that these certificates were in the great majority of cases entirely unreliable, and that they were formed for the manifest purpose of enriching the proprietor of "the matchless sanative" that they respectively extol.

Now why should not health reformers be as generally and as promptly discredited as should the venders of the various "magic cordials" and "healing balsams" everywhere offered for the relief of suffering humanity? They should if they can be justly classed together. And if the same principle governs the action of each, then let them share in the same condemnation. But observe the contrast:

The advocates of the hygienic system declare as a fundamental principle that health* can be regained or preserved only upon condition that we "cease to do evil and learn to do well."

The dealers in the aforesaid wonderful preparations severally state, as one of the most convincing reasons for the use of their respective medicines, "that no change of diet or of habits of life is required in order to be benefited by this wonderful remedy."

The first party declares that the restorative power exists only in the vital forces which God has given us; the other that it is to be found in drugs. The one affirms that the restorative power within ourselves can alone give us health, but will do it only upon condition of abstinence from wrong habits, and of simple obedience to the laws of our being. But the other replies, derisively, "This is all humbug; you may eat, drink, and act as you will without any danger of evil consequence, provided you freely use my healing balm."

Which of these parties is entitled to our confidence? One of them asks no money, but insists that we govern ourselves by the laws which the Author of our being has established within our own organization. The other bids us freely disobey, and promises immunity from evil consequences on condition that we use the medicines which they desire us to buy at their hands.

We know which of these two kinds of teaching is the most enticing to the multitude. But would it not be well to ask, "Which is the more reasonable?" One of them declares that obedience to the laws of life is the one condition upon which we can have health; the other asserts that God has provided means whereby men may deliberately disobey those laws, and yet escape the consequences of that disobedience; and that that means is something known only to the ones who say this, and to be had only on condition that you pay them well for it. On which side is reason and common sense? On that of self-control, or on that of self-indulgence? And which of these two classes are attempting to get your money upon false pretenses?

I am a firm believer in the principles of health reform. I have cause to be such. My judgment is convinced that its principles are reasonable, and just, and true. Moreover I have proved them true by the test of actual experience. In this thing, therefore, I speak not merely that which I have heard, but I also do testify that which I know. I believed in the health reform when I first learned its principles, because to me they were self-evident truths. But there is no teacher like experience. Ever after I was first instructed in this system, I believed it to be true; but the experience of seven years enables me to speak now as one who knows whereof he affirms.

I do not attempt to instruct the readers of the reform in physiological and hygienic science.

There are plenty to do this who are fully competent to the task. I speak rather as members of the church bear testimony after the sermon of their pastor, not to give instruction in the doctrines set forth, but to declare that I have proved these very things to be true, and to testify that I know the certainty of that wherein we have been instructed.

And why should I not speak with much assurance? I know what were the difficulties under which I labored eight years since, and I well understand that my present condition is in marked contrast with my state at that time. Then I was a feeble man from head to foot. My stomach was much affected by dyspepsia, and this gave me what it gives all who have it, much gloom and sadness. On arising in the morning it was very generally the case that the sensation in my stomach was as though a living creature were devouring it. Often without apparent reason very great prostration would come over me. My brain, from severe taxation and from ignorance on my part of the proper manner of performing brain labor, had become much diseased and seemed to be undergoing the process called "softening." It was only at times that I could perform mental labor to any extent. I was considerably troubled with salt rheum which made the middle finger of each hand raw on both sides, much of the time. I had plenty of headache, though I thought little of that. But I had one difficulty which made life a heavy burden to me. I had the catarrh to such an extent that my head seemed to me incurably diseased. I will not describe its disagreeable peculiarities, but will simply say that I have not often seen persons who have it in so very bad a form as mine. No other ill of life ever gave me such trouble as this. I tried the most approved medicines, but found no lasting relief. I had no hope that I ever should find help.

I must reserve the remainder of my story to another number of the REFORMER. It would require too much space to give it entire in this. But I will not conclude without saying that I have found entire relief from all the difficulties above enumerated, and that in God's merciful providence I have excellent health.

I wish to state something of the circumstances under which my health broke down, and to tell how I found relief from disease, and with it obtained a new lease of life. What God has done for me makes me a debtor to all mankind. I would also briefly state the case of our only son whose recovery from the difficulty of a withered limb and a stiff ankle to perfect soundness and entire freedom from lameness, seems to his parents little short of a miracle. I cannot doubt the excellence of the health reform, for I have ocular demonstration of its value. I desire that others who have need may receive equal benefit with myself.

J. N. ANDREWS.

A Desideratum.

TO ONE who has become fully habituated to the hygienic mode of living, it is not only desirable, but almost indispensable, that he should continue therein.

The same stomach which refused at first to recognize as the best food that which was really of that character, when once fully restored to a normal condition, strongly protests against a relapse into the service of perverted appetite.

White flour bread, highly seasoned food, and rich pastry, reeking with hog's lard, or butter from the milk of kine, while not altogether unpalatable, are only used at the cost of a disordered digestion, and that regularity in habits which can alone perpetuate perfect health of body, and insure peace of mind.

The problem, therefore, which remains to be solved is this: How shall those of us who appreciate the benefits received thus far from the radical changes we have been making in our dietetics, be able to avoid at all times the necessity of departing from the rules for living which we have heretofore adopted?

So long as we remain quietly at home we shall experience but little difficulty in securing that which we desire. But when compelled to travel upon the great thoroughfares from place to place, we find it almost impossible to obtain the quality of food which we so highly prize.

Let us, for example, enter a hotel for the purpose of selecting from the bill of fare such articles as we regard as being both palatable and wholesome. If it be the breakfast hour, we shall hear from the waiter at our elbow the usual jumble of beef-steak, mutton-chop, fried ham, sausage, &c., &c.

Should we break in upon him with the explanation that we desire no meat, but in its place the best variety of vegetables, fruits, sauce, &c., which the house affords, we are generally doomed to learn the unwelcome fact, that there is hardly a thing in that line which can be had. Should he, however, having overcome his surprise at our singularity of taste, finally provide us with a limited number of the articles desired, we almost invariably discover, to our regret, that, though in themselves adapted by nature to the use of man, they have been either rendered unpalatable or indigestible by condiments or other articles employed in their preparation. But it is the best we can do, and with a regret at the almost universal departure from that simplicity in the culinary art which leaves men to eat that which is both nutritious and delicious because of its own properties and taste, we do the best we can under the circumstances, deliberately calculating upon the chances of sickness as the result of a few days or weeks of necessary absence from our own tables.

This, however, seems to be a hard alternative,

and we are satisfied that in many cases a little organized effort would afford relief.

Hotel keepers, who are generally so happy to have you cross their thresholds, are not, after all, actuated wholly by a peculiar regard for your person. A brief acquaintance will serve to satisfy you that, behind all their apparent interest in your individual welfare, there is, after all, a slight disposition to subserve their own ends at your expense. In other words, inn-keeping, which has its origin in a desire to make money, must not be confounded with hospitality, which is purely benevolent.

Landlords are the most pliant men in the world, and answer as readily to a public demand, which has in it a promise of gain, as does the weather-vane to a shift in the prevailing wind. Satisfy these gentlemen that you represent a class of individuals sufficiently numerous to render their patronage serviceable to them, in no small degree, and they will regard your wishes with the most profound respect.

Already a perceptible change has taken place, as the result of continued call for that article, and graham bread is now obtainable in ten cases to where it was in one ten years ago.

Now, it seems to us, that our remedy is largely in our own hands. We believe that the number of health reformers in the United States is sufficiently great to warrant at least one hotel in each of our principal cities to be conducted, either wholly or in part, upon hygienic principles.

But should this prove to be impracticable so far as public houses are concerned, which are gotten up on a large scale, then we know not why, with a proper system of advertising, private boarding houses, conducted upon this system, might not, in nearly all these places, be so far brought to the attention through publications in the interest of health reform, that persons desiring such accommodations might be informed of their whereabouts, and thereby be enabled to enjoy their benefits.

Such has been our experience, that we shall feel ourselves under lasting obligation to any person or set of persons who shall be able to give shape and form to this matter, so that, as the result of united effort, a correct and healthful system of living shall be afforded in every considerable town for the benefit of those who value life and health above the gratification of appetite.

W. H. LITTLEJOHN.

Allegan, Mich., October, 1871.

Good Health makes the following objections to feather beds: They keep the skin overheated; there is animal matter in process of decomposition in them, and they readily absorb and retain the emanations from the body so that they soon become filthy.

HEALTH reform is the basis of all reforms.

To Correspondents.

W. C., Bowersville, Ohio, writes:

My son has symptoms as follows: Sour stomach, soreness and pain in kidneys, pains in shoulders and head; is about nineteen years old. What is the complaint? and how should he be treated?

Ans. Torpid liver and dyspepsia. Regulate the bowels. The cause is legion. Regularity of habits will be of first importance. See answer to E. G.

H. A. B., of Iowa, asks:

How shall I treat scrofulous sore eyes? Have been sore about a year and a half. They are very much inflamed, and a physician says the lids are granulated. Some of the time the patient is almost blind.

Ans. First apply to a good oculist or surgeon and have the granules removed, then apply hot and cold cloths to the eyes alternately from five to fifteen minutes at a time, once or twice a day. Live on fruits and grains. Keep the bowels regular by enemata of tepid or cool water. Bathe freely once a week at about ten or eleven o'clock A. M.

I. D. C., of Chicago, says:

We do not eat meat. We take the *HEALTH REFORMER* and find it advocates that butter, tea, coffee, eggs, &c., should not be eaten.

1. We use graham mostly, but how shall we prepare our vegetables without some of the above articles?

Ans. Send for Cook Book. Price, 15 cents.

2. Is manufactured honey good?

Ans. No.

E. G., of San Francisco, writes:

I am twenty-seven years old, weigh one hundred and thirty pounds now, and one hundred and fifty pounds when well. My occupation is book-keeping. I am (and have been for four or five years) troubled with a dead ache across my kidneys. My feet are generally cold. Am troubled occasionally with acidity of the stomach. But my greatest trouble is that my sleep does not refresh me—have horrible dreams and feel as tired when I rise in the morning as when I retire at night. Am quite regular in my habits, and careful about my diet. Generally feel very weak. What is the matter? and what kind of treatment is best adapted to my case?

Ans. Your close application to business, and sedentary habits, have induced dyspepsia. You should take much exercise out of doors. Use but two meals a day of graham, fruits, etc. Keep the skin clean by bathing once or twice a week. Eat but two or three kinds at a time;

eat grains and fruit at one meal, and grains and vegetables at the next meal; and so on.

J. K. S., of Middletown, Pa., asks:

1. How do you stop vomiting?

Ans. Drink freely of hot water, or apply cool or hot cloths to stomach, or rub the stomach well.

2. How do you treat a weak stomach or one that will bear no food?

Ans. Eat less, and live hygienically.

3. What kind of food is best?

Ans. Grains, fruits, and vegetables.

4. What contains all the elements in the right proportions necessary for the sustenance of the human frame?

Ans. Fruits and grains.

5. What kinds of food are the most nutritious?

Ans. Rice, peas, beans, wheat, oat-meal.

L. W. C., of Illinois, writes:

1. Some time in July I injured my left arm very much by doing a heavy washing. It has pained me most of the time since. It is mostly on the outside of the arm from near the joint of the wrist (under the little finger) to the elbow. From the feeling, I should say the pain was in the bone. Would you please inform me through the REFORMER what the injury is, and also the remedy?

I would say, also, that we use no pork in our family, and only occasionally meat of any kind, tea, coffee, or fine flour; but have to use hard water.

Ans. Your trouble is rheumatism. Hard water is not fit for the wants of the body and especially when rheumatism is present.

2. What is the cause of sores coming on the children in the shape of blisters or festers, especially where they have been hurt or scratched in any way? My little boy also has several sores on his head having a dry, scabby appearance.

Ans. Scrofula. Apply hot and cold cloths as in fomentation now and then; regulate the bowels; live on two meals a day; keep the skin clean; live on hygienic diet.

A. W. M. asks:

1. Do you consider the following articles good for food: Eggs, apple pie, pumpkin pie, buck-wheat cakes, milk, potatoes, and butter? We presume, of course, that you discard chicken, turkey, fish, &c.

Ans. Eggs not good in your condition. Pies not objectionable if the crust is not shortened with grease. Chicken and turkey are no more fit to eat than their neighbor—swine. You say you are dyspeptic. The less you eat of the food you have enumerated, the better.

2. Will you be kind enough to tell me what work would best post me up on your style and ideas of living, and in fact of the whole human system, in connection with it, if there is such a work? I am something of a dyspeptic, and am willing to follow almost any kind of living, to feel perfectly well, although I usually do, except the pains of dyspepsia. My constitution is good, and I think *now* is the time to reform, for I have dallied long enough.

Ans. How to Live is as good a work as we have for the price (\$1.00).

PHYSICIANS, HEALTH INSTITUTE.

Drinking Habits.

It is all too apparent that liquor drinking in this country is more common among all classes, male and female, than ever before. It is not an uncommon thing for business and professional men, as well as laborers, to "freshen themselves up" (?) once or twice during the day. And one who does not know of women, some of whom regard themselves and are regarded by others as ladies, who can master a diluted glass of whisky, to say nothing of lighter fluids, has a limited acquaintance indeed. The same is true in England. While drunkenness is so common among the lower classes as to be no longer regarded a degradation, it is an almost universal custom in London for merchants, clerks, writers, and artisans to appeal to the bottle even before midday. An English paper, commenting on this sad matter, adds:

We deliberately say that we do not believe small-pox in its worst days was such a scourge on the country as the "nipping" system will become if it be not checked. Impaired vigor, soddened muscles, relaxed nerves, parched skin, bleared eyes, are becoming more and more common among us, and are the sure forerunners of severe diseases. To the mind the habit is simply fatal. Thought refuses to visit the victim of the practice until he has had his refresher; application to business is impossible until the stimulant has restored the tone of mind for a brief space. Later on in the day it needs a larger quantity to secure the accustomed level of effort; and by eventide the man succumbs either to intoxication or to a fatal lassitude. What this is, those who know the city can best tell; but the practice is as well known in Pall Mall as in Cornhill, and on Stepney causeway as in Lombard street.—*Interior.*

If a man faints, place him flat on his back and let him alone. If poison is swallowed, drink instantly half a glass of cold water, with a heaping teaspoonful each of common salt and ground mustard stirred into it; this produces vomiting as soon as it reaches the stomach.

DR. TRALL'S
Special Department.

Diet and Character.

SOME of our exchanges have been discussing, lately, the relations of food to character. The argument, however, has been limited to animal food. One argues that the disposition and propensities will more or less conform to those of the animals which are employed as food; and the hog-eater, for example, is said to become *hoggish*. To this it is replied that many good Christians are great lovers of swine, and that many persons of most amiable dispositions and unexceptionable characters dietetically "go the whole hog." The disputants on neither side seem to have other than extremely superficial views of the subject they undertake to discuss.

It may be stated as a truism, that the more wholesome the food on which human beings subsist, the better, other circumstances being equal, will be both health and character; and it is equally true that all gross or impure aliment, and all seasonings or poisons mixed and taken with food, tend to deprave both body and mind; for mind and body are so intimately associated and co-related that one cannot in any manner be injured without damage to the other. It is true that some persons maintain amiable tempers and estimable characters through long periods of sickness and suffering; this, however, is not because of the morbid condition, but in spite of it. So, too, some persons are mean, selfish, cruel, profane, and dishonest, yet apparently in the enjoyment of excellent health. In these cases, habit, education, organization, and surrounding influences, must be taken into account.

In order to have the most perfectly developed moral and intellectual character, the vital organism should be nourished on the simplest food possible—and by simplest I mean purest; for the reason that all impurities disturb the harmony of the vital functions, and just to that extent deteriorate the mental operations. Those viands termed stimulating and gross, irritate and obstruct vital organs, and, as the vital functions are most intimately related to the self-relative propensities, it is easy to understand how it is that unwholesome food of all kinds conduces to a precocious and abnormal manifestation of "the lower animal propensities," at the expense of the others.

Pork-eating makes bad blood, foul secretions, and swinish dispositions; and so do beef-eating, fish-eating, and poultry-eating, and so does the use of butter, cheese, sugar, salt, tea, coffee, liquor, tobacco, mustard, and pepper.

The delicate young lady whose dainty dietary consists mainly of buttered biscuits, sponge-cake, cream-fritters, ice-cream, candies, and coffee, will

have as fetid breath, as impure blood, and as depraved secretions, as will the laboring man who delights in pork, whisky, and tobacco. Indeed, the advantage is generally on the side of the laboring man, for the reason that his active exercises in the open air promote respiration and freer depuration, while the young lady, because of her sedentary habits becomes constipated, thereby adding another cause of blood-contamination and ill-health.

While, therefore, we have nothing to say in favor of hog-food—for, dietetically, it is "earthly, sensual, and devilish," besides being horribly filthy and abominably disgusting—let us not overlook the dainty nick-nacks of "refined society" which are as bad or worse.

The rule that should govern human beings in the selection of their food is as simple as that in relation to drink. The purer the water we drink the better. The purer the food that we eat the better.

The "Poison-Line."

A WRITER in the *Christian Union*, in reviewing Dr. Austie's late work on Stimulants and Narcotics, commits the stereotyped blunder of mistaking perverted appetencies for normal instincts. There is little hope of redeeming the world from drunkenness and debauchery until medical men and Christian teachers can learn the distinction between natural instincts and acquired habits.

Because all the known nations of the world are addicted to the use of some one or more kinds of artificial excipients, as tea, coffee, hashish, cacao, opium, tobacco, and alcohol, the writer infers that they are useful if not essential. He might as well argue that, because all the known nations of the world are more or less addicted to lying, cheating, stealing, and profane swearing, and always have been, that these practices are wholesome and necessary.

Dr. Austie, "going back" on the "latest improvements" in science, advocates the oft-exploded absurdity that "stimulants are essentially a food," and he caps the climax of absurdity in the statement that "stimulation gives a supply of the materials which are necessary for action." And in proof of this surprising assertion, Dr. Austie makes another statement still more surprising—if true. He says: "Alcohol taken alone, or with the addition only of small quantities of water, will prolong life greatly beyond the period at which it must cease if no nourishment, or water only, had been given; that in acute diseases it has not only supported life, but even the bulk of the body during many days of abstinence from common food; and that, in a few instances, persons have supported themselves almost solely on alcohol and inconsiderable quantities of water for years."

The fallacy of our author's logic is in the use of the words "alcohol," "nourishment," and

"almost." Now, we venture the suggestion that alcohol is *never* "taken alone;" and that if it should be, the patient would never take the second dose. Then Dr. Austie confounds the term nourishment with alcohol, than which no two words in the dictionary can be more antagonistic. And then "some persons have supported themselves *almost* solely on alcohol." No judgment is proper on this clause of his statement until we know what he means by "almost." The statement admits that these persons did use *other food* than alcohol and water. What food? and how much?

As many persons take two or three times as much food as is useful for them, and as excessive gluttony is worse than moderate intemperance, it is not only quite possible but perfectly certain that some persons can "support themselves"—that is, have better health—by eating moderately and taking moderate doses of alcoholic liquor, than by eating immoderately and taking no liquor at all.

But the *ne plus ultra* of Dr. Austie's vagaries culminates in what seems to be an "original discovery" with him; viz., a "poison-line" between stimulation and narcosis. So long as alcohol, opium, tobacco, etc., act as stimulants they do good; but whenever they act as narcotics they *do bad*. Hence the line of demarkation becomes very interesting; and we cannot possibly befof the subject more completely than Dr. Austie has done. We give the *befogment* in his own words:

"There is no such thing as over-stimulation. When a stimulant, as alcohol or opium, is given in too large a dose, a wholly new set of effects are [is?] caused—effects that differ not in degree but in kind from those of true stimulation. In narcosis proper the nervous system is deprived, by a poisoned blood supply, with greater or less rapidity, of its vital characteristics. Narcosis tends to produce death of the organism by means of such deprivation. From the ravings of De Quincy under opium to the frenzy of the drunken Irishman who stamps upon his wife and dashes out his children's brains, we have a vast range of morbid phenomena—phenomena that tend downward, both physically and spiritually, as distinctly as the phenomena of true stimulation tend to the opposite direction. Between these two wholly distinct conditions of stimulation and narcosis there is a *poison-line*. This poison-line can sometimes be shifted; thus in certain diseases enormous doses of alcohol or of opium can be taken without producing any of the phenomena of diseases, but on the contrary, as is well known, with the best results to the patient. This poison-line is not shifted by using a particular stimulant in moderation. It is only when the tippler or the opium-eater has transcended the stimulant dose and begun to take the narcotic dose of the given substance that he becomes a drunkard. Herein lies the baser part of narcotic temptation. The genuine debauchee of narcot-

ism *loves to be drunk* with his particular narcotic. He loves to be carried away from all the actual surroundings of life and placed in a fool's paradise filled with illusions of sensual delight. This desire to be drunk is the secret of the hopelessly downward progress of the ordinary victim of intemperance. This moral debasement has often appeared to me more inherent in the individual's own character than dependent upon the progressive action of the narcotic, mischievous as that may be. The explanation of the non-production of the *ordinary* phenomena of narcosis in persons who are habitual abusers of narcotics amounts, probably, to this: that a certain portion of nervous tissue has been rendered useless for its ordinary purposes."

Such twaddle would be beneath contempt were it not for the facts that the author has an eminent professional standing, that he fairly represents the teachings of the medical profession on this subject, and that his vagaries are recognized by the public mind, and our leading secular and religious journals as the "broad and important facts of the most important book that has lately appeared upon stimulants."

How simple the whole subject becomes, and how silly such meaningless verbiage appears, in the light of that primary law of the vital organism—*self-preservation!*

The living system resists and expels all morbid agents as best it can under the circumstances. A moderate (relatively) dose of alcohol, opium, etc., is expelled in one manner, and the symptoms (effects) are called "stimulation." A larger dose is resisted or expelled in a different manner, and the symptoms (effects) are called "narcosis." There is no poison-line except in our author's imagination. It is all poison from first to last—from one drop to one gallon. The idea that stimulants can invigorate the vital powers up to a certain point ("line") and then depress them, is the special delusion of the medical profession and the fatal stumbling-block to the Temperance Reformation. It is not more absurd to say that, if you add stone and brick to a building it will grow larger up to a certain point (a *hight-line*, perhaps), and then if you continue piling on, the building will begin to grow smaller.

The Fear of Cholera.

IN an article on this subject the *Scientific American* says:

"This country has had a scarce defined fear that the cholera would reach us ere long, and that the ravages it has made in the East would be transferred to our shores. In England the fear of the disease has assumed definite form, and the municipal officers of most of its cities have taken decided action upon the removal of nuisances and the enforcement of cleanliness. In London, the dustmen have been ordered to re-

move rubbish and refuse twice each week from every house, and daily to clean out every public dust bin, and cart away its contents. Owners or occupiers of houses allowing stagnant water to remain in water closets, etc., are fined ten dollars for each offense, and penalties are imposed upon all who pursue offensive trades after notice to discontinue them. It is also made penal to tolerate common nuisances in houses, or to admit into them live hogs, goats, geese, etc., which has been practiced by some of the lower classes. Butchers who sell stale meat, or dealers in fish or fruit who sell damaged or stale articles, are fined one hundred dollars, and the damaged articles are seized and destroyed.

"The commissioners instruct and encourage the people in the free use of disinfectants, and warn them against uncleanly habits. Inspectors are constantly on the lookout for violators of health ordinances, and owners and occupants are exhorted to be more than usually vigilant in the care of their buildings.

"This does not look like senseless fright. It is evident the health officers of London apprehend the advent of cholera before long, and are anxious to limit its horrors by every means in their power. The season is too far advanced to admit of much danger from cholera in this country during the present autumn and ensuing winter; but unless its progress shall have been stayed, the next summer will be likely to bring it to our shores. Should this occur, it is to be hoped all our cities, New York City in particular, will be better prepared for its reception than it has been during the recent hot weather, when a walk by either of the two great markets was equal in effect upon sensitive stomachs to a full dose of ipecacuanha, and a trip through some of the tenant house districts was enough to make the stoutest stomach rebel."

And all this because the cholera is *feared*! The same cities have pestilences already. Why not abate the nuisances in view of the existing maladies as well as that which is apprehended?

Why should disease and death-producing nuisances, and pestilential tenement houses, be permitted at any time? Typhoid fevers, consumption, scarlatina, small-pox, diphtheria, etc., are the common and every-day consequences of filth and uncleanness; and these destroy a hundred times as many lives as cholera does, for they prevail constantly while cholera only occurs occasionally. People have got so used to dying of common ailments that their causes are overlooked or disregarded; but let an uncommon disease appear, or threaten, and they are uncommonly discreet.

Tobacco in the Churches.

At a late meeting of the Philadelphia Baptist Association, the question of tobacco-using by Christian ministers was discussed on a resolution offered by a layman; and, we are sorry to say,

all the speakers (as reported in the *Philadelphia Ledger*) were in favor of the habit. Rev. Dr. Cathcart "instanced himself as an example that tobacco had not hurt his body." Rev. J. Wheaton Smith was a smoker, and opposed the resolution condemning it. Rev. Mr. Cathcart further stated that "tobacco had its uses, and if any one did not like to come near him they could stay away. If he wished to make a man liberal, before asking him to contribute to a cause which he might represent, he would first hand him a cigar."

Verily, tobacco *has* its uses. But we cannot believe that narcotizing or intoxicating a man with tobacco to make him liberal is one of them. It seems to us like a clear *abuse* of that mandate which declares that we shall not do evil that good may come. True, if any one does not like the breath or smell of Mr. C. he can keep away from him; but has a Christian minister a right to make himself such a nuisance that noses polite cannot approach him?

Some years ago the fashion was introduced, on the occasion of the semi-annual trade-sales in New York, of *banqueting* the purchasers with luxurious eatables well seasoned with champagne; and the auctioneer thought his customers would buy more liberally after being well feasted and *drunked*. And now the real-estate dealers, when they auctioneer their city lots in the country, are imitating this liberalizing example. They advertise a free ride and a splendid banquet as among the inducements held out to purchasers. So that "oysters and champagne" have their uses, but we think this use of them is more devilish than Christian or human.

Answers to Correspondents.

ENLARGED LIVER AND TUBERCULATED LUNGS.—J. N. N.: "R. T. Trall, M. D.: One of my neighbors, becoming disgusted with the way the 'regulars' do the doctoring business, and being desirous of putting himself under the rational or hygienic system, gives me the following description of his case, with the request that I send it to you for a prescription through the HEALTH REFORMER. It is proper to state that he uses tobacco—chews and smokes—and he also drinks coffee. He has been a nervous cripple twenty-five years; but has had fair health most of the time, except slight disposition to chronic liver disease. His temperament is highly nervous and bilious; has been much inclined to swellings in the limbs and abdomen for several years, and now the breathing is so difficult that he has to be propped up in the bed. He has some cough and expectorates a gluey substance; has soreness in the pit of the stomach and up under the ribs. He is partially paralyzed from the small of the back downward. The limbs have been shriveled, but are now much swollen."

It is useless to prescribe home treatment in such a case. We do not think the patient is

curable by any means whatever. But, with the patient's bad habits, it would be injudicious to undertake hygienic treatment outside of a health institution, unless under the directions of a competent physician.

BILIOUSNESS.—A. R. N.: This may be occasioned by defective action of the skin, lungs, kidneys and bowels, or by torpidity of the liver. In all cases gross and constipating ingesta are the chief causes. Avoid milk, sugar, fine flour, all starchy preparations, butter, cheese, and eschew all condiments. The treatment is simply purification of the blood. The wet-sheet pack, or tepid ablutions may be employed, as either is best adapted to the temperature of the patient. Do not use hot-air baths.

PROLAPSUS.—M. H.: Local appliances can only produce temporary relief, while the general system remains feeble and the whole muscular structure relaxed. Attend first to the general health. When this is sufficiently improved the displaced organ can be permanently repositied. Pessaries are worse than useless.

LIEBIG'S ESSENCE OF BEEF.—S. M. S.: There is no such thing as extracting the "essence" or nutritive portion of food, nor can any kind of food be "concentrated" in the proper sense of that term. All that it is possible to do with food of any kind, without destroying its nutritive qualities, is, simply, preserving it with its fluids of composition, or drying it by evaporating these fluids. Grains and seeds, being of small bulk, can be readily dried whole, as can the smaller fruits. But most roots and vegetables, and the larger fruits, require to be divided into parts. Flesh, fish, and fowl can be preserved by drying—a process much more wholesome than salting.

SIZE A MEASURE OF POWER.—T. S.: Some persons with small brain organs have more mental capacity than others of large brains, because of finer quality and better education. The same is true of the bodily structures. Alexander H. Stevens, of Georgia, who has a brain of average size and a body weighing only *seventy-five pounds* manifests more intellectual capacity than many men of equal education do, whose brains are much larger, and whose bodies are burdened with a hundred pounds of adipose and other effete matters. As a rule, the lean are more vigorous, bodily and mentally, than the plethoric; not because leanness is power, but because fatness is the greater evil.

TUMOR.—T. H. A.: We judge the tumor which you describe to be an enlargement of the mesenteric glands, but would not pronounce positively without a personal examination. It has probably progressed beyond the reach of remedy.

OVARIAN DROPSY.—R. S.: This is curable by hygienic treatment in its early stages. When the whole abdomen becomes enlarged and the lower extremities swollen it is usually incurable.

It is too late, in your case, for an operation to be successful.

FLOODING.—M. H. H.: Cold applications are useful locally, but it is important in all cases to keep the whole circulation balanced. For this purpose water should be applied to the head, feet, body, etc., of a temperature adapted to these parts, whether hot, warm, tepid, cool, or cold.

TEMPERATURE OF BATHS.—Y. S. O.: The rule for very feeble invalids is, never to use water for a general bath that is very hot or very cold. Hot or cold local applications will answer; but for a full bath the temperature should never be extreme unless the circulation is fair. From 85° to 95° is the proper temperature for most feeble persons.

Is Sickness a Necessity?

WHAT would you think of a man who should make a machine which could not do its work? You would say that he had made a failure, and was a poor workman. Now, do you think the Almighty makes failures, and is a poor workman? The idea is absurd, and yet most people act as if they thought so.

How so? In this way: The human body is a machine. It was made to do a certain work. This work constitutes the business of life. Can the machine, that is, the human body, do this work? It cannot when it is sick. If then, it be impossible to keep well, this machine cannot do its work, and the contriver of this machine—the Almighty—has made a failure, and is a bad workman. I repeat it, the idea is absurd; it is preposterous—supremely ridiculous.

If, on the other hand, He does not make failures, and the machine works well, and can be kept in good repair, then there is no need of being sick. If it be impossible to keep well, then the Creator has made a failure, either in making man to live in the world, or in making the world for man to live in, or both. I say again, the idea is absurd. The Creator does not make failures. He is a good workman. Whatever machine he constructs, works well. It can be kept in repair.

Apply this principle to the human body. It is a machine. God made it; therefore it is a good machine. It works well, and may be kept in repair.

What is it to be sick? To be sick, only means that the machinery of the body is out of order, and does not work. Now, I ask, whose fault is it? Is it the fault of the Divine Artificer who made the machine, or of the human workman who runs it? Or is it because the world is not a fit place for this machine to work in?

Now, other people may charge the blame upon the Creator, and say that the fault lies with him; but I say, that man alone is responsible. Each one of us has a machine given him—his

own body—with which to do a certain work. Now, if the machine does not do its work, the reason is this: We are ignorant of this machine, and do not know how to use it, or else we willfully persist in using it wrongly, and for purposes for which the Creator never designed it.

People are very fond of charging their sins upon the Almighty. Hence, when they are sick, they say it is his fault, and not their own. However comforting this notion may be to people who are sick, it nevertheless is not true. The fault lies with themselves. They are responsible. The only rational plan of action, then, is to find out in what way the fault lies with us that we get sick, take the blame ourselves, study to amend our bad habits, and learn to keep well.

W. T. CURRIE.

Newton, Iowa.

Moral Influences Affecting Health.

THE power of mind over matter is great; it is quite beyond calculation; everything which affects the mind must influence in some way the body and the health—every shade of difference in thought and emotion, of hope, fear, joy, and sorrow, tells upon the animal economy. Some emotions are tonic and invigorating in their tendency, others depressing and hurtful in effect. Of the former we have hope, joy, love, ambition; and of the latter, anxiety, anger, fear, sorrow, and others. These effects are of common experience; we all have felt them whether we were aware of it or not. The greater mortality during epidemics among those who are afraid of being attacked illustrates this principle; and the stories we have heard about a man being killed by being made to believe he was bleeding to death, and of a certain sensitive person being made sick by all his friends—in collusion with each other—telling him he looked sick, and afterward of being cured by an opposite course—these stories, if never true, might have been, and illustrate clearly the truth of our proposition.

One of the most powerful moral forces which has operated against the health of farmers in the Northwest is financial embarrassment. This region has been mainly settled by people who have for years after their arrival been deeply in debt, and have made the greatest exertions to clear themselves of the load—an incubus to many. Most have been men and women of energy who have come without fortune, impressed that that could be gained here easier than elsewhere; their land has cost so high a price, and the expenses incident to starting in a new country have been so great, that many have had to struggle for years.

The anxiety, care, and overstraining of nerve and muscle in the hard work, have produced much ill-health; in many, dyspepsia, and made old many men and women yet young in years.

The power of such influences is greater than is often supposed; statistics show some surprising facts in this regard. We read, some time since, from English statistics showing the effect upon the health of a difference in wages; the figures were gathered in large manufacturing establishments, and it was shown that of two sets of men working under exactly the same conditions of air, light, moisture, amount and kind of work, but one receiving a few pence more per week than the other, the class who got least pay had more sickness, lost more time, and died on an average earlier by a considerable per cent than the others. This was wholly from the depression of mind caused by smaller pay; the needs of a family, the want of many things in life they could not have, perhaps envy toward those who received more compensation, had brought a dejection of mind which gave the results the statistics show.

Not merely does financial difficulty depress the spirits and thereby the bodily power, but it makes men reckless and forget themselves, and by overwork and exposure, bring on sickness. Couple a great physical exertion with a depression such as we have supposed, and a man who could keep well under it must have a constitution "like iron."

A man who is succeeding in business and enjoying himself, seldom overworks brain or muscle, or forgets his physical needs; but one who has much at stake—his all perhaps, his reputation and personal pride—is very apt to do this; he imagines that health, or life, will be of small worth to him if he fails, and he is ready to almost sacrifice both to succeed.

The annals of medicine show numberless cases of dyspepsia and other affections which have been caused by sudden reverses in fortunes, failure of some plan, or the blasting of some hope. But medical records are needless, for in the observation of nearly every adult such cases have occurred.—*Prairie Farmer.*

SUPPLE JOINTS.—The joints of the human body are not less wonderful than any part of the whole mechanism. Each is exactly adapted for its own work in perfect adjustment with the laws of mechanics. In human devices friction is one of the great obstacles to overcome, and lubricating oils are a matter of most earnest study. It is very difficult to find just the right thing, and scarcely less so to keep it continually applied to the parts. In human joints the necessity is provided for by the secretion of what is called the synovial fluid which is produced as needed. During the hours of rest the secretion is not active, and elderly persons, in whom the powers of life are beginning to flag, feel themselves a little "stiff in the joints" in the morning. It is probably a good idea for any one who starts to walk or to work in the morning, to

be a little easy with himself at first until the secretion is fully restored. So in taking a day's journey with a horse; it is wise to let him go only gently for the first mile or so, giving time for the whole physical system to set into working order.

Cultivate Cheerfulness.

If we but make up our minds to it, we can be cheerful under any circumstances, no matter how adverse and discouraging they may appear for the time being. And by how much we do this, by so much we increase our own and the happiness of those around us. Charles Lamb used to say that "a laugh is worth a thousand groans in any state of the market." Dr. Johnson maintained that the habit of looking on the bright side of everything was "better than \$5,000 salary a year." Cheerfulness and diligence, says Samuel Smiley, are the life and soul of success, as well as of happiness; perhaps the very highest pleasure in life consists in clear, brisk, conscience-working. Bishop Hall wrote: "For every bad there might be a worse; and when one breaks his leg, let him be thankful that it was not his neck." There are few, if any, persons who find things just as they would like to have them. Annoyances, vexations, and trials, are incident to the life of every one. We may allow them to constantly fret and irritate us, souring our dispositions, and making us unhappy generally; or we can rise above them and be cheerful in spite of them.

It should be the aim of all to cultivate a habit of cheerfulness; to look upon the virtues and not the faults of those around them; to refrain from brooding over the past, and study how the future may be bright and cheery. We should keep depression and low spirits at a distance, and not permit ourselves to indulge in melancholy moods or repinings because matters are not so and so.

In this busy, bustling period, there is great danger of men being worried by the friction and wear and tear of business life into a chronic condition of irritability and peevishness. In their eagerness to acquire wealth, they overtax their energies, encroach upon the necessary hours of sleep, and become fretful, fidgety, and waspish. Those in large cities particularly should be on their guard against falling into this condition of constant anxiety and apprehension lest something is going wrong. It is an excellent resolution which some make to leave the "shop" behind them when returning home at night, to dispel all thoughts of the day's cares and anxieties, and surrender themselves to the soothing, quieting influences which should be found in every family circle. Whoever will do this is bound to be cheerful. Rest, recreation, and participation in amusement are designed by our Creator to counteract the effect of hard labor on mind

and body. Whoever refuses to recognize this fact, and conform to it, will suffer both mentally and physically. How much better it is for one to pass down to old age with a limited competence, feeling that he has enjoyed life and contributed to the enjoyment of others, than to secure riches at the sacrifice of all the better instincts of nature and all enjoyment! There is no more pitiable object in the world than the sordid, crabbed old man who has devoted a lifetime to money-getting simply, and sacrificed every trait of manhood in his endeavors.

As cheerfulness is essential to happiness, so regular habits and plenty of sleep are essential to cheerfulness. We cannot violate physical laws with impunity. The Almighty has arranged in his physical autonomy that his creatures must have so much rest and nourishment in order to maintain health, and mental elasticity and buoyancy. There is such an intimate relation existing between the body and mind, that the former cannot be out of gear without disarranging the latter.—*Hearth and Home.*

Important Conversation about Eating.

BETWEEN AN INQUIRER AND A DOCTOR.

Inquirer. Good morning, doctor. I am so glad you have called; be seated. I have some important questions to ask.

Doctor. Be assured I shall answer you, if possible, with great pleasure. Speak freely.

Inq. Well, doctor, my first question is, *How many meals should we eat daily?*

Dr. Some think we should eat three, others two, others one.

Inq. But, doctor, I want *your* opinion.

Dr. I think the habit of eating two meals a day is the best for me. I eat in the morning, and again at noon; but never in the afternoon or evening.

Inq. But does not your appetite crave food in the evening?

Dr. It does not.

Inq. But suppose it should?

Dr. Then I should take a drink of soft water.

Inq. Why not eat after the day's work is done?

Dr. Because either the mind or body, or both, have already been taxed by the labor of the day and need rest.

Inq. Explain.

Dr. The system is taxed heavily in carrying on the process of digesting food. Early in the day the vital forces are in full strength, and the system is well able to spare enough for the digestion of a hearty meal. The same is true to a large degree at noon; but in the evening the vital forces have been nearly or quite exhausted, and can ill-afford to spare any more. The sys-

tem requires rest then, which should be granted. A hearty meal would interfere with this.

Inq. I think I understand you. But you said some get along with one meal.

Dr. I will give you some historic facts. The ancient Greek and Roman soldiers, when on duty, ate but one meal a day. Catlin, in his accounts of Indian life, states that when the Indians are on the hunt, or the war path, they never eat more than once a day. The celebrated Hippocrates, the "Father of Medicine," says in his writings: "When a man so far forgets himself as to eat more than one meal a day, he soon becomes thirsty or stupid." I know of an intelligent and influential man, a friend of mine, now nearly threescore and ten, who, for the first three-fourths of his life, accorded with the ordinary custom of eating three meals; then, after carefully studying the subject, he limited himself to two, and still later, to one. He found two more healthful than three, and now, after nearly four years of trial, pronounces one more healthful than even two. At his present advanced age, he seems to be more vigorous than for the last twenty-five years. He says the one-meal system is the best for him.

Inq. Well, I will try the two-meal system—eating morning and noon. The experiment is surely worth testing. My second question, doctor, is this, *Shall we drink at our meals?*

Dr. We may; but why this question?

Inq. I have heard it mooted and desire to be informed. Surely the question is important.

Dr. I agree with you, but you state it in a general form. If you were to ask me if we should drink much, I should say, No; or if you were to ask me if we should drink in order that we may eat more rapidly, I should say, No.

Inq. Please, doctor, give me your views on these and any other points.

Dr. I will cheerfully do so. To begin then, I would say, Never drink in order to save the trouble of mastication or chewing. In chewing, saliva is rapidly formed and poured from the glands of the mouth, then mixes with the food, and becomes a very important element in promoting digestion. The more the victuals are chewed, the more the saliva is mixed with them, and the easier and more healthful becomes the digestion. Water, taken with food, enables us to swallow rapidly, but at the expense of the saliva, and without any compensating good.

Inq. Which are more healthful, cold drinks or warm?

Dr. Hot and very cold drinks should be avoided, as either will injure the stomach. Moderately cold water is not unhealthy, and to many is more grateful than warm drinks, but in promoting digestion warm drinks are the more serviceable. We have an illustration in the use of water as a solvent. Any observing housewife will tell us that warm water will dissolve substances sooner than cold. So in the stomach a

warm fluid will permeate the mass of food there sooner than a cold fluid. But I must give you no rule here except that already stated; viz., avoid drinks, either very cold or very hot.

Inq. What of tea and coffee?

Dr. Both are stimulants; but neither contain nutrition to build up the human system. It is a crime against health to drink either strong tea or strong coffee.

Inq. Doctor, I will detain you only to answer one question more, *What do you advise concerning the quantity of food?*

Dr. Great eaters never live long; spare eaters never accomplish much. The best rule is, eat moderately. Never eat so as to feel uncomfortable. If more food is taken than sufficient for the wants of the system, it remains undigested and becomes a source of irritation and oppression.

Inq. Can you not give some rule?

Dr. I will try. Eat slowly, thoroughly masticating your food. If the food be swallowed no faster than the gastric fluid is prepared to be mixed with it, hunger, or the desire for food, will cease when just enough has been taken; but if the food is crowded down rapidly, after the manner of thousands of American eaters, the appetite will continue until more than enough is eaten, and often until two or three times too much is eaten. Remember that the appetite will only cease with the secretion and flow of the gastric fluid; hence we should eat slowly, or we shall eat too much. The slow eater should stop with the cessation of his appetite; the rapid eater before. Rapid eating frequently begets irritability, dyspepsia, or disease of the stomach. In this country rapid eating is a prevailing evil. Every year its slain are counted by thousands. Not long since a friend wrote me inquiring why it is that there are so many more dyspeptics in America than in other populous countries. Because, I responded, there are more rapid eaters.

Inq. How long a time is required for digestion?

Dr. Ordinarily, from two to five hours, or longer, according to the kind of food and the thoroughness with which it is masticated. When the proper kind of food has been eaten in suitable quantities, the fibers of the muscular coat of the stomach alternately contract, pressing the mass of food *backward* and *forward* from side to side. This continues until the gastric fluid is thoroughly mixed with the food. The length of time required to complete digestion varies according to various circumstances, such as the healthy condition of the stomach, the kind and quantity of food taken, exercise, etc.

Inq. Many thanks, doctor, for your kindness. I hope to profit by it.—*Health and Home.*

NEVER say an ill thing of a person, when you can say a good thing of him.

Tobacco.

MR. QUID AND MR. ANTIQUID ON THE ANXIOUS-SEAT.

Tobacco Hinders the Conversion of Sinners.
—The truth of this was verified in an incident that occurred in Tipton Co., Indiana. A revival of religion was in progress. The church was aroused to great efforts to save sinners. The power of truth reached the ungodly, and penitents were crowding around the altar, inquiring, "What shall we do to be saved?"

Among the latter were Mr. Quid and Mr. Antiquid. They had both become convinced of the necessity of a change of heart. Both sought it at the altar at the same time. The meeting had progressed till a late hour. Mr. Quid had become weary, and concluded to relieve himself by taking a chew of tobacco. Accordingly he very cautiously took out his plug, but unfortunately it slipped from his hand to the floor. He immediately began a search for the fugitive plug, which had to be conducted altogether by the sense of feeling. While he was engaged in the laudable business of trying to recover his lost property, his neighbor, Antiquid, at his side, who had kept himself free from the effects of this soporific drug, had become very earnest in the work for which he had come there. At length he felt he had obtained the pearl of great price, and, in the fullness of his joy, he exclaimed, "I've got it!" Neighbor Quid just at that instant found the object of his search, and in his joy, he answered, "No, you have'n't, for here it is." One found *pardon*; the other found his *quid of tabacco*.—*Sel.*

The House and the Home.

"CHEZ moi," says the Frenchman; "Home," say we. There is a home idea about our home, that the Frenchman knows not of. There is a sanctity about the American home, that the "chez moi" cannot reach.

Everybody who can, ought to have a home. Everybody who has a home ought to make it as pleasant, as delightful a home, as his circumstances will admit of. Nobody has a right to have a dismal home, a sour home, a damp home, an illiterate home, or an unventilated home, unless a grim weight of untoward circumstances pressing on him, forbid him.

As our society is constituted, our home must be in a house. The house is not the home, for there is many a house which is not a home at all; but it is a part of it. There are some people who will never make themselves at home in any house whatever. Restless groaners, dissatisfied croakers, worrying grumblers, peevish mischief-makers, unreasonable fault-finders, who never were pleased at any of their surroundings, nor ever will be: on these homeless souls the blessings of a home are thrown away. They see

only home sorrows, and know nothing of home joys. Their only congenial abiding place would be an Asylum for the Indignant Homeless. Perchance some weary creature may, one day, leave in his will a bequest for the founding of such an institution. It should be an immense establishment.

Considering how cheap light and air are, it is wonderful how little of these useful elements finds its way into some of our house-homes. If light were to be purchased, at so much a shine; if air could be breathed only at a fixed rate per lung-full; or if either or both of these necessities to our comfortable existence were taxed by legal enactment, it would seem iniquitous and oppressive. Queer as it may seem, there are houses, erected by builders who would seem never to have drawn a full breath in their lives, so sedulously have they taken pains to close every cranny in their edifices against the circulation of the air which should be freely admitted. Rooms which, when doors and windows are closed, are air-tight; in which the family sit for hours upon a stretch, breathing over and over, hour after hour, the air which has been inhaled and exhaled, and which, having done its work, should be suffered to find an exit into the street, that it may go about its business and be purified, making way, as it goes, for more and more to come in and administer to the comfort and nourishment of the half-asphyxiated family.

As if it were not enough to exclude the air, we stint ourselves to the most meager quantity of light on which it is possible to grope our way around the premises. The close shutters, the shades, rolling against them the minor and more elaborate curtains of lace or of silken or woollen fabric, many of them, heavy with the unshaken dust of months, repel the intrusion of the sunshine which would fade our carpets and render shabby the varnish on our furniture. The parlor, sacred from the entrance of juvenile foot to tread its costly carpet, for chubby fingers to soil its wonders of carved piano or marvelously decorated etagere; reserved by the family, who cheat themselves out of its use, for the sole use of its guests, who care but little for them, and for whose visits they care as little. With darkened ray of light feebly oozing through the nearly closed shutters, illumining the apartment scarcely enough for the guests to avoid breaking his bones over articles of furniture, strangely enough distributed with elaborate random over and across the floor, as stumbling-blocks in the path of the wayfarer. With musty odor ascending from the cellar, that dark, damp hole in the ground, dug to furnish the family with miasma enough to last them during their natural lives, and perhaps to hurry them off to the grave before their time. Such a house is a constant *memento mori*. The sepulchral cellar, with its perfume as if of the cemetery, is enough to permeate every thought and action of each

member of the household with a damp gloom and a dismal foreboding of coming wretchedness. The rumble in the street of the wheels of a passing cart, is enough to suggest to the inmates the coming of the hearse, to drive them away to a hardly less congenial place.

It is not only from the houses of the degraded and intemperate that the absence of air and light is to be mourned; even some of our finest mansions are built with a reckless disregard of the value of these two necessary elements of health and happiness. Pale, nervous, weary mothers, and flabby little children who only half enjoy their lives, are an inevitable consequence of a neglect of duty and privilege in this respect.

Make the house a home. Throw open the shutters and let the sunshine fade the carpets rather than blanch your children's faces by its absence. Fling wide open every door and window in the house, at some time during every day in the year, and let the fresh air blow through, even if it makes you so cold that the whole family have to engage in a merry exercise at calisthenics, to keep themselves warm. Purify the damp cellar, and purge the whole house of that funeral air. And let the words of good cheer be on every tongue. Then, with sound minds and loving hearts, in healthy bodies, you may enjoy what everybody that can have it, ought to have, A REAL HOME.—*Sel.*

Judicious Praise.

NO HEART is insensible to words of praise, or the kindly smile of approbation; and none are utterly above being affected by censure or blame. Children are particularly sensitive in this respect. Nothing can discourage a child more than a spirit of incessant fault-finding; and perhaps nothing can exert a more baneful influence upon both parent and child. If your little one, through the day, has been pleasant, and obedient, and you say to him, "My son, you have been very good to-day, and it makes me very happy;" and if, with more than a usually affectionate embrace, you say, "Good night, my dear child," a throb of suppressed feeling fills his breast, and he resolves on always earning such approval. If your grown son, or daughter, have accomplished some difficult piece of work, rendering you essential assistance; or have climbed some steep in the daily drill of study; or have acquired some new accomplishment or added grace; or, better than all, have gained the victory over some bad habit or besetting sin—acknowledge it, see it, praise them for it. Let them see by your added tenderness, the deep joy and comfort it gives you. Thus you will create a great incentive to right conduct, and lay a broad foundation for a character which shall be redolent with succulent fruit and fragrant blossoms.—*Sel.*

The Influence of Tobacco.

A GREAT deal has been written and said upon the subject of intemperance. The evils coming out of the use of alcoholic liquids, as a drink or beverage, have been pointed out by the best talent in the world, from the famous Gough down to the school-boy lyceums, where discussions are had upon questions of this character. It is true the subject is not exhausted; yet, why not say or write something in regard to tobacco? The use of it is not only an evil, but its influence upon the brain and system is very bad, ranking it among the most deadly poisons.

Dr. Willard Parker, of New York, in a letter written some years ago, speaks plainly and strongly concerning it. He truly says, "That tobacco is a poison, is proved beyond a question. It is now many years since my attention was called to the insidious, but positively destructive, effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it, and work in it. Cigar-makers, snuff-manufacturers, etc., have come under my care in hospitals and in private practice; and such persons can never recover soon, and in a healthy manner, from any cause of injury or fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true also of all who chew or smoke." And yet people will raise the vile weed, to bring destruction upon the human family and premature death to those addicted to its use! Surely the masses need to be educated, and brought up to the idea of, "love to one another." But thus gradually a slavery is creeping in that is sickening, yet its influence sweeps away reason. No matter how much one pays in money for the luxury, such men seem to realize that it is a voluntary taxation, and ruinous to many bodies and souls. It should be the endeavor of all to save life, and benefit the masses, rather than destroy life and degrade mankind by encouraging the use of anything hurtful. The use of the weed is really not confined to any one class or condition of people; the old, the young, the rich, the poor, the great and good, the low and vile, and even preachers of the gospel are not exempt from its use in some form.

A good anecdote is told of a country minister who was invited to preach a sermon to a congregation in New York City. After dismissing the people, he took out the ever-present tobacco and began to chew the filthy weed. A member of the church remonstrated with him on the sinfulness of the practice, and stated that he could not expect that impenitent sinners under his instructions would give up their sins while he indulged in so great a sin himself.

"I know it's wrong," said the minister. "I have often resolved to give up the habit, but I have not resolution enough to persevere."

"Why," said the other, "that is the very ex-

cuse the impenitent give for not repenting and forsaking their sins."

"Well, I'll think it over as I go home," observed the minister," and perhaps I will give it up."

"That will not do," replied the church member, "for we never allow this, if we can help it; we exhort the impenitent to repent *on the spot*; we never tell them to go home and repent, nor do we pray that they may repent when they reach home."

"I see," said the minister, "I cannot get off so—, therefore I will try to give up chewing."

"But," remarked the other, "that will not do either, we never urge sinners to try to give up their sins—do you?"

"Why, no; I think it wrong to intimate that they cannot do it at once."

"Will you act then as you preach, or let your conduct give the lie to your preaching."

"With the help of God," said the minister, "I will leave off the practice from this very moment."

A member of the church where this conversation was held, who was in the habit of chewing, was so impressed with what had taken place, that he, too, solemnly promised to abjure the filthy habit, without delay. How many ministers might thus be examples for those under their care to pattern after? The bad influence of tobacco-using is in every circle of life. Scarcely a family in all the land that is not reached by this dreadful poison. What a great responsibility rests upon all who have the care of bringing up of children, lest they become influenced by it.

I want to say to the boys that they must ponder well the consequences before they indulge in the offensive habit; and my word for it, if you are temperate in this respect, you will make better men, and have stronger minds as well as bodies.

No one is made any better by using the obnoxious weed; the chewing and smoking of it never did any man, woman, or boy any good; no one is the richer, or happier, or wiser for it. It commends no one to any society, and it is disgusting to the refined, abominable to the good, insulting to those with whom we associate; degrading to the mind, unprofitable, needless, and injurious to society. Let us, one and all, in this, as well as in any other act, choose the best and plainest road. The habit is an expensive one, and above all, it must be a sinful one. Remember, boys, the use of it takes away the natural strength, and in its place is produced only artificial and temporary strength. Even in the house of God people will use it, thus desecrating the place dedicated to the service of the Most High.

If, then, it is a heavy tax upon the mind, body, soul, and pocket, the sooner it is abandoned the better.—*The Standard.*

Mothers "Held to Service."

THE best classes of society swarm with mothers "held to service" by their exacting children. It is pitiful to see with what abject submission these maternal helots defer to the will of their baby-faced superiors. Even ladies who insist on the equality of the sexes, and snub their husbands cruelly, are sometimes literally trampled upon by despots of their own rearing. No mature tyrant can be more tyrannical than your mother's pet of the masculine gender. If he could know what the elective franchise is, he would scout the idea of female suffrage and claim the ballot for himself. He must not be thwarted, much less corrected. Woe to the "author of his being" if he attempts to discipline the young imperator. Rods are not to be thought of in connection with His Insolency. Of course not. But what can be done for the poor mothers? Let them remember that "Who would be free, *themselves* must strike the blow," and we could tell them exactly where to strike it—not once or twice, nor with a mere feather-weight impetus, but frequently and briskly until the rod is spoiled and the child regenerated.

Be Up and Doing.

WHO ever becomes a man of influence by sitting under the harrow of despondency? What drone ever benefits the world, his friends, or himself? There is nothing like action coupled with cheerfulness. We see it everywhere. Who is he sitting on that empty barrel at the corner? A man with no energy—a prey to grief. He does not know what to do, or how to start. Who is that man standing in the market place? A lazy, do-little sort of vagabond, who hardly earns his bread and butter. Do you wish to become such a character? If not, arouse yourself. Away from the arm-chair, up from the gutter, out of the downy bed! Move your arms, kick your feet and stir about; give the blood a chance to circulate through the veins, and the air of heaven to enter your lungs. Seize the first job presented and dispatch it at once; up for the pay, and get another forthwith. You will soon earn enough to purchase a wheel-barrow or a hand-cart, and then you will begin to live. Who knows what you may become? Energy is half omnipotent. Small beginnings end in large gains. A penny well turned brings a large fortune. Resolve, then, to do something and be something, and our word for it, you will bless us to your dying day for our plain-spoken advice.—*Sel.*

CAREFULNESS.—To do nothing is not always to lose one's time. To do what we do carelessly is to lose it inevitably. It is weariness without profit.

The Health Reformer.

Battle Creek, Mich., November, 1871.

Health Publications.

THE real philanthropist, the man who truly loves his fellow-men, if he be a genuine health reformer, will feel called to sacrifice of his time, and his means, in order that others may be instructed, and led to the enjoyment of the blessings he himself enjoys. All reformers, who have succeeded in moving the people, have had the spirit of sacrifice. And no man has really succeeded as a reformer, unless he has been so far imbued with the spirit of his mission that it has been his highest ambition, and has constituted his chief joy, to do his fellows good. In fact, there is no real, abiding happiness in this life only that which results from doing others good. The man who does not enjoy labor for others' good, cannot be really happy; while he whose chief joy is labor for others' good can hardly be unhappy.

Among the reformers of the past there have been many noble men. And in our day there is now and then a man who has the spirit of reform. In the ranks of health reformers there are some true men and women. Would God there were more. While some have bravely stood in defense of the principles of true reform, and have battled nobly and ably for the right, with far less regard for money than for the good of the people, others have followed in their wake, and have adopted their philosophy of life and health, and have selfishly shared the benefits of their labors in order to acquire wealth. Of this class there are not a few who will adopt almost any position relative to diet and treatment that will secure patronage, and bring in the cash.

It is of no use to deny that such things do exist among health reformers. This, however, is not evidence that the philosophy is faulty. It only proves that selfish men have adopted it. In this state of things, extremes should be avoided, lest these men take advantage of them. And we should be equally guarded to ever hold firmly the pure principles of hygiene.

There are health periodicals, and publications relative to this great subject, which show upon their very face that they are devoted far more to the popularity of men, and hygienic institu-

tions, and the acquirement of wealth, than to the philanthropic cause they profess to defend.

And, then, the prices of health tracts, and pamphlets, and books, are such that no one at all acquainted with the expense of such works can fail to be impressed with the fact that, while they design to do the people a great amount of good, they do not intend to let them off without fleecing their pockets. This thing, however, is injurious to the cause, and stands directly in the way of its advancement.

The press is a mighty engine. And health reformers should print for the million. And in order for this, prices must be so reasonable that the common people everywhere can read. Men are wanted who will venture on very low prices, in prospect that greatly increased patronage will finally bring a fair compensation. Health publications must be urged out everywhere, and the attention of the people must be called to the subject.

If it be money that men want, there are openings enough to obtain wealth without espousing the philanthropic cause of health reform to obtain it, to the injury of so sacred a cause.

At the present high prices of most health publications, their circulation cannot be otherwise than comparatively limited. But if the good of the people be the mainspring of the action of health reformers, then let them show it in a life of cheerful toil, enjoying a reasonable compensation in the good things of this life, but deriving their chief reward in the happy consciousness of doing others good. As the result of energetic action, urged on by the true spirit of reform, in firm faith of success, we hope to see the day when health publications, of a high-toned, pure philosophy, shall, like the leaves of autumn, be scattered everywhere. God speed the time.

During fifteen years we have had the general management of a religious publishing house which has been devoted to the defense of unpopular religious sentiments. Our plan has been to print large editions of our tracts, pamphlets, and books, and offer them at low prices, and urge them out everywhere. This plan has worked admirably. In pursuing this policy, the press has proved to our people their right arm of strength. And, not only has this course tended to the extension of their views and the gathering of numbers to their membership, but it has

greatly increased the financial strength and ability of our Publishing Association.

We can furnish our religious publications by the quantity at our Office, or delivered at the railroad depots in this city, or at the express office, at the following prices: Tracts at forty-five cents a pound, pamphlets at fifty-five cents a pound, bound books at seventy cents a pound. These works fully equal in stock, and print, and binding, the health publications of this country. And these prices pay authors, printers, and dealers a very fair compensation. But we are sorry to say that those publications obtained from other publishing houses, advertised on the last page of the cover of this journal, cost us, after deducting forty per cent from retail prices, from \$1.20 to \$1.55 per pound.

We do not see why health publications cannot be offered to the people at as low prices as our denominational works. In fact, the demand for them, if gotten up in the right form to meet the general wants of the people, would be greater than for our denominational works, as these are more objectionable to the reading public than health reform publications are. As an illustration of this matter, we would here state that the number of subscribers to the HEALTH REFORMER, only six years from its commencement, is outstripping that of our denominational paper, which has reached its thirty-eighth volume.

With these facts before us, we are prepared to enter upon the publication of Tracts, Pamphlets, and Books, upon the true philosophy of health and life, and shall push this enterprise as fast as the works can be prepared for the press. We invite the co-operation of the true friends of the cause. Any suggestions will be thankfully received.

Facts in the Case.

REFORM in habits of life is decidedly an uphill business. Appetite, passion, and fashion, instead of reason and enlightened conscience, rule the masses in many of the common habits of life. And to lift up minds from the low level of custom, and emancipate men from the slavery of morbid appetite, and from wrong habits of life generally, is no small task. The cause of health reform has many obstacles to surmount, and many objections to meet. But these generally are more the result of ignorance of the real facts in the case than anything else.

As an illustration of the above, objectors will sometimes point to a class of feeble persons, who may be advocates of reform in habits of life, as representing the results of changing from common habits. In this they do our cause great injustice, as ninety-nine in one hundred of these persons, in consequence of wrong habits of life, became incurable invalids before they adopted the reform. Had they continued violating the laws of life and health, they would long since have been in their graves. And the reason why there is a considerable number of this class, is, first, because but very few persons feel the necessity of change until they have lost vitality that they never can recover; and, second, because the temperate habits of the reform are so in harmony with natural law that these invalids who adopt them linger upon the mortal shore nearly a lifetime. Hence to point to these as representatives of the health reform is doing the cause we advocate great injustice.

These feeble persons had made themselves hopelessly such, by wrong habits of life, and then, in accordance with popular custom, they submitted themselves to the poisonous processes of drug-taking, and when the last ray of hope of recovery in that direction was gone, and they were ready to drop into the grave, then they were induced to adopt hygienic habits, the beneficial effects of which are prolonging their existence in a condition of comparative freedom from pain, and the enjoyment of a good degree of happiness. In view of the real facts in the case we point to those very persons as manifesting the value of the reform.

But we are happy to state that there are thousands of men and women within our personal knowledge, who, in the vigor of life, adopted the principles of Christian temperance, and are now reaping the beneficial results of health reform. These have abandoned tobacco, tea, coffee, drugs, flesh-meats, and the third meal, and now, without a dissenting voice, report greatly improved health. Most of these are hard-working people, and report that they can do more work, and with far greater ease, than before they made these changes.

Now, in order to put this matter fairly to the test, we invite the objector to point to a single person who adopted these changes in the strength of manhood or womanhood, and who has run down in strength and health, and become feeble, while

pursuing in all respects a temperate and consistent course. Here let the matter be fairly tested. When one such person can be found, then we will examine the matter a little more closely.

Letter Budget.

FORGIVE us, dear friends, but we cannot forbear giving a few extracts from the many business letters received this month, none of which were designed for publication. The only apology we can offer is, that we are confident the readers of the REFORMER cannot fail to be as interested and gratified in their perusal as we have been.

Joseph Dimmick, California, writes: I will try to get all the subscribers I can for your excellent journal. I find in living out the health reform I not only enjoy good health, but my family expenses are materially lessened, so that I can well afford to devote some time in canvassing for the HEALTH REFORMER.

V. W., Mich., writes: I should have sent my subscription before, but waited for the new name I send. He lives thirty miles from me, and I have just received it. If every one thought as much of the HEALTH REFORMER as I do, they would be sure to have it. I consider it the best book ever sent by mail for the small sum of one dollar. What I have learned from it has saved me in doctors' bills more than twenty times what it costs. I will do all I can for its circulation and prosperity.

W. W. Stebbins, Pa., writes: I inclose one dollar for indebtedness to HEALTH REFORMER up to July, 1872. My *real* indebtedness is more than I can possibly cancel, but this I can do—be thankful and try to heed your wise counsel and instructions, which I have for five years been favored with, and thus give you a sure pledge of my gratitude. May you be able to do many others as much good as you have me.

P. G. C., Kansas, writes: Under the head, "Items for the Month," I notice that a small pamphlet or tract has been prepared for the purpose of increasing the circulation of the HEALTH REFORMER. This is a step in the right direction, and with which I am so highly pleased that I cannot forbear expressing my pleasure. I have long thought that such an appeal, properly prepared, would be instrumental in reaching very many who would never be reached in any other way. Would it not be well for us to carry these tracts with us, and when a good opportunity presents itself, place a copy in the hands of those interested, or who could be benefited?

The health-reform cause lies very near my heart, and anything I can do for it affords me

great pleasure. I must not forget to say that the monthly visits of the most excellent and still improving REFORMER is welcomed with increased interest each month, and is scarcely closed until every column is carefully perused. We remain your sincere friend, well-wisher, and co-worker in all true health reform.

E. B. Maine, writes: Every number of the HEALTH REFORMER increases in interest. I do not intend to do without it while I live and it lives.

S. C. M., New York, writes: While in Seneca Co. I read the September number of your journal and like it very much. I am at home now. I have never seen the HEALTH REFORMER in these parts, and do not think it is taken here. Would like to get up a club, as I know of many who ought to read it. I am a dyspeptic and am now living mostly on graham flour and oat-meal. Would like to do something to save others from suffering as I have. Think perhaps the reading of your journal would help many, so feel very desirous of trying to circulate it. Please send me circular of Health Institute and specimen numbers of REFORMER.

Eva C. Burrows, Ohio, writes: I am interested in, and satisfied with, your journal. God speed the health reform through the HEALTH REFORMER.

N. J. B., Zanesville, Ohio, writes: I like the system you set forth. I think it is the true one, and will eventually prevail. Old prejudices and isms have had their day, and ere long may their sun forever set.

C. J. T., Mich., writes: We like the HEALTH REFORMER, and though we only make a slight approximation to hygienic living, and suffer much, and that knowingly, for following after the popular practice of men, we really like to be reformed, and hope by your aid to come nearer the straight path.

Mrs. C. Townsend, Oregon, writes: The REFORMER is well received, and gives great satisfaction.

H. O., Iowa, writes: As to the cause of health reform here, I would say that prejudice is giving way. Many of the afflicted are ready and willing to read my REFORMER.

A. B. T., N. Y., writes: I like your journal much and wish it might have all the patronage possible.

C. F. H., Ill., writes: I have taken the REFORMER from the first, like it much, and feel that I cannot do without it.

A. L. H., Ohio, writes: Please find inclosed one dollar for the best journal of the kind in the world. Cannot do without it.

F. M. S., Ky., writes: I have been receiving the HEALTH REFORMER through the kindness

of a friend. I now inclose one dollar for the year 1872. I feel thankful for its instructions, and hope you will meet with success.

And now, dear friends, you have read the letters. Have you not, to say the least, been interested? We ourself confess to a moisture in the eyes, a dimness of vision, and a difficulty in utterance, as we read these letters, so indicative of the great revolution in the minds of the people in regard to health reform, and of a wide and extensive circulation of a journal which we hope to make the medium of disseminating vital and important truths, conducive to the interests of humanity, morally and physically.

ONE WHO KNOWS.

Diet.—Number One.

BY MARY H. HEALD, M. D.

IN all countries, mankind expend much time and thought upon the subject of food. This may be done consciously or otherwise. Those who give the *least* thought to the matter, and merely consume what is placed before them, impose the duties of selecting and preparing food, cleansing dishes, and restoring order after meals, upon others, so that their responsibility in the matter is as great, though these duties are performed by others. The fact remains that either directly or indirectly we all devote a large proportion of our time to supplying our bodies with the elements of nutrition; and not only so, but we must provide our children with the food necessary to repair all waste, and also to enable them to develop from infants to mature beings like ourselves. Therefore the question, What shall we eat? becomes a very important one; it demands our earnest, serious attention. We should not give it a hap-hazard reply, or pass it by without consideration, as the thoughtless multitude now do. For the most part, we are willing to do as others do, or to follow in the steps of our ancestors, just as in past ages men consented to be told by priest or potentate what to believe or when to submit. This is not right; it is not becoming to rational beings. We should bring intelligence, conscience, and reflection, to bear upon the decision of a question that occupies at least one-fourth of our available time; this is, I think, a safe estimate. Do we all realize how large a part of the time of every house-keeper is devoted to the mere preparation of food, and the cleansing that necessarily follows, and how many women are employed in our midst to devote their whole time to the duties of the kitchen and dining-room? Think, then, of the number of farmers and other producers, of licensed venders and various itinerants, offering food for sale; of the number of establishments of butchers, grocers, confectioners, and the like; of the array of hotels, saloons, refectories, markets, private stands, and provision stores, in city and country; of the thousand attaches of the

army, navy, and other public bodies, whose especial business is to provide and distribute food, and say whether it is right to pass it idly by. When we consider how much of life is bound up in this matter of diet, should we not give it careful investigation, and relate ourselves to the matters of selection and preparation of food so as to insure the best possible conditions—that our bodies may become fit dwelling-places for our nobler selves—willing and efficient instruments to do the bidding of cultured intellects and loving hearts? To do this does not require the asceticism of a monk, the austerity of an old-time philosophy, or the outward sanctity of a Pharisee.

In these latter days, we are learning that to act conscientiously confers happiness—that the more nearly we are in line with the right, the more cheerful and radiant is the countenance, that a merry heart is desirable, and that he who denies himself what is wrong, has the greater enjoyment in consequence. We are making the discovery that he who chooses the right path enjoys as he goes, while “the way of the transgressor is hard”—not only the *end*, but the *way*; his very course is a hard one. When our entire people have learned this truth, they will no longer rest under the stigma of being a nation of dyspeptics. They will be wiser in regard to their choice of food, the quantity they consume, and their times of partaking thereof. And, as a consequence, their meals will be seasons of enjoyment far greater than they now realize, besides being such as to satisfy conscience.

Sunshine.

THE sunshine of life is made up of very little beams that are bright all the time. In the nursery, on the playground, and in the school-room, there is room all the time for little acts of kindness that cost nothing, but are worth more than gold or silver. To give up something, where giving up would prevent unhappiness; to yield, when persisting will chafe and fret others; to go a little around, rather than come against another; to take an ill word or cross look, rather than resent or return it; these are the ways in which clouds and storms are kept off, and a pleasant, smiling sunshine secured even in the humble home among very poor people, as in families of higher stations. Much that we term the miseries of life would be avoided by adopting this rule of conduct.

SOCIAL opinion is like a sharp knife. There are foolish people who regard it with terror, and dare not touch or meddle with it. There are more foolish people who, in rashness or defiance, seize it by the blade, and get cut for their pains. And there are other wise people who grasp it discreetly and hold it by the handle, and use it to carve out their own purpose.

Digestion—(Continued).

ABSORPTION.

IN what manner, and by what particular agents, this absorption of unchanged matter is effected, are questions about which there has been a vast amount of controversy; to settle which, very numerous and diversified experiments have been made on living animals and dead substances, and with very different and inconclusive results. We have seen that the skin and mucous membrane constitute the great enveloping and limiting membrane of the vital domain through which everything passes that enters into, or egresses from, that domain, and that there is on every part of the exterior surface of this limiting membrane a vasculo-nervous web or plexus formed by the minute extremities of arteries, veins, lymphatics, and nerves. Of these three kinds of vessels entering into this web, the veins appear to be much the more numerous, and especially in the alimentary canal, where, according to Dr. Horner, who is probably correct, the venous capillaries of themselves form a superficial plexus. Now, the grand question is, whether the lymphatics absorb both assimilated and unassimilated substances; or whether they absorb only assimilated, and the veins only unassimilated, substances? Some physiologists have embraced one of these views, and some the other, and both have perhaps been equally confirmed by experiments on living animals. These experiments, however, have been wholly inconclusive, and from the nature of things, they ever must be. The actions of any part of the living body under the anguish and agonies of such experiments, cannot afford conclusive evidence of the normal and regular functions of those parts. Undoubtedly, under such circumstances both the venous capillaries and the lymphatics can be made to absorb foreign and unassimilated substances; and the fact settles no principle in physiology. The question is not, What are the abnormal possibilities of the organic system? but what are the regular and appropriate functions of the parts in the normal condition and operation of the vital economy? Here there seems to be less ground for dispute; for there is little reason to doubt that, in the regular and undisturbed performance of their appropriate functions, the lymphatics, including the lacteals, are principally confined to assimilated and assimilable substances; and for-

eign and unassimilated substances are mostly absorbed by the venous capillaries. It is, however, probable that in some instances foreign substances find their way into the lymphatic extremities which inosculate with the venous capillaries, and which transfer those substances to the veins in the lymphatic glands, in the portal system, and at other points of connexion.

The venous capillaries, then, which form the superficial venous plexus of the mucous membrane of the stomach and intestines are undoubtedly the vessels which absorb the water and other substances that pass unchanged from the alimentary cavity into the vital domain; and these capillaries we know to be the radicles of the great venous trunk of the portal system, through which, as a general fact, all unassimilated substances that enter the general circulation, find their way to the vena cava.

The pyloric orifice of the stomach being nearly on a level with the cardiac orifice, or that at which the food enters, the contents of the gastric cavity do not descend into the intestines by the force of gravity, but are, as it were, lifted up and pressed through the pyloric orifice by the contraction of the muscular fibers of the stomach. But there is comparatively little of this action when pure water is received into the gastric cavity, and consequently very little of this fluid ordinarily passes into the small intestine, but is mostly taken up by the absorbents of the stomach. When irritating and deleterious substances are mingled with the water, however, the absorbents of the stomach receive it much more reluctantly; and, as the stomach will not long retain it, a considerable portion of it is expelled from the gastric cavity into the small intestine. Hence, when ardent spirit is introduced into the stomach of animals, and they are shortly after killed and examined, the mucous membrane, not only of the stomach, but also of the small intestine, is always found highly inflamed.

The healthfulness and integrity of the digestive function of the stomach, then, depend principally on three things: 1. Healthy and vigorous nervous power; 2. Healthy secretion; and 3. Healthy and vigorous muscular action; and neither of these can be impaired without injuring the others. The nervous power always suffers from all inordinate mental action and excitement, and especially from the depressing passions, such as fear, grief, painful anxiety, etc.

Narcotic substances, of every kind, and in fact all purely stimulating substances, also impair the nervous power. Improper kinds and conditions of food, gluttony, lewdness, sensuality of every kind, in short, everything that tends to impair the general health of the body, serves to diminish the nervous power of the stomach; and all these causes injuriously affect the secretions and the muscular power and action of that organ, and consequently impair the healthfulness and integrity of its function.

CHYLIFICATION.

As the chyme passes from the gastric cavity into the duodenum, or upper portion of the small intestine, it is instantly perceived by the innumerable little feelers or nerves of organic sensibility, in the vasculo-nervous plexus of the mucous membrane, and they, like those of the stomach, immediately inform their presiding center or centers, by which the muscles of the part are excited to action, causing a vermicular or worm-like motion, by the successive contraction of the fibers from above downward. By this motion the chyme is slowly carried along the intestinal tube, its course being considerably retarded by the semi-lunar folds of the mucous membrane; and at the same time a solvent fluid, nearly resembling the gastric juice, exudes from the vessels of the membrane.

As soon as the chyme enters the small intestine, the lacteals, which, as we have seen, very numerous abound in this section of the alimentary canal, begin to act on the most perfectly assimilated portion of it, and to elaborate from it their peculiar fluid, called the chyle. And as the chyme moves slowly along the living tube, presenting its most perfectly assimilated portions to the lacteals of the successive parts, the digestive or chymifying process is at the same time carried on by the vital energies and secretions of the tube; so that, while the lacteals in one part of the intestine are acting on the most perfectly assimilated portion of the chyme, the less perfectly assimilated portions are preparing for the lacteals of the succeeding part. In this manner the two assimilating processes are carried on through the whole length of the small intestine, or until all or nearly all of the nutritious matter of the food is converted into chyme and chyle. Some physiologists suppose these processes are continued in the large intestine, and that the

cæcum acts as a kind of second stomach, to complete the digestion of the nutritious matter which may be received from the small intestine; and it is undoubtedly true that nutrition may, to some extent, be effected through the large intestine, and that, when nutritious matter reaches this section of the alimentary canal, both chymification and chylification to some extent take place in it. The principal office of the large intestine, however, is to receive and dispose of the fecal or excrementitious matter of the food. But whether the process of chymification is ordinarily continued into the large intestine or not, it is very certain that the most perfect performance of the functions of the small intestine, including both chymification and chylification, requires that the stomach should not be employed at the same time; and hence, the reception of food or other substances into the gastric cavity at improper times, and in fact all dietetic irregularities, always in some measure disturb the functions of the small intestine.

It has generally been supposed that the chyle is formed in the small intestine, by the mixture of the pancreatic juice and bile with the chyme, and that it is merely absorbed or sucked up, and conveyed to the thoracic duct, by the lacteals. This notion, however, is entirely erroneous, and will probably soon become obsolete. There is not a particle of chyle formed in the alimentary cavity. The only assimilating change effected in that cavity is, as we have seen, that of chymification; and, therefore, all the secretions, both of the alimentary canal and of its glandular appendages which are in any manner immediately concerned in the great process of assimilation, are employed in the production of chyme. The pancreas, in structure and appearance, is almost precisely like the salivary glands, and there is no essential difference between the pure salivary, gastric, and pancreatic fluids, the different degrees of acid and other qualities found in one or the other of these fluids being wholly accidental, and owing to the physiological condition of the system, or to the peculiar state of particular organs. The pancreatic fluid, therefore, is employed in perfecting the process of chymification in the small intestine; and accordingly the pancreas, as well as the salivary glands, is proportionably largest in those animals which subsist on food that requires the greatest quantity of solvent fluid for its chymification.

In order to a clear and correct understanding of the use of the bile in the economy of the alimentary cavity, it is necessary that we should take a comprehensive survey of most of the parts contained in the abdomen. 1. The alimentary canal presents a surface of about thirteen square feet of mucous membrane; and this surface is everywhere covered by a close plexus of minute vessels and nerves, which are employed in the performance of greatly diversified and most important functions; and of these vessels, the venous capillaries are by far the most numerous. 2. All the venous capillaries of this extended surface, together with those of the spleen, of the pancreas, of the mesenteric glands, etc., run into veins, which unite to form the great venous trunk of the portal system. 3. The portal trunk, instead of proceeding to the heart or vena cava, plunges into the liver, where it is ramified in precisely the manner of an artery, and holds the same relation to the biliary ducts that the artery does to the excretory ducts of other glands and forms by far the greatest part of the vascular substance of the organ; while the hepatic artery is evidently designed for the nourishment of the tissues of the liver, for it is distributed on other vessels, giving rise there to a very complex net-work.

The finest ramifications, however, enter the vena porta; and the hepatic veins, the twigs of which are fewer and larger than those of the vena porta, and the hepatic artery, receive their blood, not from the artery, but from the vena porta. 4. According to the general law of the organic economy, that as the degree of vital action in a part, so is the supply of arterial blood to that part, a great quantity of arterial blood is sent to the stomach and intestines during the performance of their general function of digestion; and a large proportion of the volume of this blood, remaining after the tissues of the organs are nourished and their vital powers replenished, and the secretions, exhalations, etc., are accomplished, is by these processes converted into venous blood, and must be returned to the heart and lungs for renovation. 5. Not only the water which is received into the stomach as drink, but the aqueous portions of the food, and many other substances, some of which, if permitted to pass into the general circulation, would prove exceedingly deleterious to the system, are absorbed, unchanged, and mingled with the venous blood just spoken

of; and hence this blood, so freighted with impurities, instead of being permitted to return to the heart and lungs in the ordinary manner of the venous blood from the other parts of the body, is furnished with the peculiar apparatus of vessels which constitute the portal system, and by which it is poured into the largest gland, and almost the largest organ of the whole body; and thus all the venous blood from the tissues of the alimentary canal, with all its foreign substances and impurities, is filtered through the liver before it reaches the heart, and returns to the pulmonary and general circulation; and it is entirely certain that the liver, in its normal state, and in the regular performance of its function, secretes the bile from the blood thus furnished by the portal veins, and not from the arterial blood; the latter being necessary only to nourish the tissues of the organ, and sustain their functional powers, and supply the biliary ducts with mucus; yet, after having done all this, and become venous blood, it enters with the portal blood into the venous plexus where the bile is secreted; and, therefore, in the absence of supplies from the vena porta, bile can be secreted, to some extent, from the blood which enters the liver into the hepatic artery.

Again, we know that when foreign substances are absorbed from the alimentary canal, if, by any means, they can be detected in the blood, they are readily found in the spleen, in the portal veins, and the liver, even when no trace of them appears in the thoracic duct nor in the general circulation. Indeed it is nearly certain that, in the general health and perfect integrity of the system, there is a way by the intercommunication of the veins and lymphatics, through which foreign and unassimilated substances, absorbed from the alimentary cavity, are carried off to the kidneys, lungs, skin, and other organs, and expelled from the vital domain, without being permitted to enter into the general circulation. But when deleterious substances are habitually received into the alimentary cavity, and taken up by the absorbents, the nicely discriminating organic sensibility of the organs is gradually depraved, and their functional integrity impaired, till they finally suffer those substances to pass freely into the general circulation, and throughout the whole system. And hence it is that when ardent spirits are only occasionally drunk, it

can very rarely, if ever, be detected in the general circulation, even while it is strongly exhaled from the lungs; but when an individual becomes a habitual drunkard, and continues his inebriation for several days in succession, the blood taken from the vein of the arm is found strongly charged with alcohol.

Still further, in regard to the liver and its secretion, it is now well ascertained that the bile is not in any manner directly concerned in the formation of chyle, nor is it indirectly subservient to that end, any further than it may assist in the process of solution, preparatory to chymification; for both chyme and chyle are regularly produced without any agency of the bile. Moreover, it is well known that the liver is largely developed, and performs its secretory function to some extent, before chymification and chylication take place in the system. Besides, if the liver had been designed to secrete a fluid essential to the assimilating processes of the alimentary cavity, and primarily intended for that use, it would be furnished with no sack or reservoir to receive and retain its secretion, but would, like the salivary glands, secrete its fluid only when the wants of the vital economy required it, and pour it directly into the cavity, where it was needed. But the secretion of the liver is continually going on; and because the bile cannot be continually poured into the alimentary cavity, consistently with the general and particular regulations of the vital economy, the liver is furnished with a reservoir, which receives its secretion, and retains it until an opportunity is afforded for its discharge into the alimentary cavity.

Now, then, in view of all these facts, is it not fully evident that the liver is a great filtering gland, designed to separate the impurities from the venous blood of the portal system coming from the tissues of the alimentary canal? But we have seen that there is a large quantity of this blood, and that the whole of it must filtrate, as it were, through the liver before it reaches the heart; and furthermore, the quantity of blood in the portal system is not always the same. The arterial supply to the alimentary organs being greatly increased during their performance of the function of digestion, there is consequently, and somewhat suddenly, a commensurate increase of the quantity of venous blood returning from those organs. At the same time, also, con-

siderable quantities of aqueous fluid are, or may be, absorbed from the alimentary cavity, and mingled with this blood in the portal veins, greatly and suddenly increasing its volume. It follows, therefore, of necessity, either that this heterogenous fluid is at times driven through the liver with excessive rapidity, or that the veins of the portal system are at times suddenly and excessively distended, or that there is connected with the portal system a vascular appendage, which serves as a reservoir to receive a portion of this fluid, when its volume is increased, and retain it till the liver, in the regular performance of its function, is prepared to act upon it. Precisely such a vascular appendage is found in the spleen. The structure of that organ, its connexion with the portal system, the regular increase of its volume with the increase of venous blood returning from the tissues of the alimentary canal, its somewhat sudden enlargement when fluids are absorbed from the stomach, and the fact that foreign substances absorbed from the stomach are invariably to be found in its blood, if they are such as can be detected at all within the vital domain; and the fact also that it can be extirpated from the body without destroying life, and apparently without detriment to health, all concur to prove most conclusively that the spleen is nothing more nor less than such an appendage or reservoir to the portal system. And the whole organization, arrangement, and economy of the parts, clearly prove that the portal system, the spleen, and the liver, constitute an apparatus of organs designed to receive the venous blood from the tissues of the alimentary canal, mingled with whatever foreign substances may be absorbed from the alimentary cavity, and so far to purify that blood as to prepare it to return to the heart and lungs, with safety to the vital domain. And this purification evidently does not consist exclusively in the secretion of bile, but it is nearly certain that this apparatus has a vascular communication with the kidneys and lungs, and perhaps also with other organs, through which it disposes of foreign and unassimilated substances without suffering them to pass into the general circulation.

The grand function of the liver, in the vital economy of the general system, therefore, is evidently that of a depurating or cleansing organ; and consequently the bile is *primarily* an excrementitious substance,

thrown into the alimentary cavity, to be carried off with the fecal matter of the food; and hence, as a normal fact, it enters freely into the small intestine only when that tube is distended with alimentary matter, and then always mixes most intimately with the fecal portions of that matter. It is nevertheless true, however, that though the bile is secreted for the primary purposes of purifying the blood, and is therefore an excrementitious substance, yet by a wise provision it is in some respects made subservient to the chymifying or digestive process of the alimentary cavity. How far our benevolent Creator prospectively adapted the range of capabilities in this portion of the organic economy to the artificial and depraved habits of man, it is impossible to say; but it is certain that those habits do extensively call into requisition the biliary secretion for purposes which are by no means compatible with the best interests of the body.—*Graham's Lectures.*

A Scrap.

SOME people are ever sighing over glorious dreams forever fled, grandeur and happiness passed away; pining for the return of hours gone by. If they would but spend the time thus wasted, or worse than wasted, in some useful occupation for mind and body, they would be far happier, and would find but little time to think of those scenes long since passed away, and numbered with the "used to be." They would look hopefully to the future, and life would be then a pleasant journey.

This life is, in a great measure, what we make it. If we are hopeful and cheerful, cares and disappointments fail to annoy us; for we are ever looking to the future for brighter days. If we are desponding and gloomy, every little ripple upon the stream of life seems to us a mighty wave, and we look, expect, and are really disappointed if we fail to see dark clouds fill life's blue sky and a heavy storm arise.

Cheerfulness, hopefulness, charity, and contentment are safe-guards against all the petty annoyances of this life. Let us ever cherish them—and when the death summons comes, we can meet our Heavenly Father with the consciousness of a well-spent life while on earth.—*Set.*

Damp Beds.

HOUSE-KEEPERS are highly censurable for not keeping their beds well aired, dry, and ready at all times for use. Many are the deaths that have resulted from the improper use of damp beds, to say nothing of colds, asthmas, bronchitis,

etc., and their attendant evils. Too much care cannot be given to this department of household management. When a stranger or friend is about to visit many families, what a process of airing one sees going on with beds and bedding; all right enough in its place, but generally such hasty dryings are not always effectual, for spare rooms and spare beds are proverbially damp, and not easily dried.

Only a Little.

AH, my friend, I don't like to hear you say, "It's only a little I can do." It sounds as if, because you can't do some great things which you would like to do, you are discouraged from doing anything. Somebody hears you say it and goes away murmuring, "It is *less* that I can do; there is no use of my trying," when, if you both had done the little which lay before you, the two little rills would have made a part of a broad stream of good that might have been done. It is "only a little," but you can smile if you only meet a stranger in the street. Who knows what a cloud of darkness, of despondency, one smile may dispel. What if it is nothing but a kind word to a school-boy crying in the street? It dries his tears, the aching heart grows light and glad again. For the word of cheer, that boy is your friend now. Never mind if his jacket is torn, a true heart beats under it. The little things which you may do for those about you will fall back upon your own heart as the summer dews fall upon the vineyards. Night after night through all the long summer they fall, and the morning sunshine drives them through the green covering into the young fruit, till, from a strange mixture of sunshine and dew, we have those purple clusters of rich, luscious juices. So, into your own heart will all your little good deeds and good words fall at last, and you will feel the growth of them within you—you will look farther beyond, to the nobleness of life, you will feel that it is a blessed privilege to live, not merely to exist, but to act out the noble manhood which God has given you. The cares and troubles of life will sink to nothing when we compare them with the life we are to live, that life the image of God wherein we are created.

It may be "only a little" we can do, but if we do every little every time that we can, we shall feel our souls reaching outward and upward, grasping toward the infinite, the eternal, and our grasp will not be in vain, for the peace that passeth understanding

will come to our hearts, and in such cycle of our being we shall put on a new soul-growth, and find ourselves reaching nearer to the beautiful gardens of the heavenly land. In a little while we shall reach its balmy shores, we shall clasp the hands that are waiting for us, and we shall hear it said, "You have done what you could."—*Sel.*

Horrors of Opium-eating.

THE temporary relief or exhilaration purchased by opium is dearly paid for in the self-humiliation and loss of moral power which invariably follow its use. A very intelligent writer in an English magazine thus speaks of its influence on De Quincey:

"The evil influences of opium on De Quincey were of a very pernicious sort. They weakened his will; they made him a colossal slave to a tiny tyrant; they shut him up like the Genii in the Arabian Tales in a phial with dusky fire; they spread a torpor over the energies of his body; they closed up or poisoned the natural sources of enjoyment; the air, the light, the sunshine, the breeze, the influences of spring, lost all charm and power over him.

"Instead of these, snow was welcomed with unnatural joy; storm embraced as a brother, and the stern scenery of night arose like a desolate temple round his ruined spirits. If his heart was utterly hardened, it was owing to its peculiar breadth and warmth. At last his studies were interrupted, his health impaired, and then came the noon of his night; a form of gigantic gloom, swaying 'an ebon scepter,' stood over him in triumph, and it seemed as if nothing less than a miraculous intervention could rescue the victim from its power."

It is said by physicians and druggists that the use of opium is rapidly increasing in this country. But any one may well pause before bartering his freedom by serving such a despot. Better a speedy death of extremest torture than a life of horrible bondage.—*Sel.*

THE CROW.—Aside from the special question of profit and loss, we have a warm side toward the crow, he is so much like one of ourselves. He is lazy, and that is human; he is cunning, and that is human. He takes advantage of those weaker than himself, and that is man-like. He is sly, and hides for to-morrow what he can't eat to-day, showing a real human providence. He learns tricks much faster than he does useful things, showing a true boy-nature. He thinks his own color the best, and loves to hear his own voice, which are eminent traits of humanity. He will never work when he can get another to work for him—a genuine human trait. He eats whatever he can lay

his claws upon, and is less mischievous when he is full than when hungry, and that is like man. He is at war with all living things except his own kind, and with them when he has nothing else to do. No wonder men despise crows. They are too much like men. Take off their wings and put them in breeches, and crows would make fair average men. Give men wings and reduce their smartness a little, and many of them would be almost good enough to be crows.—*Becher.*

WHY ARE LATE SUPPERS INJURIOUS?—We never sleep well when we eat a late supper. This is an *argumentum ad hominem* from experience. A larger number of men that eat late suppers die suddenly than of those who do not. This may be called *begging the question*; but facts prove it. Many of our politicians, who are almost compelled to take late suppers, have died suddenly. Witness the late Governor Andrew, and the Hon. Mr. Pond, President of the Senate, and this without any moral delinquency. We once said to a hale clergyman, past the meridian of life, who was making a hearty supper at a late hour, of roast beef and mince pie, Doctor, do you dare to eat heartily at this late hour? He replied, "O! my food never hurts me." In a few weeks his sudden death was reported.

There are physiological reasons for late suppers being injurious. It takes food, usually, three hours to be digested, and some kinds six hours. As the process goes on, more blood flows to the stomach than when empty. This, of course, creates greater action; and as the old theories of digestion, such as trituration and decay, were completely exploded by the observations of Dr. Beaumont, who had the privilege of looking into Alexis St. Martin, and seeing the food as it was dissolved by the gastric juice, and as this juice was not poured out so freely when he was asleep, this is a reason why food taken so late at night should not be digested so readily as when taken at other times.—*Good Health.*

Luxury in the Sty.

THE Irish Farmers' *Gazette* states that three of the fat pigs at the Islington agricultural show died last week of apoplexy. It seems that these interesting creatures had been accustomed to pillows on which they rested their heads when not engaged in eating. The pillows in question, consisting of billets of wood, had unfortunately been forgotten, the pigs dozed off as usual after their meal, and such was their plethoric condition that they passed away in their sleep. It is stated as a fact that some of these fattened pigs require at times such stimulants as port wine and sol-volatile to keep them up.

CAUTION and care baffle many a snare.

MRS. WHITE'S DEPARTMENT.

Words to Christian Mothers.

ON THE SUBJECT OF LIFE, HEALTH, AND HAPPINESS.—No. 3.

HEALTH is a great blessing, and can be secured only in obedience to natural law. Good health is necessary for the enjoyment of life. A calm, clear brain, and steady nerve, are dependent upon a well-balanced circulation of the blood. In order to have good blood, we must breathe well.

Mothers are accountable, in a great degree, for the health and lives of their children, and should become intelligent in regard to laws upon which life and health depend. Their work does not end here. They should carefully educate their children upon this subject, that they may, by obedience to nature's laws, avoid disease, and secure health and happiness. It is not necessary that all mothers should teach their children all the details of physiology and anatomy. But they should avail themselves of all the means within their reach to give their children instruction relative to the simple principles of hygiene.

It is well that physiology is introduced into the common schools as a branch of education. All children should study it. It should be regarded as the basis of all educational effort. And then parents should see to it that practical hygiene be added. This will make their knowledge of physiology of practical benefit. Parents should teach their children by example that health is to be regarded as the chiefest earthly blessing. They cannot do this while the love of money and of display is made of greater consequence than the health of their children.

Mental and moral power is dependent upon the physical health. Children should be taught that all pleasures and indulgences are to be sacrificed which will interfere with health. If the children are taught self-denial and self-control, they will be far happier than if allowed to indulge their desires for pleasure and extravagance in dress.

The great burden of life with very many is, What shall I eat? What shall I drink? And wherewithal shall I be clothed? Many mothers indulge in pride, and in many things which are hurtful to the health of the body, in order to be in fashion.

What deplorable lessons are they giving their children in this respect. They do not, by precept and example, educate their children to practice self-denial as a sacred duty, in order to possess health, serene tempers, goodness, and true beauty. Good health, sound minds, and pure hearts, are not made of the first importance in households.

Many parents do not educate their children for usefulness and duty. They are indulged and petted, until self-denial to them becomes almost an impossibility. They are not taught that to make a success of Christian life, the development of sound minds in sound bodies is of the greatest importance. The dear children should be taught to flee every taint of sin. In order to do this, they must separate from the hurtful fashions of the world.

It is a sad fact that many, even professed Christians, make their pleasures, their amusements, the gratification of pride in dress, the gratification of appetite, almost everything; while the cross of Jesus Christ, and purity of heart and life, are left out of the question. God has claims upon them, but they do not, by their life, show that they have a sense of their duty to him. They acknowledge the claims of the world in their obedience to fashion. They devote time, service, and money, to its friendship, and, in so doing, prove themselves to be not the true friends of God. He demands of his people the first place in their hearts. He requires their best and holiest affections. The Christian religion invites, urges, and claims self-denial, and the bearing of the cross for Christ's sake. And the soul's interest should come first.

The world may clamor for our time and affections, fashion may invite our patronage; but the words of the apostle should be enough to lead Christian mothers from the indulgence of pride in dress and demoralizing amusements. "Know ye not that the friendship of the world is enmity with God?" "Whosoever, therefore, will be a friend of the world, is the enemy of God."

Christian mothers should take their position on the platform of truth and righteousness; and when urged to unite with the world in patronizing fashions which are health-destroying and demoralizing, they should answer, We are doing a great work, and cannot be diverted from it. We are settling the question of our everlasting destiny. We are seeking to develop in our children, sound and worthy and beautiful characters,

that they may bless the world with their influence, and have immortal beauty and glory in the world to come that will never fade. If children had such an example from their parents, it would have a saving influence upon their lives.

But it is a lamentable fact, that many professed Christian women, who are mothers, take the lead in patronizing the fashions, and those who make no pretensions to Christianity follow in the footsteps of professed Christians. Some who are in humble circumstances in life, in their efforts to keep pace with fashion, that they may retain their position in fashionable society, endure privation, and work far beyond their strength, that they may dress equal to the example given them by their more wealthy Christian sisters. Unless they can dress somewhat to compare with their more wealthy sisters, they have no desire to attend church, where there is such a display of costly adorning. The contrast is humiliating, say they, and they can only think of their humble dress.

The temptation is so strong before some to come up to the standard of fashion that they are sometimes led into dishonesty and theft to gain their desired object. Others sell their virtue, that they may have the means to decorate themselves for display. They see this is the great aim of life with many who profess to be righteous. Professed Christians, whose example thus proves a stumbling-block to their weak sisters, will have a fearful account to meet in the day of final reckoning. They have, by their example, opened a door of temptation to the inexperienced, who are charmed with the respect paid to those dressed in fashionable style, and they became so infatuated that they at last sold honor and virtue, woman's greatest adornments, and sacrificed health and happiness for artificial decorations for display. I clip the following pointed remarks from the *Marshall Statesman*, under the caption of Fashionable Ruin :

"At a fashionable party in Fifth avenue, New York, a few evenings since, a beautiful young woman turned sharply upon an elderly dowager who was prosing about the Magdalens, and the hopelessness of doing anything for these 'lost women,' with the assertion: 'I know a class more hopelessly lost than they. We fashionables, who murder time and squander money, and lead women to become Magdalens that they may dress like us, why does no body send missionaries to us?' The intensity of the ut-

terance was eloquent of better possibilities. No doubt there are more ways than one of being lost. The syrens are not all of one class, or confined to one locality."

The apostle presents the inward adorning, in contrast with the outward, and tells us what the great God values. The outward is corruptible. But the meek and quiet spirit, the development of a beautifully symmetrical character, will never decay. It is an adornment which is not perishable. In the sight of the Creator of everything that is valuable, lovely, and beautiful, it is declared to be of great price. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands." 1 Pet. 3: 3-5.

It is of the greatest importance that we, as Christian mothers, show, by precept and example, that we are cultivating that which the Monarch of the universe estimates of great value. In doing this, what an influence for good can we have upon our children; and how important we can make our lessons of instruction, that purity and holiness should be the great aim and object of their lives. The following should be read with attention:

"DRESS.

"Female loveliness never appears to so good advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewelry; and our dear human angels, if they will make good their title to that name, should carefully avoid ornaments, which properly belong to Indian squaws and African princesses. These tinselries may serve to give effect on the stage, on the ball-floor, but in daily life there is no substitute for the charm of simplicity. A vulgar taste is not to be disguised by gold or diamonds. The absence of a true taste and refinement of delicacy cannot be compensated for by the possession of the most princely fortune. Mind measures gold, but gold cannot measure mind.

"Through dress the mind may be read, as through the delicate tissues of the let-

tered page. A modest woman will dress modestly; a really refined and intellectual woman will bear the marks of careful selection and faultless taste."

A great amount of time and money is squandered upon needless adornments. Many inventions have been sought out in extra puffings, tucks, and trimmings, which have a direct tendency to lessen vitality and shorten life. Almost every conceivable style of dress may be seen in crowded cities, and upon the great thoroughfares of travel. There are customs and styles in dress current now, that a few years ago would have been looked upon by Christians as monstrosities.

The corsets which are again being generally worn to compress the waist is one of the most serious features in woman's dress. Health and life are being sacrificed to carry out a fashion that is devoid of real beauty and comfort. The compression of the waist weakens the muscles of the respiratory organs. It hinders the process of digestion. The heart, liver, lungs, spleen, and stomach, are crowded into a small compass, not allowing room for the healthful action of these organs.

The following item is clipped from the *Herald of Health*:—

"A female servant died suddenly a short time since in the East. The doctor could not account for the death, and made a post-mortem examination, which showed that the stomach had been reduced to the size of a child's, and the heart pushed out of its proper place through tight-lacing."

Where tight-lacing is practiced, the lower part of the chest has not room sufficient for action. The breathing, therefore, is confined to the upper portion of the lungs, where there is not sufficient room to carry on the work. But the lower part of the lungs should have the greatest freedom possible. The compression of the waist will not allow free action of the muscles.

Alcohol and tobacco pollute the blood of men, and thousands of lives are yearly sacrificed to these poisons. Confinement indoors, shut away from the glorious sunshine, and deprived of the invigorating air of heaven, improper eating, with wrong habits of dressing, corrupt the blood of women. The compression of the waist by tight-lacing prevents the waste matter from being thrown off through its natural channels. The most important of these is

the lungs. In order for the lungs to do the work God designed, they must be left free, without the slightest compression. If the lungs are cramped they cannot develop; but their capacity will be diminished, making it impossible to take a sufficient inspiration of air. The abdominal muscles were designed to aid the lungs in their action. Where there is no compression of the lungs, the motion in full breathing will be observed to be mostly of the abdomen. When lacing prevents this, the breathing is restricted to the upper portion of the lungs. Women's dress should be arranged so loosely upon the person, about the waist, that she can breath without the least obstruction. Her arms should be left perfectly free, that she may raise them above her head with ease.

By lacing, the internal organs of women are crowded out of their positions. There is scarcely a woman that is thoroughly healthy. The majority of women have numerous ailments. Many are troubled with weaknesses of most distressing nature. These fashionably dressed women cannot transmit good constitutions to their children. Some women have naturally small waists. But rather than regard such forms as beautiful, they should be viewed as defective. These wasp waists may have been transmitted to them from their mothers, as the result of their indulgence in the sinful practice of tight-lacing, and in consequence of imperfect breathing. Poor children born of these miserable slaves of fashion have diminished vitality, and are predisposed to take on disease. The impurities retained in the system in consequence of imperfect breathing are transmitted to their offspring.

Very many children are born with their blood tainted with scrofula through the wrong habits of the mother in her eating and dressing. The very many miscarriages that now occur may generally be traced to fashionable dress. Lacing causes displacements, and this character of disease is increasing with each successive generation. Many suffer years without making their condition known. They remain in ignorance of the causes of their difficulties, and endure sufferings, which it is impossible for language to express. Not a few women have strength sufficient to carry them through the period of child-bearing. Either her own life or that of her offspring is frequently sacrificed. If both live, she has

not been able to give her offspring physical vitality sufficient to withstand accidents and prevailing epidemics. Any trifling cause may put out the feeble flame of existence. And the Christian mother tries to be resigned to her bereavement, which she believes to be in God's special providence. But could she look back, and trace in her life the true cause, and be convinced that her living and dressing fashionably had put out the life of her child, she might be wise, and repent of her murderous work.

The following excellent remarks are from *The Household*:

"The ordinary dress that men wear diminishes their breathing capacity one-fourth; and what woman wears her clothing so loose as that? I call a dress too tight that you hit when you draw in the fullest possible breath.

"But my waist is naturally slender," says one woman. She means that she has inherited small lungs. Her ancestors, more or less of them, compressed their lungs in the same way that we do, and it has become in her case a congenital deformity. This leads us to one of the worst aspects in the whole matter—the transmitted results of indulgence in this deadly vice. And it shows itself in diminished vitality and in liability to take on disease of many kinds. A mother may even make her child scrofulous by her imperfect breathing during the period of gestation, and many a mother does so. Almost all the reading public, very possibly all whose eyes fall upon these lines, have been told again and again how the tightness of the clothing about the waist and abdomen (please remember my definition of tightness) displaces the yielding viscera within, pressing them upward upon the lungs and downward upon the pelvis, and produces directly or indirectly all the female complaints to which the generation is so largely subject. One medical writer declares that 'this influence upon the organs in the lower part of the abdomen is so great that it furnishes to the medical profession nearly half its business,' notwithstanding the fact that many women and young girls from native delicacy keep their sufferings to themselves. The very list of these complaints is alarming, and there is no question but the public at large, and even women themselves, have very little idea how much they suffer in this way from the effects of tight dress.

"Of course, in this form it does not end with the individual, unless she dies before

marriage, or so utterly disables herself that she cannot bear children at all, which is not unfrequently the case. If not quite so bad as that, she is still often unable to complete her time, and the little one falls out of being from sheer lack of the vitality which the mother has not been able to give it. She cannot take nearly breath for one, much less for two. A large proportion of the alarming number of miscarriages in respectable society is directly due to tight dressing. I met a lady a few days since who would have been a beautiful and queenly woman but for this deformity (her waist was less than half the circumference of her shoulders), and I was not at all surprised to learn that a few months before she had come within a few minutes of death from this cause.

"In many cases where the child lives, it drags out a feeble existence, ready to be snatched away by any trifling accident, and the mother piously tries to be 'resigned to the will of Providence.' She never dreams that it was through any fault of hers. 'I am perfectly healthy,' said such a childless mother to me once, and then she went on with a list of the untoward circumstances that took away one little innocent after another, without a suspicion of the truth that if she had been 'perfectly healthy' she would have been able to give each child such vitality that it would have brushed aside these accidents as trifles lighter than air. I do not say that all such troubles arise from tight dressing, but I do say that so far as mothers are concerned, it is far the most prolific source of them.

"And this sort of thing will go on, I suppose, until our women acquaint themselves with practical physiology, so as to get some idea what it means to be 'perfectly healthy.' It will be absolutely necessary, too, in order to make them comprehend intelligently the mischief of tight dress, that they should know something about the individuality of the organs within, and the importance of keeping them in their right places."

Says the *Western Rural*: "I saw a young lady, not long since, dressed for a party. Her waist was incased in corsets, laced so tightly that she was absolutely deformed, still it was n't tight (of course not; it would be absurd to imagine it was); and for fear of looking stout, she wore one thin skirt only. On remarking it, she demanded to know if one had n't a right to lace if she pleased? No, said I, emphatically, one has no right to entail misery upon her off-

spring, nor commit suicide, and then unjustly accuse the Lord of taking them out of the world.

"But what is the use of talking? Ignorance and folly go hand in hand, and stronger brains are wanted before we can hope for reform. The day after the party, the young lady mentioned was forced to wear her dress several inches looser than usual, was unable to take a full inspiration without experiencing a sharp pain in her side, and endured the torture throughout the day from pain in the chest; and I suppose the heroism which enabled her to endure it was sublime."

While on a tour west, we spent some hours in Chicago, at the Massasoit House. Several young ladies waited upon the table, and all of them were deformed by tight lacing. My husband's hands could have spanned their waists. Their shoulders were broad, their hips were large. The artificial paddings over the chest, and the large appendages upon the back of the head, and upon the small of the back, made these girls appear anything but attractive. Their faces were pale, and they moved about languidly. There was nothing like sprightliness or gracefulness in their movements. Their vital organs were pressed in so small a compass that it was impossible for them to fill their lungs. They could not breathe naturally. They could only gasp. They could not walk naturally and gracefully. They wriggled in their walk, as though every step required an effort. Thought I, this is one of Dame Fashion's tortures. And these poor girls adopt her inventions, although in so doing they appeared like fools going to the correction of stocks. Read what *Good Health* says of

"CORSETS.

"Among the causes which prevent muscular exercise, the compression of the chest by corsets is the most remarkable. Where on the earth, or under the earth, or in the waters, or in the air, in things animate or inanimate, this fashion found its original model, unless it be in the venomous wasp, it would be hard to discover. Tradition insists that corsets were invented by a butcher of the thirteenth century, as a punishment for his wife. Finding nothing to stop her loquacity, he put a pair of stays on her to take away her breath, and so prevent her from going about and talking. This effectual punishment was inflicted by other cruel

husbands, till at last there was scarcely a wife in all London who was not tied up in this manner. The punishment became so universal at last, that the ladies, in their defense, made a fashion of it, and so it has continued to the present time. The form given by corsets to the female chest is directly opposed to Grecian and Roman models of beauty."

The Complexion.

THE USE OF COSMETICS IN DIFFERENT AGES.

In a late number of a London periodical, entitled *Land and Water*, there was an article of considerable interest to those who value what is called a "good complexion." The writer condemns the employment of cosmetics entirely, and asserts that the use of animal grease stops up the pores of the skin, and will, in time, produce blotches. He also says that the constant application of cold cream to the face is injurious, and lays the foundation of skin diseases which scarcely anything can eradicate. Sleeping with slices of uncooked bacon on the cheeks, which seems to be practiced by some persons, is also unwholesome. The best substance to soften the skin, and at the same time preserve it, is, according to this authority, fresh olive oil. If this be rubbed on the face gently every night, the skin will soon become impervious to the action of the weather. The ancient Greeks knew the value of vegetable oil to the skin, and they used it freely, both to preserve beauty and to render the muscles pliable. But there are some persons who have naturally oily skins, and they should avoid ointment of all descriptions.

It may surprise some ladies to be told that exposure to the sun is beneficial to the skin, but such is said to be the case. Most of them object to the tanning it produces, and it was to obviate this that masks were once worn on the street. Some ladies, it is said, carried the mask mania so far as to sleep in them. It is recorded of Marguerite of Navarre, the wife of Henry IV., of France, that she was addicted to this folly. Henry strongly remonstrated with her on the subject, but in vain; she preferred offending her husband to giving up her mask, and it played a not unimportant part in their subsequent divorce. The unhealthfulness of such a practice is evident from the fact of its checking perspiration, and from causing the wearer to respire impure air.

It is said that the use of cosmetics was introduced by the English in the fifteenth century. In that and the succeeding century the women of France were reckoned the most beautiful in the world. The names of Agnes Sorel, Diana of Poitiers, Louise of Savoy, Anne of Brittany, Margaret of Navarre, Mary of Burgundy, the Duchess of Etampes, Madame de Chateaubriand, Mary of Lorraine, Gabrielle d'Estrees (commonly called "La Belle Gabrielle"), and Henriette d'Entragues, are familiar to all readers of history as those reputed to be the most brilliant and beautiful women of their times. *They never used cosmetics of animal grease*, though they made beauty their study—a rather idle study, it is true, yet still they pursued it successfully. They employed various oils and essences composed entirely of vegetable ingredients. Henry III., of France, is said to have expressed his detestation of English cosmetics, and to have declared that if "cold cream" shall find its way into his kingdom, he would preach a crusade against it.

The celebrated Diana of Poitiers, whose powers of fascination seem to have been as marvelous as those of Cleopatra, or Mary, Queen of Scots, preserved her beauty until the age of seventy-two. She captivated the hearts of two monarchs, and had complete power over them. The second of them, Henry II., fell in love with her when he was twenty-nine, she being then the widow of the Count de Breze, and forty-eight years old, nineteen years his senior. She had been previously admired by his father, Francis I., and was equally admired by his son, Henry III., who, however, was a mere youth and of feeble understanding, while she was an old woman. Strange to say, no historian has ever given the details of those wonderful charms which so captivated Francis and Henry. It is only recorded of her that she was the loveliest woman at a court full of lovely women, and that, too, at an age when most women have found their beauty faded. It was said that she possessed a secret for preserving her good looks from the ravages of time; some, indeed, hinted that she had bought it from the evil one.

There was, however, one person who was her confidant—her perfumer, Oudard. He left on record the means which the peerless beauty used to preserve her complexion, in these words: "I, Oudard, apothecary, surgeon, and perfumer, do here declare on my

faith and honor that the only secret possessed by Madame Diana, of Poitiers, Duchess of Valentinois, with which to be and remain in perfect health, youth and beauty, to the age of seventy-two, was *rain water!* and, in truth, I assert that there is nothing in the world like the same rain water, a constant use of which is imperative to render the skin soft and downy, or to freshen the color, or to cleanse the pores of the skin, or to make beauty last as long as life." It was the business of Maitre Oudard to collect rain water for his illustrious patroness, and to bottle and seal it up to be in readiness for use in case of failure of rain. And it was the constant sending of the mysterious bottles which occasioned so much talk. But it should be added that the beautiful Diana always took an hour's exercise in the air before the morning dew had left the ground, and perhaps this habit, like other exercise in the open air, had quite as much to do with the preservation of her complexion as the rain water had. Early hours, temperate habits, and close attention to cleanliness, are the best cosmetics after all.—*Sel.*

The Nose-Bleed.

THERE are two little arteries which supply the whole face with blood, one on each side. These branch off from the main arteries on each side of the neck, passing over the outside of the jawbone, about two-thirds of the way back from the chin to the angle of the jaw, under the ear, and running upward toward the eye. Each of these arteries supplies just one-half of the face, the nose being the dividing line; the left nostril is supplied by the left artery, and the right nostril by the right artery. Now, supposing your nose bleeds by the right nostril, with the end of the forefinger feel along the outer edge of the right jaw, till you feel the beating of the artery directly under your finger, the same as the pulse in your wrist. Then press the finger hard upon it, thus getting the little fellow in a tight place between your finger and the jawbone. The result will be that no drop of blood goes into the side of your face while the pressure continues; hence the nose instantly stops bleeding, for want of blood to flow. Continue the pressure for five minutes, and the ruptured vessels in the nose will by this time probably contract, so that when you let the blood into them, they will not leak. Bleeding from a cut or wound in any part of the system may be stopped by compressing the artery from which the blood flows. Acting upon the knowledge of this simple fact, should occasion require, may save the life of a dear friend.—*Sel.*

Items for the Month.

This Number.

BIBLE HYGIENE is laid over till next month to give room to other matters of interest and importance.

THE experience of Eld. J. N. Andrews, a part of which appears in this number, is very remarkable. The columns of the REFORMER are open to a full relation of his case, and that of his son.

DR. TRALL'S department is full of increasing interest.

THANKS to all who have contributed to the interest of this number. Let these continue. And may many others whose minds and hearts are imbued with the spirit of reform come up to the help of the Lord against the mighty.

One Thousand Canvassers Wanted.

THE following liberal cash premiums are offered to responsible persons, who can give good references, and, from philanthropic feelings, for pay, or for both these considerations, will canvass for subscribers for the HEALTH REFORMER. The price of the REFORMER is one dollar a year.

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50	"	"	33	"	"
60	"	"	34	"	"
70	"	"	35	"	"
80	"	"	36	"	"
90	"	"	37	"	"
100	"	"	38	"	"
200	"	"	39	"	"
300	"	"	40	"	"
400	"	"	41	"	"
500	"	"	42	"	"
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We have prepared an appeal to the candid public

setting forth the character and work of the REFORMER, in a tract, envelope size, for the use of canvassers. Price, 25 cents a hundred.

Before entering upon the work of canvassing, all new agents must report themselves to this Office. This is necessary in order to prevent two or more canvassing the same territory.

The present time is a favorable season of the year for canvassing. We want one thousand women at this work, and as many men as will push the matter vigorously.

Canvassers have time to get a good start in canvassing for volume seven which will commence with January, 1872. Any, however, who wish back numbers, that they may read all we say upon Bible Hygiene, can have them, and date their subscription back to July, 1871, or they can receive them, post paid, for 8 cents a number.

IN order that the first number of volume seven of the HEALTH REFORMER may commence with January, where all monthlies should commence, the present volume will close with December, which is number six of volume six.

This change, however, will not in the least affect the terms of the REFORMER with any subscriber. All will receive twelve numbers for the sum of one dollar. For example: Those who have paid for the current volume are credited on their paper, 7-1; that is, they have paid up to Vol. 7, No. 1. Now in cutting the present volume short six numbers, we shall credit the accounts of such just six numbers ahead on next volume; so their account will then stand, 7-7.

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1. IN writing to this Office, be sure to give the name of your post-office, especially when it is not the name of your town.
2. When you request the REFORMER changed from one post-office to another, be sure to give both post-offices. If you neglect to give your present post-office, we cannot make the change without looking over five thousand names.
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4. All communications for the REFORMER, and all questions to be noticed by our physicians, must be on a sheet by themselves.
5. All business matters must be on a sheet by themselves.
6. All matters pertaining to the HEALTH REFORMER should be addressed, HEALTH REFORMER, Battle Creek, Mich.
7. Questions to be answered by physicians, and all matters pertaining to the Health Institute, should be addressed, Health Institute, Battle Creek, Mich.

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