

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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JAMES WHITE, : : : : EDITOR.

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AUTUMN.

THE beauties of summer, where are they?
They have softly and silently passed away;
Their brilliance and bloom, alas! have fled
Like the cherished hopes of the lowly dead.

The merry birds could no longer stay,
But to brighter climes have winged their way;
And their glad notes no more will cheer
The lonely heart, or delight the ear.

The lovely flowers have faded and gone,
With the bees' low hum and the birds' sweet song;
Their short reign is o'er, and their leaflets lie
Like the blighted joys of days gone by.

The mournful breeze of the woodland bowers
Chants a requiem sad for the dying flowers;
And its solemn murmurings seem to say,
Passing away, passing away.

Yet autumn, lone autumn, a welcome to thee,
Though the bird, the flower, and hum of the bee,
Have vanished away like a fitful dream
On the rapid current of time's broad stream.

Many the pleasures that thou dost bring,
And memories fond around thee cling;
Summer may fade, and its glories depart,
Yet thy pensive joys have a charm for my heart.

GETTIE W. DAVIS.

Battle Creek.

Spinal Meningitis, or Cerebro-Spinal Fever.

THIS is an acute epidemic disease of the central nervous system; ushered in chiefly by shiverings, intense head-ache, vertigo, vomiting, delirium, depression of the vital powers, neuralgic pains, loss of appetite, &c. These indications may persist from three to seven days, or suddenly appear during a few hours. It may often be accompanied by the most intense neuralgic pains and disordered stomach.

The onward course of the disease is generally very rapid. In a few hours, the mind becomes so obtuse that it is difficult to arouse the patient. The muscles of the neck, back, and lower extremities, become so affected that both head and spine are drawn backward.

As the disease advances, an actual or appar-

ent tetanoid (spasmodic) contraction of other groups of muscles may occur on the face, trunk, or extremities, the legs being bent upon the thighs. The aspect of the patient is dependent upon the degree of pain. The countenance is rigid and contracted, with effusion of the eyes. The surface is at times moist, and sometimes dry; while the temperature of the surface is seldom above the normal standard. The pulse, from the beginning, lacks firmness, and the indications of defective tone increase as the disease advances. The respiration exhibits no marked disturbance except an increase of beats of pulse. The bowels, apart from vomiting, present little or no disturbance, and may be costive or loose. The renal secretion is rarely much disturbed.

When the disease tends toward a fatal termination, the spasmodic symptoms increase, the patient becomes comatose, and death closes the scene, either from asphyxia or exhaustion, in from ten to twelve hours, or may be prolonged to seven or ten days.

If a favorable termination is about to set in, the patient may recover in from three to four weeks. Frequently after-diseases set in, as paralysis, deafness, &c. It sometimes resembles typhoid fever, and is really a malignant form of typhoid.

The prognosis is, at best, very unfavorable under drug treatment, but much less so under good hygienic management. The personal liability is not governed by age or sex; neither is it confined to any special locality.

TREATMENT.

The hot bath at 102° to 110° is the most efficient, and may be repeated two or three times a day, according to the urgency of the case. This bath may be given in the form of a hot sitz bath for ten minutes, followed by a hot pack for thirty or sixty minutes, in a woolen blanket instead of a cotton sheet next the skin, followed by a tepid wash-off. Each night and morning rub the spine up and down several times with a woolen cloth wrung out of very hot water, then follow by the application of a cold, wet cloth for the same length of time, and so on by hot and cold alternately for ten to twenty minutes each time.

If the head is disturbed from congestion, apply the same treatment as to the spine. Sitz baths, dripping sheets, hot or cool, as is best

sued to the patient's feelings, will sometimes be useful; but the former treatment is chiefly to be relied upon.

As the patient begins to improve, give little or no treatment except a general wash-off once or twice a week, or an occasional foot bath. Diet for a season should be quite light, as graham or oat-meal gruel, graham toast, figs steamed tender, which can be used with a more substantial diet as the strength returns.

J. H. GINLEY, M. D.

Health Institute, Battle Creek.

Narcotism and Stimulation.—No. 2.

IN a former number I gave a bird's eye view of the extensive use of narcotics and stimulants—a mere glance, as it were, at the evil; but to comprehend the magnitude of the evil requires full statistics of the various articles of these classes that are consumed. Take, for instance, alcoholic liquors, tobacco, tea, and coffee; the amount consumed in three years would more than pay our national debt. But it is one thing to point out an evil; another, to find the remedy.

In the treatment of disease, the first thing is to determine the cause; the second, to find the best method to remove it. Then, in treating this great disease of the human family, we will see if we can discover the cause.

"What shall we eat? and, What shall we drink? and, Wherewithal shall we be clothed?" is the great consideration of these days; and when the little stranger first appears among us, the first thing is to clothe, then to feed it; and how is this duty performed? First, it must be girted up with a band until it can hardly breathe; then it is left with neck and arms bare, and instead of waiting for nature to provide the natural food for it, something must be prepared as a substitute. What shall it be? Grandmother says (and grandmother ought to know) that the best thing is a little panada. And how do you make it? Oh! take a cracker or a little toasted bread, turn on some warm water, put in a little cream and sugar, grate in a little *nutmeg*, and put in a teaspoonful of *brandy* or some other kind of *spirits*.

Now, what is the result of this sort of treatment? The tight band retards the circulation, the bare arms and neck chill the blood, the spices and spirits over-stimulate the stomach, and cause an extra demand for food, which the stomach cannot digest, and a certain portion undergoes decomposition, gas is engendered, the child becomes colicky and restless, and the next thing is to give it a little *paregoric*, or Mrs. Winslow's *soothing syrup*, or some other kind of anodyne, to keep the child quiet, under the operation of which the bowels become constipated, and then the dear little thing must have some castor-oil, and by the time the child is a week

old it is fairly initiated in condiments, stimulants, narcotics, and drug medication.

Now we have found the cause to be, in a great measure, the treatment which the child receives in its infancy, causing a morbid and depraved appetite, which grows with its growth, and strengthens with its strength, until it has become second nature, and the person thinks that these things are necessary and beneficial. Now for the remedy.

If you should go into an orchard, and find the trees all grown out of shape, with gnarled and crooked bodies and scragged, ungainly tops, you would never think of making a beautiful, symmetrical orchard of it; all you would expect to do would be to prune and straighten more or less, according to the age and size of the trees; and if you wanted a tasteful and symmetrical orchard, you would get young, thrifty trees, set them out in good order, get the best works on the treatment and raising of fruits, and prune and train in the most approved manner.

Now, to reason from analogy, we would pursue the same course to correct existing evils. We cannot expect to correct *entirely* the existing evils among those who have lived so long with perverted appetites. First, from the fact that you cannot convince them that their practices are injurious, and, second, when convinced, the appetite is so strong that but few will make the required effort to overcome; then our principal hope is in the rising generation, to train them up in the way they should go.

The Lord, when he said, "Be fruitful, and multiply, and replenish the earth," never intended it should be peopled with a dwarfed, deformed, and imbecile race of mortals, but with men, walking erect in the image of their Creator.

First, then, educate yourselves with respect to the laws of your being, get the best works on hygiene, study them well, follow out their instructions, and it shall be well with you and your children after you.

To the mother, I would say, If you think more of the fashions of the world than you do of the welfare of your children, you might better leave the rearing of children to more sensible people. If you wish to raise a family that will be an honor to you and a blessing to society, let your diet, clothing, and habits, be such as to insure a sound, healthy progeny, and then bring them up according to the laws of life, avoiding all stimulants and narcotics in their food and drink, clothing them in the most healthful manner, irrespective of the fashions of the world, and then may we look for a race of beings who shall stand forth in all the beauty of manhood. To the mothers, then, we have to look to reform the present evils which we find in society; for the maxim is still true: "Train up a child in the way he should go, and when he is old he will not depart from it."

M. S. MERRIAM, M. D.

Diet.—No. 9.

BY MARY H. HEALD, M. D.

AN almost universal error in this country is the use of hot drinks with food; they are objectionable because they lessen the tone of the mucous surface of the mouth, throat, and stomach. Their introduction while hot raises the temperature of the parts beyond the normal degree; and by the time the natural temperature is restored, the parts are relaxed and weakened. The heat has also a directly injurious effect upon the teeth, particularly if followed by the introduction of cold liquid or solid matter. Besides these objections, the substances used for heated beverages—tea, coffee, and chocolate—are injurious.

Tea is a well-known stimulant. Many who are weary or half sick use it, and feel refreshed in a few minutes' time, and so come to labor under the delusion that its use is beneficial, whereas, the relief gained is at the expense of the system. Under its influence, the nerves are debilitated and diseased, and the body grows into an unnatural, morbid dependence upon it. That which nourishes must first undergo the regular digestive process, whereas the relief from tea is experienced almost immediately, the nervous system taking cognizance of its presence just as it would in the case of alcoholic mixtures or stimulating drugs. *Green* tea is particularly injurious on account of the poisons so often used in coloring it.

Coffee is a decided narcotic, and is recognized by scores of our most eminent physiologists as productive of many nervous disorders. If one wishes to measure the injury it does him, let him discontinue its use for some time. Just in proportion to his sufferings arising from its disuse is the harm arising to the system from its unnatural dependence upon it. It is noticeable that all persons addicted to its use are especially liable to constipation, which is not only in itself a great source of suffering to numbers of our people, but it underlies many other painful and distressing diseases. None but a physician can form a true estimate of the agony and prostration endured by thousands in consequence of diseased conditions originating in constipation. Moreover, the primary difficulty itself is so great that thousands resort to remedies which leave the system in a worse condition than they find it, as usual, neglecting the simple application of tepid enemas of pure water, whose use every intelligent hygienist understands. But temporary relief is not the matter especially under consideration; we would teach the people to avoid the causes of disease, and those who would escape the difficulties above-named, should abstain from the use of coffee as strictly as they renounce a diet of fermented bread made from bolted flour, and its concomitants.

Chocolate should not be used on account of its oily character, and because of the sugar, cinnamon, etc., used in its preparation. Moreover, it is not often found pure. Lard or some other pernicious, oily matter, is often added in preparing it for the market. All can therefore see strong objections to its use. The roasted kernel of the nut of the cacao, or chocolate tree, which is the basis of the compound, would not probably be objectionable to a healthy person with fine digestive power; but warm drinks are always hurtful; they lessen the tone and vigor of the stomach, besides containing the unhealthy principles before-named.

If a mother wishes to preserve her children from liability to evil-doing, if she would insure them against the temptations of the wine-cup, and the dominion of appetite and passion, let her provide them with simple, unstimulating food, carefully avoiding meat, spices, concentrated food, tea, coffee, and other made beverages. Persons of low, sensual desires indulge freely in rich food, spices, and hot drinks. If a mother has a child dependent on her for nourishment, it is very important that she should not use such a dietary; for if her child is to be healthy in body and spirit, the blood of the mother, from which the nourishment is obtained, must be pure and healthy. All persons who would be vigorous, high-toned, of clear intellect, chaste imagination, and unruffled temper; in brief, all who would have the highest physical and spiritual development of which they are capable, should eat and drink in conformity to the laws that govern their being. Parents have the greatest responsibility in this matter; for if we begin life wrong, it frequently happens that we err throughout our earthly career, or that after we have awakened to conviction, there is a lifelong struggle between our consciences and our appetites. If unperverted, our instincts would tell us what to do to preserve the best physical welfare; but by our ministering to inherited depraved tastes and false habits, they have lost their natural keenness of discrimination, and are not, in our present vitiated condition, unerring guides.

Healds' Hygeian Home, Wilmington, Del.

THE Rev. T. DeWitt Talmage says that clergymen look pale, and their dear people think it is because they are becoming ethereal and sanctified; but having been behind the scenes, he knows that it is not religion that gives the pallor and unearthly appearance, but tobacco smoke.

PLEASURE is a rose near which there ever grows a thorn of evil. It is wisdom's work so carefully to pluck the rose as to avoid the thorn, and let its rich perfume exhale to Heaven in gratitude and adoration of Him who gave the rose to blow.

To Correspondents.

K. M. B., Texas :

The cause is probably erysipelas humor in the blood. Apply cranberry poultice to the sores, or tepid or cool compresses, as the case may require. Change all the unhealthful habits to hygienic ones.

J. A. S. says :

There is a kind of powder advertised for preserving fruit without canning or drying. Is the fruit preserved with it wholesome ?

Ans. Doubtful. Would advise to let it alone.

W. C., Ohio, says :

I desire to know how many minutes you would recommend for a bath as the longest under any circumstances.

Ans. Usually from five to thirty or sixty minutes, according to the strength of the patient and the nature of the disease.

M. A. L., Vermont :

Paralytic affections are very hard to cure, and only about one in five is curable at all. Considering the age of Mr. C., we think a home prescription of little avail. He should bathe often enough to keep the skin active and clean. Use a very plain, simple diet, and avoid eating too much. Should eat but two meals a day, breakfast at 7½ A. M., and dinner at 2 P. M. Exercise out-door. Keep the feet and hands warm, bowels regular, and leave the rest to nature. The above hints are also good for catarrhal affections. Persons suffering from either complaint should avoid grease and condiments, and use but little milk. Diet should consist of nice grains and fruits.

R. S. O. H., Ohio, says :

Please give through the REFORMER a prescription for milk leg, and the reason why the side of the body corresponding with the affected limb sweats more profusely than the opposite side.

Ans. Milk leg is an affection of the lymphatic glands, and to a great extent is a constitutional disease, and should be treated accordingly with packs, dripping sheets, and sitz baths, as general treatment, and local compresses and washings as may be indicated and agreeable; but should not take more than two baths per week, and the pack once in two weeks. Local applications may be used more frequently. The sweating is probably caused by weakness of the nerves. Such cases as this should be under a physician's care or at a good Cure. The patient should live on a simple, unstimulating diet.

Mrs. M. L. F., Brooklyn :

All varieties of piles are treated about the same way. Cool sitz baths, cold compresses, or bits

of ice applied to the seat of the tumors, are very beneficial usually. But if there is much swelling and inflammation, hot or warm sitz baths or fomentations will have the best effect.

F. A. F., Griffin, Ga. :

As you say your boy is now perfectly well, why give him "strychnine or swine"? Let well enough alone; give him plenty of sleep, exercise in the open air, fruits and grains, and take nature's way of cure.

M. E. N., Iowa, says :

Please inform me through the REFORMER how you treat congestion of the brain. The patient is a child, has bowel complaint, and is teething. I have seen a number of children in this condition; all took medicine, and all died. I never knew one to recover.

Ans. Give sitz bath, washing entire body at the same time for five to ten minutes, at a temperature of 98°, then cool down to 88°, and keep the patient in for three minutes. Then take out, rub dry, put it to bed, and let it rest. Once or twice a day, rub the whole spine with cloths dipped in hot water and cold water alternately for from five to twenty minutes at a time, then rest. Apply hot or cool water to the head, and a compress on the bowels much of the time. Apply raw onion poultice to bowels now and then, for an hour or so at a time.

S. S. B., Mich. :

Your treatment is not objectionable if you do not use it too frequently. Once or twice a week is often enough for a bath, and every other morning, instead of each morning.

A. P., Ontario :

Send your questions to the manufacturer, R. A. Bunnell, Rochester, N. Y., who will give you all the needed information. Don't fail to send him a stamp for reply.

S., Vt. :

You have a scrofulous condition of the blood. You probably have organic disease of the heart. Practice as deep breathing as possible, and be out in open air much of the time. Live hygienically, and take a dripping sheet once a week, with gentle rubbings after.

J. H. H., California :

Blind piles are caused by constipation, scrofula, etc., which causes a relaxed condition of the parts. The tumors are formed by congestion of the veins of the rectum, caused by straining, inflammation, etc. The treatment best adapted is to remove the constipation by graham diet, fruits, etc., and by cool or tepid injection of pure, soft water. Next in importance are cool sitz baths, say 90°, 88°, 85°, or even as low as 70°, once or twice a week, or once or twice a day, according to the urgency of the case. Also dripping sheets, short packs one-half to three-fourths

of an hour each when there is much fever, are useful. If there is much smarting from the piles, a cold cloth applied to the rectum every night, or a slip of ice now and then crowded up will be of much service. If the tumors protrude with great inflammation, apply hot sitz bath fifteen to thirty minutes, also fomentations once or twice a day. Wet the head with cool water in all cases before treatment, to avoid congestion of the brain. Owing to your extreme age, you should use this treatment rather sparingly, as it might weaken you. The probability is that your graham flour is too coarse. Sift it well before using, and if it still injures you, add one-fourth to one-half more white flour to it before using.

W. F. C., Tennessee :

1. I wish you to give the hygienic method of treating a snake or spider bite, and also prescribe for poison taken internally.

Ans. Aqua ammonia is about the best caustic to apply, as it acts the most quickly, cutting out the parts, or sucking out the poison is the next best. Apply salt and water or raw onions also. For poison taken internally, drink plenty of warm water, as an emetic is the most simple remedy; swallow white of eggs; if it is an alkali, take lemon juice.

2. What must a person do in regard to diet when traveling?

Ans. Do the best you can.

3. Which is the worst for dyspepsia, clerking in a country store, or teaching school?

Ans. Both.

A lady writes

My husband has been afflicted about twelve years. He had spasms nearly five years, which lasted from ten to fifteen minutes. We have consulted many physicians, and spent a great deal of money for the recovery of his health, but to no purpose. We had given him up as a hopeless case, until a friend recommended you.

Epilepsy is one of that class of diseases, the course of which is very uncertain, in prognosis. The causes are various. In the majority of such cases it will be found to be influenced by gross living, sexual excesses, etc., and if the disease exists for some time, the mind becomes much impaired, and there is a tendency to corpulency. From the length of time this case has been under progress, we would decline to prescribe for him further than to say that he should change his habits of life. Let him use no meat, sugar, salt, or condiments, tea, coffee, tobacco, or snuff; but use graham diet, fruits of all kinds, and vegetables in moderate quantities once or twice a week. Give a sitz bath at 11 o'clock A. M., on Mondays and Fridays, from ten to fifteen minutes at 88°, then cool to 85°, and sit for from three to five minutes. The next week,

at the same days and hours, give a pack for forty-five minutes, cool or warm as suits best. The third week, at same days, give on Monday a dripping sheet, and on Friday, a wet hand rub over stomach and bowels, and a leg bath at same time in water up to the knees, for ten minutes. Rest a week or two and repeat in the same order.

PHYSICIANS, HEALTH INSTITUTE.

A CHEERFUL HEART.—I once heard a young lady say to an individual: "Your countenance to me is like the rising sun, for it always gladdens me with a cheerful look." A merry or cheerful countenance was always one of the things which Jeremy Taylor said his enemies and persecutors could never take from him. There are some persons who spend their lives in this world as they would spend their lives if shut up in a dungeon. Everything is made gloomy and forbidding. They go mourning and complaining from day to day that they have so little, and are constantly anxious lest what little they have will escape out of their hands. They look always upon the dark side, and can never enjoy the good that is present for the evil that is to come. That is no religion. Religion maketh the heart cheerful; and when its large and benevolent principles are exercised, men will be happy in spite of themselves. The industrious bee does not complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passes quietly by the places where it is not. There is enough in this world to complain about and find fault with, if men have the disposition. We often travel on a hard and uneven road; but with a cheerful spirit we may walk therein with comfort, and come to the end of our journey in peace.—*Dr. Dewey.*

"NO MISTAKE AT ALL, SIR!"—A sailor having purchased some medicines of a celebrated doctor, demanded the price.

"Why," says the doctor, "I cannot think of charging you less than seven-and-sixpence."

"Well, I'll tell you what," replied the sailor, "take off the odds, and I'll pay you the even."

"Well," returned the doctor, "we won't quarrel about trifles."

The sailor laid down sixpence, and was in the act of walking off, when the doctor reminded him of the mistake.

"No mistake at all, sir," said the sailor; "six is even and seven is odd, all the world over; so I wish you a good day."

"Get you gone," said the doctor; "I've made four-pence out of you as it is."

HONEST and courageous people have very little to say about either courage or honesty. The sun has no need to boast of his brightness, nor the moon of her effulgence.

DR. TRALL'S
Special Department.

Discussion on Disease and Remedy.

A COMMUNICATION from Prof. A. Curtis, M. D., the most able advocate of the Physio-Medical System extant, having been submitted to me for reply, I propose to devote my department of one issue of the HEALTH REFORMER to its publication and my replication. The discussion involves the fundamental premises of all medical systems, with which all teachers and practitioners of the hygienic system ought to be familiar.

R. T. TRALL, M. D.

MR. EDITOR: Some person has taken the trouble (for which I thank him or her) to send me a copy of Dr. R. T. Trall's pamphlet on "The Hygienic System." I regard this as a request for my opinion of its merits.

I agree with the doctor that "health should be our highest interest." It is our highest interest, and should be the object of our greatest care. I also agree with Webster, that "hygiene is that department of [not medical, but] physiological science which treats of the preservation of health;" also, with my friend, Dr. Trall, that the "people can, and should, understand the principles of hygienic medication;" and I am happy to add that he has said, written, and done, much to bring about this very desirable result. I am only sorry that, while he does much good in this line, he discourages and prevents much in addition to it which he would do or help others to do, by advocating medicine as well as hygiene. Then would, indeed, his readers who follow his advice "save the money they now pay for doctors' visits and poisonous 'drugs.'"

The doctor is very kind in advising us all not to fall into the water, down precipices, or into pits; but, if he should find me in one of those uncomfortable conditions, I would prefer that he would lend me a hand to help me out, to his continuing his homily on the folly of getting into it. After I should be relieved, the lesson of experience would be more effective for my future caution than any continuance of his warnings. So much for the preface.

THE PRINCIPLES OF HYGIENIC MEDICATION.

[Dr. Trall's Hygienic System, page 9.]

Dr. Curtis. Hygienic medication is an absurdity. Hygienic means, belonging to, or preserving, health; medication, to the curing of disease. They are not identical, and therefore hygienic cannot, as an adjective, define medication.

Dr. Trall. All healing or remedial power is in the living system.

C. This is strictly as it regards the process of building up wastes.

T. The properties of drug medicines, as they are called, are simply morbid.

C. That depends on what are called drug medicines. If the doctor means agents "in their nature inimical to the human constitution," as antimony, arsenic, mercury, lead, zinc, atropa, digitalis, opium, cantharides, I agree with him. But, if he means, as he did seventeen years ago, "spearmint, catnip, and lobelia," "I can't see it."

T. There is no curative virtue in medicines, nor in anything outside of the vital organism.

C. The doctor might as well tell me there is no nourishing virtue in food, or power in air, caloric, electricity, or animal magnetism, to remove disease. In his own pointed and conclusive phrase, this is "simply absurd." Try it a little further. There is no power of the men who clear away the rubbish after a conflagration to rebuild the city. That is done wholly by the masons, carpenters, &c.! The word "curative" signifies relieving, rectifying, restoring. It does not say by what means, nor in what ways.

T. Nature has not provided remedies for disease.

C. Any more than she has for hunger, thirst, or nudity. To cure disease, as to rebuild a city, two things are necessary: 1. The removal of the rubbish and the provision of new materials. 2. The restoration of the structures. The first is done by the "common laborers;" the second, by the masons, &c. Has nature provided no laborers to remove from the system obstructions to healthy action? If so, why did the prophet direct a lump of figs for a boil? Was it not to relax the tissue, and to aid its efforts to send the morbid matter to the surface, and absorb it away when it came there? Why was hyssop asked for to purify (purge) the whole system, and make it "clean" of all morbid matter? If no curative power in "the leaves of the trees" to aid in medical practice, why were they prescribed "for the healing of the nations"? And why do now poultices and cabbage leaves aid in healing up wounds inflicted by poisons and accidents? For the philosophy of these facts, I would rather have a cabbage head than Dr. Trall's, and for their cure, the cabbage leaves, than all the wet-sheet packs he ever recommended, though they very much facilitate the cure, by inviting out morbid matter through the pores of the surface, and thus preventing the determination of so much of it to the parts in suppuration.

T. She has only provided consequences, or penalties, for taking, or doing, those things which occasion disease.

C. Those penalties are the bad conditions of the tissues, and the sufferings which they, or their causes, provoke. If to cure disease means to remove it, its causes, or its consequences, agents that relax tissue, excite it to healthy, or

normal, action, and remove from it whatever interferes with that action, are properly called medicinal. That caloric and water, and spearmint and catnip tea, will do this, no one needs any evidence but a trial to demonstrate. Dr. Trall's wet-sheet pack does it very well, if the subject has the patience to be bound up like a mummy long and often enough; but a good vapor bath does it promptly and delightfully, without fatigue to the system. Starvation, for a time, *may* give to the stomach the power to clear itself of phlegm and canker, though but imperfectly; but a good, lobelia emetic will do it nicely in an hour, and prepare the stomach for the full enjoyment of the next appointed meal. The starving treatment *may* do for a patient that is not in any immediate danger; but for a patient that had just swallowed "an overdose" of antimony, arsenic, corrosive sublimate, or laudanum, I should much prefer raw eggs, sweet milk, cayenne, and lobelia, to the slow process of unaided nature. But now comes the cap-sheaf of absurdity in Dr. Trall's "Principles of Hygienic Medication."

T. The disease itself being an effort to remove those causes.

C. The effort to remove morbid agents is called by all classes of medical men (Dr. Trall included) irritation, spasm, fever and inflammation—"the healing or remedial power inherent in the system." Unless he means to say, and can demonstrate that two things so unlike as disease and health, or its cure, are one and the same thing, this is "simply absurd;" for it is nothing else than that an agent may act against itself simply because it *is* itself.

T. Health is found only in obedience to the laws of the vital organism. Disease is the result of disobedience.

C. Epidemic, contagion, and mechanical injuries, can hardly be called "disobedience" to vital laws; though they are infringements of those laws. Who disobeys them? (Scarlatina, measles.)

T. Health is normal vital action, or action in relation to things usable. Disease is abnormal action, or action in relation to things not usable.

C. Normal vital action is what the organs can perform when not obstructed by anything usable or not usable, good or bad. Health is not action, but the condition of a tissue in which it is able to perform fully and freely all its special functions. An effort to digest a piece of bread is a normal vital action of the stomach; and the bread is a usable substance; but the poor dyspeptic, whose stomach cannot digest the bread, will hardly believe that he is healthy! while a really healthy stomach may attempt, with normal action, to digest a crystal, and not succeed. The result of disobedience to vital laws is some kind of obstruction to their action. The derangement of vital action does not change its character. *It* is the same in disease as in

health. It has lost only its equilibrium of action, through all the tissues of the organism.

Do you not, my esteemed friend Dr. Trall, see that you are here teaching the same old fever-disease system of allopathy, against which your advocacy of hygiene, and mine of both this and Physio-Medication, have been so long at war? Their false notion that deranged vital action (instead of the condition that prevents normal) is disease, led most logically to the conclusion that all the best remedies are the lancet, blisters, and the most virulent poisons (the proof of which we see in the daily "regular practice"). There is nothing like the lancet and poisons to *cure* irritation, spasms, fever, and inflammation, pain, and every other deranged vital manifestation, which you justly call abnormal (out of the course in health), fighting against disease, but not disease itself. All that is necessary to the complete success of "allopathic remedies," is to *give enough of them!* They will subdue the abnormal (vital) actions, when your hygienic treatment fails. You see I regard these deranged actions as nature's normal efforts to expel from her domain the causes of disease, disease itself, or its offending consequences (as poisonous drugs retained morbid matter, debility of tissue, &c.), and I aid it by expelling (by art and) means "outside of the system," whatever obstructs the action, and also furnish the organs diseased or debilitated, with whatever they want to enable them to recover their healthy condition, their equilibrium of action. For example: For several weeks, from "disobedience to natural laws" (unavoidable exposures to the causes of disease), I had suffered from vertigo and other disagreeable sensations; and, for several days, been almost incapacitated for mental labor.

Tired of waiting for nature to cure my disease without aid, I took, yesterday, before breakfast, an emetic of Lobelia & Co., and it aided the vital force and the stomach to throw out a large quantity of morbid matter, and the latter to recover its tone, and the former, its "equilibrium of action." In two hours, my vertigo, and all my other abnormal symptoms, ceased. I ate my dinner with a good relish, enjoyed the rest of the afternoon, slept sweetly last night, and this morning am entirely free from the cause of the disease (the retention of morbid matter in my stomach), the disease itself (the inability of the stomach to remove it) and the sanative efforts of the vital force to aid the stomach in clearing itself and digest the food, as manifested by its having returned to the brain a reserve sufficient to keep it steady, hence the vertigo. Whether or not it has returned to its seat and restored its "balance of functional action," I leave you to judge from this hasty criticism from your old and true friend,

A. CURTIS.

[See Dr. Trall's Reply on next page.]

Dr. Trall on Dr. Curtis.

Dr. CURTIS' first criticism is excusable, if not justifiable. According to Webster, hygienic means health-preserving, not health-restoring. But dictionaries only tell us how words are or have been used, not how they may be. Webster never heard of hygienic medication. It means the employment of hygienic agencies remedially. The "coming" dictionary will have it "all right." When we speak of our system with technical exactness, we say "hygeio-therapeutic;" and to avoid all ambiguity, and silence all cavil, the college was chartered under this title. And now about physio-medical. How is that for dictionaries? If hygienic, applied to disease, is a misnomer, physio-medical is "simply absurd." "Physio" relates to physiology—health. This is further from medical, or medicate, than is hygienic. Who wants to medicate the physiology? If Dr. Curtis recognizes dictionaries, he should say patho-medical.

That all healing power is inherent in the living system seems to be demonstrated by the simple facts of the healing process. This process is performed by means of circulation, secretion, excretion, and assimilation. No drug that I am acquainted with performs either of these functions.

By drug medicines, I mean everything material except air, water, and food. I am aware that there are a few things in existence, of the nature of poisons, that have not yet got into the materia medica, hence cannot technically be termed drug medicines. But as their relation to the living structures is precisely the same as is that of every drug in the apothecary shop, the fact is irrelevant in this discussion. If Dr. Curtis should swallow a "bumble-bee's" nest (bees inclosed), though not a medicine according to the Pharmacopœia, the dose would affect him very much as did that wonderful lobelia emetic that unloaded his abused stomach so beautifully. A little more hygienic, and a little patho, science would teach him to eat better food, or less of it, and save his lobelia.

Dr. Curtis mistakes my idea of "curative virtue" now, as he did in our discussion many years ago. In that discussion, I tried through many long articles to explain my theory of disease, and of the *modus operandi* of medicine, but he "did not see it." And now that he has the "Hygienic System" in his hands, more fully explaining these problems, I fear he "does not see it."

Curative, in the hygeio-therapeutic system, applies to persons, not diseases. I do not believe in curing diseases. Dr. Curtis does. Which is the true healing art? Until Dr. Curtis meets this issue fairly and squarely, most of his talk will be irrelevant if not vain. In treating diseases, I aim only at removing the causes; and with me, a remedy is an agent that will favor

the removal of that cause. Drugs do cure disease, and that is why I condemn them. "They cure one disease by producing another," says Professor Martin Paine, M. D., of the New York University.

Medicines do not impart any virtue, property, or substance, or force, to the living system. They are simply expelled. When Dr. Curtis swallows his pet lobelia, and the stomach indignantly rejects it, he imagines the lobelia has a physiological (!) emetic property which acts on the stomach. No, sir. The stomach has a vital (muscular) property, which acts on the drug, and expels it. When an allopathic M. D. gives a dose of tartar emetic, and the stomach vomits it out, Dr. Curtis is horrified, and exclaims, "poison," "pathology," "toxicology," "disease," "death!" But when the stomach serves his dear lobelia in exactly the same manner, this is wholesome, hygienic, curative, physio-medical. To quote his own pointed and conclusive phrase, "I can't see it."

When a poison, or medicinal drug of any kind, is taken into the system, the vital powers expel it in some manner, or endeavor to. And this expulsive effort is mistaken for the "property" of the drug. The drug does nothing. The vital organism does all that is done. Does this show a remedial power in the drug, or in the system? Dr. Curtis does not believe in blisters. If some one, when he was asleep, should fasten a blistering plaster on his handsome face, and the next morning when he went to the glass to shave, he should discover the plaster and tear it off, would the process prove a curative or a killative virtue or property in the plaster or in his fingers? Or if he should accidentally take a piece of tobacco into his mouth (premising that he does not use it habitually), and should spit, drool, slaver, retch, cramp, and vomit, as energetically as he did after that dose of patho-medicalism called lobelia, would the inherent virtue be in Dr. Curtis, or in the "filthy weed"? (And let me say here, in parenthesis, that there are no two emetic drugs known that are so similar in their effects as lobelia and tobacco. My late work, "Tobacco-Using," which I commend to Dr. Curtis and his fellow "physio-medicals" everywhere, explains why and how this is so.) I should reason that the toxicological vice was inherent in the drug, and that the remedial virtue inhered in the vital organism.

"The word curative signifies relieving, rectifying, restoring." Very good. Do you want to restore diseases, or patients? No matter what the means are, provided the patients are restored. But you may cure a disease by killing the patient, as you are in the habit of demonstrating very effectively when you deal with your allopathic brethren.

I admit that many things may be used beneficially, in supplying the conditions favorable to the operation of the remedial power inherent in

the living system. They may afford mechanical covering or support, protect an abraded surface from air, regulate temperature, supply moisture, etc. But they are only applied externally. The Bible gives examples of these, some of which you refer to. Harnesses and saddles are useful in managing horses, but nature did not provide them. And if nature has provided figs as the special remedy for boils, she made a sad blunder in not producing figs wherever boils exist.

If Dr. Curtis will study ancient medical history, or consult the "Hydropathic Encyclopedia," he will learn that many marvelous virtues were imputed to certain herbs, which were prescribed to the sick with great ceremony, often accompanied with charms, incantations, and imposing religious rites. But, in all these cases, a simple regimen, bathing, and often fasting, were also prescribed; so that there was nothing very wonderful in these wonderful cures after all. The world has not yet outgrown the superstitions of those days.

The idea that medicines in the system remove obstructions, in a manner analogous to laborers in removing the debris of a burnt district, is taking us back beyond the days of Egyptian ignorance, and endowing dead drugs with instincts and intelligence which the ancient worshipers of multitudinous gods never did. Drugs may be compared with tools—shovels, spades, hoes, pick-axes, crowbars, axes, hammers, saws, chisels, and the like. These have neither mind nor instinct. But laborers are intelligences, directed, perhaps, by other intelligences. If drug medicines are good tools for the vital organs to work with, then give them by all means. If lobelia, cayenne, antimony or ipecac, cod-liver oil or calomel, alcohol or tobacco, strychnine or gill-over-the-ground, can be used in digging, shoveling, spading, sawing, prying, chopping, smashing, or otherwise removing, breaking up, or out-heaving obstructions, give the stomach enough of them—the more the better. Give the system the whole drug-shop, and let it use such tools as it finds most convenient. But the idea that these dead, insensate, inorganic tools are going to use themselves, and work without a master, and then do just such work as the living system needs to have done—whew!

Dr. Curtis cannot seriously believe the preposterous nonsense he advocates. "He does not see it." But his language implies that he really does believe that drug medicines not only feel, but think and reason—act in response to motives, as animals do. Else why does he say, cabbage leaves and the wet sheet "*invite* morbid matters through the pores"? Inviting a thing *out* of your house can hardly be considered polite, though sometimes it may be very judicious; but inviting implies recognition, thought, or at least feeling and motive, on the part of the *invitee*. It implies the liberty or the power of acceptance or rejection.

"Will you walk *into* my parlor, said the spider to the fly."

But the fly has vital properties; so has the spider. In the case of the cabbage leaf and the morbid matter, "I can't see" how either should cure what the other did, or did n't. But I can easily imagine that the living system, being a self-regulating, self-protecting, living, acting, and feeling organism, would act with regard to both. In his argumentative zeal, Dr. Curtis seems to have carelessly overlooked the important fact that nature has provided the "laborers" within the vital domain to remove obstructions, debris, morbid matter, etc., and that these laborers (the excretory organs) are endowed with sensibility and instinct, so that their operations may be judiciously directed, all they need is proper conditions, and their work will be properly done. It is the business of the true physician to supply these conditions. But when he undertakes to send laborers in the shape of drug poisons all through the mass of blood, or into the stomach, he makes one grand mistake; and the living system never fails to remonstrate by casting the "laborers" out, as long as the doctor puts them in.

The "leaves of the tree," the "clay and spittle," cabbage leaves, the wet sheet, plasters, poultices, and ointments of various kinds, are useful appliances in the treatment of disease. So are caustics to cure or kill cancer, knives to amputate limbs, ligatures to tie arteries, lancets to open abscesses, and stomach pumps to get *medicine* out of the gastric cavities. But these are the inventions of men. Nature did not provide them. Who ever saw them growing spontaneously? There is no curative, nor killative, nor other virtue inherent in them, although, like everything else under the canopy, they may be used, or abused, or let alone.

Nor has food any inherent "nourishing" virtue. Nourishment means the material used in constructing the living organism, or the result of its use. The nourishing is done by the vital powers. Food is nutritious in quality, that is, usable. Medicine is innutritious in quality, that is, non-usable. Neither has any virtue. The virtue consists in the living system appropriating the one and rejecting the other.

I have nothing to say against the vapor-bath. Properly used, it is useful; and this is all that can be said for the wet sheet. Dr. Curtis admits (quite gratuitously) that starvation may empower the stomach to clear itself of phlegm and canker. This is wonderful, "if true." Starvation is negation—privation of food. How nothing can "give the stomach power" to do something is a problem "no fellow can find out." Where does *nothing* get its power? How much nothing did it take to make this world? Would not an overdose of nothing not be dangerous, ain't it?

But, leaving starvation to starve itself to death, how is poisoning the stomach with lobelia going

to enable it to throw off phlegm and canker? What is phlegm? Ditto canker? Phlegm is an excretion from the mucous membrane. And the more you poison the stomach the more phlegm there will be to throw off. Canker is an eruptive inflammation of the mucous membrane analogous to erysipelatos affections of the skin. The idea of vomiting this canker out is dismally amusing. You might as well undertake to brush off small-pox or measles from the skin. Old Samuel Thomson, the originator of "physio-medicalism," recommended African capsicum to hoe, or rake, or sweep, or shovel, the phlegm and canker into heaps, or loosen them from their attachment in the stomach (as the street-sweepers pile up the little heaps of dirt), and a lobelia emetic to throw them out (as the cartmen shovel up the dirt heaps and carry them off). Dr. Curtis must have imbibed Dr. Thomson's theory.

But here is another puzzle. Admitting that drug medicines are laborers, and have eyes, ears, noses, and feelers, and thinkers, or their equivalents, how do they know where to go, when taken into the stomach, in search of morbid matters? These matters may be in the bowels, the liver, the lungs, the skin, the kidneys, or the conglobate glands. Or must they seek until they find something morbid, and then carry it away, or empower the system to do so? I think the physician who puts the drug-workers into the vital domain ought to provide them with a search-warrant, directing them just what to look for, and where to go. But how can he specify the kind of morbid matter, or its locality? He might do as the Dutch magistrate did whose neighbor had lost a turkey and wanted a search-warrant. Esq. Mynheer could find no law for granting a search for a stray turkey, but could for a cow. So he told his customer he might have a warrant to look for a cow, and while he was looking for a cow he might find the turkey.

As the hygienic (hygeio-therapeutic) treatment never proposes to starve any one, I do not see the point Dr. Curtis seems to think he has made on that head, or on that cypher. I can, however, understand that albumen is to some extent antidotal to corrosive sublimate, and that raw eggs, sweet milk, and wheat flour supply the albumen. But why the inevitable cayenne, and the everlasting lobelia, are superadded, surpasses all my powers of comprehension. They are not antidotal in any sense or degree whatever. Their only possible use is as emetics, and for this purpose simple warm water, with a little tickling of the throat, is much the better medication.

When Dr. Curtis asserts that I, among other authors, call the effort to remove morbid matters irritation, inflammation, and fever, he attributes language to me which I never wrote nor uttered. I am afraid he reads as carelessly as he reasons.

Dr. Curtis thinks infringements of laws are

not disobedience! Then in the name of nature what are they?

"Health is the normal play of all the functions," say the physiologists. Dr. Curtis says that health is only a condition. The distinction is merely verbal. But who ever expected a dyspeptic to believe that he was healthy? Certainly not the hygienist, whose theory of disease is "abnormal vital action." If the patient vomits his food, as he would and should a dose of lobelia, he manifests *abnormal* vital action, and is a dyspeptic. A healthy stomach exercises *normal* vital action in digesting food.

But what have we next? "The derangement of vital action does not change its character. It is the same in disease as in health." It has only lost its equilibrium. Very well; this is precisely what changes its character. If a man loses his moral equilibrium he will be a sinner. His moral organs will act abnormally, and he will do the deeds we term wicked. He is a "sin-sick soul." And if his intellectual equilibrium is lost, he will be foolish or insane. His faculties will act abnormally, and he will be diseased in the domain of intelligence. If his blood or nervous energies are unbalanced, he is sick physically. His vital functions act abnormally. And the difference between normal and abnormal action is precisely the difference between white and black, right and wrong, good and bad, righteousness and sin, health and disease. Allopathy teaches that a fever, for example, is an entity. Dr. Curtis teaches that it is no disease at all, and I teach that it is abnormal vital action. Are not these distinctions plain enough?

In conclusion, I renew my invitation to Dr. Curtis (or any other M. D., of whatever school) to visit my college and address my students in favor of his system and against mine. He shall have a respectful hearing, and fare sumptuously (hygienically) every day, as long as he will stay and lecture. Will he reciprocate? Will he let me talk just one short hour to his medical class, if I will visit Cincinnati?

R. T. TRALL, M. D.

WATER AS AN AIR PURIFIER.—Set a pitcher of water in a room, and in a few hours it will have absorbed all the respired gases in the room, the air of which will become purer, but the water perfectly filthy. The colder the water, the greater is the capacity to contain these gases. At ordinary temperature, a pail of water will contain a pint of carbonic acid gas and several pints of ammonia. The capacity is nearly doubled by reducing the water to the temperature of ice. Hence, water kept in a room awhile is always unfit for use. For the same reason the water from a pump should be pumped out in the morning, before any of it is used. Impure water is more injurious than impure air.

Sunshine.

NEVER shut God's glorious sunshine from your homes. If you must have a portion of your homes too fine ever to admit his presence, in the name of pale, sickly, and withered humanity, have at least one room set apart, from which his life-giving rays are never excluded, and where you can daily resort to bask and bathe in his healthful and curative influence; for sunshine, and plenty of it, is essential to the full and healthy development of body and mind. And when we break nature's laws, and fall ill in consequence, a simple sunlight bath would do more toward restoring to health than many of the nauseous medicines that doctors prescribe in Latinized formulas, with such an air of importance and profundity as often to awe poor, ailing mortals into the belief that they have but to swallow the stuff, and be healed. Sunlight baths may be had without money and without price. If too weak to go into the open air and take one as nature dictates, or if out-door walks and suns are not in accordance with your ideas of respectability and refinement, and you cannot get over them by indulging in a little common-sense, why, in the name of health, good looks, and sweet temper, draw your cushioned chair up to the window, and sink as gracefully and as languidly as you please into it; but do not get up until you have toasted, and roasted, and broiled, yourself sufficiently to make your blood leap and bound through your veins with its revivifying and vitalizing agency.

There are a few persons and physicians among the number, who have been honest enough to prescribe sunlight as a remedial agent; but it is evident that were all ailments cured by such simple and cheap remedies as sunlight, air, water, exercise, and diet, there would be no need of drug-stores or physicians; they would be blotted out of existence, and the followers of those professions would be called to new fields to obtain a livelihood.

We hope, as the world progresses, that physicians will become enlightened and honest enough to prescribe, for the promotion of health and the prevention of disease, these simple but efficacious remedies which nature mixes and offers with her own hand, free of charge, to all who will partake thereof; and which remedies only require the sanction and recommendation of physicians to have them substituted for the nauseous, constitution-breaking, and life-destroying drugs that are constantly being consumed by invalids through ignorance of their nature and effect upon the system.

We want no Dr. Sangrados to teach us how to live. When he was remonstrated with on the necessity of relaxing the practice of bleeding—a practice, we all know, to which thousands have fallen victims—he answered, “I believe we have carried this matter a little too far, but you

must know that I have written a book on the efficacy of this practice; therefore, though every patient we have should die by it, we must continue bleeding for the good of my book!” The trouble is, we have too many Dr. Sangrados to point out to us the path to health. It is a path beset with too many hair-breadth escapes and terrible dangers. Life and health demand a more safe and simple route, and this route can only be found by first knowing ourselves, and then making a practical use of nature's simple remedies, at the head of which stands life and health-giving sunlight; and next to which come exercise, air, diet, with a lavish sprinkling of that thing akin to godliness—cleanliness; then, instead of pale, sickly, groaning humanity, we should have robust, healthy, and happy men, women, and children, who would rise up, and say that it is more blessed to know how to run the human machine than to depend on Dr. Sangrados and drugs to lead us nauseously down to the valley and shadow of death.—*New Jersey Mechanic.*

Tasteless as Water.

A REV. writer in one of our health journals too truly echoes the public voice when he says that a drink as “tasteless as water” cannot become a universal one, that the refined sense of taste demands in our drink, as well as in solid food, something more than “tasteless” water. Yet no other drink is so palatable and refreshing as clear, cold water when we are thirsty; but as nature gives no pleasure in excess, it becomes insipid and tasteless when we are not thirsty; while a condimented, stimulating drink can be used when the system does not demand it. Simple pleasures that come like thirst, from a demand of our nature, are the true and satisfactory ones; and their enjoyment brings only sweet and refining emotions.

Virtue—a life in harmony with our natures and the teachings of the gospel—is tasteless as water. This applied to diet means that simple food can be keenly enjoyed when we are hungry, but may lose its charms when the system does not call for it. This path leads to health and vigor, which give a feeling of buoyant enjoyment to life; while condimented and stimulating food gives pleasure in eating when we do not need it, and invites the appetite to excess; resulting in making us a nation of nervous dyspeptics. Tasteless simplicity will give us honest and steady business men who produce and deal in useful and reliable productions; excitement will give rash speculators who deal in goods “made to sell.” One gives devotional worship, music, quiet, peaceful, happy homes, with true faithful affection; the other, costly, fashionable churches, love of the street and bar-room, and the dissipation of the coquet and libertine. One kindles a love of the grand and sublime in nature, of

the gorgeous hues of autumn, of flowers and artistic decoration of our homes and personal attire; the other leads to fashionable display, and the excitement of balls and parties. There is an irreparable conflict between quiet simplicity and stimulated excitement; and there can be no lasting compromise. Either one or the other must triumph. We cannot well serve God with our souls while serving mammon with our bodies. In our natures, as in music, there must be harmony in the tones.

W. V. HARDY.

N. E. Hygienic Home, Concord, Vt.

Woman's Dress.

DRESS, as a matter of taste, should express the figure; as a matter of principle, should not interfere with the freest physical development. Woman's dress at the present time meets neither of these requirements. It is neither healthful nor artistic.

It is the mission of art to represent nature in its most perfect state; yet it would seem that women in their attire seek rather to caricature a morbid anatomy than to exemplify or to counterfeit a perfect physique. If a woman were born with a hump upon her back, we should pity her; yet she constructs a hump of steel springs, and wears it there with pride. If she were born with a double head, we should call her a monstrosity; yet she makes a false head of flax, and by means of hair-pins securely fastens it to her scalp. If she were born with an abnormal constrictor muscle that should impede her breathing, we would advise her to visit some medical institution, and secure the aid of a surgeon; yet she compresses her chest with corsets, till the lungs are only half developed, and all of the internal organs displaced. Beauty gains nothing by this outrageous torture.

In all works of art approved of good critics, we find simplicity in dress a distinguishing feature. Fancy a great artist representing the ideal woman with small waist, pannier, and waterfall! Imagine a Madonna or a Magdalen dressed like a fashionable belle! The great masters in art have preached again the words of Jesus: "The body is more than raiment." Fashion has reversed the text. The body is deformed and despoiled by her, that dry goods may be displayed to the best advantage. The natural symmetry of the form is destroyed by the use of artificial fixtures; the unity of the dress is lost in an endless labyrinth of trimming.

The poet praises "the human form divine;" the painter drapes his goddess in garments which, if they cover, do not misrepresent, the form. But fashion has no such reverence for natural endowments. It renders its followers fantastic by means of such deceptive trappings as padding and corsets, bustles, chignons, and the like. It commends artificial, but not artis-

tic, dressing. It has not, like the poet and the painter, one standard of taste, the perfect form. Untaught of beauty, unmindful of hygiene, it takes its models from the whims and the purse-proud ignorance of the restless and unoccupied mind of the fashionable woman.

Gail Hamilton echoed the sense of the fashionable world, when she affirmed it better to dress unhealthfully than distastefully. There was little call for this counsel, since the laws of health are not consulted in our present style of dress. As we have before intimated, any appendage which falsifies the form cannot be artistic; so neither can it be healthful. I lately conversed with a physician who has made diseases of women a special study. He believed that female complaints were due largely to improper dress. Farther along in the conversation, I asked him which he considered the greater curse to our present civilization, corsets or whisky. "If with corsets," he said, "you include every other folly in woman's dress, then I must say candidly, that more die or are made invalids from this cause than from the use of intoxicating drink." This position may seem to you ultra and strained. The country is full of sickly women, it is true, but this fact is due to a multitude of causes, among which unhealthful dress is but one. But when we come to consider the evil which must result to women from being stretched on the Procrustean bedstead of fashion, we can no longer wonder that it has been classed as the twin curse of intemperance. As surely as the barometer indicates the state of the weather, so surely does the handiwork of a dress-maker inform you of the condition of the feminine waist. Yet none of this class can fit a garment for you as loosely as the laws of health require, thus proving how universal is the custom of tight-lacing. To one who understands the important functions of the lungs in the human economy, it must be self-evident that any pressure which tends to cripple the respiratory muscles must be destructive to perfect health. "But I wear my corsets loose," women will say. I never knew one to admit that her clothes fitted too closely, though her waist were as hard as adamant because of her laces. But, whether tight or loose, corsets are injurious; for though they may fit the body perfectly when in an erect position, yet being made unyielding by means of whalebone, with every movement of the person they act as a check upon the muscles, thereby producing weakness or retarding development.

But corsets are not the only skeleton bequest of fashion. Light shoes and heavy chignons have done their part to place our sex under disabilities. The injunction of science, to "keep the feet warm and the head cool," has by their use been reversed. As coiffures have increased in size, brain diseases have increased in number, while a cold, resulting from undue exposure, has frequently initiated some of the worst ills which

woman's flesh is heir to. I am told that long skirts are again becoming fashionable. I wish the girls would sign the pledge not to wear them. They are cumbersome and wasteful. I know we are told that they give dignity to the wearer; but when we see a Catholic priest dragging his drapery along after him, it looks anything but elegant, thus proving that our taste is enslaved and perverted by custom. Yes, it is custom that has made cowards or converts of us all. A long, trailing garment that is burdensome and uncomfortable may be graceful; but if so, the grace lies in the merchandise, not the person; for no woman can walk with equal ease when thus encumbered.

For a moment consider the difference between the dress of the sexes. Man's dress is hygienic; woman's, destructive. With him, the person is paramount; with her, the raiment. Does her dress torture her? Does it deform her? Does it weary her? She must make her body fit it, though she die in the effort. Her time, her substance, her health, her beauty, her comfort, her judgment—all these she is willing to grant to secure to herself the position and the *eclat* which fashion bestows upon its votaries. She does not ask, when about to select her clothing, "Is this comely and comfortable?" but, "Is it stylish?" "Do they wear it?" Men have their fashions, and sometimes follow them; but when we see one of them overanxious about the tie of his cravat, or the twist of his moustache, we instantly set him down as foppish. You cannot fasten upon them a fashion which does not combine ease, economy, and health; but women will wear what their good sense and good taste condemn. I have known them to express regret that they were born women, as otherwise they might have escaped so much fuss and folderol. If walls could speak, many a lady's dressing room would tell you fearful tales of self-contempt. It is the same old story of servitude—obedience to a hated master.

Consider the education of our boys! They are early taught to be self-reliant and self-supporting. As soon as of age, they are urged to decide upon some life work, and to bend every energy to make themselves worthy of their vocation. The father's purse is open to the enterprising son; the mother's benediction is on his head as he enters some untried field of endeavor. Encouragement and congratulation meet him on every side. If he struggle through poverty and suffering to wealth and place, how proud he is to tell of the days when he ate with a wooden spoon from off a wooden platter. Poor clothes do him no dishonor if only he have *gumption*. He is taught to set a higher value on worth than broadcloth; he is taught to have an aim in life—a purpose; and this is in some way to characterize his ability. If he prove idle, dissolute, and worthless, it is his own fault. Society has foretold that he should have a fortune or a name,

and has done her best to help him fulfill the prophecy.

How is it with our girls? Do they go out to seek their fortune? If so, it is to encounter the coldness and the ostracism of the fashionable world. Society holds it womanly to be dependent. To earn our bread by the sweat of our brow, she tells us, is a dishonor. Poor girls who have served in my father's house have sometimes said to me, in stammering apology, "I do not work out because I am obliged to." What young man, though his father were worth his millions, would have felt called upon to make that explanation? Mothers do the drudgery while they send their daughters to the parlor, there to secure, if they can, a fortune in a good offer. The idea that they should set about and earn a fortune for themselves, is laughable and absurd. We are told it is beautifully feminine to cling to the skirts of some male supporter, trusting to him for our daily bread. If a girl, scorning your standard of dependent womanhood, set to work to earn for herself a competence and a home, she is let alone, because forsooth she is a queer body that no one can understand. Enterprise, so grand, so noble in her brother, in her is vulgar and manish. Who inspires her with words of confidence? Who speaks to her in trumpet tones of appeal? Who tells her she is the architect of her own fortune? Who sets before her some grand purpose in life, to draw out all that is strong and noble in her nature? Who pictures to her the victory won through energy, industry, and perseverance? There is one voice, the still, small voice within; but this, alas! is too often drowned by the roar and clamor of the conservative world without.

"My son, if you labor with untiring zeal at your studies and your work, you may yet be Governor of New York, or President of the United States." "My daughter, I trust you will be faithful with your French and your music, your hair dressing and your temper, that some day you may become the wife of a good man." This is the programme. Marvel not that women are weak and frivolous; weak and frivolous is the standard set up for them to copy. If one of their sex, through pre-eminent ability, or indomitable will, succeed in individualizing her talents, she is called exceptional or unwomanly.

Education is much. It may be likened to cultivation in the vegetable kingdom. Plants that are rooted beneath stones and rubbish must needs grow crooked and underground. Therefore, to those of you who most deplore our folly, I say: Look well to it that you make your theories of life broad and grand enough to give room to a womanhood that you can devotedly honor. Choke not the growing ambition of your daughter with sneers and distrust; revile not her sacred individuality by narrowly bounding her sphere with the fossilized chalk line of custom. Nay, more than this: As you have taught

your son to live and work for a purpose, so teach her. You have questioned him to discover his natural likeness; you have encouraged him with pictures of future accomplishment; you have urged him to labor with a will to fulfill his object; you have aided him with more than precept and appeal in the trying period of his first efforts. Thus question her; thus encourage, urge, and aid her.

Our girls must have a new education ere they will forsake their follies. The three lessons which they most need to learn are these: self-respect, self-reliance, self-support. When, with faith and determination, they enter the busy activities of life, holding it honorable to earn their own bread and carry their own purse, then corsets, bustles, and trains, will only be seen in theatrical display, dug up from the past, to ridicule or caricature the vices and vanity of our half-civilized age.—*Sabbath Recorder.*

Tobacco.

NOTWITHSTANDING the eloquence of orators and the sound reasoning of learned and scientific men, and even the sterner power of law, have been arrayed against the use of tobacco, it boldly meets us on every street, and often enters uninvited into our dwellings. The prevalence of its use, and the devotion with which thousands have clung to it, not because of any virtue which it possesses, or of any good which it has accomplished, give evidence of the strength of the bands with which it binds its votaries, and of the fascination with which it charms its victims. Nothing can be truthfully said in favor of its use, and its results have been proved to be evil, and that continually.

The natives of Yucatan regarded tobacco as a medicine, while the American Indians considered it effectual in destroying life, and therefore poisoned the points of their arrows by dipping them into the oil obtained from its leaves. Persons wounded by arrows poisoned in this way suffered from faintness, convulsions, and even death. Muller says that tobacco was first introduced into Spain about the time of the discovery of America, where it was supposed to have the effect of mercury, and to have been the only antidote against a fearful disease then raging—"a belief welcomed with enthusiasm, but ending in despair."

From Spain, it soon found its way into other European kingdoms. In Paris, the city so notorious for crime and iniquity, is said to have originated the practice of snuff-taking, and Catharine de Medicis, a noted instigator of the massacre of the Protestants on St. Bartholomew's day, to have been the first snuff-taker, and to have used tobacco in the form of powder, from which some preparations have taken the names of *Herba Catharinæ Medicæ* and *Queen's Herb.*

Another noted personage, Cardinal Santa Croce, the pope's nuncio, having gained no small reputation from having carried what he affirmed to be a portion of the real cross from the Holy Land to his country, also equally distinguished himself by introducing tobacco among his countrymen. From poetry composed by himself, one would naturally conclude that all forms of disease and pain would have disappeared long before the present time by the use of this "herb of immortal fame." Other persons of like dignity and influence were strongly opposed to its use. Priests were forbidden to use it; and at different times persons found guilty of snuffing or smoking during divine service were excommunicated.

The Empress Elizabeth also prohibited its use in churches. At different times, and under different penalties, it was forbidden by law in New England, Russia, Persia, and Switzerland. The State of Connecticut once justly considered it a crime to smoke within a certain distance of a dwelling, to be punished with a fine. In Transylvania, an ordinance was published in 1689, threatening those who should plant tobacco with the confiscation of their estates.

Many others have written on this subject, and much has been done to show the character and effect of tobacco; but still the abominable weed is cultivated, and forms one of the principal articles of commerce; and men will sacrifice means, convenience, personal appearance, health, and even life itself, for the sake of indulging in practices wholly at variance with every law of God, both moral and physical.

M. L. HUNTLEY.

Just the Way.

A FEW days since, a South Carolina man, in turning over a log, was bitten by a serpent. Fearing fatal consequences, and understanding that whisky was a good antidote, he drank it in large quantities. He was thus thrown into a drunken stupor, and died the next day. In the meantime, the snake was killed and found not to be poisonous. The man had died of an overdose of mean liquor. This is just the way it works. If a man has a bad cold, he must drink; if he is a little wet by rain, he must drink; he must drink for the toothache and dyspepsia, and for headache and bronchitis, and for neuralgia, heartburn, and, in fact, for any one of the ten thousand ills that human flesh is heir to. The remedy is worse than the disease. It is like cutting off one's hand to cure the fingerache, or blowing one's brains out to cure the headache. The latest announcement is, "good French brandy is just the thing to cure flea bites."—*Vidette.*

He that riseth early may walk, but he that riseth late must trot, all day.

Salvation by Blood.

THE influence of Jewish sacrifice for atonement or expiation for sin dies slowly out of the popular mind. Nor is the belief in the shedding of blood or the application of this shed blood for therapeutical purposes confined to the ignorant multitude. On the contrary, quite a number of people, otherwise intelligent and respectable, are believers in the curative efficacy of blood. Nevertheless, I was hardly prepared for an instance of the kind among the clergy, such as recently came under my notice. A young clergyman, belonging to one of the evangelical churches, from disobedience of hygienic law, contracted a cold, and herpes, or what is vulgarly termed, "shingles," supervened. And what more natural than that a man who has just exhausted himself proclaiming *spiritual* salvation by blood, than that he should proceed to test his own theory on the *physical* side of life? Accordingly, our Neophyte dispatched a courier for an entirely black specimen of the feline species. And the cat must die, that the minister might live! He applied the blood of the animal to cure the eruption on his body, and survived the operation, and, according to the usual sophistical mode of reasoning in such matters, of course he would ascribe his recovery to the black cat's blood! Perhaps in preaching about it, he would ascribe both his sickness and recovery to the special interposition of Providence, which is the ever-ready resource of ignorance and lazy imbecility, and talk about the "Lord loving whom he chasteneth." He certainly would not think of placing his recovery, in view of the death of the poor cat, on the Spencerian doctrine of "the survival of the fittest." Practically, the effect of his example among his parishioners would be to augment their faith in the efficacy of black cat's blood in all similar affections.

If a religious teacher can be the victim of such a besotted superstition, what must be the condition of the people he teaches? Is it any wonder that the old feeling of profound respect and awe for the minister is at an end—*vide* Dr. Mills, at the Philadelphia Educational Convention—when they allow themselves to become such blind guides? Many of these clerical gentlemen profess a great horror at having *ascended* from the monkey, according to Darwin, but manifest no repugnance at *descending* to practices which afford the disciples of Darwin and Huxley the strongest proofs of their hypothesis. Are sickness and pain such inscrutable mysteries as to baffle all attempts, even of the clerical mind to understand them? And must they ever prove invincible to enlightened reason, leaving the human mind a prey to ghostly superstition and childish ignorance?

R. J. MOFFAT.

Salisbury, N. B.

Unconscious Influence.

It is not they alone who are trying purposely to convert or corrupt others who exert an influence. The doors of your soul are open on others, and theirs on you. You inhabit a house that is well-nigh transparent; and what you are within, you are ever showing yourself to be without, by signs that you have no ambiguous expression. If you had the seeds of pestilence in your body, you would not have a more active contagion than you have in your tempers, tastes, and principles. Simply to be in this world whatever you are, is to exert an influence—an influence compared to which mere language and persuasion are feeble. Is your example harmless? Is it ever on the side of God and duty? You cannot doubt that you must answer for these impressions. If the influence you exert is unconsciously exerted, then it is only the most sincere, the truest expression of your character. Do not deceive yourself in the thought that you are at least doing no injury, and are therefore living without responsibility. Dismiss, therefore, the thought that you are living without responsibility; that is impossible. The true philosophy of doing good is, first of all, and principally, to be good—to have a character that will of itself communicate good. There must and will be active effort where there is goodness of principle; but the latter we should hold to be the principal thing, the root and life of all.—*Horace Bushnell.*

A Word for the Girls.

CHILDREN, girls as well as boys, need exercise; indeed, they must have it to be kept in a healthy condition. They need it to expand their chests, strengthen their muscles, tone their nerves, and develop themselves generally. And this exercise must be out of doors, too. It is not enough to have calisthenics in the nursery or parlor. They need to be out in the sunshine, out in the woods, out of doors somewhere, if it be no larger place than the common or park. They need a romp every day of their lives. Suppose they do tan their pretty faces. Better be as brown as a berry and have their pulses quick and strong, than white as a lily and complain of cold feet and headache. Suppose they do tear their clothes, and wear out shoes; it don't try a mother's patience and strength half so much to patch and mend as it does to watch night after night a querulous sick child; and it don't drain a father's pocket-book half as quick to buy shoes as it does to pay doctors' bills. There is no prettier picture in the wide world than that of a little girl balancing herself on the topmost rail of an old zigzag fence, her bonnet on one arm

and a basket of blackberries on the other, her curls streaming out in the wind or rippling over her flushed cheeks, her apron torn, and dangling to her feet, and her fingers stained with the berries she has picked.

Mother, don't scold that little creature when she comes in and puts her basket on the table, and look rueful at the rent in the new gingham apron, and the little bare toes sticking out of the last pair of shoes. Wash off her hot face and soiled hands, and when she has rested, make her sit down beside you and tell you about what she has seen off in those meadows and woods. Her heart will be full of beautiful things—the sound of the wind, the talk of the leaves, the music of the wild birds, and the laugh of the wild flowers, the rippling of the streams and the color of the pebbles, the shade of the clouds, and the hue of the sunbeams—all those would have woven their spell over her innocent thoughts, and make her a poet in feeling, if not in expression.

The daughters of this generation are to be the mothers of the next, and if you would have them healthy in body and genial in temper, free from nervous affections, fidgets, and blues; if you would fit them for life, its joys, its cares and its trials, let them have a good romp every day while they are growing. It is nature's own specific, and, if taken in season, warranted to cure all the ills of the girl and woman.—*Ex.*

Lancet's Prescription.

DR. LANCET was a blunt old fellow, but an excellent physician, and he never drove around an obstacle when there was need of going through it.

Matilda Jane had just come home from boarding-school, and was not feeling well. She was troubled with dizziness, and with loss of appetite. In this condition she called in Dr. Lancet, and asked him if he could help her.

"I have been trying to doctor myself," she said, languidly, and with a faint, fluttering smile, as the old physician felt her pulse.

"What have you been doing?"

"Well—I have taken Limpshin's sarsaparilla, and Knave's anodyne, and Hummer's pills, and Numhead's balsam, and Fooler's tonic, and the Nonesuch Expectorating Cordial, and Dr. Flathead's universal vivifying, recuperator, and—and—"

"Goodness mercy!" gasped the doctor; "and have n't any of these things given you relief?"

"No," replied the pining fair one, "they have not helped me at all. O dear doctor,

what can I take that will be sure to do me good?"

"What can you take?" repeated the old man, moving back and eying her from head to foot. "Take!" he exclaimed, with a flash from beneath his shaggy brows; "my dear girl, take off your corsets!"—*New York Ledger.*

The Effect of Tea on the Skin.

If you drop a few drops of strong tea upon a piece of iron, a knife blade, for instance, the tannate of iron is formed, which is black. If you mix it with iron filings or pulverized iron, you can make a fair article of ink. If you mix it with fresh human blood, it forms with the iron of the blood the tannate of iron. Take human skin and let it soak for a time in strong tea, and it will become leather. Now when we remember that the liquids which enter the stomach are rapidly absorbed by the veins and absorbents of the stomach, and enter into the circulation, and are thrown out of the system by the skin, respiration, and kidneys, it is probable that a drink so common as tea and so abundantly used will have some effect. Can it be possible that tannin introduced with so much warm liquor producing perspiration, will have no effect upon the skin? Look at the tea drinkers of Russia, the Chinese, and the old women of America, who have so long continued the habit of drinking strong teas. Are they not dark colored and leather-skinned? When young, they were fair complexioned.

FUMIGATION AND SALIVATION.—The *Food Journal* contains an article from the pen of Thomas Reynolds, which says that the duty on the important tobacco leaf, in 1870, yielded to the British government £6,548,000; 548 manufacturers were engaged in preparing it for the market, and 280,000 retailers are wholly or partially supported by the sale of the commodity in its various forms. Dr. Murray makes some estimates, which may be summed up as follows, giving the cost to the people of Great Britain of one year's supply of tobacco: One year's tobacco, £5,360,000; one year's profits to retailers, £5,360,000; one year's pipes, cigars, boxes, etc., £1,000,000; one year's duty, £6,548,000—making a total of about £18,268,000, or about \$90,000,000! The *Health Journal* says "these statistics are enough to make an infidel turn pale!" If so, what are its natural effects on the lives of those who use such enormous quantities of a poisonous weed, and what will be the effect on their offspring? Is not the race in danger of degenerating into a tobacco worm?

CHEERFULNESS is the daughter of employment.

Circulate the Reformer.

EDITOR HEALTH REFORMER: *Dear Sir*—In the call for an increase of subscribers for REFORMER in the September number, you mentioned a plan by which the subscription list might be increased to even *more* than the coveted number—10,000. Following is a plan by which the circulation of the REFORMER can be increased to not only 10,000, but 70,000.

To illustrate: As one of your 7000 subscribers, I send you the names of ten others, with cash for the same. Now, if each one of the 7000 subscribers for the REFORMER will do likewise, the work is done. Although the amount for each of the 7000 subscribers is small (\$2.50, or 25 cents for each new subscriber for four months' trial), yet the aggregate is large, and the great good that can thus be accomplished can never be computed. I do not believe there is a subscriber for the REFORMER in all the land who cannot richly afford to do so. For if they have listened to its warnings, admonitions and teachings, it has been instrumental in saving them during the past year, perhaps, ten times that amount.

1. In the use of pure and health-giving water for drink instead of tea and coffee.

2. In the normal use of the teeth, in masticating food, instead of the filthy weed, tobacco.

3. In the normal use of the salivary glands in preparing food for the stomach, instead of expectorating it in enormous quantities on carpets and floors.

4. In the use of God's pure air to purify the blood, instead of poisoning the same by the use of cigars, &c.

5. In the omission of a meal or two when slightly indisposed, and the observance of other hygienic agencies instead of feeing a drug doctor for poisoning their system, and thus laying the foundation of disease and premature death.

6. In the use of luscious fruits, grains and vegetables for food instead of the putrefying carcasses of animals (for all flesh contains more or less of putrefaction).

In short, we believe that in the observance of the laws of health, as set forth in this most excellent monthly, many times this amount has been saved in cash by each of your 7000 subscribers, and therefore they can all richly afford to duplicate the list inclosed.

Some may say that though they can afford to do so in view of the benefit received, yet for want of funds they cannot do this. In all probability there is not a man in the United States who indulges in the baneful habits of using tea, coffee, and tobacco, who could not furnish even more than that amount to procure these detestable poisons should his supply fail. And cannot we do as much out of the hundreds of dollars which we save in the course of a few years in the observance of nature's laws?

This objection is imaginary, and not real. All that is necessary is a disposition to act on the premises that "where there is a will there is a way." If our life, or the life of some dear friend, depended upon raising the amount of \$2.50, how quickly it would be raised by every reader of this health journal in the land. And yet the lives of multitudes in every country are being sacrificed for want of the light which emanates from the pages of the REFORMER. It is becoming the duty of every hygienist in the land to lend a helping hand. Although the work is great, and the good to be accomplished can never be told, yet the duty devolving upon each individual hygienist is comparatively small.

No, Mr. Editor, we "mean business," and that business is the advancement of the great cause of health reform; not the replenishing of your coffers, as we are aware that your object in publishing the REFORMER is not to make money, but to benefit mankind.

Now, with this end in view, let every one of the 7000 subscribers for the REFORMER take his pen and write a list of ten names selected from among his friends and acquaintances, such as will be likely to peruse its pages with candor, and with this list forward the requisite \$2.50 to the publishers of the REFORMER, and the great work of laying the REFORMER before 70,000 families will thus be accomplished in one day.

P. G. CARTER.

Peace, Kansas, September, 1872.

Don't Depend on Father.

STAND up here, young man, and let us talk to you. You have trusted alone to the contents of your father's purse, or his fair fame, for your influence or success in business. Think you that "father" has attained eminence in his profession but by unwearied industry? or that he has amassed a fortune honestly without energy and activity? You should know that the faculty requisite for the acquiring of fame or fortune is essential to, nay, inseparable from, the attaining of either of these. Suppose "father" has the "rocks" in abundance, if you never earned anything for him, you have no more business with these rocks than the gosling has with a tortoise! And if he allows you to meddle with them until you have gained them by your own industry, he perpetrates untold mischief. And if the old gentleman is lavish of his cash toward you, while he is allowing you to while away your time, you better leave him, yes, run away, sooner than be an imbecile, or something worse, through so corrupt an influence! Sooner or later you must learn to rely on your own resources, or you will not be anybody.—*Ex.*

ALL reforms have to pass through three stages—ridicule, argument, and adoption.

The Health Reformer.

Battle Creek, Mich., October, 1872.

The Health Reform Cause.

THE two great fundamental principles of God's moral government are supreme love to the Creator, and equal love among created intelligences. Were these principles carried out by the men and women of this generation, ours would be a happy world. But instead of conformity to these principles, we see selfishness existing everywhere, which is a violation of both. He who loves self most cannot love God supremely, and his neighbor as himself.

The holy cause of health reform is not safe in the hands of selfish men and women, upon whose hearts are faint, if any, traces of the law of love to their fellows as to themselves. Those only are worthy to engage in this cause and to be trusted with the lives of their fellows suffering under the power of disease, whose minds and hearts are imbued with the principle sustained by the second of the two great commandments: "Thou shalt love thy neighbor as thyself."

The statement that "the love of money is the root of all evil," not only comes from the highest authority, but is sustained by every-day occurrences. And it is a matter to be deplored that the love of gain is evidently the mainspring of action with some who have professedly entered the ranks of health reformers as practitioners and teachers of the people. Hence, books are written upon the subject to *sell*, and periodicals are published to please the reading public, and to advertise certain health institutions, the influence of which, to say the least, is not the best to spread abroad and to maintain the pure principles of health reform. These wordy, wishy washy writings, though pleasing to the superficial reader, are like some wordy sermons, the afflicted hearers of which a certain backwoods preacher illustrated by the cow who had to drink a whole barrel of slops to get at one potato at the bottom.

Some of these writers, in order that their productions may take well with the people, take a sort of middle ground. They will sacrifice principle more or less for personal interest, on the ground that the end justifies the means. Of course, these think Dr. Trall and his friends decidedly "radical;" and under the powerful temptation of popularity and pecuniary gain, some

health institutions in our country are surrendering principle to the clamors of morbid appetite from their patrons. These, of course, represent Dr. Trall and his friends as "very radical," and take advantage of popular prejudice against the pioneers in the cause of health reform to secure patronage and money.

We are well aware that it requires constant effort to maintain a purely hygienic table, especially at a health institution where new patients are daily arriving with their wrong ideas in reference to diet. And unless fortified by firm principle, the general desire to please, and to make these patrons feel at home, will lead to unnecessary departures from that which, in itself, is right. And when such a course is once adopted as a matter of indulgence merely to please, or for pecuniary gain, then these very pet patients who need reform in their dietetic habits are wronged, and the pure principles of health reform are jeopardized. We take into the account, of course, the fact that, in many cases, changes should not all be made at once. But some seem to think that this means that they shall not change at all. We wish to be understood. We mean simply this, that those who are not constitutionally strong, especially if they continue in hard physical or mental labor, should not make all the changes from common dietetic habits in one day, or in one week. But all reformers should ever press the matter of change from wrong to the right as fast and as far as scientific demonstrations demand, and sound experience will justify.

And the leaders in the cause of health reform, while nerving themselves to stand against the tide of error and wrong that is carrying the masses downward, should ever guard themselves against unnecessarily exposing the cause for which they labor to the reproaches of its enemies. And at the same time, all whose minds and hearts are more or less imbued with the spirit of the health reformation should guard themselves against the general howl of "radicalism" on the part of those who are becoming weak in their knees on this great question.

Much has been said against Dr. Trall's table. But having reached the point in reference to taste where salt upon vegetables injures the pure, natural flavor, and where the common use of milk and sugar is decidedly objectionable, we enjoyed at the doctor's table, in point of food,

all that heart could wish. Dr. Trall, in himself, is a wonderful illustration of the benefits of a pure, hygienic table, which he sustains by sound philosophy and personal example. He has labored the past thirty years as but very few men living have. And notwithstanding the astonishing amount of labor he has performed, and the perpetual burden of care he has carried, he is apparently enjoying the strength and vigor of middle life. His professional labors and duties have generally pressed him during the period of daylight, and as an author and editor he has extended his labors far into the night. If in this he has been intemperate, the want of the productions of such a mind as that of R. T. Trall goes far to justify his course.

We were happy to meet Dr. Trall at his home nearly one year since, in the enjoyment of health; erect, when most men of his years would be bending, and perhaps tottering, under the wear of labor and of age; having the full use of his sight without glasses, and apparently fresh for the work which Providence has evidently assigned to him.

We would not exalt experience above science. But when scientific demonstrations are accompanied by such experiences as that of Trall, Bates, Andrews, and a host of others, the case becomes an exceedingly strong one. And right here we take the liberty to express the ardent wish of thousands of the friends of the health reformation that Dr. Trall, while in the enjoyment of physical and mental energy, shall perfect and complete those works upon the great subject of life and health, for the benefit of the cause, which he has contemplated.

We are gratified to see by September REFORMER that the ensuing term of the Hygeio-Therapeutic College will be largely attended. This is as it should be. The cause of health reform calls for able teachers of the philosophy of life and health, and intelligent, godly practitioners. Several of our personal friends have graduated at that college with honors. All were highly pleased, and none have regretted the time and means spent for that object. What the cause of health reform now needs is earnest laborers, intelligent, benevolent, self-sacrificing, God-fearing, who will not sell their principles for money, as Judas did his divine Lord. We hail with pleasure the new health journal published by S. R. Wells, 389 Broadway, New York, entitled, *The Science of Health*, bearing these words:—

“To educate the people in the Science of Life, which includes all that relates to Preserving Health and to the Art of Retaining Health, is the whole object and purpose of this Journal. It will not be the organ of any person, business, or institution, but an independent, earnest Teacher of the Laws of Life and Health; the exponent of all known means by which Health, Strength, Happiness, and Long Life may be attained, by using and regulating those agencies which are vitally related to Health and the treatment of Disease, including Air, Light, Temperature, Bathing, Eating, Drinking, Clothing, Working, Recreation, Exercise, Rest, Sleep, Mental Influences, Social Relations, Electricity, and all normal agents and hygienic materials.”

We have taken a lively interest in this journal from its commencement, and should have noticed it at the time of the issue of the first number, had we been at the Office of the REFORMER at the time it was received there. May the *Science of Health*, so long as it shall be true to its proposed philanthropic work, have a wide circulation, and a useful mission.

We do not say, however, that the HEALTH REFORMER will not be the organ of any institution. We say, rather, let it be the organ of all the health institutions of the land, especially of those who have no advertising medium of their own. We welcome to our columns the productions of all intelligent teachers of the reform who are true to its principles, whether they are, or are not, connected with such institutions. We will give the professional business cards of all such institutions, provided they do not require more than a square, that wish to co-operate with us, in each number of the REFORMER, free of charge. And in return, we ask the managers of these institutions to help extend the circulation of the REFORMER everywhere, that the advertisements of their institutions, as well as of ours, may go abroad to the suffering sick everywhere, and a mutual benefit be derived. The world is full of sick people who would, could their minds be but partially enlightened as to the true way to health, crowd all our health institutions beyond their present capacity.

The Board of Directors of the Battle Creek Health Institute have published two small works from the pen of Dr. Trall, and hope to publish more of his works soon. They design to publish largely the works of several authors. The subject of Bible Hygiene will probably appear soon in several tracts and pamphlets, and in a bound volume. The works now in print are offered at

forty per cent discount for cash, and others, as fast as they shall be printed, will be offered at the same terms. Works published by others, advertised in the REFORMER, will be furnished at wholesale prices by us, as favorably as by the publishers. Those who favorably mention the REFORMER in their circulars, and are active in its circulation, will have their efforts fully reciprocated in all our dealings with them.

The sacred cause of health reform demands of its friends the most friendly relations, and active co-operation. Not, however, to build up any one institution, or to put money into the pockets of those who will barter principle for popularity and mammon; but to advance the great reformation in the purity of its principles.

The Health Reform Institute, located at Battle Creek, is established upon a financial basis calculated to prevent its managers from becoming blinded to their sacred trusts by the love of gain. Its capital stock is held by its friends in shares from one to forty; but the certificates of stock provide that all interests or dividends from stocks shall be used for the charitable objects of the Institute. This provision makes the stock taken virtually a gratuity.

The Directors receive no pay for their services as such, and the salaries of physicians do not exceed the wages of common mechanics. Whatever the Institute may earn above expenses in the treatment of patients, the publication of the REFORMER, the publication and sale of books, etc., will be used to meet the increasing demand for room to accommodate patients, the most improved facilities for their treatment, and to advance the great cause of the health reformation.

With an increasing capital of nearly forty thousand dollars at our Institute, a rapidly increasing circulation of the REFORMER, and no want of patients at our Institute, the friends in our wing of the great army never enjoyed brighter hopes of victory, and better courage to fight the battle for truth, for humanity, and for God, than at the present. And we covet the pleasure of having all who are loyal and true to the royal principles of the health reform to stand by our side, and fight with us the battles for truth and the right, against error and the wrong.

If we subdue not our passions, they will subdue us.

What Health Reform Can Do.

DEAR DR. LAMSON:—I presume you think I have forgotten you and all the rest of the dear friends; but I assure you such is not the case, for I often think of you and your great kindness to me during my stay at the Institute. I would have written sooner, but I thought I would wait and write on this my twentieth birthday, to tell you what a great improvement I have made in health since one year ago to-day. Then, I was a poor, sick, discouraged, miserable creature; but not so now, for I enjoy better health than I have for eight years. I look like a stout, robust girl, and feel almost like one. My aches and pains have almost all left me. My hip does not trouble me any in walking. My back is strong now. I can sit and sew three hours steady. I have never been able to sew any until within the past few months.

If I keep on gaining, in one year more I will be able to do a man's work. I used to be the sickly one in the family; but now I am getting to be healthier than any of my sisters.

I am trying to live a true hygienic life. I use no butter, salt, spices, vinegar, raised bread, sour milk, soda, or anything you said was injurious to my health. I have almost discarded the use of sugar; will throw that one side before long. I do not use meat, and but very little sweet cream in my food. Grains and vegetables set well on my stomach. I rest well all night, do not lie awake any more. I am trying to follow out Dr. Russell's advice in walking, sitting, and lying straight. I find it a great help to me. I have expanded six and one-half inches around the waist since last November, although I denied to you that I laced. I have burnt up all my corsets, never again to put one on.

A drug doctor called to see me last spring. He told me I would not live two months unless I took some medicine to help me. I think if he would see me now, he would n't say so; but I am well aware that I should be in my grave if I had taken his drugs. I took drugs for eight years. They never helped me any. And I went to the Institute as the last resort, and am now getting well. Others may say what they will, I know I am on the right road, and I expect to meet with success in the end.

I would like to see you all. Remember me with much love to Drs. Chamberlain, Ginley, and Russell. Your true friend,
L. P. K.
Fremont, Ohio.

PROF. LIEBIG, in a lecture on poisons, said that "people were foolish in using arsenic to poison their enemies, for the billionth of a grain can be traced in the stomach," and "if the person should die, it remains there forever." Arsenic is so injurious when used in coloring materials, that he even objects to children using green-covered school-books.

Taking Medicine.

ONE of the strangest things under heaven is the way in which the masses intrust their health and very lives, without any ifs or ands, whys or wherefores, in the care of those who have succeeded in having M. D. attached to their names. When a person is about to invest a large amount of money, or dispose of valuable property, if that person is fit to transact business he never intrusts his interests to the care of others; but he brings all his powers to bear upon the subject; he gets all the information he can, perhaps profits by the advice of his skillful neighbor, and with the sum total of their judgments and experiences will do and dare to make the investment, or effect the sale. Far different in medicine. Most persons break the laws of health with as little unconcern as they would toss a ball into the air. This is owing to ignorance. Perhaps these laws are broken by exposure to cold draughts of air when heated, or by overloading the stomach with rich, indigestible food swallowed whole, and sickness results, instead of asking yourself, "What have I done to produce this diseased condition of my body? and what shall I do to restore it to health?" or, going to your physiologies and anatomies for information, you straightway keep on breaking the laws of health, send for a physician who feels your pulse, looks at your tongue, asks you every question but the right one, pronounces you sick, which you already know, prescribes some Latinized medicine, your mouth flies open, and like young robins you swallow it down, thinking you will recover because the doctor says so, and because you understand so little of the danger of trifling with the laws of health, and the inefficacy of drugs to effect a cure. If the constitution be strong, and the breach of nature's laws slight, nature may rally and in spite of drugs throw off the disease; but I say unto you that such an utter disregard of the laws of health, and intrusting your lives in the hands of others, will prematurely dig your grave for you.

You spend hour after hour, day after day, reading sensational literature which poisons the mind, when the same amount of time spent in studying physiology and anatomy would put you in possession of facts that would keep pounds of poison out of your body, and save you from the thousands of ills that afflict you. Then when you took cold, you would not send for a doctor to tell you what is the matter, but you would know at once, and you would say, the millions of pores throughout my body are closed; the four pounds of matter that should pass off daily are retained, and I must throw open these little mouths immediately, by wrapping myself in blankets until perspiration is produced, and then I must rub my body dry with a towel,

and I shall be well again; and when you overloaded your stomach, and swallowed your food whole, you would say, I must stop eating for a day, and drink cold water, and begin again by eating wholesome food, and masticating it thoroughly, and my body will soon be healthy again.

Now suppose you had waited until sick enough, and then sent for a physician, and he had Latinized you with drugs, and the fact that you being too ill to eat had allowed the superabundance of food to pass off, and you recover sufficiently to swallow more indigestible food and get ill in consequence. How many times, think you, will your system bear this rack and torture way of dealing with your fearfully and wonderfully made organism?

Those who are ignorant of the laws of health are treading on dangerous ground, which at any moment is liable to put an end to their existence. Ten thousand facts stare us in the face to prove the truth of this assertion.

Look over the world and see how many millions there are bewailing the loss of health. Sound bodies are to-day the exception instead of the rule. Nearly every premature death in the world is caused through ignorance of the laws of health and a willingness to intrust life and health to the care of those who depend upon sickness for a living. Go to the cupboard of nearly every family in the land, and you will find bottle after bottle of patent medicine standing there, that two or three times a day finds its way into the stomach of some one of that poor, ignorant, trusting family, depleting the purse, and working incalculable injury to the system, and all for the want of just a little anatomical and physiological knowledge. The cost of one bottle of patent medicine would purchase the necessary books to instruct you; and the hours that you suffer, groan, and lament over your lost health would be sufficient time to put you in possession of facts that would, as far as you were interested, consign every bottle of patent medicine to an eternal grave where it belongs, and, if not too far gone with disease, you might restore your body to a healthy condition, and live to a good old age.

To prove the efficacy of knowing and observing the laws of health, we have but to refer to numbers of facts on record of mere wrecks of humanity attaining great longevity by simply understanding and obeying nature's laws.

And to prove the inefficacy of drugs and physicians, we have but to go into our crowded graveyards all over the land, and read how many are cut down in the flower of youth; and then look abroad again, and see how many millions there are who are constantly dosing with medicine, and under a physician's care without a particle of relief; and again the dying testimony of physicians, after a life-time of practice, that "exercise, air, and diet, are the three best physicians in the world."

If these facts are not convincing proofs that an understanding and observance of the laws of health are infinitely superior to drugs and physicians in keeping and restoring health, then we think, although one should rise from the dead and proclaim these facts, you would not believe.—*New Jersey Mechanic.*

The Drug Business

COMPRISES everything in the line of medicine—all the endless list of the *materia medica*, all the patent nostrums, tobacco, paints, oils, dye-stuffs; and to these you may add books, stationery, and a soda fountain, etc.; and if you are one of the *elite*, and confidential, you may get a glass of brandy in the back room; the very best, none of your vile stuff, mind you. We doctors have none but the best—such as we get for our sick patients.

Tobacco you may think is not a medicine, but we old school doctors often prescribe it for water brash. For tobacco causes a constant water brash, so that the patient thinks he is cured, and that is the main thing, you know, to please our patients. For this is the only way to get their money, which, in this age of the world, is the main point.

As to the glass of brandy in the back room, it is true that staggers us a little, for we lecture occasionally on temperance, and were once soundly orthodox; but then, times have changed, and many of our lawyers and professional men think that a glass of spirits, in the back room of a drug-store, is a matter of course. And we yield to the pressure—as it is a lucrative pressure.

JOS. CLARKE.

The Mind in Sickness.

In whatever state the mind is, in almost every case the health will be in a corresponding condition. If the mind is depressed, the body will be ailing. On the contrary, it is almost invariably the case that a jovial person is remarkably free from ills. The mind is the best curative agency in sickness; not that it is warranted to be a specific cure in all cases, but the pharmacologist can prepare no medicine that is susceptible of such a variety of uses as this is.

Physicians prescribe travel and sanitarium; they send one man to Minnesota, and another to Brazil, and the temperament of the man is not taken into account. If a man can be fully impressed that in a certain country and under those climatic influences he will be almost entirely exempt from the pains that are now racking his frame, and if he succeeds in getting to that place without having his opinion refuted, he will, ninety-nine times in a hundred, have those glorious expectations realized; on the contrary, if you can succeed in getting just the op-

posite opinion thoroughly impressed on his mind, the most invigorating climate under the broad heavens will work no desirable changes in his condition, even if he should tarry there half of fourscore years and ten.

We will make another statement, and think it will stand the test of a trial. Take a healthy person possessing a nervous temperament; let five of his most esteemed friends separately and seriously tell him daily for one week that his health is failing, the bloom on his cheek is departing, the vigor of his youth is wasting away, and already the seeds of his final disease are being sown in his constitution, and he will soon commence to be alarmed concerning his condition; once alarmed, he begins to waste away, till the idea is eradicated from his mind, or death is the result.

From these uncolored pictures, it will be seen that we can almost entirely will sickness or health. That we can, by control of the will, but disregarding the sanitary laws, be free from illness, I do not assert; but observing these and keeping the mind properly directed, no person can fail to add ten years to his life. If you are an invalid, arrange your life so that you can enjoy it, and you can do it by being restful and happy. Wherever you go, you are not benefited by a climate when you stay one hour in a place that is not enjoyed by you.

Whatever is true of the health is true of happiness. We can be happy and materially advance the comfort of those around us if we so incline, or we can bring just the opposite upon us and others. If our business amuses us, and we are succeeding, and we can keep our tempers happy, then we can spurn the offer of medicine. On the other hand, if we have a distasteful business and have not the will or the power to adapt ourselves to it, then we are an excellent subject for pity. If we look on the dark side of every obstacle and search not for the other, then we are more deserving subjects for sympathy.

Words to Think Of.

WORK is no dishonor, and laziness is no credit, to any one. It is good to have good wages; but half pay is better than nothing, and working for nothing is better than idleness and vice. There is no true manhood without independence. He whose individuality is swallowed up by fashion, folly, or society, has lost that which he may never regain, and without which his life must be a vain one. He who restrains himself from luxury may help others in necessity. He who helps others may look to God to help him. Difficulties are placed in our way that we may overcome them, and pass through conflicts to victories, and through victories to triumphs. Pride goes before destruction; but honor, and nobleness, and independence of soul, are approved of God, and are profitable to man.

Ten Reasons for not Using Tobacco.

DAY after day, and hour after hour, am I called upon to give my reasons why I do not deal in cigars, tobacco, pipes, etc. Frequently the demand for such articles is accompanied with an oath; and because I cannot, or do not, comply with their request and furnish them with the soul-destroying narcotic, I become the recipient of their foul abuse. If agreeable to the editor of our much-prized journal, the HEALTH REFORMER, I will give the following reasons why I do not deal in the filthy weed:

1. The habit is a rebellion against conscience. Those who indulge in it know that it wastes time and money, strength and life, and tramples on the laws of nature, which are the laws of God; hence it is a sin.

2. The habit renders you offensive to many people who esteem cleanliness next to godliness.

3. The habit ill-becomes Christians, more especially those who proclaim God's truths. The apostle Paul, Bishop Hooker tells us, was emphatically a gentleman. Would he have poisoned the air with tobacco smoke, or deluged the floor with liquid filthiness? No, never.

4. To sell or to use tobacco unfits you to preach against intemperance; for tobacco is proved to be intoxicating. Men, women, and children (I am sorry to say it), get drunk on it. Preach temperance with a cigar or quid in your mouth, and the cry will go up, "Physician, heal thyself."

5. The use of tobacco disturbs the circulation of the blood and the action of the heart. Many tobacco users fall dead suddenly.

6. The use of tobacco weakens the mind, produces irritability, diseases the imagination, deadens the moral sensibilities, and is therefore an assault on the nervous system.

7. The habit is essentially filthy, and ladies of refinement involuntarily shrink from the man who smokes or chews, unless custom has rendered them indifferent to those vile practices.

8. The lips of the tobacco chewer or smoker are swollen and saturated with a disgusting poison; still it numbers among its slaves one hundred and fifty millions of human beings. Truly, there is need of reform.

9. The habit is an expensive one, as official statistics show that more money was spent for tobacco in the United States during the year 1871 than for bread—\$350,000,000 for tobacco, an article of which nothing but the mountain goat and the tobacco worm (with the exception of man) will partake, while for flour \$200,000,000, within the year.

10. It causes insanity. A London physician says, in a pamphlet treating of lunatic asylums, the cause of the great increase of insanity of late years is the immoderate smoking indulged in by boys and young men at the universities and colleges.

Slaves of tobacco! break your chains, and after a month's abstinence you will not care for the poison. It is God's command that you do yourself no willful harm. For this reason, added to those already placed before you, give up the use of tobacco forever.

M. WOOD.

The Pulse.

THE pulse of a healthy grown person beats seventy times in a minute; there may be good health down to sixty; but if the pulse always exceeds seventy, there is a disease—the machine is working too fast; it is wearing itself out; there is a fever or inflammation somewhere, and the body is feeding on itself, as in consumption, when the pulse is always quick, that is, over seventy, gradually increasing with decreased chances of cure, until it reaches one hundred and ten, or one hundred and twenty, when death comes before many days. When the pulse is over seventy for months, and if there is even a slight cough, the lungs are affected. Every intelligent person owes it to himself to learn from his family physician how to ascertain the pulse in health; then, by comparing it with what it is when ailing, he may have some idea of the urgency of his case, and it will be an important guide to the physician. Parents should know the healthy pulse of each child; as, now and then, a person is born with a peculiarly slow or fast pulse, and the very case in hand may be that peculiarity. An infant's pulse is one hundred and forty; a child's of seven years about eighty; from twenty to sixty years it is seventy beats a minute, declining to sixty at fourscore. There are pulses all over the body, but where there are only skin and bone, as at the temples, it is most easily felt.

The wrist is the most convenient point. The feebleness or strength of the beats is not material, being modified by the finger's pressure. Comparatively, rapidity is the great point; near death, it is a hundred and forty, or over. A healthy pulse imparts to the finger a feeling as of woolen string; in fever it falls harder, like a silk thread. If there is inflammation, which is always dangerous, it beats fast, spiteful, and hard, as if a fine wire were throbbing against the finger. When the pulse beats irregularly, as if it lost a beat, then hurried to make it up, there is something the matter with the heart. But however unnatural you may think the pulse is, do not worry about it.—*Home and Health.*

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.

THE follies of youth are food for repentance in old age.

Mistreatment.

PHYSICIANS not unfrequently feel reluctant to prescribe for home treatment, because they are not satisfied the prescription will be fully carried out. Sometimes this is in consequence of ignorance, from not knowing how to do. But often it is the result of carelessness and inattention. Water may be so used as to be a powerful means for good or for evil. We give an example of the bad mode which recently occurred. Dr. ——— was called to visit a lady sixty years of age, who was suffering from palpitation and nervous prostration induced by over-exercise of mind and body. He ordered a pack of thirty minutes' duration, with directions to be then sponged off, and kept quiet awhile.

She was put into the pack all right. The nervousness was quieted, a gentle perspiration came on, she was doing finely, and ready to be taken out of the pack, when a neighbor happened in, took a seat by the bedside, and talked with her for another half hour, the patient all this time perspiring profusely. She was overtaxed by the conversation, exhausted from sweating, and the nervous system more unbalanced than when she was put into the pack, and was much worse for this treatment.

Not understanding the matter, many are ready to rail at water treatment, and say it is not good for everybody and all diseases. Our wish is, that all would become intelligent upon the principles of water treatment, and careful in practice, and thereby prevent reproach being cast upon the hygienic medical system, the best in the world.

P. M. LAMSON, M. D.

Health Institute.

Take Care of the Liver.

A LIVER secretes each day about two pounds of bile, which contains a great amount of waste material taken from the blood. When the liver becomes torpid or congested, it fails to eliminate this vast amount of noxious substance, which therefore remains to poison the blood, and be conveyed to every part of the system. What must be the condition of the blood when it is receiving and retaining each day two pounds of poison? Nature tries to work off this poison through other channels and organs, the kidneys, lungs, skin, etc.; but these organs become overtaxed in performing this labor, in addition to their natural functions, and cannot long withstand the pressure, but become variously diseased.

The brain, which is the great center of vitality, is unduly stimulated by the unhealthy blood which passes to it from the heart, and it fails to perform its office healthfully. Hence the symptoms of bile poisoning, which are dullness, headache, incapacity to keep the mind on any

subject, impairment of memory, dizzy, sleepy or nervous feelings, gloomy forebodings, and irritability of temper.

The perspiration becomes so irritating and poisonous, that in connection with the vitiated blood, it produces discolored brown spots, pimples, blotches, and other eruptions, sores, boils, carbuncles, and scrofulous humors. The stomach, bowels, and other organs, cannot escape becoming affected sooner or later, and costiveness, piles, dropsy, dyspepsia, diarrhea, and many other forms of chronic disease, are among the necessary results. How important, then, that the closest attention should be paid to the condition of the important organ named.

Rather Pointed.

THE *Bridgeton Vidette*, a racy little sheet hailing from Bridgeton, N. J., in the interest of the temperance cause, comes out on liquor doctors with a snap. It says:—

"We respect a *liquor-prescribing* doctor (and most of them are such) just as much as we can a miserable, *liquor-dealing* man. The former, it is true, appears as a gentleman, is lionized by the church, and is universally respected, while the latter gets the credit which his business deserves. It has been proven that this poison can be stricken from the doctors' *materia medica*, and nobody be the worse for it."

G. W. A.

Keeping Places.

THERE are thousands of young men and women seeking employment in city and country. On inquiry it will be found that they have had places, but have left them; and, many times, before they can get another, their money is expended, and then the temptation is to fall into evil practices, which too often end in disease, disgrace, and crime. It rarely happens that a person is discharged from employment without cause, for employers are averse to change, and often keep persons who have glaring faults and defects rather than risk getting worse ones. It often happens that worthy and exemplary persons are dismissed for short-comings of which they are entirely unconscious, and only need their attention to be called to the subject, to have them promptly rectified. To that vast multitude of persons who work for others, the following suggestions are made:

1. Whatever you attempt, let it be done in the very best manner possible, and each subsequent time try to do it better than before.
2. Be at more pains to do a thing well than to do it quickly.
3. When you are asked to do a thing, do it cheerfully and promptly.
4. Do whatever is required of you, whether it is in the line of your particular duty or not.

5. Act always in the interest of your employer as far as is right.

6. Do what you see is wanting to be done, without waiting to be asked to do it.

7. Never say "forgot it;" that is insult added to injustice, for it really means that you "did not care."

8. Never stop when you have done a thing which you were told to do, if by doing more, you can do it more perfectly.

9. Never refuse to lend a helping hand in emergencies.

10. Aim to do for your employer as well as you would do for yourself, in all things.—*Sel.*

Corsets.

CORSETS are beginning to make a direful show in the millinery windows. Small waists are exhibited in the streets by pale, cadaverous, graveyard-looking darlings, as if the contraction of the vital portions of the body indicated sense or patrician origin. For several years past, the use of corsets has been repudiated, much, indeed, to the benefit, both moral and physical, of the female population. It is to be regretted that the silliness of fashion is now to step in, and make our mothers and future mothers the delight of doctors and undertakers. Is the figure improved by being pinched in at the waist? Does any one believe that such distortions of the frame will increase matrimonial attractions? No one but a stupid ignoramus would admire such disfigurement.

No later than yesterday, we saw a sensible-looking, female clerk pinched up in corsets to such an extent that she could not utter a sentence of ten words without painful exertion. Her lungs must have been damaged beyond cure if she remained in that harness six hours.

Young woman, if you desire health, respectability, and declining years that will not make you a nuisance, forswear corsets. If you wish to keep a clear complexion, or to obtain one, if you are careful about a breath that shall not be offensive, abandon corsets. If you would be unacquainted with the most awful diseases, such as make death welcome instead of terrible, never girdle yourself with corsets. It is nobody's business, you may say, but your own. There is the mistake. It is everybody's business to prevent the deterioration of the human race, and corsets are famous in that work. Avoid the corseted feminine, gentle wife-seeker, as you would a pestilence. Make yourself agreeable to stout waists, and faces that look as if they were not galvanized into existence.—*Sel.*

OPIMUM EATING IN SCHOOLS.—The New York *Ledger*, in an article under the above heading, exposes the doings of certain heartless speculating charlatans who infuse preparations of opium into candies and lozenges, and introduce

them into boys' and girls' schools, seminaries, and colleges, by means of a cunningly-devised circular which alleges the wonderful properties of these confections in stimulating the memory, and sharpening the mind to such a pleasing and acute degree that lessons can be easily and quickly learned, and all the duties and labors of scholarship performed without any apparent mental effort. A package of these wonderful candies, with such flaming recommendations, is surreptitiously presented to some innocent and unsuspecting scholar, and, by this means, introduced to the whole school, and any one can see at once how easily youthful tastes can be thus lured into the first stages of the pernicious and deadly opium habit. There is just enough of the drug insinuated into these preparations to pleasantly stimulate the sensitive brains of young persons, and to thus create an appetite that will be sure to demand increasing quantities of the delusive sweets, until the victim learns, by some means or other, the superior power of laudanum and the crude opium, and then, in eight cases out of ten, farewell to hope. This seems to us to be the most diabolical attempt ever made to debauch the morals and blight the lives of our youth.

The Bits of Time.

A LATE statesman, one of the conspicuous names on our country's roll of honor, told me that he always carried in his pocket a small volume, now one author and now another, which he took out and read while he was waiting for others. In this way he had used the little intervals of time through many years, and had (though without early educational advantages) made himself a learned man. Scarcely a day passes in which we have not to wait five, ten, or fifteen minutes, in office, parlor, or committee-room, for others to meet their engagements with us, or for others to attend to our call. This waiting is done away from our own business places, so that we cannot attend to our own business avocations, and so the precious moments are usually wasted. Suppose we have an average of fifteen minutes a day of such waiting. It will make, in the business days of the year, a total equal to seven and a half business days of idle wasting! Now, think of seven and a half days of careful reading in history; for example, seven and a half long days of ten hours each. We could cover the whole ground of ancient or modern history in that time, in such an outline as Weber's, or, if we should use the time in general literature, we could become familiar with Milton or we could read extracts of English literature, from Chaucer to Tennyson, from Hooker to Macaulay. The time of seven and a half full working days will accomplish a wonderful amount of acquisition for a systematic mind.

MR. WHITE'S DEPARTMENT.

OCTOBER DAYS.

OCTOBER, with bright feet, treads the grand old hills
In gorgeous robes of royalty to-day,
Richer than Orien's purple splendors gleam
Her crimson banners, strewing all the way.

A golden glory, slanting earthward, hangs
Softly as dreams, o'er mountain and o'er sod,
Like benedictions of the dying year,
Or the dear smile of God.

Upon the river's breast, the sunshine falls,
Melting and mellow, as love's first sweet days,
When all of life was but a blessed dream,
Wrapped in the glory of a golden haze.

Like stately ships, amber and fleecy clouds
Go softly sailing through the eternal blue;
Ah! crimson splendors of those glowing days,
Ye almost bring the hills of Heaven in view.

Soft hangs a dreamy mist above the world,
Soft hangs a dreamy quiet o'er our souls;
Silent the river floweth to the sea,
Silent our life to death's great ocean rolls.
—*Lydia M. Reno.*

Moral and Physical Law.

HAD men ever been obedient to the law of ten commandments, carrying out in their lives the principles of these ten precepts, the curse of disease now flooding the world would not be. Men and women cannot violate natural law in the indulgence of depraved appetite, and lustful passions, and not violate the law of God. Therefore, God has permitted the light of health reform to shine upon us, that we may see our sin in violating the laws God has established in our being. All our enjoyments or sufferings may be traced to obedience or transgression of natural law. Our gracious Heavenly Father sees the deplorable condition of men while living in violation of the laws he has established. Many are doing this ignorantly, some knowingly. The Lord, in love and pity to the race, causes the light to shine upon health reform. He publishes his law, and the penalty that will follow the transgression of it, that all may learn, and be careful to live in harmony with, natural law. He proclaims his law so distinctly, and makes it so prominent, that it is like a city set on a hill. All accountable beings can understand his law, if they will. Idiots will not be responsible.

Adam and Eve fell, through intemperate appetite. Christ came, and withstood the fiercest temptation of Satan, and, in behalf of the race, he overcame appetite, showing that man may overcome. As Adam fell, through appetite, and lost blissful Eden, the children of Adam may, through Christ, overcome appetite, and, through temperance in all things, regain Eden.

Ignorance now is no excuse for the trans-

gression of law. The light shineth clearly, and none need to be ignorant; for the great God himself is man's instructor. All are bound by the most sacred obligations to God, to heed sound philosophy and genuine experience in reference to health reform, which he is now giving them.

God designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-enervating habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory.

The inhabitants of the Noachian world were destroyed, because they were corrupted through the indulgence of perverted appetite. Sodom and Gomorrah were destroyed through the gratification of unnatural appetite, which benumbed the intellect, and they could not discern the difference between the sacred claims of God and the clamor of appetite. The latter enslaved them, and they became so ferocious and bold in their detestable abominations that God would not tolerate them upon the earth. God ascribes the wickedness of Babylon to her gluttony and drunkenness.

The apostle exhorts the church: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Man, then, can make the body unholy by sinful indulgences. If unholy, they are unfitted to be spiritual worshippers, and are not worthy of Heaven. If man will cherish the light God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality. If he disregards light, and lives in violation of natural law, he must pay the penalty.

God created man perfect and holy. Man fell from his holy estate, because he transgressed God's law. Since the fall, there has been a rapid increase of disease, suffering, and death. Notwithstanding man has insulted his Creator, yet God's love is still extended to the race. And he permits light to shine, that man may see that, in order to live a perfect life, he must live in harmony with those natural laws which govern his being. Therefore, it is of the greatest importance that he have a knowledge of how to live, that his powers of body and mind may be exercised to the glory of God.

It is impossible for man to present his body a living sacrifice, holy and acceptable to God, while he is indulging in habits that are lessening physical, mental, and moral vigor, because it is customary for the world to do thus. The apostle adds: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and

acceptable, and perfect will of God." Jesus, seated upon the Mount of Olives, gave instruction to his disciples of the signs that should precede his coming. He says, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

The same sin exists in our day of carrying eating and drinking to gluttony and drunkenness, which brought the wrath of God upon the world in the days of Noah. This prevailing sin, of indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to general corruption, until their violence and crimes reached to Heaven, and God washed the earth of its moral pollution by a flood.

The same sin of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom, so that crimes seemed to men and women of that wicked city to be their delight. Christ warns the world. He says, "Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

Christ has left us here a most important lesson. He does not in his teaching encourage indolence. His example was the opposite of this. Christ was an earnest worker. His life was one of self-denial, diligence, perseverance, industry, and economy. He would lay before us the danger of making eating and drinking paramount. He reveals the result of giving up to the indulgence of appetite. The moral powers are enfeebled, so that sin does not appear sinful. Crimes are winked at, and base passions control the minds, until general corruption roots out good principles and impulses, and God is blasphemed. All this is the result of eating and drinking to excess. This is the very condition of things he declares will exist at his second coming.

Will men and women be warned? Will they cherish the light? or, will they become slaves to appetite and passion? Christ presents to us something higher to toil for than merely what we shall eat, and what we shall drink, and wherewithal we shall be clothed. Eating, and drinking, and dressing, are carried to such excess that they become crimes, and are one of the marked sins of the last days, and constitute a sign of Christ's soon coming. Time, money, and strength, which are the Lord's, that he has intrusted to us, are wasted in needless superfluities of dress, and luxuries for the perverted

appetite, which lessen vitality, and bring suffering and decay. It is impossible to present to God our bodies a living sacrifice, when they are diseased by sinful indulgence.

Knowledge in regard to how we shall eat, and drink, and dress, in reference to health, must be gained. Sickness is caused by violating the laws of health. Therefore, sickness is the result of nature's violated law. The first duty we owe to God, to ourselves, and to our fellows, is to obey the laws of God, which include the laws of health. If we are sick, we impose a weary tax upon our friends, and unfit ourselves for discharging our duties to our families and to our neighbors. And when premature death is the result of our violation of nature's law, we bring sorrow and suffering to others. We deprive our neighbors of the help we ought to render them in living. Our families are robbed of the comfort and help we might render them, and God is robbed of the service he claims of us to advance his glory. Then, are we not transgressors of God's law in the worst sense?

God, all-pitiful, gracious, and tender, accepts the poor offering rendered to him from those who have injured their health by sinful indulgences; and, when light has come and convinced them of sin, and they have repented and sought pardon, God receives them. Oh! what tender mercy that he does not refuse the remnant of the abused life of the suffering, repenting sinner. In his gracious mercy, he saves these souls as by fire. But what an inferior, pitiful sacrifice, at best, to offer to a pure and holy God. Noble faculties have been paralyzed by wrong habits of sinful indulgence. The aspirations are perverted, and the soul and body defaced.

E. G. W.

Mental Hygiene.

THOSE who engage in this work should be consecrated to God, and not only have the object before them to treat the body merely to cure disease, thus working from the popular physician's standpoint, but to be spiritual fathers to administer to minds diseased, and point the sin-sick soul to the never-failing remedy, the Saviour who died for them. Those who are reduced by disease are sufferers in more than one sense. They can endure bodily pain far better than they can bear mental suffering. Many bear a violated conscience, and can be reached only by the principles of Bible religion.

When the poor, suffering paralytic was brought to the Saviour, the urgency of the case seemed to admit of not a moment's delay; for already dissolution was doing its work upon the body. Those who bore him upon his bed, when they saw that they could not come directly into the presence of Christ, at once tore open the roof, and let down the bed whereon the sick of the palsy lay. Our Saviour saw and understood

his condition perfectly. He also knew that this wretched man had a sickness of the soul far more aggravating than bodily suffering. He knew the greatest burden he had borne for months was on account of sins. The crowd of people were waiting with almost breathless silence to see how Christ would treat this case, apparently so hopeless. They were all astonished to hear the words which fell from his lips, "Son, be of good cheer; thy sins be forgiven thee." These were the most precious words that could fall upon the ear of that sick sufferer; for the burden of sin had lain so heavily upon him that he could not find the least relief. Christ lifts the burden that so heavily oppressed him: "*Be of good cheer*," I, your Saviour, came to forgive sins. How quickly the pallid countenance of the sufferer changes! Hope takes the place of dark despair, and peace and joy take the place of distressing doubt and stolid gloom. The mind being restored to peace and happiness, the suffering body can now be reached. Next comes from the divine lips, "Thy sins be forgiven thee; arise, and walk." Those lifeless, bloodless arms, in the effort to obey the will, were quickened, the healthful current of blood flowed through the veins, the leaden color of his flesh disappeared, and the ruddy glow of health took its place. The limbs, that for long years had refused to obey the will, were now quickened to life, and the healed paralytic grasps his bed, and walks through the crowd to his home, glorifying God.

This case is for our instruction. Physicians who would be successful in the treatment of disease should know how to administer to a mind diseased. They can have a powerful influence for good, if they make God their trust. Some invalids need first to be relieved of pain before the mind can be reached. After this relief to the body has come, the physician can frequently the more successfully appeal to the conscience.

Patients should be treated with the greatest sympathy and tenderness. And yet the physicians should be firm, and not allow themselves, in their treatment of the sick, to be dictated by patients. Firmness on the part of the physicians is necessary for the good of the patients. But firmness should be mingled with respectful courtesy. No physician or attendant should contend with a patient, or use harsh, irritating words, or even words not the most kindly, however provoking the patient may be.

One object of our Health Institute is to direct sin-sick souls to the great Physician, the true healing fountain, and arouse their attention to the necessity of reform from a religious standpoint, that they no longer violate the law of God by sinful indulgences.

If the moral sensibilities of invalids can be aroused, and they see that they are sinning against their Creator by bringing sickness upon

themselves, by the indulgence of appetite and debasing passions, when they leave the Health Institute they will not leave their principles behind, but take them with them, and be genuine health reformers at home. If the moral sensibilities are aroused, patients will have a determination to carry out their convictions of conscience. They will have true, noble independence to practice the truths to which they assent. If the mind is at peace with God, the bodily conditions will be more favorable.

The religion of the Bible is not detrimental to the health of the body or of the mind. The influence of the Spirit of God is the very best medicine that can be received by a sick man or woman. Heaven is all health, and the more deeply the heavenly influences are realized, the more sure will be the recovery of the believing invalid. At some Health Institutions, amusements, plays, and dancing, are recommended by the physicians to get up an excitement, to keep the patients from becoming gloomy, while they express many fears for the result of religious interest. Their theory in this respect is not only erroneous, but dangerous. Yet they talk this in such a manner that patients would be led to think that their recovery depended upon their having as few thoughts of God and Heaven as possible.

It is true that there are persons with ill-balanced minds, who imagine themselves to be very religious, who impose upon themselves fasting and prayer to the injury of their health. These souls suffer themselves to be deceived. God has not required this of them. They have a pharisaical righteousness which springs not from Christ, but from themselves. They trust to their own good works for salvation, and are seeking to buy Heaven by meritorious works of their own, instead of relying, as every sinner should, alone upon the merits of a crucified and risen Saviour. Christ and true godliness, to-day and forever, will be health to the body and strength to the soul.

Hygienic physicians should be men and women of faith and spirituality. They should make God their trust. There are many who have, by their own sinful indulgence, brought upon themselves disease of almost every type. This class do not deserve the sympathy that they frequently require. And it is painful to the physicians to devote time and strength to this class who are debased physically, mentally, and morally. But there is a class who have through ignorance lived in violation of nature's laws. They have worked intemperately, and have eaten intemperately, because it was the custom so to do. Some have suffered many things from many physicians; but have not been made better, but decidedly worse. At length they are torn from business, from society, and their families, and, as their last resort, go to a health institution with some faint hope that they may

find relief. This class need sympathy. They should be treated with the greatest tenderness, and care should be taken to make clear to their understanding the laws of their being, that they may govern themselves, and avoid violating them, and thereby avoid suffering and disease, which is the penalty of nature's violated law.

E. G. W.

Ingratitude:

PHYSICIANS should not become discouraged and disgusted with sick and suffering patients. They should not lose their pity, sympathy, and patience, and feel that their life is poorly employed in being interested in those who can never appreciate the labor they receive, and who will not use their strength, if they regain it, to bless society, but will pursue the same course of self-gratification, if they regain health, that they did in losing health. They should not become weary, or discouraged. They should remember that Christ came in direct contact with suffering humanity. Although, in many cases, the afflicted brought disease upon themselves by their sinful course in violating natural law, yet Jesus pitied their weakness, and when they came to him with disease the most loathsome, he did not stand aloof for fear of contamination; he touched them, and bade disease give back.

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, show yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found, that returned to give glory to God, save this stranger. And he said unto him, Arise, and go thy way; thy faith hath made thee whole."

Here is a lesson for us all. These lepers were so far corrupted by disease that they had been restricted from society lest they should contaminate others. Their limits had been prescribed by the authorities. Jesus came within their sight, and they, in their great suffering, cry unto him who alone had power to relieve them. Jesus bade them show themselves to the priests. They had faith to start on their way, believing in the power of Christ to heal them. As they go on their way, they realize that the horrible disease has left them. But only one feels gratitude, and his deep indebtedness to Christ for this great work wrought for him. He returned, praising God on the way, and in the greatest

humiliation falls at the feet of Christ, acknowledging with thankfulness the work wrought for him. And this man was a stranger. The other nine were Jews. For the sake of this one man who would make a right use of the blessing of health, Jesus healed the whole ten. The nine passed on without appreciating the work done, and rendered no grateful thanks to Jesus for doing the work.

Thus will physicians have their labor and efforts treated. But if, in their labor to help suffering humanity, one in ten makes a right use of the benefits received, and appreciates the efforts in his behalf, physicians should feel grateful. If one life in ten is saved and, may be, one soul saved in the kingdom of God in one hundred, they will be amply repaid for all their efforts. All their anxiety and care are not wholly lost. If the Majesty of Heaven worked for suffering humanity, and so few appreciated his divine aid, physicians should blush to complain if their feeble efforts are not appreciated by all, and seem to be thrown away on some.

E. G. W.

FAITH.

A SWALLOW in the spring
Came to our granary, and 'neath the eaves
Essayed to make her nest, and there did bring
Wet earth, and straw, and leaves.

Day after day she toiled
With patient art, but, ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought,
Yet, not cast down, forth from her place she flew
And with her mate fresh grasses brought
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand or chance again laid waste,
And wrought their ruin o'er.

But still her heart she kept,
And toiled again; and, last night, hearing calls,
I looked, and lo! three little swallows slept
Within the earth-made walls.

What truth is here, O man!
Hath hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust, or plan?
Have faith, and struggle on.—*Sel.*

The Duty of Recreation.

It sometimes looks to us as if this American people were destined to break down in the very flush of its powers from physical causes. On every side we see men giving way when they ought to be in the prime of strength. Clergymen, editors, doctors, business and professional men of every class, become incapable of work, and sink either into the grave or into hopeless invalidism. Of those who are going on with their work, a large proportion do so under the burden of physical weakness which grows heavier with every year. Nervous troubles of every

form are almost universal. As for our women, their ill-health is proverbial. It is questionable whether, as a nation, we are conspicuously wanting in robustness and physical force. But throw out of account the great rural population, and there would be no doubt about the matter. And the trouble is worst in the class who represent our highest national efficiency—the alert, intense, high-strung men who throw their lives into their work, and achieve wonderful success. It is among these very men, among our city merchants, our successful ministers and professional men, that there is most frequent and saddest failing through physical weakness. The characteristic American lacks physical force, and lacks it especially in his nervous system.

There is one cause which goes a long way to explain this fact. It is, that, as a people, we do not know how to play. Of all arts, we are most backward in this. We can work, we can talk, we can fight—but we do not recreate. We are always intent on business. We are forever *doing*. When it is not our own business, it is the business of the church or of society. We stop long enough to eat and sleep, simply because we cannot help ourselves. But the eating and the sleeping are thrust in edgewise, as it were. They are intrusions; and we dispatch them at the highest speed, and carry our cares to our meals and into our dreams. If we do profess to take amusement, we so manage as to keep up the full tension of the system; we do it *hard*.

Whether this kind of life would be in itself desirable, if it could be kept up forever, need not be discussed. The simple fact is that it cannot be kept up forever; not for three generations; hardly for one, or for a single life. The human machine was not made to run constantly at the highest speed. Keep it at that too long, and it breaks down. The man that never plays will presently be unable to work. And very probably his children will never be able to work at all. The rising generation among us shows painfully the results of the fathers' and mothers' overwork.

Look again at the English, especially the upper and middle classes—their field sports, their hunting, their long summer vacations. The universities keep term hardly more than half the year. The professional man takes his months in the summer and autumn, for a shooting excursion, or for a tramp in the mountains of Scotland or Switzerland. The Life of Sir Henry Holland affords a good instance. Here was a hard-working man who reached the summit of his profession, and every year took two solid months for pleasure travel. Nor is this an exceptional case. And what return these Englishmen get for their investment in rest and recreation and country life! What an amount of work they achieve! See Gladstone and D'Israeli, leading the Government and the Opposition, and meanwhile writing theological es-

says, in an incidental way! To our nervous force these men add a solid basis of physical strength, that gives their best an advantage over our best in real capacity for work.

It is idle to expect one people to copy its methods of recreation from another. Our people will not take their amusement as the Germans do or as the English do. They will rather grow into ways of their own, naturally developed from their character and circumstances. But it is high time that each one should for himself heartily accept and act on the principle, that recreation is just as much a necessity to him as food or sleep. Let it take what form he likes—social enjoyment or bodily exercise; gardening, riding, walking, rowing; public amusements—anything that is innocent, that he enjoys, and that does not task the same faculties as his work. To have something of this kind is a religious duty. No man can be a strong and well man without it. And no one has a right before God to be anything but strong and well, so far as lies in his power.

The matter has a most direct bearing on religious character. As a rule, the soul suffers when the body suffers. The weakness and lassitude that come of powers overtaxed, beget peevishness and selfishness; they dull the higher powers of the soul and interrupt its spiritual vision. And among our people at large, a great amount of positive immorality springs directly from this habitual neglect of recreation. Nature has sudden and savage ways of rebelling against this kind of wrong. The man who constantly tasks himself unsparingly will be liable to sudden strong impulses toward dissipation that are spared him who lives rationally and moderately. We knew a man who exceeded all his fellows in capacity and devotion to work, a Hercules of intellectual labor, who seemed to have no life except in intense mental activity. Suddenly he became addicted to gross intoxication, and was brought home dead drunk night after night. Nothing could be more natural. The innate need of diversion had been denied and repressed, until it broke out in sensuous excess. Whoever has the training of children may be sure that none more need to be led into active play, into hearty out-door frolic, than those whose tastes are toward study. They, beyond others, need innocent recreation, not only to keep the balance true between body and mind; but morally, as well, to give a safety-valve to latent forces which otherwise may work destruction.

None need more to learn this lesson of taking innocent amusement than men who, in most respects are thoroughly good. Lazy and irresponsible people may, to some extent, be trusted to take a sufficient amount of healthy idleness. It is the conscientious and earnest man, the active church member, the man or woman who is strenuous in benevolent causes, that needs to be admonished—play! Throw aside your work and

your cares, at least once a day, and give yourself up for an hour or two to untasking enjoyment and relaxation.—*Christian Union.*

Thoughts and Facts for the Ladies.

THE TIME FOR MATRIMONY.

THE best medical authorities agree in recommending that matrimony should not be contracted before the first year of the fourth septennial, on the part of the female, nor before the last year of the same in the case of the male; in other words, the lady should be at least twenty-one years of age, and the gentleman, twenty-eight years. There should, according to this theory, be a difference of seven years between the husband and wife, at whatever period of life the connection is contracted. There is a difference of seven years, not in the actual duration of life in the two sexes, but in the stamina of the constitution, the symmetry of the form and the lineaments of the face. In respect to early marriage, so far as it concerns the softer sex, for every year at which marriage is entered upon before the age of twenty-one, there will be, on an average, three years of premature decay of the corporeal fabric.

It is an interesting and instructive fact, that among the ancient Germans, than whom a finer race probably never existed, it was death for any woman to marry before she was twenty years old. In our country, very few ladies are fit, either physically or mentally, to become mothers before they reach the age of twenty-one, twenty-two, or twenty-three. The unsound condition and constitution of the parent is usually transmitted with increased intensity to the offspring. By the laws of Lycurgus, the most special attention was paid to the physical education of women, and no delicate, sickly women were on any account allowed to marry.—*Sel.*

Make Sunshine.

DO WHAT you can to make sunshine in the world. Lift up the curtains. We do not mean the curtains to the room; but the curtains which darken the spirit of your brother, your friend, your neighbor, or even of a stranger, if the curtain strings are within your convenient reach.

Lift up the curtains and let the sunlight in! Light is better than darkness; and how cheap it is! A kind and cheering word to one who is in trouble, and is perplexed, and almost discouraged; a word of heart-felt sympathy to the afflicted; a loving word of counsel to the young; a word of assurance to the doubting; a "soft word which turneth away wrath," to the prejudiced and unreasonably provoked: all such words as these are sunshine to those to whom they are spoken.

"I have never found anything else so cheap

and so useful as politeness," said an old traveler to us once. He then went on to state that, early in life, finding how useful it was, frequently, to strangers, to give them some information of which they were in search, and which he possessed, he had adopted the rule, always to help everybody he could in such little opportunities as were constantly offering in his travels. The result was, that out of the merest trifles of assistance rendered in this way had grown some of the pleasantest and most valuable acquaintances that he had ever formed.

How many great men have testified that their whole lives have been influenced by some single remark made to them in their boyhood! And who cannot recall words spoken to himself in his childhood, to which, perhaps, the speaker attached no importance, but which sunk deep and immovably into his memory, and which have never lost their power over him?

Make sunlight! The world, at best, is dark enough. Do what you can to make it more cheerful and happy.—*Sel.*

UNSATISFIED APPETITES.—Must it not now be one of the greatest miseries for a man to have a perpetual hunger upon him, and to have his appetite grow fiercer and sharper amidst the very objects and opportunities of satisfaction? Yet so it is usually with men hugely rich. They have, and they covet; riches flow in upon them, and yet riches are the only things they are still looking after. Their desires are answered, and while they are answered they are enlarged; they grow wider and stronger, and bring such a dropsy upon the soul that the more it takes in, the more it may; just like some drunkards, who even drink themselves athirst, and have no reason in the world for drinking more but their having drank too much already. There cannot be a greater plague than to be always baited with the importunities of a growing appetite. Beggars are troublesome even in the streets as we pass through them; but how much more when a man shall carry a perpetually clamorous beggar in his breast, which shall never leave off crying, Give, give, whether a man has anything to give or not! Such a one, though never so rich, is like a man with a numerous charge of children, with a great many hungry mouths about him to be fed, and little or nothing to feed them with. For he creates to himself a kind of new nature, by bringing himself under the power of new necessities and desires. Whereas, nature, considered in itself, and as true to its own rules, is contented with little, and reason and religion enables us to take up with less, and so adds to its strength by contracting its appetites and retrenching its occasions.—*Dr. South.*

DISEASE is the interest paid for many pleasures.

Items for the Month.

THIS number of the REFORMER has been delayed, waiting for editorial from Colorado.

THE editor of the REFORMER finally reports from Colorado the 26th ult. He and Mrs. W. have taken a trip over the Snowy Range into Middle Park on horseback, and are, with improved health and good spirits, on their way to Denver, designing to leave that city for San Francisco by Rail the 29d. He designs to furnish sketches of his trip into the Rocky Mountains for the November REFORMER.

Dr. Trall omits his "Answers to Correspondents" this month on account of the length of the Discussion. Those who have not yet obtained the work entitled "Principles of the Hygienic System," whose merits are discussed in this number, can do so now by sending to this Office 25 cents accompanied by name and address.

Trial Trip.

1800 new names have been received during the past two weeks. As we are having such a pleasant journey on our "Trial Trip" we cannot say, Stop. So we will continue through the month of October. Let the names come in thicker and faster. As the September number is out of print, the subscribers to the "Trial Trip" that are received after this, will commence with the October number, and receive the January, 1873, number in place of the September number.

Although a large number of the September REFORMER was printed, the edition was very soon exhausted. As each number of the REFORMER is complete in itself, it was decided to send back numbers of the present volume in the place of the September number. These back numbers are now exhausted. From this time on, the Trial Trip will commence with the October number and include the January, or first number of 1873.

Circulate the Reformer.

BE sure to read the article with this heading on page 305 from our friend Carter. We think he has taken about the right view of the matter, and we hope others will "go and do likewise."

We are determined to do all in our power to place the REFORMER before all who are willing to examine it. For this purpose we have offered four numbers for the small sum of 25 cents. Taking into account the benefits derived from the perusal of the REFORMER, every one should send in at least ten subscribers, accompanied with cash, \$2.50, to this Office. But that this may not seem hard to any, let us show how easily it can be accomplished. First sit down and send as many copies to friends as you can conveniently, then take some of the back numbers you have in the house, and go among your neighbors and get them to subscribe for themselves; but let it be each person's ambition to send in at least ten new subscribers for the "Trial Trip."

Fourteen Numbers for \$1.00.

NEW subscribers for the REFORMER, received after this, will receive the November and December numbers of this volume, and the whole of the next volume for the single subscription price—one dollar. This offer holds good for the next sixty days. Now is the time to subscribe.

A call was made last month for 1500 new subscribers. We are happy to report that there have been 1589 received. Keep on, friends. You are on the right track. We will not give any especial number to be reached this month, but hope it will go even higher than it did last month. We print 10,500 copies of the October number.

Take Notice.—Those who receive the REFORMER, who have not subscribed for it, may understand that it is sent to them by friends on trial, and paid for. But we would recommend that those who send to friends write to them, notifying them of the fact, which will save all mistakes and misunderstanding.

Opinions of the Press.

THE HEALTH REFORMER is as full of good things, true things, and valuable things, as an egg is full of meat. It is decidedly the best health journal we know of, and we are glad to see it so prosperous as it appears to be. If everybody would read and heed the teachings of this able periodical, in relation to the laws of life and health, the aggregate of sickness, suffering, and misery, extant in the world would be diminished at least fifty per cent. It is ably edited. Dr. Trall continues his "Special Department," which is an invaluable feature of the magazine.—*Chicago Sun.*

In a private note to a friend in this Office, Mrs. McKay, editor of the *True Woman*, published in Baltimore, says: "I wish you great success in your department of labor, in which I am much interested. Your HEALTH REFORMER is one of my most valuable exchanges. Let us be patient in sowing beside all waters, hoping that somewhere the seed will spring up and bear fruit to the glory of our divine Lord."

Says the *California Agriculturist*: We get it regularly, and find it all its name indicates.

The *Reporter*, Findlay, Ohio, says: It contains much material of general interest and usefulness.

I read your REFORMER with great pleasure, and shall recommend it to all of my friends as a necessary life-preserver. A. W. FLOWERS, M. D.

The *Bellville (Ohio) Weekly* says: The August number of this magazine contains many seasonable articles worthy the attention of those who desire to have, and keep, good health.

A letter from Mr. F. A. F., of Georgia, says: I am delighted with the HEALTH REFORMER, and don't see how I could dispense with it.

Contains thirty-two pages of valuable information.—*Bellville Weekly.*

DISSOLVING OF DEVILS.—Perhaps our readers do not understand what this means. Well, it is a new thing, gotten up in the September number of the REFORMER, page 274. The words will be found in our quotation from the first chapter of Daniel. It should read, however, "dissolving of doubts."—Ed.