

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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PEACE.

PASS on, earth's Winter, let thy reign
Of darkness cease; no more
Be seen thy terrors, or be heard
Thine awful tempest's roar.

Come on, earth's Summer, with thy realm
Of light; let sea and river,
Nations and lands, bask in thy beams,
And peace prevail forever.

Pass, mortal Life, with all thy strife
And all thy grief; no more
Be known thy pains; at last let toil
And weariness be o'er.

Come, Immortality, oh, come!
From all our woe deliver,
And bear us to the balm and bloom
Of peace and love forever.

—Rev. Charles Naiemith.

Hygienic Agencies to Health.

HYGIENE consists of the knowledge and application of the means by which the structure and functions of the body may be kept in that normal state which conduces to their continued healthy action.

These agencies are numerous, and when all are made to harmonize with the wants of man, according to the laws of hygiene, health of body and mind are both preserved to perform healthfully all the duties of life. Among these agencies may be mentioned air, food, rest, exercise, sleep, temperature, clothing, mental influences, and a host of others which space forbids our bringing to notice in this article. Air is of the first importance. All other functions of the body may, for a time, be suspended, without serious detriment; but let the function of respiration cease for even a short time, and the whole body is violently disturbed. In all chronic diseases, there is a deficiency of respiration, hence a low state of vitality.

Next to air, in importance, is food, which of itself is indispensable for growth and repair, and

yet, if used to excess, may prove a source of the most intense suffering, and may lay the foundation of many incurable diseases.

The object of food is to supply the waste of the body which is constantly going on, and of maintaining its temperature; but the appetite being perverted, calls are frequently made for things which are not food, thus imposing a heavy tax upon the system to expel; and this even takes place with food which is absolutely needed for the wants of the body, but which, being taken in excess, the system makes an extra effort to expel, thus weakening the reactive powers, and inducing dyspepsia and a train of ills which imbitter and shorten human life. In such cases, the dyspeptic is little better than he who sips from the intoxicating bowl; and although they may blame each other for becoming enslaved to their respective habits, yet they are equally guilty, although the dyspeptic may command more sympathy, as he is permitted to move in more fashionable society; but the habits of both are alike detrimental, both become bankrupt in health and usefulness.

Clothing, also, is a very essential agent in hygiene, and yet it may cause a vast amount of mischief if worn too tight, thereby interfering with free respiration. By changing different kinds of clothing too early in the season, the seeds of a bountiful crop of ills will be sown, which will soon ripen to poison life.

At this season of the year there is need of more clothing than in the depth of winter, when there is snow, which shuts off evaporation; whereas now, there is constant evaporation going on, which chills the blood, and drives it from the extremities, inducing congestive diseases, and silently undermines the most robust constitutions if long exposed to it. There should always be an even temperature of the body, as near the natural standard as may be; and extremes of all kinds should be avoided, for extremes either way will in the end prove ruinous to health.

A want of exercise also may prove the exciting cause of disease, and may cause the whole body to waste away. So also, over-exertion may prove detrimental from corresponding exhaustion.

As a hygienic agent, therefore, exercise should be between extremes. As a rule, hygienists eat and labor beyond their strength.

Sleep admits of no fixed rules as to the exact amount required; some need but little, while oth-

ers require a large amount. Some physiologists say that one hour's sleep in the forepart of the night is worth two in the latter. It is certain that if sleep is disturbed for any length of time, the tone of the nervous system is greatly impaired, and all the bodily functions weakened; and the loss of sleep proves very detrimental to health.

Women and children require more sleep than men. Those, also, who are just recovering from fevers, etc., require more sleep than when in health.

Excretion, also, is a function which, though it may not be looked upon as being strictly a hygienic agent, will be found by whoever will take the trouble to test the matter, to play a very important part in the hygienic department of life. Who has not suffered more or less from constipation, from retention of urine, etc.; both of these have to do directly with hygiene in all its bearings. See, also, the malignant fever, induced by obstruction of the skin, and sending out sickening odors from the breath, infecting even neighborhoods. In these exhalations may be detected foods of various kinds; and while to others their breath, loaded with fetid odors, is an object of disgust, they are generally unconscious of its presence, character, and effects.

Such a state of the system is incompatible with health, and should be removed, upon strict hygienic principles. The calls of nature should not be neglected even for a single moment; for by so doing many a poor sufferer has been made invalid for life.

Let all bear in mind that all the laws of life must be strictly obeyed if life is expected to be a pleasure, and these laws cannot be disobeyed with impunity. And he who runs the risk of violating them will sooner or later feel the effects of his dangerous experiment.

Let all wake up to the subject of hygiene, think and reason for themselves. Lessons of instruction may be seen and read everywhere.

Many have adopted hygienic principles while here under our care, but on returning home they fall back into old habits, and, on becoming sick, return to us again. Such lose both time and money. Others carry out the principles here taught them, and write us they are still progressing healthwise, and are a blessing to their families and in their neighborhoods.

Hygiene has many more agencies which we have not mentioned, all of which are needed in the great battle of life. They are spread out in the great book of nature. Let each search and read, for in the great school of life all must study if they would make life a success; but too many are willing to take for granted what others have told them, and are thus ever dependent, and very likely to be imposed upon. All should be equally in earnest in working out the great problems of life.

J. H. GINLEY, M. D.

Health Institute, Battle Creek, Mich.

Evil Habits of Dress.

It requires but little thought and observation to convince reasoning minds that bad habits of dress are efficient causes to undermine the constitution and impair health. Health reformers do not put too much stress upon the necessity of right habits in this direction. Every part of the body should be clothed physiologically. We mean by this that every article should be so worn as not to interfere with the full and perfect function of any part. It should be the rule that everything put on should fit so easily and comfortably as not to be felt. It is often the case that different parts are suffering from severe pressure, and doing much injury to the general health, and we do not notice it because we have become accustomed to it. It is almost second nature. Many are wearing skirt and drawer bands about the body, supporting the weight of the clothing on the hips, and suffering from weaknesses and displacements, who seem to be entirely ignorant of the cause of their afflictions. Question them in regard to their clothing and they will say they were not aware of its harming them. After the attention is directed to it, and changes have been made in the dress, they will become sensible of the fact and acknowledge that bad mode of dress injured them. We must not flatter ourselves that we can enjoy perfect health if we dress improperly.

Every organ is formed for a particular purpose, a special work in the body, and each organ in the body is benefited by the work of the other organs. If the function of any part is restricted, all parts suffer more or less. No structure is so inconsiderable that it may be hindered in function without the whole system being affected in proportion to the obstruction. The smaller organs are supplied with arteries, capillaries, veins, and nerves. The arteries are vessels, or tubes, through which the fluid passes containing the atoms to build up and vitalize the tissues. In the capillaries, the work of separating the old particles and adding the new is done. The veins absorb the worn-out and useless atoms, and convey them to organs which expel them from the system. The nerves preside over this work. These vessels and this work are too minute to be seen without the aid of a microscope; therefore it can readily be perceived that slight pressure on these delicate structures would render the work imperfect and thus induce disease. In health, the circulation is equalized. The first condition of disease is an unbalanced circulation—too much blood in some parts, too little in others. Both portions sustain an injury. One part is weakened for want of supplies, and other parts are relatively weakened from being burdened.

Cold extremities and congested heads are the prevailing complaint now-a-days. And how could we expect it to be otherwise when the

feet, as also other parts of the body, are so badly treated? Shoes and boots are not made to fit the feet and bring comfort to the wearer, but the feet are squeezed and forced into them, making the tender, sensitive flesh yield and be shaped by its covering, depriving the tiny structures, of which the feet are composed, room to perfectly perform their health-conducing functions. The blood-vessels of the feet are connected with those of the head. The same vitalizing fluid flows through the one that goes through the other. The nerves of the feet communicate with those of the brain. It is not uncommon for men and women to say they have had cold feet ever since they could remember. We do not doubt the truth of it, for children are bandaged and tightened up as soon as they have an independent existence.

Though they are not strapped to a board like some of the Indian babies, nor the Chinese wooden shoes put on them, yet they are subjected to unhygienic habits which greatly mar health and happiness; and these habits interfere with growth and development, as well as function. The nerves derive their peculiar vital property from the blood. If the flow of blood to parts is checked, the nerves are not fully nourished, and there is deficient sensation. Cases are not rare in which individuals cannot tell whether their feet are cold or not till brought in contact with some part of the body that has natural feeling. The nerves, having been abused until their power is nearly gone, are paralyzed.

With these facts about the feet, much more may be said of the abuse received by the vital organs in the chest and abdomen, by dress.

The office of the lungs is considered the most important in the body. We can live but a few minutes without breathing, but other functions may be suspended for days and weeks, and life not be destroyed. The blood gets its vitality from the air. The lungs are the organs in which the vitalizing process is effected. They perform a two-fold work, that also of eliminating impurities from the blood, and so intimately are life and its joys related to the quality of our blood that language cannot exaggerate the folly of the fashion which prevents the full expansion of the chest and the complete function of respiration. The lungs are entirely passive in breathing. They are acted upon by muscles. The broad muscle lying between the organs of the chest and abdomen is the principal agent in inspiration, assisted by the muscles of the chest. In inspiration it contracts, extending the ribs, expanding the chest, pressing down the organs below it. The air rushes into the air cells in proportion as the chest is dilated. In expiration the abdominal muscles contract, drawing down the ribs, compressing the viscera, thus diminishing the cavity of the chest, forcing out the air. The muscles are to the lungs what

handles are to bellows. Confine the handles of the bellows and they are comparatively useless. The power of the bellows is according to its capacity. So it is with the lungs; if their capacity is diminished by wrong habits of dress, life and its enjoyments are proportionately diminished; and yet thousands upon thousands are pursuing a course that is bringing upon themselves and others all manner of suffering, consumption, and a premature grave.

Though men do not directly suffer from corsets, tight waists, bands, belts, ligatures, and garters, indirectly through mothers they reap a bitter reward. Children do not possess the vigorous and robust health enjoyed by parents and grandparents. Sons and daughters are alike in the descending scale. Frequently the pernicious habits of the parents are more manifest in the offspring than in themselves. It is sometimes urged as an argument to disprove the injurious effects of the use of tobacco, that some have attained the age of seventy or eighty years in apparent good health who have used it for a long time, it not seeming to hurt them. But look at their children. It tells in them. We find them inheriting a more or less irritable and delicate constitution without the ability to accomplish or enjoy as much, or live as long, as the parent. Self-preservation is the first law of nature. This law inheres in each organ. The vital instinct of each as it recognizes the approach of anything injurious resists it, and presses it along to its neighbor, which resists in like manner till it is expelled from the primary vital supervision. The organs which are secondarily essential to life suffer.

The reproductive organs are not essential to individual life, but are essential for procreation. Thus the iniquities of the fathers are visited upon the children. If the primary structures are imperfect, the secondary must be. This law applies to all unphysiological habits.

P. M. LAMSON, M. D.

Health Institute, Battle Creek, Mich.

ANALYSIS OF MAN AND WOMAN.—Man is strong; woman is beautiful. Man is daring and confident; woman is diffident and unassuming. Man is great in action; woman in suffering. Man shines abroad; woman at home. Man talks to convince; woman to persuade and please. Man has a rugged heart; woman a soft and tender one. Man prevents misery; woman relieves it. Man has science; woman taste. Man has judgment; woman sensibility. Man is a being of justice; woman of mercy.

MEMORY AND ACTION.—Memory presides over the past; action over the present. The first lives in a temple hung with glorious trophies, and lined with tombs; the other has no shrine but duty, and walks the earth like a spirit.

To Correspondents.

H. D. S., Mich. : We cannot prescribe through the REFORMER.

J. T. C., of Louisville, Tenn., writes :

I have had an unnatural appetite for several years. What shall I do for relief ?

Ans. You have dyspepsia. Eat less, and use but little sugar.

B. Durgin : Come to the Institute and try hot air baths and Swedish movements.

D. V. W., New York : Your disease is incontinence of urine. You state neither name nor sex ; we therefore cannot prescribe for you.

C. Root says :

Please state through the REFORMER which is the best work you have for home treatment of the sick.

Ans. Encyclopedia.

M. L. P., South Lancaster, inquires :

1. Do you consider tomatoes healthy ?

Ans. Yes ; for healthy stomachs.

2. Are they beneficial, or injurious, to one who has a canker humor ?

Ans. Injurious.

3. What is the best way to ventilate a school-room ?

Ans. Open the windows from top and bottom, from one to three inches.

F. C. F. says :

1. Please give hygienic remedy for ague and snake bite.

Ans. It would be too lengthy for this department.

R. D. N., Mt. Morris, Ill., says :

Please give directions how to prevent the body from being sensitive to cold, especially the head and ears.

Ans. Take general bath by dipping the hand in cool water and rubbing briskly.

E. R. W. B. : The child has dyspepsia and a torpid liver. Give it graham and also oat-meal gruel, and fruits. Give fomentations, twice a week, over stomach, bowels, and liver.

J. E. S., of Afton, Iowa : The quinine causes the aching of your limbs. You should have proper diet, live largely in the open air, have a contented mind, and patiently await results.

M. L. A., Racine, Wis. : The case is beyond home treatment. Live as healthfully as possible ; bathe often enough to secure cleanliness ; ride out.

N. S., of Iowa : It is a case of liver complaint and dyspepsia, but of so long standing that a home prescription will not avail. Nothing but a thorough course of hygienic treatment, including the movement cure at a good Institution, can

do much for her. It will require years to restore. Fomentations and compresses worn over the liver, and an occasional sitz bath, and proper diet, may do good.

J. Roberts asks : Could such a case as this be cured ? A boy nine years old has been sickly since he was two years old ; has dyspepsia ; also is troubled with diseased liver. Eats meat, white bread, salt, and other abominations. What would be the proper treatment ?

Ans. Stop eating abominations, and eat things healthful.

J. S. C. : We think the case you mention may be ovarian difficulty, or hydatids, also piles, possibly misplacement of the uterus. We advise her to apply to a competent surgeon for personal examination. She should live strictly hygienic. We do not know where the book of which you speak can be had.

A. A. S., Pennsylvania : Yours is an extremely bad case of dyspepsia. You should be under the care of an experienced hygienic physician. We advise a simple diet. Use but two or three articles of food at any one meal, in small quantity, *thoroughly masticated*. Wear your clothing *very* loosely about the chest and waist. Clothe the limbs warmly. Once a week take fomentation over liver and stomach fifteen minutes, followed by a compress to be worn two hours. Once a week take warm sponge bath, with thorough wet hand-rubbing at same time, then cover up warm in bed for an hour or two. Manipulate the bowels daily, also have the limbs and arms well rubbed. Live out-door as much as possible. Strictly avoid mental labor and all sedentary habits.

M. S., Kansas : 1. From your description it is very difficult to tell what the real cause of the cough is. It may be from irritation of the throat, lungs, liver, or stomach. We think he should not be confined more than half so long in school. Give him good food and abundance of play, and plenty of sleep, and keep skin clean. 2. No. We think daily bathing is too frequent, as it weakens the vital powers.

L. A. H., Rhode Island : Yours, in all probability, is bronchial consumption. Live very healthfully, keeping the circulation equalized. Live largely out of doors, and breathe full and deep. Ventilate your rooms well at all times. You should ever have a cheerful mind ; avoid wearing tight clothing of any kind ; simply bathe your body once a week to keep the skin clean and active ; bathe neck and throat in hot and cold water three times per week.

L. C. V., Ludlow, Iowa : From the description, we think it may be an enlargement of a lymphatic gland. Apply cool compresses.

J. H. L., of Pennsylvania, asks :

1. Does a person get so much debilitated on hygienic living that he has to lie in bed ?

Ans. Yes; by eating too much innutritious food, and by a lack of exercise.

2. How do you regulate the bowels when constipated?

Ans. By proper diet, exercise, kneading the bowels, etc., and injections of tepid water.

H. N., Tama City, Iowa: We could not prescribe in so complicated a case so far away. Better apply to some good oculist near you.

Somebody (no name given) asks how cranberries should be prepared for poultice.

Ans. Either raw or cooked, or mixed with other poultices.

D. A., Vermont: Your difficulties are dyspepsia, torpid liver, and rheumatism. You should take a fomentation over the liver one week, a pack the next, and sitz bath the next week. Be regular in all your habits. Live on hygienic diet.

The child whose symptoms you describe is scrofulous, of lax fiber. Should live on hygienic diet, and be out of doors much. Bathe all over once a week in water at 88°. Give plenty of sleep, and an occasional injection of cool water. Give sitz bath of from five to eight minutes once a week.

M. E. H., Mass., writes:

In using the fountain syringe for catarrh, how often should the application be made, and at what temperature?

Ans. Two or three times a week, in the morning; temperature, 90° or 98°, as is most agreeable.

C. C., Smith's Creek: Probably the disease is arthritic rheumatism. Perhaps electrical baths would be beneficial.

M. A., Vermont, inquires:

1. Should a mother and new-born child be bathed in brandy? If not, what should be used?

Ans. No; use pure soft water.

2. Should brown paper, wet in brandy, be put to the crown and back of the child's head to harden the scalp, and keep it in shape?

Ans. Nonsense.

Mrs. W. L., of York: Make cold applications to the neck. Wear a cold compress one or two hours at a time, three or four times per day.

Mrs. J. F. C., Berlin: Yours is a bad case of dyspepsia. You should go to a good Health Institute, and remain from four to six months. If that is impossible, live hygienically in every way, taking an abundance of rest and sleep. Once a week, take sitz bath, and fomentation over the liver, one the first of the week, the other near the last, and occasionally wear a compress over the liver and stomach during the night. Keep the feet and hands warm, and the mind quiet and cheerful.

1. Would not light bread made without hops or brewers' yeast, be better than bread made with baking powders, or with nothing in it, and not raised?

Ans. We regard unleavened bread made light and tender the best bread in the world, as a general article of diet, but an occasional change is admissible and beneficial in the use of good, light bread, as you intimate.

2. What is the best plan for one, with a craving appetite, to pursue in order to avoid eating too much at meals, and to avoid eating between meals?

Ans. We advise you to apportion a reasonable amount on your plate, then eat it very slowly, and when done leave the table "instantly."

W. L. B., Ohio: In looking over your numerous declarations and questions, it is evident that you are scrofulous, which is manifest in your ailments. You need to reform in your habits. Leave off butter and sugar, and all grease. Be temperate in eating. If you eat two meals per day, 7 A. M., and 2 P. M., are good hours. See recipe for making gems in this number. A little mold does not hurt the fruit, if carefully removed, unless the fruit has soured. Your babe has disturbance of the brain, and its health should be strictly attended to. As to the mark near its eye, we cannot determine what it is from your description.

PHYSICIANS, HEALTH INSTITUTE.

NEVER GET ANGRY.—It does no good; some sins have a seeming recompensation or apology, a present gratification of some sort; but anger has none. A man feels no better for it. It is really a torment; and when the storm of passion has cleared away, it leaves one to see that he has been a fool, and that he has also made a fool of himself in the eyes of others. Who thinks well of an ill-natured, churlish man, who has to be approached in the most guarded and cautious way? Who wishes him for a partner in business, or a neighbor? He keeps all about him in nearly the same state of mind as if they were living near a hornet's nest, or a rabid animal. An angry man adds nothing to the welfare of society. He may do some good, but more hurt. Heated passion makes him a firebrand, and it is a wonder if he does not kindle flames of discord on every hand. He is a bad element in any community, and his removal would furnish occasion for a day of thanksgiving. Since, then, anger is useless, needless, and without apology, why should it be indulged in?

"WHY did he not die!" is the title of a new novel. We have not read the conundrum, but believe the answer to be—because he refused to take his medicine.

DR. TRALL'S
Special Department.

Lac Typhodes.

THE medical profession has given us, in days that are past and gone, the *antiphlogistic* treatment of typhoid fever—bleeding, salts, and antimony; the *alterative* treatment of typhoid fever—calomel, opium, and ipecac; the *stimulant* treatment of typhoid fever—brandy, capsicum, and turpentine; and now and lastly, the *lactic* or *nutritive* treatment of typhoid fever—milk.

Here is progress. The reducing plan was the worst; the mercurial not quite so bad; the stimulating method the least of three evils, and the milk medication a decided improvement on everything that preceded it. We can conceive of only one more step in the right direction, and that is, to substitute water for the milk. When our allopathic brethren reach this round of the ladder of progress they may be as successful in the management of typhoid fever as hygienic physicians have been for the last quarter of a century.

A few years ago, a Dr. Gairdner, of England, in one of the medical journals, recommended the free use of milk, as a dietetic article in cases of typhoid fever; and now comes a Dr. Alexander Yule, who, in a late number of the *Medical Times and Gazette*, recommends the milk treatment, on the ground that milk possesses both dietetical and medicinal virtues. The logic of Dr. Yule is a "curious curiosity," yet not more absurd than all reasoning from false premises must necessarily be. He says (the italics being ours):

"That the body in fever wastes rapidly, is evident; and from the accumulation of waste material in the blood, and the want of pabulum to feed the fever, the most disastrous results *eventuate*—resulting in death—from the fever drying up the very *issues* of life. Now, if pabulum can be afforded to repair the textures that, from the action in the fever poison, are being used up, one great, if not the greatest, object of treatment is attained; for fevers obey, like everything else in this world, certain fixed laws. Like an object in vegetable life, there is the seed, the bud, the unfolding, the full leaf, the withering away and decadence—so with fevers, their incubation, ingravescence, etc. Now, if the body can be sustained until the fever has *gone its course*, health will result. Milk, of all things, seems best adapted for this purpose; for it is digestible, is relished by fever patients, contains all the requisite materials for the nourishment of the entire body—the nervous system *in especial*, which in fever is always greatly affected."

The reason why the body emaciates during

the presence of fever is not, as Dr. Yule supposes, because of the "action in the fever poison," but because the vital powers are wholly occupied in cleansing the system of its impurities. At such times, no food can be used, and to give it is only to add another to the existing burdens. Milk is not so bad as worse things, but to give any "pabulum" increases unnecessarily the vital waste.

Dr. Yule adopts the current theory that disease is an entity, developing, maturing and dying, like a plant or an animal. The fever must be born ("incubate"), live, grow ("unfold"), and have its being in the vital organism. This we cannot help nor hinder. We can only sustain the body while the fever is doing these things; and if we do this, after the fever has "gone its course," health will result—*this result will eventuate!*

How ridiculous all such and similar language which abounds in all our standard works on medicine will sound fifty years hence. When Dr. Yule learns *what a fever is*, he will not talk of its budding and unfolding, nor of its going or goneing a course. Like sensible hygieo-therapeutists, physicians will then only talk of the conditions and management which will enable a fever patient to purify himself with the least possible expenditure of vital power; and they will give food (not milk, however, except to infants), whenever it can be digested and used, and withhold it at all other times.

Going Back on Temperance.

THE health reform, in its broadest implication, means obedience to all the laws of God as manifested in and through the vital organism. It is quite immaterial whether these laws are classified as physical, intellectual, moral, or social. It is enough for the true health reformer to know that they are all God's laws, and are to be obeyed. The temperance reform is one department of health reform—one plank in the platform of the health reformer. The temperance reformer may abstain from alcohol from policy or expediency. The health reformer abstains, from principle. The temperance reformer may disuse alcohol, and resort to a worse thing, tobacco, as a substitute. The health reformer disuses alcohol because it is bad *per se*. He abstains from alcohol as a beverage because it is a poison, and in no proper sense drink. He abstains from alcohol as food because it is not food; and he eschews it as a medicine because, according to his "law of cure," it is in no sense remedial. When he demonstrates the proposition scientifically, that alcohol is a poison, the practical question with him is settled forever. The opinions of physicians, that "grog is good" under certain circumstances of infirmity, debility, or disease, are no more than fog in the sunshine.

But our temperance friends who are not health

reformers, having no physiological principle in view, and recognizing no law of nature as a guide, are continually parading the opinions of learned men—physicians and others—*pro* and *con*, in relation to various phases of the temperance problem, and of course involving in interminable controversies respecting non-practical and non-essential questions, and making little headway against the monster—rum.

We are often pained to see honored and veteran advocates of the temperance cause, admitting doctrines that are fatal to total abstinence as a principle. But, this must be, so long as physicians teach and the people believe that alcohol is a "supporter of vitality," or a proper curative agent under any circumstances. It is this dogma, false and absurd though it be, that causes such influential men as Spurgeon, Beecher, Greeley, and numerous others, to undo, in certain admissions and statements, all that they do, and do so well, at other times for temperance. Each of these distinguished authors has, in a single sentence, done more for the cause of rum-selling than he has done for temperance in half a dozen eloquent sermons and able editorials.

This subject is unhappily well-illustrated in the recent *Life of Christ* by Henry Ward Beecher. In an article published in the *Evangelist*, by Rev. T. L. Cuyler, in review and commendation of this work, Mr. Cuyler (who is one of the foremost champions of temperance) says approvingly:

"In regard to the long-controverted miracle at Cana of Galilee, Mr. Beecher is emphatic in his opinion that our Lord created a wine which answers to the fermented wines of the present day in Palestine. But, he adds that if Jesus had lived in our day, and beheld the waste and wretchedness arising from inordinate appetites, no one can doubt on which side he would be found. Mr. Beecher sums up his conclusions on this remarkable miracle in these words: 'The example of Christ, beyond all question, settles the doctrine that, if abstinence from wine is practiced, it must be a voluntary act, a cheerful surrender of a thing not necessarily harmful, for the sake of a true benevolence to others.'"

If practiced? Here we are thrown back half a century, to the old ground of one theory and another practice. Wine-drinking is not necessarily harmful; it may be good *per se*, but is bad philanthropically. The article is good for us, but *if* we relinquish it, we must do so cheerfully, because its use may hurt somebody else. But, if we cannot do it cheerfully, then we (mark that *if*) should not do it at all. What a mud-dlement for a man of Beecher's abilities!

But why is it necessary, in order to justify the Bible account of the transaction at Cana, to assume that the wine was a fermented article, and that Christ did not understand the nature of intoxicating liquor, or did not suspect the bad use that would subsequently be made of fer-

mented wine? There is no word nor hint in the recorded testimony that this wine was fermented, and all the presumptions are to the contrary. The waterpots were filled with water to the brim. Then from those waterpots so filled, wine was drawn. This is the whole story. The miracle is just as great, and certainly just as good, without the theory of fermentation as with it. Why then assume it without a particle of evidence?

All scientific men know that alcohol results from the decomposition of sugar. This process of decomposition, by which the elements of sugar are converted into water, carbonic acid gas, and alcohol, is termed fermentation. No sugar is said to have been employed at Cana—nothing but pure water. Nor is there any word or hint that any intoxicating effect resulted from the use of this *hydropathic* wine. It was pronounced good; and every hygienist, and all other persons whose appetites were not perverted by the use of fermented wines, would pronounce the fresh, pure juice of any fruit, before fermentation had commenced, to be good—indeed, very good, *the very best*.

Mr. Beecher's conclusion is natural and legitimate from his premises; but his premises are wrong. *If* wine-drinking is "not necessarily harmful" then teetotalism is a mere expediency—a benevolence or a charity, not a principle or a duty. We fear the temperance cause will never triumph until it is conducted on a newer and truer platform.

Patenting Medicines.

TO THE scientific hygienist the idea of a patent medicine is as absurd as is that of patent food, patent drink, patent air, or patent exercise. Machinery for preparing either is legitimate enough; but when we are told that a human being has patented an arrangement or combination of medicinal, or alimentary, or respiratory materials, we must either regard the thing as a mistake or a fraud, or admit that art is superior to nature, and that man can improve the works of the Almighty. And yet the whole drug-medical system is predicated on this monstrous absurdity. Those of our readers who are curious enough in this matter to look over the weekly reports of new inventions for which letters patent have been granted by the government of the United States, will notice one or more medicines patented nearly every week in the year. The latest "discovery" or invention in this line is thus mentioned in the *Scientific American*:

"MEDICAL COMPOUND FOR CURE OF CONSUMPTION.—James E. Larkin, Newark, N. J.: This invention and discovery relates to a medical composition designed for the prevention and cure of consumption; and it consists of a liquid compound, composed of various ingredients in

certain proportions, compounded in a particular manner, which, it is claimed, acts directly upon the lungs and bronchial tubes, in a very effective manner, when these parts are affected with incipient disease."

Precisely so. "Only that and nothing more." The compound is for consumption. But it acts effectively in "incipient disease." Now, disease applies to various diseases of the "lungs and bronchial tubes" other than consumption; and if the patented nostrum, "composed of various ingredients in certain proportions, compounded in a particular manner," is curative of "incipient disease," why not of matured or confirmed disease, and of disease elsewhere than in the lungs and bronchial tubes? Well, the thing is too nonsensical to talk about to health reformers, and to others perhaps all talk is useless.

Physiological and Social Law.

THE *Scientific American*, in an article on the causes of the multitudes of faces and their peculiarities, utters an important practical truth, in the following paragraph:

"As circumstances shape our birth, so they shape our lives and mold our characters. Yet, with all the thought and effort toward social improvement that marks the age, the effort of society seems to be directed to making character adapt itself to circumstances rather than to form character by controlling the circumstances through which character is developed. Thus we have failed to recognize the fact that physiological law is stronger than social law. We do not yet admit the fact that, if our habits and customs are such as to develop the animal in us at the expense of the mental and spiritual, we shall have animals to control by civil law; or if we do see this, we do not see that civil law must prove utterly inadequate to control animals, that obey only their depraved instincts. Society, in assuming to govern not only the depraved, but the healthy, instincts of our animal nature, assumes too much when it attempts to force violations of physiological law. As well might it legislate that weights shall fall upward; they will fall downward in spite of enactments; and so will the catastrophes and crimes that have lately shocked our community continue to happen so long as the circumstances that lead to them are permitted to exist. If we feed our children upon heating diet, and place them where they are forced, like plants under glass, into premature bodily development, let us blame ourselves only, that their immature minds and wills are too weak to contend with the strength of their passions which we have taken such pains to cultivate; and if, in the temptations that beset them, they overstep the bounds of social propriety, let us not be surprised that, in their efforts to escape the disgrace society attaches to such

lapses, they, some of them, resort to dangerous practices, and find a final escape in death."

The moral of all this is very simple, but we fear the majority of those who read the article we have quoted may not "see the point." When the rulers among men, and especially legislators, school-teachers, and Christian ministers, recognize the principle that individual health (normal conditions) is the basis of all reform, all improvement, and all progress, in the human race, "the world will be the better for it."

Answers to Correspondents.

STIMULANTS AND DIGESTION.—A. K.: "Dr. R. T. Trall: I send you some extracts from a late number of *Good Health*, hoping that you will expose the fallacy thereof: 'Tea and coffee, or Paraguay tea, a South American substitute for tea, are consumed by three-fourths of the human race, and must, therefore, be most important articles of diet.' Mustard, also, no doubt, stimulates the muscular action of the stomach, and in this way aids digestion."

To those who understand the nature of stimulation, the fallacy is obvious. Stimulation is a morbid condition, and a stimulant is a poison. Therefore, if tea, coffee, and mustard, are stimulants, they cannot aid digestion, nor any other normal process, nor can they be in any sense, articles of "diet." The absurdity of that logic that assumes that a habit must be wholesome because it is general, may be illustrated thus: Three-fourths of the human race are addicted to the habit of lying; therefore, lying must be an important element of conversation.

RELAPSES.—A. W. L.: Relapses after the commencement of convalescence in fevers are always the result of indiscretion or maltreatment. It is never an essential part of the original disease; hence, the term "relapsing fever" is a misnomer. The maltreatment which causes a relapse may have occurred before or after the crisis, or "turn," of the fever.

SPERMATORRHEA.—Dr. C. L. B.: As nearly as we can sum up the results of twenty years' experience, in the treatment of some thousands of cases, nine-tenths are curable in one year; three-fourths in six months; one-fourth in three months, and one-tenth incurable. In rare and exceptional cases, patients may recover in less than three months, or in two or three years, or even longer. This judgment is based on the presumption that all patients adhere rigidly to hygienic treatment and regimen the whole time. All others are excluded from this calculation.

SCROFULOUS ABSCESS.—E. A. L.: Give the child plenty of air and sunshine; a tepid bath twice a week; apply wet cloths to the affected part so long as there is morbid heat and swelling, and restrict him to a fruit and farinaceous dietary. Very sour fruits, as cranberries

and lemons, should be avoided, as should all fruits not palatable without sugar.

UTERINE DISPLACEMENT.—S. A. N.: We cannot prescribe home treatment for any case of displacement. Such patients require the manipulations of a skilled physician. You could be made to "take up your bed and walk" in about six months, and be cured within a year. We would not treat such a case unless the patient agrees to remain at least three months.

QUININE AND INTERMITTENT.—"Dr. Trall: You say that drugs do not cure. How then do you explain the fact that quinine is a specific for malarial diseases; that is to say, in intermittent fever, for example, a few doses of quinine, and sometimes a single one, arrests the paroxysms and ends the disease?"

Ends that disease by producing another—a drug disease, and generally a worse one. But we do not say that drugs do not cure disease. We say they do cure disease (as above), and that is why we object to them. *Diseases should not be cured.* The hygienic system aims to cure sick persons. The drug system strives to cure diseases. Both do what they undertake to do; but curing a disease is often killing the patient, while curing the patient is merely removing the causes of disease.

CLUB FEET.—I. N.: These distortions can be remedied if taken in hand at an early age; generally the earlier the better. None but a good mechanical surgeon can properly adjust the apparatus to so bad a case as you describe. It can be made in Philadelphia or New York. There are no regular "orthopedic hospitals" in this country as there are in Europe.

ABSCESSSES IN THE LUNGS.—S. J. M.: This is one form of consumption—the apostematous. It is curable in nearly all cases when the patient's constitution is not wrecked by drug medication, and is not greatly emaciated. Do not undertake self-treatment until you have consulted a hygienic physician.

MENORRHAGIA.—C. A. L.: Take a tepid hip bath daily; the rubbing wet sheet every second day; on the alternate day a dry rubbing sheet, and wear the wet girdle whenever there is both pain and heat in the abdomen. Avoid fomentations. The preparations of iron are among the worst things you could take.

CANKER AND BILE.—H. A. H.: "What shall I do for canker in the mouth which troubles me about half of the time, and a humor of the skin, like tetter or ring-worm, which affects nearly all of the time? I notice that when the canker is worse, the humor is better, and when the humor troubles me the most, the canker is better. I live about as other people do."

Stop living as other people do, and live hygienically. To go into details, avoid salt, sugar, milk, butter, and cheese; let alone mustard, pep-

per, and vinegar; eschew fish, flesh, and fowl; discontinue pickles, candies, and cream cakes; take no more oyster stews nor clam soups; abandon lobsters; eat no more fine bread, biscuits, short cake nor ginger bread; sip no more ices; drink no tea, coffee, cocoa, chocolate, ardent spirit, malt liquors, wine, nor cider; chew no tobacco, nor smoke it, nor snuff it.

My Experience in Health Reform.—No. 2.

IN the November number of the REFORMER, at the request of others, I commenced the recital of my personal experience in health reform. In this number, I will state something of the causes of my prostration in health, and what were the circumstances under which I became identified with this noble reform.

Though I have never at any period of my life suffered to any considerable extent from fevers, or dangerous attacks of acute disease, yet I can hardly recall any period of my early life in which I was the possessor of firm health. In boyhood, my growth was rapid, but I never saw the time that my physical strength was fully equal to the generality of those of my years. I loved severe study much more ardently than I did any of the sports and pastimes of my associates. From my earliest childhood I was taught to shun evil associates, and was warned against intemperance in every form in which my parents understood it to exist. But I was not instructed in the principles of hygiene, for my father and mother had neither of them any just knowledge of these.

I was kept from the use of tobacco, and from even tasting strong drink; but I learned almost nothing of the evils of unwholesome food—at least, of such as was common in our own family. I did not know that late suppers, and "hearty ones" at that, were serious evils. I had no idea of any special transgression in eating between meals; and though this was mostly confined to fruit, I did herein ignorantly transgress to a very considerable extent. I thought salt as "good" for food as "for the land" or "the dunghill;" and so of the various articles used "to season" and "to flavor food," nearly all of which I used quite freely. I supposed old cheese was good to aid digestion! Do not smile at my folly; unless my memory is at fault, I had learned this out of "standard medical works." As to mince pie and sausage, I had no thought that these were unwholesome, unless too highly seasoned, or as it was termed, "made too rich." "Hot biscuit and butter," doughnuts, pork in every form, pickles, preserves, tea, coffee, etc., etc., were all of common use. Of ventilation I understood almost nothing. And I might continue to enumerate the particulars of my ignorance of vital hygienic truth, but it would be easier to tell what I knew, than to attempt to mention that which I ought to have known, but did not.

But I must also expose my ignorance in confessing that I had little other idea of headache, dyspepsia, nausea, fevers, etc., than that these were things that for the most part were wholly out of our control, and that like the various phenomena of nature they were ordered by God's hand, and man had generally no agency therein. Do not smile at this strange notion. It is strange, indeed, that such ideas should prevail; but that they do prevail even now, you may satisfy yourself by calling out the ideas of the very next person you meet.

At the age of twenty-one, I entered upon the work of the Christian ministry. I did not possess firm health, though I counted myself a well man. Had I then understood the principles of health reform as well as all the readers of the REFORMER may, or as well as I hope most of them really do, it would at that time have been worth more to me than the gold of California. Though in no sense an intemperate man, as the word is commonly used, I did, nevertheless, have no just idea of Christian temperance. However much I lacked in other respects, I did not lack in zeal to labor in the work I had undertaken; and I think that I may say in truth I felt some degree of the responsibility of my calling. My anxiety of mind was constant and oftentimes extreme. Associated with a few others in the *defense*, or rather in the attempt to *advance*, an unpopular truth, there fell to my lot a heavy burden of anxious care, and the necessity of much overtaxing labor oftentimes, requiring not the day merely, but much, or even all, of the night.

But one cannot violate the laws of his being, even in the best of causes, without suffering the consequences; and so I found to my own cost. Had I understood the laws of life in the right use of food, and in the principles of hygiene generally, I could have gone longer than I did in the exhausting labor which I attempted to sustain. But the short of my story is this: in less than five years' time I was utterly prostrated. My head absolutely refused to perform any more mental labor; my voice was destroyed, I supposed permanently; my eyesight was considerably injured; I could not rest by day, and I could not sleep well at night; I was a serious sufferer from dyspepsia; and as to that mental depression which attends this disease, I think I have a sufficient acquaintance with it to dispense with it in time to come, if right habits of life will enable one to do so. My general strength was prostrated, and I was a burden to myself, and could not but be such to others.

Some nine years of my life elapsed after my general prostration before I learned anything of consequence respecting the subject of health reform. During this time, from laying aside mental labor to a large extent, and working in the open air, I had received considerable benefit so far as my general strength was concerned.

But in the meantime I had fastened upon me catarrh in some of its worst forms. I have sufficient acquaintance with this distressing, and as I then supposed incurable, evil. I need not further state my own troubles in the past. Thank God that I can say, "In the *past*." For the opportunity to say this, I am indebted to the health reform.

That which most directly contributed to bring this subject to my immediate and special attention, was the case of our son, at that time in his sixth year. Of this case, which is worthy of relation, I will next speak.

J. N. ANDREWS.

Girls and Good Housekeeping.

MARY MOORE, in the *Young Folks' Rural*, says: Mothers frequently make a mistake in the management of their children. Overburdened with labor, and needing relief, they are yet so nice and particular, so jealously tenacious, perhaps, of the domestic scepter, that they often refuse to delegate even minor household duty to their daughters, forgetting that children should be early taught to make themselves useful, and to assist their parents every way in their power. A positive injury is done to the girls by this deprivation of all share in the government of a house, for it is evident that they cannot be too well instructed in anything which will affect the comfort of a family. Whatever position in life they may hereafter occupy, they need a thorough, practical knowledge of household duties. Circumstances may eventually lift them above the necessity of performing much domestic work, but on this account they need no less knowledge, if it is not desired that they shall be expensive burdens to their husbands.

Girls are not apt to allow to housework its due importance; but such as have experienced the thousand and one after torments that spring from ignorance of it, can estimate it at its true value. If they show an inclination to penetrate the mysteries of the kitchen, indulge them by all means. Never mind if the assistance they render is slight, and the trouble they cause more than a counterbalance; let them cook, iron, wash, etc. They will soon learn, if it is contrived that the teaching shall be pleasant. We have in mind a child, nine years old, who made a loaf of bread—and made it well, too—every week during the winter. Her mother was kind and patient, and she quickly divined the proper quantities of yeast, salt, and flour. If she feels inclined to try her hand at higher grades of culinary art—pastry-making for instance—no objection is made. Indeed, she is quite a little housekeeper, carrying a bunch of keys at her girdle, and often getting out what is necessary for the table.

Where there are several daughters, the care of the housekeeping should be given to each in turn. This seems to us an excellent arrange-

ment, and will certainly prove the most valuable part of their education. Girls with what are called high notions will do well to reflect that the drudgery of the kitchen is by no means incompatible with the highest degree of refinement and mental culture. Some of the most socially elegant women we have ever known have been adepts in the art of bread and pie making; nay, it is not long since that we saw a talented and highly educated lady don a pair of gloves, go down on her knees and black a stove, just to show Bridget how it is done. Remember, girls, that home constitutes the very essence of a man's idea of happiness, and if you do not fit yourselves to make the homes of your future husbands bright, cheerful, orderly, and a refuge from all the world beside, how can you hope to be happy yourselves, or to make them happy?

Economy in cooking has a great deal to do with making life easy. There is a lasting charm in a good housekeeper; there is a profound lesson in her attention to the little things of the kitchen. There is nothing so beautiful as a useful life. For my part, I think no girl should stand at the altar, who has not first stood at the wash-tub.

How Not to Be Sick.

THE way not to be sick, is to obey the laws of God. Sickness is the penalty of disobedience. Health is the reward of obedience. All sickness is the result of the violation of law. The way to keep well, then, is to obey the laws of health. But we cannot obey these laws unless we know what they are. We may be ignorant of the laws of life, and unconsciously break them, and still we will be punished for breaking them, just the same as if we knew what they are. Disobedience to law brings its own punishment, whether we know anything about the law or not. The way, then, to keep well, is simple—learn the laws of health, and obey them. How shall we learn them? By studying nature. Go out into the fields and woods; roam over the hills and mountains; loiter along the shores of lakes and rivers; study the trees, and plants, and grass, and flowers; watch the insects, and birds, and fishes; notice all the animals that roam over the meadows and through the wild woods, and ask yourself this question: What keeps all these plants and animals alive and well? Now sit down by the side of the bubbling brook, and see if God will not speak to your soul through the many voices of animate nature. It is the pleasant sunshine, the warm rain, the cool breeze, the light and heat, the moist earth; these are the influences which give life, and health, and beauty, to plants and animals. It is by means of these agencies that God paints the trees, grass, flowers, birds, and fishes.

Trees, flowers, and plants, are not sick. Insects, birds, and fishes, are not sick. The squir-

rels, and rabbits, and foxes, and bears, and wolves, are not sick. And God clothes and feeds all these, and keeps them alive and well.

Read now the lesson of all this. If God so clothes all these, will he not much more clothe you, O ye of little faith? God takes care of all other beings which he has created, and has he made no provision for man, for whom all the others were created?

We need faith—faith to believe that God has provided a plan by which we may be well and happy. This plan we may learn from the lessons of nature. These same influences which keep plants and animals well, will keep us from being sick. These are sunlight, air, food, drink, rest, sleep, exercise—a life freely subjected to these influences which God has created for our preservation.

W. T. CURRIE, A. M., M. D.

Newton, Iowa.

Late Hours.

LATE hours are carrying more people to untimely graves than the deadly missiles of warfare. The bullet and the crashing shell mangle limbs and inflict flesh wounds, but midnight dissipation impairs the whole system and hurries all ages and sexes under the sod. This growing tendency to turn night into day is one of the most serious of evils, and should receive the earnest consideration of those interested in the welfare of the human race. By looking back at the newspapers of that time, it will be found that New Yorkers, in the beginning of this century, departed from places of amusement not far from the time at which they now enter them. The doors of the theater opened at half-past five o'clock, and the curtain "rose at half-past six." The early Knickerbockers attended parties and other social gatherings at seven, and returned home between nine and ten o'clock. Now all this is changed, and "between nine and ten" is the fashionable hour for going out. And what is true of grown people is rapidly becoming true of juveniles. Youngsters in roundabouts and misses in short dresses are arranging their finery long after the hour when children of the last generation were tucked away in trundle beds. Little ones—scarce loosened from their mothers' apron-strings—are dispatched in carriages to "children's parties" from half-past eight until half-past nine, and brought home at midnight or later. "Do n't have the carriage yet," said a little miss in our hearing a few evenings since; "no one else will be there until half-past nine;" and with that she gave a toss of her head, as much as to say that she was not going to keep any less fashionable hours than her mother.

There is certainly no occasion to go beyond this condition of affairs for an explanation of the physical deterioration of both sexes. How very

few robust men and women are to be found now-a-days! Can we not each count on our fingers' ends all our friends and acquaintances who are free from bodily ailments and enjoy good health? We comment upon the fact that young men become bald and prematurely grow old; that young ladies are almost invariably complaining of a pain in the head or side, having a pale, weary look, and rarely exhibit those ruddy countenances which are so common among their English sisters. But does it ever occur to parents that they are, to a great extent, responsible for this; that they are mainly to blame that fashionable revelry and dissipation are now protracted far into the night, robbing old and young alike of health? If they, in throwing open their houses to company, *will* that the guests shall retire at a seasonable hour, the guests will do so. The prevailing fashion cannot be perpetrated without the consent of the "heads of establishments." However late the young folks may desire to protract their festivities, they must conform to the requirements of the "old folks," the householders. We say, then, it is not the young, the youthful pleasure-seekers, who are responsible for the late hour folly so much as the parents, who have it in their power to stop it. So far as children are concerned, parents do them a great wrong in either encouraging or permitting an indulgence in late-hour festivities and entertainments. If they will not themselves conform to the laws of health, the least they can do is to prevent their children from adopting their own ruinous practices. "Early to bed and early to rise" is a maxim which cannot be too strictly observed by both old and young.—*Set.*

Drugs in Food.

IF I understand Webster aright, the term drug is derived from a word signifying dry; and consequently is applicable to those preparations whether from mineral substances, as calomel, or vegetable substances pulverized or otherwise kept in a dry state. These have no power to expel disease. They have no action at all; all the action being that of the living organism to expel them as intruders.

We often hear an outcry against the practice of mixing drugs with spirituous liquors. But we have a sure remedy against this evil, so far as we are personally concerned, and that is, to let the liquors alone. We can drink the pure water and get all the benefits of drinking, and avoid all the evils both of spirituous liquors and poisonous drugs.

But we cannot well do without food, and hence the practice of drugging almost every article placed upon the table is a far more general evil. How little do we find upon tables in general that has not been drugged with mineral substances, as salt, saleratus, soda, &c., or with

pepper, spices, or other condiments, all of which are indigestible, useless, and deleterious in their effects upon the system. And besides this, they create an appetite, by their irritating effect, for stimulants, and lead very naturally, if not necessarily, to drunkenness and debauchery.

Hence it is high time to enter our protest against the practice of mixing drugs with our food. Cooks who are health reformers should, at least, let every one who must have these things fix the dose to their own liking; and let those who choose to "let every article of food stand upon its own merits," do so.

R. F. COTTRELL.

The Appetite.

WE see a wonderful adaptability in all the works of God to the accomplishment of the ends of their creation and to the perpetuity of their existence. This is especially noticeable in all living beings. How beautifully has the Creator designed all the different parts of the frame-work of each to fulfill its particular office and subserve the especial purpose of its being. Indeed, we see in these things a mighty argument to prove the existence of an intelligent creative mind of infinite wisdom, with corresponding power to carry out its conceptions of what was fitting and necessary.

His creatures would want to see different objects, behold the light of heaven, and gaze upon the beauties of nature; so eyes of wonderful construction and ingenuity are furnished. But in such places as the Mammoth Cave in Kentucky, where no ray of light penetrates, the fishes have no eyes. His creatures need to listen to nature's sounds; so ears of wonderful workmanship are given them. So also of the senses of smell and touch, the proper organs are provided. And as the wonderful machinery of life wears and wastes with use, and consequently would need replenishing, and as many of the substances with which they would come in contact would be unfit for the system, nature's Creator implanted taste with which proper substances could be discerned. The gratification of this taste lies at the foundation of the appetite, and it seems evident that this sense was to exercise a most important influence in deciding what should enter the stomach and be incorporated into the system. When man was pronounced "very good" at his creation, no doubt all his senses and tastes were in harmony with what would be for his well-being. He would naturally love those things that would be for his benefit; and yet, in man's case, reason was also to have a voice in deciding what should be eaten. Man was led astray through the appetite. The forbidden fruit seemed "good for food" and would not have been rejected merely by the taste. Reason had an important part to act in deciding whether to take it. In fact, the

whole moral nature was deeply interested; and had the appetite been obedient to these, far happier had it been for our first parents and the race. No, it never has been the exclusive province of the taste to determine what should be eaten. And especially is this true since it has suffered such terrible abuse. No reasonable person will deny that the appetite is a creature of education. As a general rule, it will crave those things to which it has been accustomed in early life. It seems a wise provision of nature that we can learn to love what we have provided for our food. Were it otherwise, man, in many circumstances under which he is placed, would find it difficult to accommodate himself to them. But now, while there are notional peculiarities of diet as well as individual, by means of this power he can place himself in almost any position and put up with it. The Creator evidently foresaw the contingencies under which man would be placed and gave him this accommodative power. But oh! how terribly it has been abused. When we see the abominable perversions to which the appetite has been subjected we can but wonder at its capacity in this direction. It seems strange to a person whose taste has never been perverted that man can ever learn to love the taste of tobacco or alcohol. And yet it seems that those things most distasteful, naturally, get the strongest control in the end, until the most powerful effort is required to abandon them. Nature at first turns aside with loathing and abhorrence, then submits and becomes fully enslaved. Can any sane man say that appetite thus abused and enslaved should be the sole judge, and we submit reason and judgment to its dictation. But how reasonable that this power of accommodation should be used for good purposes, to overcome bad habits and establish good ones, instead of the contrary.

Thus the moral and intellectual element in our nature can work in harmony with the appetite and the whole man receive benefit. Man must be happier thus to have all the elements of his nature in harmony with each other. Let us then use our reason, look around us, and break up our bad habits, bring the appetite into proper subjection to the higher nature, and thus find true enjoyment in life, and answer the end of our creation.

GEO. I. BUTLER.

HOME COURTESIES.—A retired governess says: "I am one of those whose lot in life has been to go out into an unfriendly world at an early age; and of nearly twenty families, in which I made my home in the course of about thirty years, there were only three that could be designated as happy families. The source of trouble was not so much the lack of love, as the lack of care to manifest it." The closing words of this sentence give us the fruitful source of family alienations, of heart-aches innumerable, of sad

faces, and gloomy home circles. "Not so much the lack of love, as the lack of care to manifest it." What a world of misery is suggested by this brief remark! Not more than three happy families in twenty!—and the cause so manifest, and so easily remedied! Ah! in "the small, sweet courtesies of life," what power resides! In a look, a word, a tone, how much of happiness or disquietude may be communicated! Think of it, reader, and take the lesson home with you.

Recipe for Graham Gems.

MAKE a batter of about twice the consistency of that used for ordinary griddle-cakes, by stirring graham flour into cold, soft water. Have the bread pans very hot, and drop the batter into the cups with a spoon, filling them even full. The oven should also be very hot. They will bake in from twenty to thirty minutes with a steady fire. They are light, tender and palatable. The addition of about one-fourth sweet milk improves them. Where milk is used, the batter should be made thinner. Use no salt or saleratus. It will be found, however, in making this bread, as in everything else, that "practice makes perfect."

The above recipe is the one in use at the Health Institute, Battle Creek. P. M. L.

The Health Institute.

As a matter of encouragement to many afflicted with infirmities and disease, and an expression of profound gratitude to the Giver of every good and perfect gift, perhaps, before this, I should have referred to the benefits we received from some months' treatment at the Health Institute, in the city of Battle Creek, Mich., and in trying to live in harmony with the principles there taught, since leaving the Institute in the spring of 1868.

The tendency of our health for years before placing ourselves under the care of the physicians at the Health Institute, was downward. The year previous, my health had so far failed me that there was little chance for either myself or friends to hope for any very favorable change in this direction.

Mrs. H. is from a consumptive family, and had been struggling against strong consumptive habits from the age of fourteen years. She had long been subject to colds and distressing coughs, especially winters, which it was difficult to break up.

Though considerable of the victory gained in health and strength was sacrificed by her more than one year since from over-labor, when difficult to avoid such exposure; yet we both have reason for unceasing gratitude for the health we now enjoy.

I have performed more labor in connection

with ministerial duties the past four months than for years before, in the same length of time.

My system has undergone favorable changes. I cannot doubt that it is by living so nearly in harmony with hygienic principles that my life is prolonged till the present.

Our confidence in this Institute and its management is unshaken. We would urge the afflicted to spend a season there, all who can. Wait not too long before going. You may receive benefit, as many others have, who would not exchange it for gold, yea, much fine gold.

A. S. HUTCHINS.

West Bolton, Vt.

Encouraging Letters.

THE following letters, though not written for publication, we think will be read with interest by all who desire to learn the progress of health reform.

SPRING MILLS, MICH.

DR. J. H. GINLEY, *Sir*: My thanks to you for your kindness and the good instructions given to me during my short stay at the Health Institute last winter. I am well satisfied, nay, extremely gratified, with my experience in health reform. My bodily strength is increasing, and I am capable of endurance that I could not have had without the health reform. One circumstance the first day of this month surprised me very much, and that was, the scales proved that I weighed twenty-three pounds more than I did last March. Should any person ask how I have lived the last six months, I could say, On grains, vegetables, and fruits, and strictly two meals per day, with nothing between meals but water to drink. Should any person say that I had not worked much, I would say, that my daily practice has been, and is, to work on the farm every day, except Sundays, and not less than eight to ten hours every day. My intention is to come to the Health Institute the first week in January next, and stay with you as long as I can.

JESSE SUTTON.

ROCK ISLAND, ILL.

J. H. GINLEY, M. D., *Dear Sir*: My family arrived safely home in due time. I am highly gratified at the changed appearance and good health of my wife. When she left here on the 21st of last June, pale in color, thin in flesh, she weighed scarcely ninety pounds. After spending less than three months at the Institute, she returns with rosy cheeks—plump and full—health restored, and weighing one hundred and eighteen pounds. She seems like a new person. After having been out of health for about twelve years, to see her now in the full enjoyment of health—the transition being so sudden—I almost doubt the fact; and if like

"Chance World Haford" (described by Todd), I was given to dreaming, I should think it an illusion. All her friends, as well as myself, rejoice at the change. She is really a living advertisement of the hygienic treatment at the Health Institute. The plain, easily digested diet, with quiet and rest, refreshing baths, and plenty of gentle exercise in the pure, free, open air, which a kind God has given in so great abundance—when used to heal infirmities induced by violating nature's laws—to the reflecting mind does not seem so foolish after all. Seeing the good results of hygiene with my own eyes, I feel like saying with Agrippa when the eloquent Paul was brought before him, in view of all this, Almost I am persuaded to be a hygienist. Were I a Christian, to live temperately in all things as taught by Paul, would be no hinderance to my heavenly progress.

Please remember me kindly to your co-laborers at the Institute, and be assured I shall ever hold them in high consideration for their uniform kindness to my wife and little son.

Yours very truly, M. D. MERRILL.

P. S. Mrs. M. wishes to be kindly remembered to physicians, trustees, helpers, and patients.

M. D. M.

ELKHART, IND.

PHYSICIANS AND PROPRIETORS OF "HEALTH INSTITUTE": Impelled from a sense of duty, in compliance with your request, I would just say to you, with reference to the condition of my health, that I have been improving from day to day, since I left you. I now have confidence to believe that soon I may again enjoy a comfortable state of health, which, indeed I cannot believe I should have realized by the use of medicine. I still feel glad, notwithstanding the fears manifested on the part of friends and neighbors, at my departure from home to go to the Health Institute, that I have been able to fulfill the desire of going to your place for treatment. I feel as though I had gained much thereby, and hope my being there may add a mite to the cause of health reform.

I do not consider it necessary to burden you with a lengthy letter, hence will conclude for the present by extending many thanks and well-wishes for the friendship manifested, and the kind attention received, while with you.

May success crown your efforts to do good, spiritually and temporally, to the afflicted and benighted sons and daughters of men, is the desire and prayer of your friend,

DANIEL BRENNEMAN.

P. S. Failing to get this letter to the office in due time, I would just add that my health still seems to be rapidly improving. I have had no chill for several weeks. Some of my neighbors who have been taking medicine more or

less all summer, still shake occasionally. My weight, at the time I left you, was one hundred and forty-seven pounds, and to-day it is one hundred sixty-one.

D. B.

To Correspondents.

TO THOSE who send us questions to be answered through the REFORMER, we wish to again give a few practical hints which we hope all who thus ask questions will bear in mind.

Many seem to search up all the most simple, as well as the most intricate questions, and wish us to answer. Many of these would be of but little use to any should we take time to answer. And many are so lengthy that they would need a whole page to answer correctly, which is more space than can be allowed us. Some of these we decline from want of room and lack of interest. We cannot be expected to answer all such questions in the limited space assigned us in this department; we therefore counsel our friends to study brevity.

1. Be sure you want to ask a question which will be of real benefit to you, as well as to others who read this journal.

2. Be sure to ask in as few words as possible. Many ask questions which have been answered in former numbers; therefore it would be well for all to look them over before writing. Many write, urging us very strongly to name their diseases, and what it will cost, and how long it will take, to cure them, etc. Some of these are in such scattered sentences, and so dimly written, that our time and patience become severely taxed in deciphering them. We lay no claim to telling diseases by clairvoyant agency; nor do we make pretensions to read the thoughts of our distant patients who give us a very faint description of their cases, and frequently leave out name, post-office address, and even State. We wish in all cases to know the real name, for many of these letters give no clue even to the sex.

We therefore ask all who need our counsel to state their cases as briefly as possible, and yet with clearness, and as plainly written as they are able.

We receive letters from all sections of the Union and the Canadas, which require time to examine; but much of our time is taken up deciphering their contents, some of which are scarcely intelligible from bad ink, etc.

Let all bear in mind these hints, and write to the point in plain language and plain writing, as we have much to do in other departments, and our time is valuable to us and to those who need our assistance in our respective departments.

As to "how long it will take to cure," that will depend very much on patients themselves. If they are gloomy, borrowing trouble, keeping up old habits, etc., they will by these means do more in one day to tear down, than the physi-

cian can do in three weeks to build up. We are unable, from these and other considerations, to tell how long it will take to cure and what it will cost. A very good rule, however, is that it may take as long at least to get well as it takes to get sick; and those who take all things cheerfully, have the chances in their favor.

Some are asking why their questions were not answered, etc. In a former article it was noticed that those who did not give full names, etc., would after that time receive no attention. Many seem to ask questions for the sake of argument; our time is so much occupied that we decline to answer many of this nature. We will try to serve all who ask proper questions with a view of gaining knowledge for practical use.

J. H. GINLEY, M. D.

Health Institute, Battle Creek, Mich.

Reading for Farmers' Boys.

AN intelligent and thrifty farmer says: "But for the co-operation of my boys, I should have failed. The eldest is near twenty-one, and other boys in the neighborhood, younger, have left their parents; mine have stuck to me when I most needed their services. I attribute this result to the fact that I have tried to make home pleasant for them. I have furnished them with attractive and useful reading; and when night comes, and the day's labor is ended, instead of running with other boys to the railroad station and adjoining towns, they gather around the great lamp, and become absorbed in their books and papers." Such is substantially the testimony of a farmer who has known how hard the struggle for footing on free soil without capital is, and how valuable and comparatively cheap are the aids which good reading brings to him.

FITTING NAMES.—"Many a true word is spoken in jest." Standing, the other day, near the entrance of the saloon of a large hotel at the seaside, we saw several young men pass in. As they stood at the bar, one said to another, with a smile, "Nominate your poison!" He had said a terribly true thing in joke. Yes, name your poison—just the word! And they swallowed the poison and went their way. Soon another party went in. Said the leader to his companion as they leaned against the slab, "What is your family trouble?" meaning, "What will you drink?" "Family trouble!"—correctly named; for what has made such domestic misery as liquor? And we walked away, feeling that we had learned two new and strikingly appropriate names for liquor: "poison," and "family trouble."—*Watchman and Reflector.*

BEAUTY without honesty is like poison kept in a box of gold.

The Health Reformer.

Battle Creek, Mich., December, 1871.

Close of the Volume.

THIS number closes the short volume for 1871, that we may commence volume seven with January, 1872. This change, however, does not in the least alter the terms of the REFORMER. We design that each subscriber shall have twelve numbers for the small sum of one dollar. In consequence of the present number being short by just six numbers, we shall change every subscriber's account, who has paid in advance, forward just six numbers. To illustrate:

Those who have paid for the current volume will find the figures upon the paster in connection with their names to be 7-1. This means that they have paid up to volume seven, number one. Now in consequence of cutting volume six short six numbers, we shall move the figures from 7-1 to 7-7. Although these changes will make work for our clerks, yet we cheerfully make them for the pleasure it will give both patrons and publishers to commence the volume with the beginning of each year. This, too, will be more favorable for those who are canvassing for the REFORMER, as most of this work should be done in the winter, near the commencement of each volume.

Bible Hygiene.

THE more we examine the subject of Bible Hygiene, or what the sacred Scriptures say of life, health, and happiness in this world, and the means by which these blessings may be secured, the more deeply interesting the subject becomes. Before we examined the Bible upon this subject, we had but a faint idea of what the Scriptures do say relative to it. We are very happy to find that the word of God, on the subject of life, health, and happiness in this life, is in harmony with science. Here, in this position, we feel doubly intrenched. And then add to these evidences the experience of thousands, and with this three-fold evidence, we ask no more. The great subject of health reform, in the hands of thinking, conscientious men and women, based upon the word of God, science, and the experience of thousands, becomes an invaluable re-

ality, settled and fixed as the everlasting hills.

The subject of Bible hygiene is vast, requiring time and study. And the pressure of other matters has been such that we have been compelled to suspend our articles for November and December. But we shall be better prepared to give them regularly in each number of the volume for 1872. The preparation of these articles, and to make the REFORMER interesting and instructive, shall claim our first attention.

Church Festivals.

WITH the exception of a few persons who are ambitious to advance the interests of the church, and who zealously act under the mistaken idea that the end justifies the means, the crowd is attracted to church festivals to gratify morbid taste in the use of those things which are a violation of the laws of life, and to gratify a still more corrupted moral taste for the pious (?) fun of such occasions. In the name of reason and religion, we protest against all this physical and moral wrong to advance the cause of Jesus Christ.

It is a humiliating fact that the moral powers of the majority of those who profess to be the followers of Jesus Christ have become so far weakened by the indulgence of appetite and passion, which have strengthened and risen to the ascendancy, that the most successful way to move them to acts of benevolence is through the appetite. Hence the almost universal custom of holding church fairs. Instead of these being seasons of self-denial for Christ's sake, and humanity's sake, which would be more in harmony with the teachings of the Christian Scriptures, they are occasions of the two great physical evils, of eating improper food, at an improper hour. These gluttonous feasts strengthen morbid appetite, and inflame passion, and in the same degree weaken the moral powers, and benumb the finer sensibilities of the soul. If you appeal to the benevolence of such through the channel of gluttony, you will succeed. But direct appeals, outside this channel, may be made in the name of Christ and humanity, and scarcely touch the benevolent feelings of a single soul. You may bring to bear upon the mind and heart of the slave of morbid appetite such worthy and stirring considerations as the glories of the eternal world, the reward of philanthropic deeds in this life, and the final righteous retributions of a just

God, and he is moved almost infinitely less than if treated with roast turkey, oysters, ice-cream, and the like. These charm his soul, and apparently open the closed avenue to his feelings of benevolence, and to his purse, which the worthy considerations of Heaven, earth, and hell, failed to do.

The two leading passions of the people of the present age are appetite, and an uncontrollable delight in the pleasure of sport and fun. These two strong passions are seized upon by the popular church, and are carried to almost any length to advance her cause. And the terrible results are so apparent that many leading men among the popular ministry are becoming frightened. The baneful influence of these things upon the piety, and even the morals, of the youthful members of the church, no pen can portray.

Christian liberality for the benefit of suffering humanity, and hearty and conscientious free-will offerings cast into the treasury to advance the cause of Jesus Christ, are matters of grave importance. They are designed, not only for the benefit that may arise from such liberalities themselves, but for the sanctifying influence these very gifts may have upon the consciences, hearts, and lives of the givers. "It is more blessed to give than to receive."

But in the popular festivals, all this is lost upon the donors. These gatherings, prompted by the gratifications of appetite, or from love of the entertaining sports of religious dissipation, are calculated to blunt moral sense of duty to the needy, or to support the cause of Christianity. And if these things are continued, it will be seen that the larger portion of the members of the churches will give only when led to do so by unsanctified love for morbid appetite, and unholy delights.

It is evident that these abominations have been carried on in the several churches to that excess that some are becoming frightened, and the tide is beginning to turn. Should any succeed, however, in getting back to old positions and practices, they will find themselves morally weakened, and then will see what they have lost in departing from the simplicity of the gospel. The *National Baptist* says:—

"A Baptist church in Massachusetts has recently erected a new house of worship, and in accordance with a custom somewhat prevalent in that section, at least, has held a three-days'

fair, to aid in paying the bills. Among other attractions of the fair, the published programme presents the following:

"On the afternoon of Wednesday there will be an EXHIBITION OF BABIES in one of the ante-rooms of the vestry. Admission 15c."

"Babies utilized for the advancement of Christ's kingdom, and the salvation of the world! Verily, this is an age of progress! Perhaps we should rather say it is a return to the primitive state of things. 'Children crying in the temple!' 'Praise out of the mouths of babes and sucklings!'

"How these fairs are developing the resources of the church! Our fathers, poor, simple souls, little dreamed that so many means might be devised for the extension of the truth and the regeneration of men. Auctions, ring-cakes, guess-cakes, post-offices, grab-bags, fishing-ponds, lotteries, and who knows what beside, are now part of the machinery of the gospel. At a church fair, not long since, a prize was offered for the best shot with bow and arrow. The pastor of the church hit the bull's-eye, and took the prize. A daily paper chronicled the event, adding the pious wish that 'his arrows of truth may always go as straight to the hearts of his hearers.'

"Perhaps, however, we have not yet done all that might be done in this line with advantage. At a recent fair in Lubec, Germany, it is said that placards announced that the young ladies in charge of the tables would sell kisses at so much apiece. Gentlemen who proposed to invest were offered sheets of tinted paper, on each of which the damsel to whom they applied informed them that she had left a kiss. Why may not the plan be adopted in the church fairs of this country?

"But perhaps we have jested too much already. In truth, this is a matter not so much for jesting as for serious thoughts and words. In such schemes to raise money for the cause of Christ, we may have shown the wisdom of the serpent, but have we shown the harmlessness of the dove? Is it harmless that a church of Christ should support her cause, in part, by the tricks of auctioneers, showmen, and by shrewd business speculation, saying practically that Christ's kingdom is of this world? Is it harmless that she should pander to the abuse of the appetite, inviting men to late suppers, over-eating, unlimited indulgence in turkey, oysters, ice-creams,

and every luxury, for Christ's sake? Is it harmless that, having taught the children not to spend their pennies for candy, but save them for the missionaries, she should then open a candy shop and urge them to gorge themselves with sweetmeats, for the good of the church of Christ? Is it harmless that she should spread the gospel by rivaling Barnum in his baby-shows? Is it harmless that she should call by the sacred names of charity and benevolence that which is extorted from men by artifice or expended by them in self-gratification? Is it harmless that she should raise money for the cause of religion by lotteries and similar operations, which have all the essentials of gambling, and in many sections, at least, are so recognized by civil law? Is it harmless that she should act upon the Jesuitical principle that the end justifies the means, and give men occasion to say, not slanderously, as in Paul's time, but truly, that Christians 'do evil that good may come'? Is it harmless that she should set a trap and catch the devil, and persuade him to lend a hand in drawing forward the ark of God? We have been told that a confirmed and well-known gambler has often said that he took his first lesson in gambling at a church fair. We can well believe it.

"Let the church of Christ be sustained by the free-will offerings of his people, given from love to him. All else will do more harm than good. Better that a church worship under the open sky, than in a house built or furnished by means which the gospel condemns. If a church cannot live without resort to artifice, chicanery, and speculation, let it glorify God by dying as soon as possible. 'Thou shalt not bring the price of a dog into the house of the Lord thy God.'"

Money Saved.

AMONG the inferior benefits of change from the common habits of life to those conducive to health and happiness, is money saved. The HEALTH REFORMER now makes its monthly visits to not less than five thousand families. And we safely conclude that four thousand of these, at least, are true reformers. These four thousand families have left the use of tobacco, tea, and coffee, the annual expense of which, in cash paid out, would be from ten to sixty dollars a family. But we will put the average cost at

twenty-five dollars to each family. The money saved, then, by four thousand families of reformers, in abstaining from tobacco, tea, and coffee, alone, would be the handsome sum of One Hundred Thousand Dollars.

But this is not all the money saved by those who carry out the principles of health reform. The amount annually paid out to the doctors by those who adhere to old habits, is nearly as large as that paid out for tobacco, tea, and coffee. Then add to this the sum paid out for patent medicines, and the total would not be less than twenty-five dollars to a family. This, too, is saved by true health reformers, amounting, in four thousand families, to not less than a second One Hundred Thousand Dollars.

And, again, this is not all that is saved by the reform. The vegetarian diet, consisting of the grains, vegetables, and fruits, which is indeed the *fat of the land*, is far less expensive than the food usually eaten of flesh, butter, sweet cake, and pies made with lard, saleratus, pepper, vinegar, pickles, allspice, cinnamon, ginger, nutmeg, &c. When we first left these, and purchased for our family only such articles as flour, meal, vegetables, and fruits, we were surprised to learn how little it cost to live. The change was so great that we really felt embarrassed over the fact that our grocery bills were almost next to nothing, and we begged of Mrs. W. to make out a memorandum of eatables for us to purchase in town, that we might have the pleasure of paying out some money to live. In our own family, ranging from ten to fifteen persons, we save annually, by adopting the reform diet, not less than one hundred and fifty dollars. But we will put the average saving in the four thousand families of health reformers, in consequence of changing to a more healthful diet, at twenty-five dollars to each family, making the third sum of One Hundred Thousand Dollars. The total amount saved, in money only, by those subscribers of the HEALTH REFORMER, who have fully adopted the reform, is the very handsome sum of Three Hundred Thousand Dollars annually.

But all this talk about money saved is hardly worthy to be put in print compared with physical, mental, moral, and spiritual benefits derived from correct habits of life. Health is man's capital, the value of which cannot be computed in dollars and cents. And self-denial of hurt-

ful indulgences strengthens and elevates the moral powers, while the mental and spiritual become clearer with the improved physical conditions.

The real health reformer, who is true to the principles he adopts, enjoys a comparative freedom from pain, a clearness of thought, a calmness of nerve and temper, a release from dark forebodings and the horrors of a diseased conscience, which constitute, in a very great degree, the pleasure of existence. His senses are clear and keen, and he enjoys the glories of nature wherever his eye meets them, and the delights of a restored taste in the proper use of healthful food. Such an one finds himself, as it were, in a second Eden, almost in the enjoyment of the natural blessings of the first, when "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." True, we are not really in Paradise restored to its Eden glory yet; but having it in full prospect, soon to be given to the pure, we really do not see the need of passing an imaginary and self-made purgatory in reaching the heavenly plains. Thousands of our readers know, by happy experience, the things of which we speak. To those who do not, we would say, Change from your gross habits of life; wash up; and cheer up. God lives and reigns, and wills that you may be well and happy, and make the best of the ills of this mortal life; and, if true to God and yourself, he will, ere long, give you life eternal.

Health reform, with the money saved, and all its inestimable blessings, is a Godsend. We appeal especially to our denominational friends who rejoice in the reform: What shall we render to the Lord for these benefits? Shall we covetously invest the money saved in lands, houses, horses, carriages, furniture, fine clothing, and the like? Or, shall we consecrate it to the cause of health reform as a thank-offering to God for the good we have received? Those who love self supremely will do the former. Those who love God and humanity, the latter.

We are making arrangements to publish largely on the health question. We shall issue tracts, pamphlets, and books, upon the subject in such numbers, and at such prices, as to encourage their active and extensive circulation. We design immediately to raise a fund of ten thousand dollars, in donations from the friends

of the reform, that we, and our friends, and the tract societies in different parts of the country, may have health publications to give to those who do not choose to purchase.

Ten thousand dollars may be regarded as a large sum for this object. But it is only one-thirtieth part of the amount annually saved by the reform, according to the foregoing computations. Does the reader say that our figures are too large? Then we will take off one-third, leaving the amount saved only two hundred thousand. And if it be regarded by any still too large, we will reduce it to only one hundred thousand dollars saved. This would be a handsome sum to divide between our Health Institute and a Health Tract Society, fifty thousand each. But at present we shall hardly know what to do with more than fifty thousand dollars, to be equally divided between our Health Institute and the tract society, twenty-five thousand each.

Now shall we come right up to the work, and show to the world that our benevolence can be reached by facts and figures which present a clear duty to our fellow-men, and that we can be moved by principle, and through love to our fellows, instead of through the debased avenue of morbid appetite, as in the case of church festivals?

We are happy to embrace the present opportunity of pledging one hundred dollars to the health publication fund, and Mrs. W. will also give one hundred. This is a thank-offering for the benefits and blessings of the reform. In view of the foregoing facts we can do no less at the present time. It will take just ninety-eight more from the thousands of true health reformers to make up the ten thousand wanted just now. But our friends are all welcomed to take part in this matter with their one hundreds, their fifties, forties, thirties, twenties, tens, and fives. Our General Conference, which holds its annual session in January, will give form to this enterprise. Friends, be ready with your thank-offerings.

THE Christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

A CHRISTIAN should never plead spirituality for being a sloven. If he be a shoe-cleaner, he should be the best in the parish.

Digestion.

CHYLIFICATION (CONTINUED).

NOT only the animal, but nearly all the vegetable, substances on which man subsists, contain more or less of fatty or oily matter; and it is now fully ascertained that when this matter is introduced into the alimentary canal, the gastric juice has little or no effect on it, until it is in some measure changed by other means. When only the lean part of flesh-meat, or such vegetable substances as are best adapted to the alimentary wants of man, are received into the human stomach, the oily matter is in so small a proportion, and so diffused in particles through the general mass, that the food is sufficiently digested in the gastric cavity to afford portions of perfect chyme for the action of the lacteals, and to fit it to enter the duodenum with little or no change in the oily matter. Soon after it is received into this section of the alimentary canal, the bile is mixed with it, and acts on the oily matter as an alkali, and converts it into a saponaceous substance, which is immediately acted on by the solvent fluid from the pancreas, and other chymifying agents of the small intestine, and with difficulty converted into chyme. But when a considerable proportion of the food consists of animal or vegetable fat or oil, it cannot be so far chymified in the stomach, by the secretions and actions of that organ, as to fit it to enter the small intestine safely, and without disturbance. In this emergency, the stomach is irritated by the presence of the unmanageable substance, and the biliary apparatus sympathizing with the stomach in its irritations, pours the bile freely into the duodenum, where, instead of descending in the usual manner along the alimentary canal, it is carried up and admitted through the pyloric orifice, into the gastric cavity, to assist the stomach in the digestion of its contents, by converting the oily matter into a kind of soap, and thus rendering it soluble by the gastric juice. But the introduction of the bile into the stomach, though rendered necessary by such exigencies, is nevertheless utterly incompatible with the best physiological condition and most perfect functional integrity of that organ.

Besides the oily matter of our aliment, there is frequently more acid in some kinds of food than is consistent with the welfare of the intestines; and this acid is, in

some measure, neutralized by the alkaline properties of the bile, soon after the chyme enters the duodenum.

To act as an alkali on the oily matter and the acids of the alimentary contents of the intestines, is therefore the *secondary*, and often very important, use of the bile, and in no other respect or manner is it concerned in the production of chyle.

The chyle, I have said, has generally been supposed to be formed in the small intestine, and to be merely sucked up by the lacteals; and hence, in all works on physiology, these vessels are said to *absorb* the chyle. But as there is not a particle of chyle formed in the alimentary cavity, the function of the lacteals is rather that of *secretion* than absorption; for, instead of simply sucking up a substance already formed, they elaborate, as it were, an entirely new substance from the most perfectly chymified portions of the food; and in this process, it is evident that there is a further decomposition of the chymified matter, and new combinations and arrangements of its particles, so that the chyle possesses a different constitutional nature from the chyme, and is essentially a different substance. Indeed, this is a vital function of a mysterious and most wonderful character, which has completely foiled the ingenuity and beggared the calculations of the chemical physiologists, who, taking the results of the chemical analysis of dead animal matter for their data, have endeavored to reason out the elementary laws of vital action and organic combination. In vain have they attempted to regulate the diet of man on chemical principles, and insisted on the necessity for certain chemical properties in human aliment, to sustain the vital economy.* That economy has shown them that it can triumph over the chemical affinities and ordinary laws of inorganic matter, and bend them to its purposes of pleasure; generating and transmuting from one form to another, with utmost ease, the substances which human science calls elements; and while the living organs retain their func-

*The scientific world has been greatly misled on this subject by the inaccuracies of the chemists. We have been told, by some, that chyle formed from vegetable food contains much more carbon and less nitrogen than that formed from animal food; but it is now ascertained that all such statements are incorrect, and that if there be perfect health and functional integrity of the assimilating organs and the system generally, the chyle formed from vegetable and that from animal matter are so nearly identical in chemical composition that no appreciable difference can be detected by the most careful and accurate analysis.

tional power and integrity, elaborating from every kind of aliment on which an animal can subsist, a chyle so nearly identical in its *physical* and *chemical* character, that the most accurate analytical chemists can scarcely detect the least appreciable difference.

The lacteals seem to possess the transmuting power of vitality in an eminent degree. The chyle which is found nearest to the secreting radicals, or mouths, is of an entirely different nature from the chyme in the alimentary cavity. It is a thin, aqueous fluid, of a milky or pearly appearance, and is slightly albuminous, and, when examined under the microscope, is found to contain the globules peculiar to animalized matter, and which are supposed to be the elementary nuclei of all the solid forms of matter in the living body. The color of this fluid varies somewhat with the quality of the aliment, being always more white in proportion as fatty or oily matter abounds in the food. As the chyle flows along the lacteals, and passes through the mesenteric glands, it is more and more assimilated to the blood; and, before it mingles with this latter fluid, it is apparently like it in all respects, excepting color. The proportion of its fibrine, or more correctly speaking, of its globules, to its other properties, even in a carnivorous animal accustomed to a mixed diet, is so nearly the same, when the food is exclusively vegetable, and when exclusively animal, that the difference is scarcely appreciable. But the chyle elaborated from purely vegetable food differs in one respect, most remarkably, from that formed from purely animal food. When taken from its living organs, the chyle elaborated from animal food putrefies in three or four days at longest, while that from the vegetable food may be kept for several weeks without becoming putrid. This is an exceedingly important physiological fact, which does not seem to have been sufficiently appreciated by physiologists.

In regard to the effect which the mesenteric glands have upon the chyle in its passage through them, there has been some diversity of opinion among physiologists; and yet, when the structure and office of these glands are contemplated in connection with the general and particular economy of the system, there appears to be little ground of doubt concerning them. They are little more than intricate plexuses of minute vessels and nerves, having none

of the peculiar characteristics of secreting organs, and are therefore more properly called vascular ganglions, than glands. The vessels of these ganglions consist mostly of lacteals or lymphatics; and with these are associated numerous veins, which arise from the ganglions, and which in the ganglions communicate with the lacteals or lymphatics, by opening the one into the other. It can hardly be doubted, therefore, that these ganglions are formed for the sake of establishing such communications between the lacteals or lymphatics and the veins, as will enable the former to expel into the latter such foreign or other substances as they may contain, which cannot safely or consistently with the greatest good of the system be permitted to pass into the thoracic duct. The chyle, in passing through these ganglions, therefore, is probably no further affected than to be in some measure purified by the removal of the foreign substances or crudities which it may contain. This opinion appears to be supported, not only by the anatomical structure of these ganglions and the general physiological analogies of the vital economy, but also by all the physiological phenomena pertaining to them both in their healthy and in their morbid state.

When the chyle reaches the thoracic duct into which it is converted by the lacteals, it is in a very advanced state of assimilation to the blood, being possessed of a considerable share of intrinsic vitality, and largely abounding in elementary animal molecules. Before leaving the thoracic duct, each of these minute animalized molecules becomes invested or surrounded by a thin pellicle or tuniç, and being thus invested they are prepared to enter into the great highway of the returning circulation, and after having undergone the process of the lungs, to become the globules of the blood. Sometimes, also, the chyle is found to be slightly pink-colored before it leaves the thoracic duct. Being in all respects prepared for a passage to the lungs, in company with whatever impurities it may meet with in the venous blood, the chyle is carried up by the thoracic duct, and emptied into the subclavian or large vein coming from the left arm.

Here it mingles with the venous blood, with which it flows into the right auricle of the heart, and thence passes into the ventricle, by which it is sent through the pulmonary arteries into the capillaries of the

lungs, where the grand process of digestion is completed, which commences in the mouth, and continues all along the living, alimentary, and lacteal canals and tubes, till the chyle is poured into the veins; and then no further change takes place till it reaches the lungs.

The precise change which is effected in the chyle while in the lungs is not known, as it always goes to the lungs mingled with a large quantity of venous blood. It appears pretty certain, however, that the chyle which goes to the lungs nearly colorless, there becomes red, and is more perfectly animalized, and more highly endowed with vitality. I say more highly endowed with vitality, because it is evident that the chyle is in some measure a vital fluid before it reaches the blood-vessels. As the chyle and venous blood, however, are mingled together, and are operated upon by the lungs at the same time, I shall embrace the two at once, in my descriptions of the physiology of respiration and circulation.

The blood which is diffused throughout the body by the heart and arteries, for the nourishment of the whole system, is not all taken up and appropriated in its first distribution, but a considerable proportion of it is returned through the veins and large venous trunk to the right auricle of the heart. In consequence, however, both of the absence of properties which have been abstracted by the arterial capillaries, in the general function of nutrition, and of the presence of other properties which have been accumulated in the course of the circulation, the venous blood returns to the heart, dark and full of impurities, and wholly unfit in its condition to supply the wants of the system. Should it be forced, unchanged, into the general arterial circulation, the action of the circulating organs would immediately become extremely feeble and interrupted, nutrition would cease, animal sensibility and consciousness would be instantaneously abolished, all the functions of organic life would falter, and death would soon ensue. The venous blood, therefore, must either be wholly thrown out of the system as excrementitious matter, or it must, by some renovating vital process of the organic economy, be restored to its original character as arterial blood. Should it be eliminated as excrementitious matter, the demand for alimentary supplies in the digestive organs would be vastly increased. The benevolent Creator has therefore es-

tablished a special economy, by which the venous blood is purified and renovated, and perfectly restored to its original character, and fitted for supplying the wants of the system, equally as well as new-made blood; and in doing this, he has, in a truly wonderful manner, combined vital function with physical and mechanical convenience.

As soon as the returning blood of the veins is poured from the large venous trunks into the right auricle of the heart, the walls of that cavity contract upon it, and press it down into the right ventricle, from which the tricuspid valve prevents its returning. No sooner does it enter this ventricle than its walls also contract upon it, and send it through the pulmonary artery and its branches, into the capillary vessels of the lungs, which are ramified upon the air-cells as I have described. While passing through these minute vessels, the chyle and venous blood undergo those important changes by which they both become arterial blood. In regard to these changes, physiologists have indulged in extensive speculations, some of which are exceedingly ingenious and interesting. But it would not be a profitable employment of time to review them on this occasion; and therefore I shall only present the conclusion to which I have arrived, after a careful examination of the whole subject, merely observing, by the way, as a general remark, that with respect to respiration, as well as all the other vital functions of the body, many physiologists appear to have erred by attempting to explain vital phenomena on the principles of inorganic chemistry.—*Graham's Lectures.*

Health Reform Incidents.—No. 6.

A GENTLEMAN of undoubted veracity, who has spent fifteen years in China as tea agent, gives some startling facts concerning the habits of the Chinamen in connection with packing tea in boxes for the market. The Chinamen, he says, go nearly naked, seldom ever bathe, and are covered with filth and scrofulous sores. They eat every filthy animal, even when found dead, and partly decayed. Puppies, rats, and pigs, are counted luxuries with them.

The tea chests are placed in a row alongside the great bins or reservoirs, and while the tea is being shoveled in, these filthy heathens get into the tea chests with their feet to stamp it down. Thus they work until the sweat runs down in streams over their dirty, greasy bodies, into the tea. The fine, poisonous dust, rising

from the tea, lodges on their naked bodies, and causes an almost intolerable itching, so that when they stop to rest, they stand there in the boxes and scratch these scrofulous sores over the tea.

This agent has witnessed such sights hundreds of times. Many of the Chinese paintings here in San Francisco illustrate and confirm the above.

A lady in Michigan, who had all her life been in the habit of eating tea grounds, makes the following confession :

One day while eating tea grounds she found what proved, on close examination, to be a scab from a human sore, and at another time, she found herself trying to chew a *human toe nail* ! After hearing the tea agent's story, she understood how those interesting relics came to be in the tea.

Many who have used tea all their lives are concluding that it is altogether too highly flavored to be palatable, and so they drop it as they would any other nasty poison. The reader will excuse our plainness of speech, and give proper credit when we assure him that the half is not told. A word to the wise is sufficient.

M. E. CORNELL.

San Francisco, Cal.

GOLDEN GRAINS.

How sweet the hour of closing day,
When all is peaceful and serene,
And when the sun, with dying ray,
Sheds mellow luster o'er the scene.
Such is the Christian's dying hour,
So peacefully he sinks to rest,
When faith, endued from Heaven with power,
Sustains and cheers his languid breast.

Diet.—No. 2.

BY MRS. MARY H. HEALD, M. D.

THE majority of persons know little or nothing of hygiene and its good dietary; consequently, many a one, upon observing a hygienist partake of a meal of fruit and grains, remarks, How hard it must be to live upon such a diet, while those they commiserate are enjoying their hygienic fare with hearty relish, and smiling at the mistaken pity of their friends! The term hygienist has been adopted by those who have discarded the customary diet of the day, and who have chosen one of fruit and grains, with a few of the choicest garden vegetables. They dispense with animal food of all kinds, using neither fish, flesh, nor fowl. They abjure all gravies and dressings, all spices and other irritants, such as common salt; all fermented articles, such as vinegar, wine, and bread made light by yeast; all cakes and condiments; all pies containing shortening; all rank, coarse varieties of vegetables; and yet, though they reject *all* these, have a choice from several hundred dishes, embracing not only various preparations of the grains before mentioned, but all the varie-

ties of fruits of the torrid and temperate zones. Our hygienic diet contains all the elements of nutrition, and furnishes every requisite for the best development of all the powers of man. A few have been found in all ages who have appreciated the importance of simplicity and temperance in regard to diet; but it has been reserved to leading minds of our own generation to present the truths of hygiene in scientific form, and to call upon a whole nation to hear, reflect, and reform, all their relations to physical life, and in so doing to improve and perfect their immaterial life. Let us then consider the arguments in favor of the radical views of the teachers of the hygienic system.

The first question that would arise is, What would man, in natural conditions, with unperverted instincts and sensations, choose as food? Originally man could not be guided by knowledge or judgment based upon experience. He would be left to the control of the senses, sight, smell and taste, and the sensation of hunger. Is there anything in the living animal or the dead that would *naturally* suggest its body as food? Are not the senses of sight and smell outraged by the nearness of dead creatures? Would not fruit be the most attractive of all kinds of food, naturally, and after the grains had been observed, would not their qualities suggest the idea of food?

All animals naturally intended to prey upon others are provided with such an anatomy as makes it easy to catch and rend their prey; not so with man. You may say that he was so formed as by the exercise of his powers to finally exceed the brute in ability to capture prey, but that is begging the question. I do not ask what power he might acquire, but what are his natural, original endowments in this direction as he was created? In the language of Graham, "The instincts, expressly designed by the Creator for directing each animal to its appropriate food, loudly proclaim man to have been originally frugivorous, while the absence of fire and other results of discovery would entirely preclude his feasting on the flesh and blood of animals."

Man is *capable* of living upon almost any kind of food, but he cannot have the greatest degree of physical and mental vigor without exercising care as to the quality of his diet. Certain foods are better calculated for his complete nourishment than others, though the Creator has wisely given him an organization that may adapt itself to almost *any* diet. With thinking people the question is, What is the *best* food for man? what diet will enable him to accomplish the most good upon earth, to preserve an equilibrium of the vital forces throughout a lengthened life, giving power to perform its duties with pleasure and success? What do nature, experience, reason, and conscience teach? We have presented a few thoughts that would suggest themselves to one who goes to Nature for instruction. There are others worthy of consideration.

MRS. WHITE'S DEPARTMENT.

DRESSING FOR CHURCH.

HAS anybody heard the bell?
You have? dear me; I know full well
I'll never dress in time—
For mercy's sake, come help me, Luce,
I'll make my toilet very spruce;
That silk is quite sublime!

Now, Luce, pray feel my water-fall,
Do you think it large? ain't it too small?
What a bother these things give!
My rats and mice, do set them straight!
Please hurry, Luce! I know I'm late;
"There's Willie!" as I live.

How splendidly this silk will rustle;
Please hand my "self-adjusting bustle,"
My corsets and my hoop,
There now I'll take five skirts or six,
Do hurry, Luce, help me to fix,
You know I cannot stoop.

Now then, my hat—for he abhors
This thing—it's big as all out-doors;
The frightful sugar-scoop!
Thank Heaven, my cloak is handsome, too,
It cost enough to be, I know—
Straighten this horrid hoop!

My handkerchief and gloves you'll find
Just in the drawer; Luce, are you blind?
Does my dress trail?
It's all the fashion now, you know!
Pray does the paint and powder show
Through my lace veil?

Thank you, my dear, I believe I'm dressed,
The saints be praised! the day of rest
Comes only once in seven;
For if on all the other six
This trouble I should have to fix,
I'd never get to Heaven.

—Sel.

Words to Christian Mothers

ON THE SUBJECT OF LIFE, HEALTH, AND
HAPPINESS.—NO. 4.

I HAVE conversed with many young ladies upon the sin of wearing corsets and tight dresses, and I have never found one ready to acknowledge that she laced. But I often hear young ladies exclaim, "Why, my dress is not tight; if I should were it looser, I should feel that I was dropping to pieces." We want no better evidence that the dress is worn very much too tight than that as soon as the dress is loosened, the wearer feels as though dropping to pieces. The compressed muscles have suspended action in a great measure, and have become enfeebled, and partially paralyzed, so that when the pressure is removed, they cannot act their part in sustaining the system until they have time to recover from the abusive compression. And, again, the blood has been hindered in its flow through the veins, by the tight corsets. Remove the pressure, and nature makes an effort to force the blood into the contracted veins, which causes pain. The muscles and veins require time to

recover from the abuse that has enfeebled them, and that nature may perform her work as she would have done had she been left to herself.

Tight lacing forces the ribs out of their natural position, and crowds them upon the lungs. When the pressure is removed for any length of time, and the lungs are allowed to have room to be filled with air, the ribs are thrown out more to their natural position. This change, for the time being, causes pain. But if loose dresses are worn constantly, all these disagreeable sensations will disappear, and a wonderful sense of freedom and relief will be experienced.

A writer in the *Household* says: "I was talking, some time since, with a lady in rather delicate health, who has had three children, and lost them all early, at different ages. She ought to have been intelligent on such topics, but so far from having any shade of self-reproach, she began to talk about how small her waist was 'naturally.' She was a tall, broad-shouldered woman, but the belt of her wedding dress measured only one half a yard! She had kept it for the admiration, if not for the emulation, of other girls. 'And my Susan was just like me; she could lap her ribs, too. She often did it for the amusement of the other girls, till she really looked as if she would drop in two.' It is not wonderful that 'Susan' did not survive the birth of her first child.

"We have not much reason to suppose that dressmakers pay any attention to physiology, but I got the following item from one some years ago. It was when they wore those cruel long waists and no corsets: 'I always give plenty of room about the lungs' (meaning the upper part of the chest, which she could not have compressed much if she had tried), 'that is important, you know; but I do not suppose it makes much difference how tight you have your dresses here,' and she placed her hands upon the lower, floating ribs, which yield to any pressure. The less of such physiology the better for anybody."

In my early life, I was intimate with a near friend who persisted in lacing. There was not much said in those days condemning this health-destroying practice. I knew but little of the evils resulting from tight lacing. I was solicited, at one time, to lace the corset of this friend. I drew the strings as firmly as I possibly could, which started the blood from the ends of my fingers. But this did not satisfy her, and she declared that I did not know how to lace one. She called for a stronger person, who also worked to the best of her ability to get her form squeezed to the desired dimension. But she scolded, and declared that we did not half try. She even shed tears.

She then thought of a plan that might bring more strength to bear. She fastened the strings of her corset to the bed-post, and then wrenched from side to side, gaining a little at each effort,

while two of us held fast what she had gained, that the strings should not loosen when removed from the bed-post. She seemed satisfied that she had done all she could to lessen her size. Next came her shoes. They were a size and a half too small for her feet. And for the life of her, she could not bend her compressed form to put on her shoes, which we succeeded in doing, after repeated trials.

This young lady was naturally a rare specimen of health. Her skin was clear, and her cheeks red as a rose. Her chest and shoulders were broad, and her form was well-proportioned, her waist corresponding with the healthy proportions of her body. She was a slave to the tyrant, fashion. She was literally deformed by lacing. Her broad shoulders and large hips, with her girded, wasp-like waist, were so disproportionate that her form was anything but beautiful. And the most of her time was devoted to the arrangement of her dress in keeping with fashion, and laboring to deform her God-given, healthful, and naturally beautiful, form.

And this friend was naturally devotional. We attended meetings together, and she was several times deeply moved, and more than half persuaded to leave her false life, and become true to herself and to God. But the decision was finally made to live for this world. She thought she could not bear the cross of Christ; yet she daily imposed upon herself a ten-fold heavier cross than Christ ever requires his followers to bear for him.

Jesus invites the restless, the murmuring, the oppressed and sorrowing, to come to him. He even invites this class of fashionable martyrs, who are heavily laden under their self-imposed burdens, to come to him, that they may find rest. He invites them to take *his* yoke upon them, which imposes no such sufferings as they subject themselves to endure in being the slaves of fashion. He presents his yoke in contrast to the galling one they have placed upon their own necks. He says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Lowliness and meekness of mind, which ever characterized the life of the divine Son of God, possessed by his true followers, bring contentment, peace, and happiness, that elevate them above the slavery of artificial life.

The result of my friend's self-imposed martyrdom was, the loss of health, peace of mind, and natural beauty. She suffered the penalty of her folly in shattered nerves, swollen joints, and deformed feet. The nails grew into her flesh and caused the most excruciating suffering. When I told her that this was in consequence of wearing small shoes, she would not admit it. She said that many of her acquaintance wore shoes closer than hers. She suffered a painful surgical operation in having the nails cut from

the flesh of her toes. But this gave her no permanent relief. She finally married. Previous to the birth of her first child she was hardly a sane woman. Her imagination was diseased. In short, she was a marked case of fashionable ruin, with shattered nerves, and impaired mind. She is now the mother of children. What can be expected of her offspring?

The Christian mother, in order to mold her children for usefulness in this life, and for God and Heaven, must have health, calm nerves, rational and sound reflective and reasoning powers. These will give her gentleness and sweetness of character to reflect upon the minds and hearts of her children, and also give her that becoming dignity and independence necessary to her holy life-mission in training her children, and conducting her household.

The heathen devotees sacrifice their lives to their gods. The car of Juggernaut crushes out the lives of many, and missionaries are sent to enlighten this benighted race. But why are not Christians aroused in our land of boasted light and Christianity, as they witness the daily sacrifice of health and life among women to follow slavish customs that actually destroy a greater number of lives than are sacrificed among the heathen, and this in a land where Christ is preached? And what is worse, professing Christians take the lead, and set the example. How many who minister in the sacred desk, in Christ's stead, and are beseeching men to be reconciled to God, and are exalting the free gospel, who are themselves slaves to appetite, and are defiled with tobacco. They are daily weakening their nerve-brain power by the use of a filthy narcotic. And these men profess to be ambassadors for the holy Jesus. And thousands of Christians are destroying their vitality by becoming fashionable slaves in point of dress. Fashion will not give them room to breathe, or freedom of motion, and they submit to the torture. They lay aside reason and noble independence, and submit to the martyrdom of fashion, sacrificing health, beauty, and even life itself.

Home and Health well says that "the free and easy expansion of the chest is obviously indispensable to the full play and dilatation of the lungs; whatever impedes it, either in dress or in position, is prejudicial to health; and on the other hand, whatever favors the free expansion of the chest, equally promotes the healthy fulfillment of the respiratory functions.

"Stays, corsets, and tight waistbands, operate most injuriously, by compressing the thoracic cavity, and impeding the due dilatation of the lungs, and in many instances they give rise to consumption. I have seen one case in which the liver was actually indented by the excessive pressure, and long-continued bad health, and ultimate death was the result. Alluding to this subject, Mr. Thackeray mentions that men can exhale at one effort from six to ten pints of air,

whereas in women, the average is only from two to four pints. In ten females, free from disease, whom he examined, about the age of eighteen, the quantity of air thrown out averaged three and a half pints, while in young men of the same age he found it to amount to six pints. Some allowance is to be made for natural differences in the two sexes; but enough remains to show a great diminution of capacity in the female, which can be ascribed to no other cause than the use of stays."

"Dr. Herbst says that a middle sized man, twenty years old, after a natural expiration, or emission, of air, inspired, or took in, eighty cubic inches when dressed, and one hundred and sixty when his tight dress was loosened. After a full dilatation of the chest, he inhaled one hundred and twenty-six inches when dressed, and one hundred and eighty-six when undressed.

"Another young man, aged twenty-one, after a natural expiration, took in fifty when dressed, and ninety-six when undressed. Had Dr. Herbst made his observations on some of the ladies who carry the use of corsets to extremes, we apprehend he would have obtained results of a nature really alarming.

"At the hotel 'Dieu,' the great hospital at Paris, a young girl of eighteen lately presented herself to Breschet for his advice. On the right side of her throat, she had a tumor of variable size, but never larger than one's fist. It reached from the collar-bone as high as the thyroid cartilage. When pressed downward, it wholly disappeared; but as soon as the pressure was removed, it was indolent, soft, and elastic. It was observed to be largest when the chest was tightly laced with corsets. In short, by placing the ear on it, the murmur of respiration could be heard in the tumor, which proves that a protrusion of the lungs had taken place, or, in other words, that the poor girl had been laced so tightly that her lungs, having no longer sufficient space in their natural position, were squeezed out of it, and were forcing their way up along the neck."

Judging by their actions, women reflect upon their Creator in regard to their formation. They virtually say that God did not look far enough into the future to make provision for this age. They therefore seek to remedy the oversight of the Creator by artificial aids. The form the Creator has given woman is not after the present approved style of fashionable milliner's and mantuamaker's idea of graceful beauty; therefore, corsets are invented and recommended to be used, that the waist may be compressed into the least possible dimensions, for the form nature had given them was altogether too old-fashioned for this progressive age.

The panniers worn by fashionable ladies, are a monstrosity, deforming instead of beautifying.

These articles are composed of almost any material, according to the taste and circumstances of the wearer. Some are made of cotton, some of hair, others of newspapers, or cotton rags. Those who are wealthy purchase the beautifying adornment at the stores. Thus nature is deformed because fashion wills it, and the delicate organs, located near the small of the back, are injured by pressure and too great heat. These panniers are very inconvenient. They are made stiff, to retain their form of plumpness, and bound over the kidneys, and press upon the nerves and spine, retarding the free circulation of the blood, and inducing it to those parts which should be kept cool, and free from inflammation. In addition to this injurious arrangement, fashion binds upon women sashes and overskirts, with any amount of puffs, tucks, and ruffles. These all tend to burden the body, and create unnatural heat. The kidneys become irritated and do not perform their proper function, and the entire system becomes diseased by impurities being retained in the system. Nature cannot do her work while suffering such abuse.

A dressmaker, while engaged in sewing at the Health Reform Institute at Battle Creek, was observed to sit without supporting her back against the chair. She showed signs of great weariness, and was asked to make her position more comfortable. She answered that she could not lean back against the chair, for the pannier that she wore would press upon her back and cause her great pain. The pads were examined and found to be hard and unyielding. They were made very stiff that they might not lose their form and bulk. This instrument of torture this lady wore over the kidneys and spine, and the pressure upon the nerves was so severe that it was almost beyond endurance.

She also wore corsets, laced so tightly that she could not breathe freely, or have freedom of motion. She was reasoned with in regard to the sin of so injurious a practice which was destroying, according to her own admission, the healthy tone of the nerves. She answered that she must dress as the world dressed, although it exhausted her means to do so, and was robbing her of health. "What can I do?" was her inquiry. "If I did not keep up with the present styles I should not get employment. I live by my trade." Said she, "I would not adopt the reform dress if I knew my life would be lengthened several years by so doing."

She also stated that the artificial arrangements upon her head were most uncomfortable, and that she had heat and pain in her head nearly all the time, yet she said that she would not be singular in her dress if it would save her life. Here was a woman sacrificing comfort, happiness, and life, to the customs of society. Her lungs were so pressed that she could not take a full inspiration of air. Because of imperfect

breathing and unbalanced circulation, caused by pads over the brain and the small of the back, her blood was being poisoned, and her vitality was being diminished, every day. Yet she unblushingly stated that she preferred to sacrifice years of her life rather than be out of the fashion. Here she exalted fashion above health and life. This is not a solitary case. The world is full of just such devotees to health-and life-destroying fashions. And we cannot expect a better state of things until Christian mothers have courage to dress comfortably and healthfully, independent of the tyrant fashion.

The *Herald of Health*, under the caption of Tight Lacing and Torpidity of the Liver, asks: "Has tight lacing anything to do with torpidity of the liver and constipation of the bowels, except in an indirect manner by contracting the lungs, diminishing respiration, and thus weakening the entire system?"

"Tight lacing has a great deal to answer for in the production of these, as well as other diseases. Its injurious effects are produced in two ways: first, by the direct pressure upon the liver, confining it to a smaller space, compressing it, and thus directly preventing its proper action. Lace up an arm or a leg in the same way, and notice how soon the circulation will diminish, the limb decrease in size, and its strength waste away. The effect of continued pressure upon any organ or part of the body is the same.

"The second way in which it produces injury is, by preventing the right mode of breathing. In natural respiration, the diaphragm contracts at every inspiration and forces the liver, stomach, and bowels, downward and outward, while at each expiration the diaphragm relaxes and the abdominal muscles contract, forcing these organs back to their former position, thus keeping them in constant motion. This motion of respiration is necessary to good digestion, and the healthful action of the liver and bowels. With tight lacing this natural mode of breathing is impossible, and the stomach, liver, and bowels, being deprived of the needed motion, become torpid and inactive. From inactivity of these organs many of our most dangerous diseases arise."

It is no marvel that women are suffering invalids. The lower part of the lungs are compelled to suspend action for want of room. Enormous appendages are placed upon the back of the head and the small of the back. The spinal nerves, centering in the brain, are excited by the extras placed upon the head. The kidneys and spinal nerves are inflamed by the extras upon the back. The panniers upon the back incline the form forward. This, with compression of the waist, make it impossible for women to walk naturally and gracefully. They virtually say that God did not understand the

philosophy of real symmetry when he formed Eve in the perfection of beauty.

Christian mothers, shall we accept the plan of God and the sample he has given us of healthful beauty in the natural form? Or shall we go in for modern improvement upon his plan? Shall fashion, however injurious to health, natural beauty, and true modesty, be our standard? The masses of professed Christians hold themselves under obligations to follow changing fashion; as though they had no right to reason for themselves, and call in question its monstrosities, any more than they would the truth of the Bible or the existence of a God.

Would God that Christian mothers would become intelligent in relation to the influence that fashionable styles of dress have upon their health and life. Before any permanent improvement can be expected, they must become intelligent in relation to the best manner of dressing so as to secure the healthy, well-balanced circulation of the blood in every part of the system, and also the free and natural action of the lungs.

Christian mothers, I close my appeal to you for this number, with the words of the apostle: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

E. G. W.

BEAUTIFUL OLD AGE.

How to be beautiful when old?
I can tell you, maiden fair—
Not by lotions, dyes, and pigments,
Not by washes for your hair.
While you're young be pure and gentle,
Keep your passions well controlled,
Walk, work, and do your duty,
You'll be handsome when you're old.

Some white locks are fair as golden,
Gray as lovely as the brown,
And the smile of age more pleasant]
Than a youthful beauty's frown.
'Tis the soul that shapes the features,
Fires the eye, attunes the voice;
Sweet sixteen! be these your maxims,
When you're sixty you'll rejoice!—*Sel.*

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 boldly by the handle, and use it to carve out their own purposes.

GARDENING FOR LADIES.—Make up your beds early in the morning; sew buttons on your husband's shirts; do not rake up any grievances; protect the young and tender branches of your family; plant a smile of good temper in your face, and carefully root out all angry feelings, and expect a good crop of happiness.

Wrongs in Raiment.

It has been said that the history of fashion is the history of human folly. If this be true of the past, there is reason to suppose it will be equally true of the future, judging from the follies and excesses of the present.

There is a hint, more melancholy than comical, conveyed in the emphatic remark of the Englishman who, watching the ebb and flow of gaily-dressed flesh on Broadway, exclaimed, "Good heavens! are all these women prostitutes? Respectable women make no such display in our streets."

And one is dazzled and bewildered by the elaborate toilets seen on the crowded thoroughfare. Costly fabrics, gorgeous colors, rare jewels, fit only for grand receptions, are displayed in the market-place, the public conveyance, and worse yet, in the house of God.

The face of the wearer may be fair and sweet, but one is so stunned by the brilliant setting that the jewel fails to attract attention.

The desire to be tastefully and fashionably attired is not an infallible sign of total depravity. And just here some very good people have made a serious mistake and aggravated the evils they sought to mitigate, by clothing themselves and their religion in such unloveliness that the gay and thoughtless could see no beauty that they should desire either.

I remember a little girl who sobbed herself to sleep one night, because her stern and over-righteous father had mercilessly severed the rosettes from her new shoes and consigned them to the flames, telling her she would "be vain" if she wore them.

There is no special virtue in the Quaker's drab, nor the nun's severer black; though we know that gentle goodness often dwells beneath both.

Beauty in raiment is desirable; and it is only by combining the useful and the beautiful that the highest ideal of dress is realized. Many of the fashions now prevailing have neither use nor beauty to recommend them. Dressing in a way to give unnatural prominence to any portion of the body is vulgar. Wearing whatever compresses or hinders the free action of any organ is injurious and sinful. Whatever destroys the natural outlines of the form is not beautiful.

The evils of tight lacing are too well known to require comment; yet many foolishly sin in this way. Proportion is beauty; and where the figure is slight, a small waist harmonizes therewith. But when the shoulders are wide and the whole framework stout, beauty requires a waist of corresponding proportion.

So much of the needless in female attire is to be condemned. It is the snare so fatal to girlish innocence. Thousands of girls in the shops and saloons of our large cities cannot clothe themselves respectably, so small is the remuner-

ation they receive. Many of them live in cheerless attics, denying themselves sufficient food that the more may be expended on dress, forgetting that "the body is more than raiment."

Think of a young girl with this blaze of fashion constantly in view. All day behind the counter handling for others the elegant materials she can never hope to wear herself, as the fruits of honest toil, at least. She looks longingly at the dazzling attire worn by those of her own age; and the desire to be similarly apparelled takes possession of her soul. Little by little her standard of right is lowered, as must always be when the aim is unworthy. Soon she fancies there is an innocent road to the attainment of what seemed unattainable; and the unhallowed, often unwelcome, caress of her employer is tolerated for the sake of the accompanying gift, till, by-and-by, the price she never thought to pay is exacted, and another is added to the ranks of the "hedged in."

O woman! words of scorning are not for us now. Let us speak of her tenderly, think of her with pitying tears, and save her if we can, remembering the "Neither do I condemn thee" which fell from purer lips than our own. And this know, that had true, graceful womanhood been ever before her eyes she would have sought to imitate that just as surely as the glare and glitter that have caused her ruin.

The courtesan may be under the weary necessity of excessive personal adornment; but how a woman blessed with a husband's love and crowned with the rose-leaf of motherhood can devote her powers to such paltry baubles passes my comprehension. But so it is. Many a woman will tell you to an inch, how much silk is required for a pannier, a pun, or a ruffle, knows which best becomes her "style," the swaying plume or clustering roses, the shortened skirt or the sweeping train, and never fails to select wisely. But outside the realm of fashion she knows nothing. And she has no more appreciation of a fine book, a poem, or the sublime in nature, than the blanketed poodle which she disgustingly fondles.

God help us when such women are our wives and mothers! No wonder there is a noisy clamor for "woman's rights" when shallow ignorance, not to say positive immorality, has so long influenced the minds of judge and jury and of those who legislate in our capitols.—*Household.*

RUNNING.—Running calls into action a large proportion of the muscles of the body, equalizes the nervous forces, greatly promotes the healthful circulation of the blood, and strengthens and develops the lungs. To derive the greatest benefit from it, it should be practiced regularly every day, commencing moderately at first, and increasing the distance and speed as the running power increases.

The Magic Box.

A HOUSEKEEPER'S affairs had, for a long time, been becoming very much entangled, and the poor woman knew not what to do to get out of her difficulties. After a time, she bethought herself of a wise old hermit who lived in the neighborhood, and to him repaired for advice. She related to him all her troubles, saying:

"Things go on badly enough—nothing prospers in-doors or out. Pray, sir, can you not devise some remedy for my misfortune?"

The hermit—a shrewd, rosy man—begged her to wait, and retired to an inner chamber of his cell, after a short time brought out a very curious box, carefully sealed up.

"Take this," said he, "and keep it one year; but you must, three times a day, and three times a night, carry it into the kitchen, the cellar, and the stable, and set it down in each corner. I answer for it that you will shortly find that things improve. But be sure at the end of the year to bring back the box. Now farewell!"

The good woman received the precious box with many thanks, and bore it carefully home. The next day as she was carrying it into the cellar, she met a servant who had been secretly drawing a pitcher of beer. As she went a little later into the kitchen, there she found a maid making herself a supper of omelets. In the stable she discovered and corrected some new faults.

At the end of the year, she, faithful to her promise, carried the box to the hermit, and besought him to allow her to keep it, as it had a most wonderful effect.

"Only let me keep it one year longer," she said, "and I am sure it will be remedied."

The hermit smiled and replied:

"I cannot allow you to keep the box, but the secret that is hidden within, you shall have."

He opened the box, and lo, it contained nothing but a slip of paper on which was written this couplet:

"Would you thrive most prosperously,
Yourself must every corner see."

—*Household.*

Courting Prevents Divorce.

AN old story contains a lesson which many married couples have not yet learned. When Jonathan Trumbull was Governor of Connecticut, a gentleman called at his house one day requesting a private interview. He said: "I have called upon a very unpleasant errand, sir, and want your advice. My wife and I do not live happily together, and I am thinking of getting a divorce. What do you advise, sir?"

The Governor sat a few moments in thought; then turning to his visitor said, "How did you treat Mrs. W. when you were courting her? and

how did you feel toward her at the time of your marriage?"

Squire W. replied, "I treated her as kindly as I could, for I loved her dearly at that time."

"Well, sir," said the Governor, "go home and court her now just as you did then, and love her as when you married her. Do this in the fear of God for one year, and then tell me the result."

The Governor then said, "Let us pray."

They bowed in prayer and separated. When a year passed away, Squire W. called again to see the Governor, and said: "I have called to thank you for the good advice you gave me, and to tell you that my wife and I are as happy as when first we were married. I cannot be grateful enough for your good counsel." "I am glad to hear it, Mr. W.," said the Governor, "and I hope you will continue to court your wife as long as you live."—*Battle Creek Journal.*

Ruffles and Tucks.

It occurred to me the other day, as I passed along the street, how rare a thing it has become to see a mother abroad with her own little ones. "She has no time," may be the reply, "to range about in that aimless way." But what is she doing with her time? Is it any more aimfully spent if she uses it to prepare little Miss to mince abroad alone in such fantastic guise as plain old grandma epitomized the other day, when she saw her grandchild thus prepared, and said:

"Now, daughter, just tie a string to her, and she will be ready to travel with a hand-organ."

It may be that a force is at work, which for ages accomplished what the most sturdy preaching against specific follies has failed to do. If fashion has a mischief, it has no less at times a mission. The windows of the cheap shops are now full of coarse, flimsy materials, loaded with machine work in every respect as profuse as the richest fabrics they imitate. These caricatures may lead to the sorely needed discovery that excessive elaboration is vulgar, and that may prove the happy beginning of the end.

Hasten the day when we have learned to put away from the sewing machine what our foolishness makes "the worse part of it," and let it be to us all the perfect gift that it is!

Finally, let us insist that whatever in the domestic economy ought to be subordinate it is "the fine sewing." Never let husband, or children, or dinner, or house, give way to it. If you cannot afford to hire a girl and the sewing too, then hire the sewing and do the work. At least make the fair trial. If all were to make this beginning, the great army of workers for bread would soon find that the result would be much greater certainty and economy in this branch of work than at present exists.

Not only to the younger wives, but to mothers

with growing and grown up daughters, does the word come. Do not let these young fair ones make "loads of sewing" an excuse for crooking their spines and dwarfing their minds, while you and Biddy do the work. Do not let there be a Biddy in such a case.

I wish, indeed, that words might come to me strong enough to prove to every woman in this land the foolishness of such reckless multiplication of ruffles and tucks. The time it takes to make them is not our own, but bought time, believe it! and given us for the soul's life of ourselves and children. And it takes much healthful work and air and sunshine to train all bodies so that they may yield up the soul uncrippled for the long eternity.—*Putnam's*.

An Instructive Anecdote.

MOST young people are very fond of display in dress. Rings, breastpins, and similar superfluities, are in great demand among them. We have known a girl to spend a month's wages for a single article of this kind, and a young man to run into debt for a cane when he had scarcely clothing enough to appear respectable. The following story of a successful merchant will show to such how these things look to sensible people. Said he:

"I was seventeen years old when I left the country store where I had 'tended' for three years, and came to Boston in search of a place. Anxious, of course, to appear to the best advantage, I spent an unusual amount of time and solicitude upon my toilet, and when it was completed, I surveyed my reflection in the glass with no little satisfaction, glancing lastly and approvingly upon a seal ring which embellished my little finger, and my cane, a very pretty affair, which I had purchased with direct reference to this occasion. My first day's experience was not encouraging. I traveled street after street, up one side and down the other, without success. I fancied, toward the last, that the clerks all knew my business the moment I opened the door, and that they winked ill-naturedly at my discomfiture as I passed out. But nature endowed me with a good degree of persistency, and the next day I started again. Toward noon, I entered a store where an elderly gentleman was talking with a lady near by the door. I waited until the visitor had left and then stated my errand.

"'No, sir,' was the answer, given in a crisp and decided manner. Possibly I looked the discouragement I was beginning to feel, for he added in a kindlier tone, 'Are you good at taking a hint?'"

"'I don't know,' I answered, and my face flushed painfully.

"'What I wish to say is this,' said he, looking me in the face and smiling at my embarrassment, 'If I were in want of a clerk, I would not engage a young man who came seeking employment

with a flashy ring upon his finger, and swinging a cane.'

"For a moment, mortified vanity struggled against common sense, but sense got the victory, and I replied, with rather shaky voice, 'I'm very much obliged to you,' and then beat a hasty retreat. As soon as I got out of sight, I slipped the ring into my pocket, and walking rapidly to the Worcester depot, I left the cane in charge of the baggage master 'until called for.' It is there now, for aught I know. At any rate, I never called for it. That afternoon I obtained a situation with the firm of which I am now a partner. How much my unfortunate finery had injured my prospects on the previous day I shall never know, but I never think of the old gentleman and his plain dealing with me, without always feeling, as I told him at the time, 'very much obliged to him.'"—*Sel.*

A Cheerful Face.

CARRY the radiance of your soul in your face. Let the world have the benefit of it. Let your cheerfulness be felt for good wherever you are, and let your smiles be scattered like sunbeams "on the just, as well as on the unjust." Such a disposition will yield you a rich reward, for its happy effects will come home to you, and brighten your moments of thought.

Cheerfulness makes the mind clear, and gives tone to thought, adds grace and beauty to the countenance. Joubert says: "When you give, give with joy and smiling."

Smiles are little things, cheap articles, to be fraught with so many blessings both to the giver and receiver—pleasant little ripples to watch, as we stand on the shore of every-day life. They are our higher, better nature's responses to the emotions of the soul.

Let the children have the benefit of them; these little ones who need the sunshine of the heart to educate them, and would find a level for their buoyant natures in the cheerful, loving faces of those who lead them.

Let them not be kept from the middle-aged, who need the encouragement they bring.

Give your smiles also to the aged. They come to them like the quiet rain of summer, making fresh and verdant the long, weary path of life. They look for them from you who are rejoicing in the fullness of life.

"Be gentle and indulgent to all. Love the true, the beautiful, the just, the holy."—*Household*.

THERE were easy ways that ran around the base of the hill Difficulty, but the name of the one was Danger, and of the other Destruction; the only right way was straight up the hill.

THE duty of the happy is to help the suffering to bear their woe.

Items for the Month.

Attention, Workers!

ONE THOUSAND CANVASSERS WANTED.

LIBERAL PREMIUMS.

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.

Agents who will, during one year from time of commencing, forward to us, in plain hand-writing, the names of new subscribers, their post-office, county, and State, accompanied with the cash, may retain their commission at the following rates:

From 4 to 10 new subscribers, 25 cents each.

15	"	"	26	"	"
20	"	"	27	"	"
25	"	"	28	"	"
30	"	"	29	"	"
35	"	"	30	"	"
40	"	"	31	"	"
45	"	"	32	"	"
50	"	"	33	"	"
60	"	"	34	"	"
70	"	"	35	"	"
80	"	"	36	"	"
90	"	"	37	"	"
100	"	"	38	"	"
200	"	"	39	"	"
300	"	"	40	"	"
400	"	"	41	"	"
500	"	"	42	"	"
600	"	"	43	"	"
700	"	"	44	"	"
800	"	"	45	"	"
1000	"	"	46	"	"

We will furnish canvassers with specimen copies of the REFORMER at the rate of \$5.00 a hundred.

We will furnish good letter envelopes with the advertisement of the REFORMER printed on each envelope; and the full address of the REFORMER printed on five or more envelopes of each pack, for the use of canvassers in forwarding names of subscribers, &c., to this Office, for 10 cents a package.

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 Hy-

giene, can have them, and date their subscription back to July, 1871, or they can receive them, post-paid, for 8 cents a number.

THIS issue goes to press without the personal supervision of the editor, as he has not yet returned from his Eastern tour. Any imperfections that may be detected in the "make-up" will of course be overlooked. He is expected to return soon, and will be on time with the January number.

THE *Silver Tongue*, and Organist's Repertory, published by E. P. Needham and Son, manufacturers of the celebrated "Silver Tongue organs," and edited by Karl Reden and Geo. C. Needham, New York. This is a Monthly Miscellany containing information on matters of interest to the musical fraternity, and giving in each number several pieces of new music, worth more than the subscription price for one year. Terms: Only 50 cents per annum. Address, E. P. Needham and Son, 143, 145, & 147, east 23d street, N. Y. city.

MANY think that as the REFORMER is published in Battle Creek, and Dr. Trall has a department in the REFORMER, his address must necessarily be Battle Creek. This is not the case. All communications for him should be addressed, R. T. Trall, M. D., Florence Hights, N. J.

THE *American Agriculturist* says, "We are asked our opinion of California Wine Bitters, Vinegar Iridin, and a hundred other nostrums. *Ans.* If you have a mean, sheep-killing dog, which you are too tender-hearted to get rid of by cutting his tail off close behind his ears, make believe he is sick, and dose him with any of these advertised medicines.

"*Caution:* Keep the bottles, boxes, or packages in a safe place, where no human being can by any possible mistake swallow any of the stuff."

MICHIGAN RAILROAD MONTHLY.—This is the title of a monthly magazine, issued by S. E. Rogers, Jackson, Mich. It contains 48 pages, and gives the latest railroad intelligence. What will make it of especial value to all Michigan readers is the fact that it gives the time table of every railroad in the State, corrected up to the date of publication. Those who have occasion to avail themselves of railroad facilities for travel or the transportation of goods will appreciate and support such a publication. The last number contains a railroad map of the lower peninsula of Michigan, showing that this State is fast acquiring a railroad system equal to that of any State in the Union.

ERRATA.—On page 165, present number, in first line of first column, read *nutritious*, for *innutritious*.

If we have a prejudice, we must remove it, or we see everything through it.

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