

The Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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MY WEALTH.

I AM not rich in gold or lands,
My home no splendid palace stands,
But with the labor of my hands
I earn my daily bread.
No liveried servants round me wait,
I cannot ride in pomp and state
Among the titled and the great;
A humble path I tread.

And yet, a heritage I hold
I'd not exchange for all their gold,
And sounding names, and wealth untold—
Their houses and their lands.
I have a free and kingly mind
That greed of gold can never bind—
An eye that pride shall never blind
To duty's high demands.

I have a soul with love imbued
For all the human brotherhood,
Confessing ever, "God is good!"
Unwavering faith in Heaven;
A faithful compass by my side,
A chart that still shall be my guide,
When widely o'er the raging tide
My bark is tempest-driven.

I have a lyre that gently flings
Sweet music from its trembling strings,
And stirs the spirit's hidden springs
To kindly melody.
And friendly hands are clasped in mine,
And starry eyes upon me shine,
The while Love's dainty fingers twine
A roseate wreath for me.

If all that Heaven hath granted me,
If all these priceless treasures be
The heritage of poverty,
These treasures vast and sure—
If riches be to care allied,
If baseness walks by fortune's side,
If gold begetteth foolish pride—
Thank God, thank God, I'm poor!
—*Phrenological Journal.*

GIVE children an abundance of out-door exercise, fun, and frolic; make them regular in their habits, and feed them only upon plain, nourishing food, and they will seldom, if ever, complain of a lack of appetite. If they have no appetites, encourage, and, if need be, command, them to take exercise in the open air.

Typhoid Fever.

FOR the benefit of our new subscribers, we republish the symptoms and treatment of this very common and unnecessarily fatal disease. The name typhoid means stupid, cloudy, from smoke, etc.; so called from the stupor induced by the fever, which is of a low grade and of a continued type. More properly, the above symptoms apply to typhus, which is of a more malignant form, and the former is more properly an adjective of the latter, although many writers treat them as two distinct diseases.

By the German writers, the disease is called "abdominal typhus." "Both these names relate to the intestinal lesions which are characteristic of this disease." "Typhoid fever has certain special lesions." "They are seated in the glands of Peyer, together with the solitary glands of the small intestines." "More or less enlargement of the mesenteric glands is always associated with the intestinal lesions."

The causes of this disease are various, chief among which are the emanations from piggeries, out-houses, urine standing in bed-rooms, foul air, effluvia from sinks, cess-pools, etc.

There is no regularity in the symptoms. As a rule, the fever is developed gradually. The course of the disease will embrace the first, second, third, and fourth weeks. In many cases, the patient is unable to fix the precise date of his ailments, as the incubative stage may be quite indistinct. In this case, a good rule is to consider the fever as established when the patient takes to his bed. The following are usually found in the formative stage: chills, regular or irregular, with or without perspiration, headache, mental irritability, with difficulty of concentrating the thoughts, loss of appetite, occasional nausea and vomiting, and nose-bleed, pain in the loins, limbs, back, and bowels, lassitude, progressive debility, until the patient feels compelled to take to the bed.

There is no very marked alteration in the countenance at first, except the face being more or less flushed. But later, the face and countenance present a dull, listless expression. The surface presents slight capillary congestion; this is most marked on the face. Sometimes the disease is complicated with pneumonia, which gives it the usual name of typhoid pneumonia. Pain in the head is complained of more or less the first week; also pain in the back. Delirium

is complained of in the majority of cases, which usually occurs in the second or third week.

The delirium is always greater during the night; and is marked in proportion to the intensity of the disease. It apparently proceeds from weakness of mind. The incoherent talking is usually in accordance with the patient's habitual pursuits. Some cases assume a drowsy condition, while others are extremely wakeful and nervous. Loss of appetite is the usual rule; but, in some cases, it is but little impaired. There is more or less thirst until the senses become blunted. The tongue presents morbid appearances. It may be simply furred, but passes through various changes from a slight fur, with thin pointed and red at the tip and edges, to the thick white, brown, and finally black crust with offensive odor caused by the foul matter which is excreted by the mucous membrane. Dark or black matter collects about the teeth and lips, after the first week, which is excessive in grave cases, and hemorrhage from the gums is of frequent occurrence. Diarrhea is a common symptom; but constipation is not uncommon. Hemorrhage from the bowels is quite frequent.

These latter symptoms are much increased by drug treatment, while they are quite mild and even absent in careful hygienic treatment. Often the abdomen will be found covered with a fine eruption, extending to the chest.

TREATMENT.

At the beginning, while the strength is good, the treatment may be vigorous; but as the disease advances, mild means only are admissible. If there is soreness of the bowels, with pain and heat, give a thorough fomentation; that is, wring a folded flannel cloth out of as hot water as can be borne, apply to the parts, and cover well with dry cloths; change once in five to eight minutes. After two or three times repeating the hot cloths, apply a cool cloth from five to ten minutes, wash off in cool water, and let the patient rest for six or eight hours after the treatment.

If the bowels are constipated, or if there is much fever, give a copious injection of warm or tepid water, from one to three quarts at a time. The next day, near 10 or 11 o'clock, give a warm pack of one half hour to one and a half hours, according to the vitality, or as long as the patient rests well. After coming out of the pack, wash off in cool or tepid water, and let him rest as long as he can after it, or as long as he feels comfortable, and suspend all active treatment until the next day. In the meantime, apply wet cloths to the head if there is much pain or heat in it, and also a wet compress on the bowels to keep down the heat, inflammation, and ulceration of the mesenteric glands, as the greatest danger usually arises from these organs.

The next day, a dripping sheet may be given

of from two to five minutes' duration; and the day following, a sitz bath 90° of five minutes' duration, then cool to 88° or 85° according to strength of patient, and let him sit for three or five minutes, after which, wipe off well, and enjoin rest, and keep on the compress at stated intervals as long as the soreness in bowels continues. If the fever runs high, give sponge baths of short duration once or twice daily. Should the head become hot, with tendency to congestion, apply hot and cold cloths alternately, beginning with the hot and ending with the cold, one of which can be left on indefinitely. The bowels should be evacuated as often as every other day by tepid or cool enemata; but, after the first or second week, this is not advisable, as little food is usually taken in this stage, so that once or twice a week will be sufficiently often to move the bowels. As time advances and the strength grows less, the treatment should be more moderate, confined mostly to sponge baths, fomentations occasionally, and wet compresses, or even dry, hot compresses to the bowels if there is great weakness, with diarrhea or cold feeling in them. If the patient is restless, nervous, and sleepless, the spine may be rubbed its whole length up and down for ten to fifteen minutes with hot and cold cloths alternately, as in the case of the head.

Very much depends upon careful nursing. It frequently happens that little or no active treatment can be given on account of the low vitality of the patient; in such cases, close attention is demanded. The feet should be kept warm, the head cool, the room well ventilated, and all undue excitement from visitors or attendants kept down. Do not allow draughts of air to blow upon the patient, and if the limbs should become chilly, dry hand rubbing will do good, or jugs of hot water applied to them.

The diet should be light during the fever. It should be such as graham gruel, oat-meal gruel, toast, pop corn, steamed figs, and the juice of various fruits; gradually increasing the food in quantity and changing to that of a more solid form as the patient increases in strength, and as the system may demand. It is a reprehensible practice to urge the patient to take food at short intervals as the usual custom is, and which has caused the death of many who might have recovered. A case in point occurs to me now of a young man who was rapidly recovering from small-pox, was induced to eat freely of cooked onions, which ended his life very suddenly.

When sickness comes upon us, nature, for a wise purpose, takes away the appetite, and at such times there is little or no gastric juice furnished to the stomach, and if much food is given, it remains but little affected by the digestive process, and tends to still burden the system. When nature makes a demand for food by restoring the appetite gradually, common sense should dictate that food must be given gradually

as nature demands. Mental emotion will often arrest digestion in a moment, hence none should eat when very much exhausted from labor, or depressed in spirits from bad news, etc., until the mind becomes more tranquil.

If these suggestions are fully carried out, we venture the assertion that not one case in one hundred, other things being equal, need prove fatal. Mental hygiene should be carefully studied in all these cases.

J. H. GINLEY, M. D.

Health Institute, Battle Creek, Mich.

Dysentery.

A DISEASE peculiar to late summer and the autumnal months, and usually treated of under three heads: Sporadic, epidemic, and chronic. The first variety appears as isolated cases, here and there, as the term implies, scattered, and is usually mild and of short duration, though occasional cases are very severe, and even fatal.

The epidemic form is that which prevails over a considerable district of country at the same time. It was regarded by many former writers as contagious, being communicated from one to another. In this form, the disease becomes one of terror, and, under the usual drug treatment, in many instances, fatal.

The chronic form usually, if not always, follows the acute, and may, as a general thing, be regarded the result of wrong treatment in the acute stage.

CAUSE.—Various opinions have been expressed by different writers, some supposing it to be the result of a specific poison floating in the air, which would seem to be the case in some instances. When the season has been intensely hot, leaving its enervating influences upon the system, producing torpidity of the liver, and a debilitated state of the whole viscera, the disease appears often in its malignant form as autumn approaches. On account of its prevalence at this season of the year, some have attributed it mostly to the use of fruits, especially unripe and sub-acid fruits. No doubt unripe and decayed fruits and vegetables, so frequently found in the markets, have much to do in producing sickness of all kinds; but good, ripe fruits, eaten with meals, as a part of the meal, are always healthful.

There can be no doubt that an unhealthful diet, over-eating, and eating at irregular hours, have very much to do in producing this disease. Consider the various kinds of putrescent meats, rancid butter, stale lard, with semi-rotten vegetables, that are sold to the poorer classes of people, and often to the miserly rich, in cities and villages, together with the filthy houses in which they live, the impure air from damp cellars and various decaying substances within, and the malaria and stench from sewers, and

foul air freighted with deadly gases from neglected out-houses, piggeries, henneries, &c., &c., from without, and see if there is any wonder that people have dysentery, typhoid fever, cholera infantum, so common among children, and an untold number of various ailments.

Unfortunately, these health-destroying influences are not alone confined to cities and towns, but exist upon the farm, around school-houses, and almost every place inhabited by human beings. If there were strenuous laws enforced in every town, city, and country, where such nuisances exist, causing an entire renovation from cellar to garret, old rotten buildings and all decaying substances to be removed, and a thorough system of drainage enforced, these terrible scourges in the form of pestilence and diseases would disappear.

We have an account, in "Dr. Good's Study of Medicine," on page 548, where the soldiers were stationed in the old barracks at Cork, Ireland, of a terrible epidemic dysentery breaking out among them. "While the disease was raging with great violence, it was observed by Mr. Bell, the temporary surgeon, that the troops were supplied with water contaminated by an influx from the public sewers, and rendered brackish by an intermixture from the tide. He instantly changed the beverage, and had the barracks supplied by water-casks from a spring called the Lady's Well, when the disease almost immediately ceased."

The above extract is very instructive, and should warn all who are constantly having sickness in their families to search out the cause. Examine your cisterns, wells, and all out-buildings, and see if they are in proper condition, and then reform in diet, if necessary, and your afflictions will depart. It is no less than a disgrace to be sick, and yet many are sick from their neighbor's neglect, and may be excused. Dr. Shew says, "No consistent vegetarian [hygienist] ever has dysentery," and we may add, or any other disease, unless it be small-pox, or some like contagious disease, and then it will be comparatively mild.

SYMPTOMS.—These are sometimes similar to a common diarrhea, and for a few days it may be difficult to determine the full extent of the disease. To these milder symptoms are added severe, griping pains, called tormina, with painful bearing down pains, called tenesmus, accompanied by dejections consisting of mucous, slimy discharges, usually streaked with blood, small in quantity, but oft repeated, with increased painfulness in severe cases.

This disease is one of inflammation of the mucous coat of the large intestines, sometimes extending to the small intestine. It is often accompanied with fever, usually of the typhoid type. The febrile movement is very inconsiderable, the pulse being almost normal. Space

will not allow, neither is it necessary, so far as treatment is concerned, to enter into a labored description of the various symptoms accompanying this distressing complaint. When accompanied with much fever and severe tormina and tenesmus, the malignant form is indicated, and a continual increase of the symptoms indicates danger, though in some fatal cases the patient experiences little or no pain.

TREATMENT.—Have the patient assume the horizontal position, and keep it as much as possible, always resisting a movement of the bowels as long as he can. In consequence of the congested, swollen condition of the rectum, an inclination is induced as though the bowels must move, when only a very small discharge follows, with immediate inclination to repeat it; therefore answer the call only when imperative. As the bowels are usually constipated, it is well to give a copious enema, with a view to free the bowels of fecal matter, and then after every second or third dejection give a small enema of cool water.

When the fever is general, give packs daily while the strength of the patient will permit, interspersed with tepid sitz baths. Keep cool compresses constantly over the bowels, occasionally using a fomentation for from five to ten minutes, immediately followed by as cold compresses as can be borne. Quench the thirst by having the patient swallow fine particles of ice, which is much better than cold water; but if this cannot be had, use water in small quantity. The rectum often becomes exceedingly painful, in which case, apply ice cold compresses, and occasionally insert pieces of ice into the rectum.

In cases of painful ulcers internally, it is well to occasionally inject a little common starch with mutton tallow added. In the incipient stage, if the patient is strong, give a mild sweating bath, followed by a dripping sheet at 90° or 95°. Make it an invariable rule to keep the limbs warm and the head cool, and make thorough work in subduing the local inflammation. See to it that the room is always well supplied with fresh air, and kept as quiet as possible.

DIET.—Let this be of the most simple kinds, such as graham or oat-meal gruel, porridge made of pure, sweet milk and flour, bran tea, juice of nice grapes, or stewed fruits. When the disease subsides, something more substantial may be given. Another very excellent article is rice, browned and ground fine, and cooked, to which may be added a little milk.

As prevention in all cases is better than cure, we advise our readers to pay due attention to removing all causes of disease possible. By so doing, and the use of a pure, wholesome diet and frequent bathing in pure, soft water, sickness will in large measure flee away.

WM. RUSSELL, M. D.

Health Institute.

HE that wants health wants everything.

Consumption.

STATISTICS show that three million graves are annually dug in the earth to receive the bodies of those who die of consumption! The majority of those who die of this disease suffer long years of sickness before they die. When I see this sad picture of suffering humanity, I am reminded of the words of the Lord by the prophet Hosea, "My people are destroyed for lack of knowledge."

The chief cause of consumption is defective nutrition. This class of patients do not manufacture enough pure, red blood. When health fails, they generally resort to patent medicines "until one foot is in the grave," and then "send for the doctor to help them breathe their last breath." One of my patients, when he came to consult me, told me he had swallowed eighty-three bottles of patent medicines ("balsams," "expectorants," "pectorals," and "cordials").

Reader, if you are a consumptive, and wish a longer lease of life, my advice is: *Obey the laws of your being*; live hygienically according to the best light you can get on the subject. Remember that one of the most essential points in hygiene is not to drink while you eat, but afterward, if you then feel thirsty. The habit of drinking while eating has helped to bring dyspepsia, defective nutrition, consumption, and premature death, to millions of human beings. Let your drink be pure, soft water, and nothing else.

Abstain from those things which excite abnormally the passions and appetite; flesh, salt, pepper, mustard, cloves, cinnamon, horseradish, tobacco, spirituous and malt liquors, wine and cider, tea, coffee, etc. "Abstain from fleshly lusts, which war against the soul."—*Peter*. Do not eat much sugar, molasses, honey, syrup, or grease; they never make good blood.

Your greatest object should be to supply your heart, arteries, and capillaries, with pure, red blood, manufactured from good fruit, farinaceous articles, peas, beans, potatoes, etc.

Keep your skin and clothing clean by the judicious use of soft water. "Keep thyself pure."—*Paul*. Get plenty of sleep at night; retire at nine, rise early. Take physical exercise. Breathe pure air, and plenty of it. Live in the sunshine. Be cheerful. "A merry heart doeth good like a medicine: but a broken spirit drieth the bones."—*Solomon*.

Do not take medical advice of your grandmother, or other relations, friends, and neighbors; but read such books and journals as will give you scientific knowledge; then use your own brain.

D. D. STEVENS, M. D.

Iowa.

HAVE nothing to do with a man in a passion, for men are not like iron, to be wrought upon when hot.

To Correspondents.

J. L. V., Ula, asks :

1. In case of colds, what temperature should the water be for a warm bath? and should the temperature be reduced before leaving the bath?

2. Has Dr. Trall's Hydropathic Encyclopedia been revised within the last five years?

Ans. From 98° to 110°, gradually raised. Let the patient, if not too feeble, remain in the bath for ten minutes, or until a slight perspiration starts, then reduce to 88° or 85° for three minutes.

2. No, there has been no revision.

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

My little boy, two years old, has nearly all his life had frequent spells of crying at night; sometimes has a choking cough; will often swallow as though trying to get something down that is rising in his throat; sometimes has contortions of the body as if in pain. He seems to be healthy otherwise. He eats no meat or grease; has three meals a day. What is the cause and prevention?

Ans. Your boy has worms, and his "spells" you speak of are the result of worm colic. His diet should be of graham with plenty of domestic fruits. Give a bath once or twice a week for cleanliness, and let him be out in the open air as much of the time. If after six or eight months this fails, kill the worms by some mild means.

Somebody writes :

What treatment would you advise for hydrocele in an infant five weeks old?

Ans. In such young children, but little need be done, as the tumor generally disappears in a short time. Use cool or cold compresses, first bathe with hand dipped in cold water, with friction. Occasionally give quite warm applications for a few seconds, then apply cold.

S. S. B., Wayne Co., Pa., says :

Can you select for me a suitable hygienic woman for a companion for life?

Ans. We do not keep posted in this branch of business, as we have but little confidence in match-making. We must therefore respectfully decline rendering such service. Our perceptive faculties are not sufficiently able to select suitable partners for life without sight of either party. We would advise our friend to go among hygienists, and select for himself. We are satisfied this course will prove the most satisfactory in the end.

P. S. We tried our hand at match-making once, but have ever been heartily ashamed of it, as both parties proved too indolent even to take comfort.

Mrs. Kate B., South Carolina :

A friend has her seventh child, a fine, healthy boy, just like her six others, who died between the ages of four months and three years. She cannot nurse her children, and is warned against cow's milk. Her sister, mother of a child eight months old, is nursing it now, and it seems to be doing well.

The probable cause of the death of the children referred to in your letter is in consequence of wrongly related temperaments in marriage. If the child is doing well, let it continue so. We see no reason why you may not use the milk of a young, healthy cow. The milk of a new milch cow is the best for any one, and especially for children. Graham or oat-meal gruel with or without milk is good. The meal should be fresh.

R. D. B., Wisconsin :

Patient twenty-four years old; is a blacksmith; has appeared to be healthy until about the last two years, during which time he has gradually failed in health, growing thin and pale. Doctors tell him he has the catarrh. He also has the phthisic, or asthma. Some nights he cannot lie down at all, but has to sit up, and is dizzy and very sick, sometimes talking as though he had lost his reason. He coughs badly. He is taking Vinegar Bitters, which seem to help him. Can he receive treatment at home? or must he go to the Institute? If at home, what must he do?

Ans. We cannot prescribe for your friend. He needs the constant care of a home physician. We do not advise his coming to the Institute.

PHYSICIANS, HEALTH INSTITUTE.

Delicacy in Woman.

If there is one trait in woman's character to be loved and admired above another, it is true, modest, unassuming delicacy. The true delicacy of woman consists in administering to the wants of the distressed, giving counsel and good advice in a friendly manner, and in not seeming to know that she has done anything but duty, and it in a very unobtrusive way. True delicacy will never give offense, yet tell us of our worst faults at all times. We have known ladies with such a natural delicacy that our admiration of that most estimable trait of character—though they were very plain and not possessed of nature's beauty—caused them to seem to us to be the most beautiful of women. Delicacy made them so pure in thought, word, and act, that our admiration did not allow us to see the fault of nature's adornment after we had known them a day. A delicacy that is natural is ever modest, retiring, and full of compassion and human sympathy; it is possessed of a heart that is ever open to others' woes and sorrows.—*Sel.*

DR. TRALL'S
Special Department.

Dr. Gull on Typhoid.

A CORRESPONDENT sends us an article from the Liverpool (England) *Liberal Review*, with the following introductory remarks :

"Inclosed please find a copy of an article which is going the rounds of the press. You will see that the 'eminent' physician, Dr. Gull, is gulling the good people with his 'most modern views on typhoid fever.' Except so far as relates to 'simple measures and simple diet,' this 'common-sense lecture' is common nonsense; and I hope you will handle it without gloves in the HEALTH REFORMER."

As Dr. Gull is accredited with "advanced views" in medical science, especially with regard to that mysterious problem, the nature of disease, and as the article is a fair statement of all the medical profession has learned on the subject of fever in three thousand years, we put it on record. If it does not instruct the present generation, it may astonish, if not amuse, the generations to come.

"TYPHOID FEVER.

"Sir William Gull, the eminent physician whose name, in company with two others, we all of us read at the foot of many a bulletin during the late illness of the heir to the throne, a few days ago delivered a lecture at Guy's Hospital, on typhoid fever. So distinguished a practitioner of the healing art would have been listened to deferentially by an English audience on almost any subject in connection with the profession he is an ornament to, but there is surely no theme he could have selected which would command such respectful attention as the disease he battled with successfully in the person of the Prince of Wales.

"We have thought that some of the baronet's remarks might not be without interest to our readers, especially as the cause and preventableness of typhoid fever are topics the significance of which all classes of the community are now beginning to appreciate. Sir William is not very sanguine of our ever being able to stamp out typhoid fever; still he thinks that in course of time we may make it a rare disease, or at all events rarely a fatal one. About two hundred and fifty years ago, he says, an English king died of ague; but now the improved condition of agriculture and drainage in this country is such that ague has become a rare disease. Typhoid fever, he continues, is no less preventable than ague, no less preventable than many diseases formerly very fatal, but now recoiling before the advances of civilization and sanitary reform. Drawing attention to the fact that this preventable dis-

ease kills seventeen thousand a year in England, the lecturer proceeds to the consideration of how it originates. On this point, Sir William tells us there is no scientific theory, but a good working theory. The theory is that the disease is connected with germs which get into the blood, and though nothing is known positively of the nature of these germs, there is evidence to show they are imbibed by drinking water, and that they increase and multiply within the body for sometime before the onset of fever, it may be as long as five or six weeks. Thus, as the lecturer aptly puts it, 'typhoid is a filth fever; and to get rid of the filth, is to get rid of the fever.'

"Next, as regards the history of an attack of typhoid fever. In the first place, as we have seen, the poison of it may lurk in the body more than a month without being suspected, so insidiously does the disease commence. Then it may have a simple course of twenty-one days, or a double or treble course, the duration of which equals that of the previous attack, or a complex attack—one or two attacks of ordinary duration, with another of shorter duration.

"Then, referring to the nature of the disease, Sir William Gull insists that it is not a mere local affection of the bowels as was formerly taught. Although the intestine is the focus of the operation of the poison, it does not end there, but may be reflected to every organ of the body through the nervous system, and in point of fact every organ of the body is affected if the disease be severe.

"As respects treatment, we are told 'the best thing is to place the patient in bed in a horizontal position, reserve his nervous power, and remember that he must, if he live, go through the whole course of the disease.' Sir William adds that the disease cannot be cut short, even in its early stages, that medicines are only required for special conditions, and that all treatment consists of simple measures and simple diet.

"In summing up, the baronet observes that recovery from typhoid fever is dependent on attention to the smallest matters, and that he (Sir William) would prefer to carry any one through an attack of typhoid by wines, and soups, and fresh air, rather than by the use of drugs.

"Such are the chief points in the clear, simple, common-sense lecture of the Prince's physician on the Prince's disease. It was only delivered a fortnight ago, therefore, it gives the most modern views on typhoid fever, its cause, nature, and treatment, and such plain language is used throughout that the whole is intelligible to a non-professional person."

We do not think that Dr. Gull intends to gull the gullible people, but we discover a practical puzzle in the etiological part of his theory. The typhoid is "connected" with germs imbibed

by drinking water. No other cause, or connection, is intimated. Then the logic is clear that, to prevent the connection, we have only to stop drinking water. But what shall we drink? Milk is expensive, and not always free of "germs," and other "refreshing" beverages—wine, cider, ale, porter, lager, whisky, gin, brandy, rum, etc.—are worse than doubtful substitutes. Verily, we are left to *dry dead* of no water, or *die dead* of typhoid.

But suppose we cook—boil, bake, stew, or distill—all the water we drink; or accept the theory that man is not a drinking animal, and get our juices from succulent fruits and vegetables. Are there no other causes of the terrible typhoid except water-germs? How about the miasms, malaria, stenches, emanations and innumerable germinations from gutters, cess-pools, stables, henneries, piggeries, barn-yards, rotting vegetation, and the putrescent animal matters of markets? Are not these sources of pestilence deserving a short sentence or a small paragraph?

But when Dr. Gull passes from the causes of the disease to its nature, his ideas are as mixed and muddled as language can represent. The "attack" has a "history." The poisons "lurk," and the disease "commences insidiously." And the course of the disease may be "simple," "double," or "treble," or "complex"—which last seems to be a kind of semi-double, or double-treble, or demi-semi compoundment of everything in general. Two attacks of "ordinary duration" may blend with one of "shorter duration," making a most wonderful and inexpressible nosological "what is it?"

We feel inexpressibly moved to refer Dr. Gull most respectfully to the writings of Hippocrates, who flourished B. C. 460–370, for a simple, and sensible, and intelligible account of the causes and essential nature of typhoid fever, divested of all doubleness, trebleness, or complexity.

But to complicate the complexity, we are told that the patient must keep the horizontal position, reserve his nervous power, and go through the whole course of the disease! We can understand the horizontal, but what he means by reserving the nervous we cannot even imagine, while the going through the disease is a conundrum too profound for mortal comprehension. One might carelessly suppose that, as the "disease commences insidiously," it might run through the patient. Does it commence in the patient, or outside of him? Does it "attack" him from without, or "lurk" into him and attack from within. And then, again, *where* is the disease, and *what* is it, that the patient can go through it? We ask these questions because they are legitimate deductions from the premises, not because we expect to have them answered.

Wine and soup, it seems, as well as fresh air, are common carriers. As a porter is employed to carry a trunk, or a laborer a hod, or a waiter

a pile of dishes, so these agents are administered to carry a sick man through the course of his disease. What becomes of the disease after the patient has been carried through it? Is it medicated to everlasting smash, or does it go somewhere else to attack somebody else? Dr. Gull, in his other lectures, has denied that disease is an entity; and thus the puzzle how the disease can go through the patient, or how he can be carried through it, becomes more perplexing the more we contemplate it. In conclusion, we conclude that the "most modern views," etc., are too much for us. The whole thing may seem intelligible to the *Liberal Review*, if it views the language with sufficient liberality; but as to the ideas—they are too liberal altogether.

The Physiologies for Schools.

We have often thought that the numerous works on "Physiology and Hygiene" that are being introduced as text-books in our primary schools, do more evil by propagating the false and absurd notions of medical men than they do good in instructing the children in the facts of anatomy. The latest work we have seen is that of Dr. R. T. Brown, published by Wilson and Hinkle of Cincinnati and New York. It professes to have been prepared in response to a resolution of the Indiana State Teachers' Association. And so far as its anatomical data are concerned, they are well compiled and conveniently arranged. And the physiology, what little there is of it, is very well presented. But when we come to the hygiene, it is another sad failure. Why cannot some physiological book-maker study hygiene from nature instead of human habits?

The reasoning of Dr. Brown's book is well calculated to teach the young idea how not to reason at all. When the teacher stultifies himself with absurd assumptions and flat contradictions his pupils are apt to become careless and indifferent to ideas, and to be satisfied with mere words. This point is well illustrated in the manner in which Dr. Brown brings precisely the same argument in favor of the use of salt that he urges against the use of alcohol.

Of alcohol, Dr. Brown says: "The chemical action of alcohol is to arrest or impede change in organic substances wherever it comes in contact with them. Animal tissues may be preserved in alcohol for an indefinite period, so as to be entirely proof against the putrefactive process. Vegetable substances, also, may be preserved from decay indefinitely by immersion in alcohol. But the life processes, from the first stage of digestion to the completed work of transforming the tissues, is incessant change; and whatever interferes with this regular succession of chemical transformations, in the same proportion disturbs the vital functions and impairs health."

This means, if it means anything, that alcohol is an antiseptic, and retards organic transformations, and as such is injurious to health.

With regard to salt, Dr. Brown says: "Salt is an antiseptic, and therefore retards the transformations of the tissues. Salt has another office in the animal economy. It appears to be a kind of governor, regulating the rate at which the changes of the body proceed."

This means, if it means anything, that salt, being an antiseptic, and retarding the transformations of the body, is conducive to health.

In other places in his book, Dr. Brown contradicts himself as nonsensically as he does in relation to salt and alcohol. He says, "Diminished transformation is a diseased condition. In febrile diseases the tissues are rapidly transformed." This makes fever a state of high or super-health, instead of a condition of disease.

And more absurdly still, says Dr. Brown: "Quinine, iron, and kindred substances, though they disturb the normal rate of vital action by increasing the amount of change, can hardly be said to produce disease, as the nutrition is augmented in the same proportion."

Was ever more ineffable twaddle made into a school-book?

Modus Operandi of Medicines.

THIS is the mystery of mysteries with many persons. There is scarcely a week in the year in which some one does not write us asking for an explanation by letter. But of course we cannot attend to such communications. The following letter, however, states some of the points that trouble beginners in the study of the theory of hygieio-therapy, so we treat it exceptionally with a formal and public reply:

DR. TRALL—*Dear Sir*: I have long been a believer in the hygienic system, and a reader of your works. I have your Encyclopedia, which I consider invaluable. I have perused your writings with considerable care. But I am after still more information, and that, too, with regard to the chief corner-stone of your system. It is this: You assert over and over again that medicines do not act on the system, but the system acts on the medicine. This appears plain to me, but is it universally true? Could it not be maintained that inorganic substances act on each other chemically, and therefore are capable of acting on the elements of the system? Under your hypothesis, how would you explain the result of death by poison taken into the stomach? How would you explain the action of the system in causing death in a case of hydrophobia? How would you explain the action of the system in antagonism with some irritant in contact with the skin, so as to produce a blister?"

As the answer to the last question furnishes the key to solve all the others, we will attend to

the last first. Our correspondent has only to hold his hand near enough to the fire to raise a blister, and he may both feel and see the action. The part first becomes red—action of the blood-vessels. It is also painful—action of the nerves. Then, serum is effused under the cuticle—action of the exhalents. Next, pus is excreted—action of the glands. If the hand is removed before disorganization has proceeded too far, granulation and cicatrization will follow, and no one will pretend that these are not actions of the living system. If you should ever see a case of hydrophobia, you ought to have no difficulty in answering your own question in relation to it. Hydrophobia is a spasmodic disease, and spasm is inordinate action of the muscles. If these cramp with force enough to stop the breath or arrest the circulation, the patient will surely die. If the system is obliged to so exert itself in expelling poison, or in resisting it, as to disorganize its structures, death must result. The chemical question is irrelevant. We admit that inorganic substances act chemically on each other. But our question is, Do they act on the living system? We say, No.

The first question is a strange one. We have laid it down as a law of nature that, in the relations between inorganic and living matter, the living only acts. Our friend says this is plain enough, and then asks if it is universally true. Laws of nature are nothing if not universal. Prove an exception and you disprove the law.

Answers to Correspondents.

RAISING BREAD.—O. L. W.: "Dr. R. T. Trall—*Dear Sir*: Will you greatly oblige me by answering the following questions? 1. Which is the least objectionable preparation for raising bread? 2. What is your opinion of J. M. Taylor's Cream Yeast Powder, recommended by the New York Hygienic Institute?"

1. It depends on the management of the different preparations, which is least or most objectionable. It is enough for a hygienist to know that they are all bad. 2. Ditto Cream Yeast and all other yeasts.

GETTING WORSE.—A. C.: "My wife is losing health under the hygienic system. We use a little sugar, and salt, do not drink at meals; use filtered water, and a little cream. Please inform us what is the matter. She has some trouble in the stomach; pain between the shoulders, and now the catarrh seems to be getting hold."

We cannot tell anything about the case from so meager a statement. Perhaps she is incurable, and probably her habits are as unhygienic in some respects as they are hygienic in others. But if you will describe all her symptoms, and inform us of all her habits in eating, drinking, and exercising, the diseases she has had during

life, and the medicines she has taken, we will have the requisite data on which to predicate an opinion.

HYDROTHORAX.—W. H. P.: "During the late war I was severely wounded, and at the same time had diarrhoea. I was sent to the hospital, and soon recovered. But after hard marching, I experienced severe chills, and was insensible for ten days. On the wounded limb there came thirty-two abscesses, for which I was drugged for eight months with pills, quinine, tincture of iron, cod-liver oil, etc. I have suffered much ever since with rheumatism, and am now troubled with pain and soreness in the stomach; and when lying down there is a feeling in my chest as if water was moving about."

You have been drugged into 1, rheumatism, and 2, dropsy of the chest. We could not recommend any attempt at self-treatment. You should go to a health institution for advice, and, perhaps, treatment.

PSORIASIS.—S. B. writes from Great Malvern, England: "I have been a sufferer from psoriasis for nearly eighteen years, and have tried various treatments during this long period with only partial success. The disease renders my prospects exceedingly gloomy. I have been advised to address myself to an American health institution, and inquire whether such cases can be successfully treated in them."

Such cases are curable. We have not yet had a failure in the many cases that have been treated hygienically.

THE BEST BAD.—E. O. N. wants to know what is the best medicine for nervous debility when one is obliged to take medicine, or chooses to do so. To which we respond in all sober seriousness: There is no best of bad things. The degrees of comparison run in the opposite direction—bad, worse, worst. And then if you are obliged to extend the scale of badness beyond the worst, do as the liquor-dealers do and duplicate and triplicate the superlative, as X worst, XX worst, XXX worst. The *least bad* kind of medicine is the lesser quantity always.

SKIN DISEASE.—S. O. H.: "I have been troubled with a skin disease for six years. I attribute it to the use of cyanide of potassium, which I employed in photography, using it also in removing the black silver stains from my hands. The disease has baffled the best physicians of New England and New York. Six years ago, it commenced on my hands in the form of watery pimples. My hands have been repeatedly skinned, and the itching is intolerable. It is now extended nearly over the whole body. It assumes various forms, sometimes like tetter, at other times little, hard bunches appear under the skin, and then again the whole skin becomes thick and spongy, so as to close my eyes for several days."

You have been badly poisoned, but your case is curable. Go to a health institution.

OCTOGENARIANISM.—Mrs. B. B. H.: "Dr. Trall, M. D.—*Dear Sir*: I became acquainted with your writings twenty years ago, through the *Water Cure Journal*, and have made your *Encyclopedia* my family physician successfully for fifteen years. I am now in my eightieth year, a time of life in which new reforms are very slowly adopted. But the health reform as you advocate it is so apparent, and has been so beneficent in results in my own home practice, that I take the opportunity of this writing to thank you for your persevering efforts in pointing out a better way than the deplorable system of drug medication. I am now a reader of the **HEALTH REFORMER**, and am glad to find you a contributor to that excellent journal. I have enjoyed good health until one year ago, when I had periodical sickness, vomiting, and cramping of the stomach, followed by bilious and bloody discharges. What shall I do? One of my granddaughters, three years of age, had scarlet fever last winter, and has since had offensive discharges from the ears. What is the remedy for this?"

Take a warm hip-bath daily; foment the region of the liver twice a week; and take a full warm bath, or warm ablation once a week. Syringe the child's ears with tepid water daily, and restrict her dietary to plain bread, fruits, and vegetables, without sugar, milk, or seasonings.

A Word for Reform.

WHEN health reformers sicken and languish, or die, it is rather taken as a reproach upon the system they advocate. Now, the system does not promise to make weak men robust in every case, nor does it promise to lengthen life beyond its limit. But one thing is certain, the health-reform system has already effected great things; so great that were the good effects put in writing, it would astonish its advocates, while its enemies would say it was exaggeration.

The object of this article is to say to health reformers, Be careful of your health and strength. A thousand eyes are upon you to note the effect of your system. If you, by imprudence, become sick or weak, it is all put to the account of graham bread, etc., by the doubting and opposing party.

You cannot innocently transgress the laws of health. Your whole aspect is carefully noted. Your work, your walk, your complexion and condition of health, all are compared and weighed by thousands of spectators. Many of them watch to see you fail, that they may triumph. But if you continue to thrive, it must be taken as a victory for the truth.

JOS. CLARKE.

OBEDIENCE VS. PENANCE.

ETERNAL life, the gift of greatest worth,
Is set before us mortals of the earth.
If in the fleeting, present life we may
Secure that life which will endure away,
The present life a priceless treasure is.
It gives the power to gain eternal bliss.
But what is life to those devoid of health?—
A gift so justly prized above all wealth.
To make the most of life, health must be ours,
Which gives us amplex for all our powers.
The value then of health remains untold;
A boon that can't be purchased with our gold;
It gives us power to labor and obtain
The life eternal, all exempt from pain.
Then what would we not give for health, my friend?
How can we best secure so high an end?
Can it be gained and held by any cause,
Except obedience to nature's laws?—
Those principles of causes and effects
Which nature's God has fixed to all our acts.
Then health reform is what is needed now;
And to its light increasing we must bow.
In eating, drinking, laboring, and rest,
We must regard each fixed and firm behest.
No other way, on which we may depend,
Can make secure this rich and priceless end.

Would you regain lost health? Cease ye to sin,
Turn to the laws of life, and walk therein.
Leave your transgressions, and the truth obey,
In faith and hope, and you shall win the day;
Unless in disobedience too far gone,
To hope by any means that health may dawn.

But if "obey and live" is quite too small
A sacrifice, if still for more you call—
If your weak conscience is not satisfied,
Unless some penance for past guilt is tried—
Then call a doctor, with his nauseous drugs,
And blister plasters, made of flies or bugs,
His dread emetics, and cathartics strong,
Which cause sore gripings as they pass along,
Unsheath the lancet, let life's current flow,
That life depleted more abundant grow,
With caustics burn, with setons scarify,
And each invented cruel torture try,
Which to "discover" men have racked their brains
To terrify disease and shame their pains.
Methinks when only half of these you've tried,
With "satisfaction" you'll be satisfied.

Ah! how much better to obey life's laws,
And to be freed from sickness, shun the cause,
Than do such penances the prize to win,
And buy indulgence in the course of sin.

R. F. COTTRELL.

Tight-Lacing.

"Thousands die by battle-swords,
Tens of thousands die by corset-boards!"

IF we are to believe the assertions of each individual woman we meet, the above homely couplet, perpetrated doubtless under direct hygienic inspiration, is a most atrocious libel, and its malignity is only equaled by its absurdity. Pray tell me, did you ever find one woman who was willing to own that she drew her own corset-strings too tight? She will amiably confirm you in your theory by instancing Miss Minnikin, who has to hold her breath in when she hooks her dress, and Mrs. Pipestem, whom she expects to see break in two one of these days; but she herself is never guilty of such folly! Oh, dear, no! she always wears her clothes quite comfortable. Why, they are so loose they nearly slip off of her! And then, as proof positive, she

holds her breath in, and pinches up her waist-lining, to let you see how it is.

There are many dresses that do not fit too tightly, when by an involuntary effort of the neighboring muscles, the chest and stomach are momentarily contracted, and sustain a temporary collapse. But how is it when the lungs swell outward and are filled with air, and the arms are slowly raised and made to join over the head? Every woman who cannot sustain this test wears her dress more or less tight; and by the tightness or the looseness of her corset-strings you may gauge the condition of her health.

It is remarkable that feminine ailments begin to make themselves noticed at the period when the girl puts on her first corset. With the use of this infernal machine, begins her disinclination for active exercise. A few weeks ago, she was romping up and down with a skipping-rope, laughing loudly, and only happy out of doors. Now she creeps slowly along, and there is a certain stiffness of the figure, a certain constraint in the walk, which tell but too surely of harness. Why does she not run and laugh as she used to? Because it is fatiguing to fill the compressed lungs with air. They will not hold as much as they did when free, nor retain it so long, the space being cramped. All active exercise involves well-filled lungs; and so it makes her pant, and exhausts her, and she naturally shows it. The stomach being also cooped up in close quarters, she cannot eat as much as she could before, nor can she digest it so readily, therefore, she grows weaker. The circulation of the blood is interfered with, she has attacks of giddiness, she is hot and cold by turns. It is a task to stoop to pick up a pin, and so she instinctively learns to bend cautiously by reason of the whalebone armor in which she is encased. She has been accustomed to throw herself into any attitude, quick as thought, but now she is cruelly reminded that she must "sit up and behave" by the snapping of the bones which bury themselves in her sides. At night, when she takes off her instrument of torture, there are great welts and red creases in her flesh, where the bones have bent inward. But she never flings it away—never revolts openly—because it is in her eyes the insignia of womanhood. She must get herself into shape, if she dies for it; and, in spite of back-aches, head-aches, nervousness, and dyspepsia. But ask her if her dress is too tight, and she will instantly answer, "Oh, no!" and pinch the waist of it up between her fingers. In such a case as that, you may safely believe it is not the dress which offends, but the corset. Were it not for its strong restraining power, she would n't have a hook nor an eye left on her dress-body.

I have seen young girls of fifteen weeping bitterly, and all shrunk together with pain, and yet they would not loosen an inch of the corset-

string. Ask them what is the matter: "A pain in my breast!" And no wonder! But there are no such willing and enthusiastic martyrs to custom as young girls. We talk with abhorrence of Chinese foot-torture. It can be no whit more revolting or painful than the custom of reducing the waist of well-formed girls to the standard of absolute deformity. In many cases, this is really nothing more than slow suicide, in proportion to the strength and vitality of the tortured creature; and it is as much more reprehensible than the Chinese custom as the lungs, stomach, and heart, are more necessary to life than the feet. The evil is wrought so gradually that we do not realize it fully, but it is none the less a scourge of the nation for all that.

I make no compromise with corsets proper. I denounce them unconditionally. There must be no parleying or compromise with the enemy. You must not say, "Well, we will agree to wear them so loosely that we can, without trouble, turn them around the figure while laced; but we want to wear them to support the body."

Not at all. It is an invalidated body which requires support. A healthy one supports itself. I denounce corsets altogether as infernal pressure machines. They are useless as supports for the body, and as clothing worn for warmth.

The theory of the mechanism of corsets is this: They are made of stout material, whose strength is in every way reinforced, as by stitching, doubling, etc., padded with whalebone, to secure steady, prolonged, and equable pressure on all the parts inclosed. If they were not so strong, they would soon burst; if they were not whalebone, they would not retain the figure in its artificial shape. It would take its revenge by bulging out at forbidden points. The lacing is also calculated to further the same results. And altogether, in the manufacture of the thing, there is an amount of cool, deliberate planning to spoil what God has perfected, which is as infernal as the thing itself.

Now let us see what the corset does. It crowds every one of the most important internal organs closely together. This gives them all a stronger tendency downward. The corset thus becomes an important auxiliary of the force of gravitation, which in the human body is combated mostly by the power and elasticity of the muscular and circulatory systems. On both of these, the corset has the most disastrous effect. To render all appeal impossible, it is of an hour-glass shape. This forces the womanly organs down into the cavity of the abdomen, and produces a tendency toward rupture, engorgement, chronic congestion, inflammation, and hemorrhage. The most disastrous effects of the corset fall upon the reproductive organs, and thus it strikes directly at human life; and this is why

I call it an infernal machine. It is promotive of barrenness, and, still worse, it is in a great degree responsible for puny and deformed offspring. All this is brought about that women may have waists a few inches smaller than God intended they should.

This is not all. It dwarfs the moral and intellectual nature of woman, and it robs her of beauty of countenance and graces of motion. Pain, long suffered, is the prevalent expression upon the faces of many American women. No wonder that the brow furrows and the cheek wrinkles so early! And what woman with a weak back can walk gracefully? The corset is promotive of weak backs. It is hard to be good, bright, and amiable, when one is on the rack. The wearer of even a moderately tight corset is almost always on the rack. If your side aches, or you have a gnawing of the stomach, or a fluttering at the heart, how are you to devote yourself to the solving of any intellectual problem, the learning of any intellectual task? There is no fear of women ever equaling men as workers as long as they wear corsets. They are not strong enough. They will not live long enough. That they can survive this slow sapping of vitality as long as they do affords abundant proof of the peculiar tenacity of feminine life. That the human body, delicate and complicated as it is, should bear, for a length of time, the abuse thus inflicted upon it, is wonderful to think of.

"Strange that a harp of a thousand strings
Should keep in tune so long!"

Especially when we are doing all we can to shatter and silence it! I firmly believe that compression of the waist is the cause of more than two-thirds of the long list of nervous, organic diseases from which women suffer. They are dying around us day after day from ailments of which this is the primary cause. The very name of a large class of these diseases indicate their origin. We call them displacements. In the healthy human body, displacements rarely occur from accident or exertion; and it has been shown by medical statistics that they seldom happen in women unless the system has been previously devitalized, or the muscles rendered flabby and weak by long relaxation.

Displacements are unknown things among women in countries where corsets are not worn. These enfeeble the whole body, and treble the tendency to become the weaker vessels. It is remarked that women are always the ones to faint in a crowded place. No wonder! May be the men would, too, if their lungs, and hearts, and stomachs, were in such a strait! It is the last straw that breaks the camel's back.

All women of average height should measure about twenty-seven inches around the waist, without clothing—little more or a little less, according as they incline toward thick or thin. For every additional inch taken off or put on the height, the breadth of the waist at its small-

ost part should decrease or increase about half an inch.

One of the great objections to corsets is, that the pressure can be gradually increased almost without the wearer being aware that she is drawing the strings tighter and tighter every day. This is often the case, after one is used to them. The mischief is going on all the time, and it culminates upon the occasion of some over-exertion, or sudden and great grief; and then the long torture of invalidism begins. The way in which they are put on, to some extent, illustrates this. A woman rises in the morning, and over an empty stomach and quiescent muscles she clasps her corset. If she finds it somewhat loose, as is natural while standing up, she draws the strings closer. No room is left for breakfast, dinner, and supper. She finds it quite comfortable at first; but, as the day goes on, she begins to feel that it is tight. However, it is part of the religion of the toilet to ignore the sensations of the body. With what feelings of absolute relief she lays it aside at night!

The tightness of corsets is not the only thing about them that I object to. If you should wear one so loose that it would slip up and down, I should still object to it on account of its stiffness and thickness. The bones present an obstacle to the free play of the muscles of the trunk. All the muscles of the body require to be brought into frequent exercise, or some part of it must suffer. Flexibility is to be practiced and maintained, as one of the surest holds on health, other things being equal. Our clothing should be so arranged that we may, without inconvenience, throw the body into any position which it manifests an involuntary tendency to assume. Artificial support weakens the muscles. With them, self-help is the rule, as with everything else. Train them to rely on themselves, and you have a strong and supple body. Give them unnecessary support, and you weaken and relax them. Were you to keep your leg or your arm braced with bones and splints, and closely bound, it would soon lose its power. Even the feet, which contain no organs which might be vitally injured by compression and artificial support, suffer from it to the point of lameness, weakness, and malformation. The stiffer the shoes which are habitually worn, the weaker and less pliable the feet. We are now really the slaves of our shoes. We walk vilely with them, but we could not walk at all without them; and this fact illustrates the effects of artificial support applied to any part of the body.

A distinguished medical man tried to reconcile hygiene and fashion by ascribing to them certain conservative qualities. I am of the opinion that he never wore one himself, that he never knew what it was to feel as if his insides were being pressed out of him whenever he stood up, or tried to walk, or he would not be so enthusiastic about them.

The most healthful clothing for the body is that which allows, to some extent, the penetration of the air through the pores of the material. Any materials that are water-proof, or air-proof, are not fit for habitual clothing, especially on the trunk of the body. They draw out and absorb its vitality. How is it about a garment, covered partly with impervious bone, and of a material which is specially close and thick? It is not warm in winter, being made of cotton. It is not cool in summer, as it shuts in the perspiration of the body. Thus, in all ways, corsets are unhealthy and uncomfortable things.

The plea with many women is that they fall out of shape without them. But you had not fallen out of shape without them before you began to wear them. Whether thick or thin, your figure will become sufficiently firm and well knit in time solely with the aid of proper habits. It is corsets which have induced this general flabbiness and want of outline, and nothing but their banishment will do away with it. A corset never yet gave any woman a good figure, but it has spoiled many fine ones.

Many women wear corsets because it saves the waists of their dresses from wearing out, as the strain comes not upon them, but upon the corset. Well, all I have to say is, that if you value your dresses more than you do your health, you can keep on wearing them. Ninety-nine women in every one hundred abridge their lives by ten, twenty, or thirty years by the wearing of corsets. Yet never a woman of them all will own that hers is too tight!

Any woman with an originally good constitution, and not too far gone from its use, may take a new lease of life by laying her corset aside and never resuming it. Other things being equal, and the clothing not left to drag on the hips, she will find it a hard matter to be sick under the new dispensation. And she will be amazed to find how much clearer and stronger will be her mental powers, how much steadier her nerves when she has attained physical freedom.

The corset is the greatest modern promoter of ugliness. It is responsible for sallow, leaden complexions, crooked spines, round shoulders, bowed backs, high shoulder blades and collar-bones; for red noses, pimples, swollen feet, and purple hands, and a general weariness of look and motion; for it makes women too tired to do anything that they can help doing. It takes the womanliness out of them. Can you think of a tightly-corseted woman as the mother of Christ? The face of the pictured Madonna bending over the infant Saviour has no traces of the pain caused by compression. Worse yet, a mother who has ruined her figure and her health by corsets, transmits both in that state to her daughter. Where, then, is the evil to stop? Have we not already departed too far from the

proper standard of health and beauty?—*Howard Glyndon.*

From Kansas.

It is well said that man cannot live alone. Blackstone says he has not the courage to do so. Congenial society is a leading element in his welfare. In no phase of life is this truth more prominent than in our hygienic class. Every time the table is spread is the necessity seen for having congenial associates. As food and raiment are about all the physical wants we need to work for in this life, they must be of the proper quality and pattern if we would enjoy them. Finding them bad in these respects among our neighbors, how can we be happy? Hence the almost indispensable necessity of living with those who will have them good.

For three years, I have, like Abram of old, been a stranger and pilgrim in Kansas. The land, the climate, and all natural elements, are most enticing. Hence, the State is receiving more emigrants and improving faster than any other part of our great country. But I find few neighbors who either know, or care to know, how to live. More than a few hygienists are in this State, but too much scattered to form a neighborhood or colony.

Now, having settled on the Arkansas, in the south-west portion of Kansas, and, from actual inspection, knowing it to be the best part of the State, offering to the emigrant almost every inducement he could ask, I earnestly invite hygienists proposing to move westward to come and see us, or write me, and we will soon have a pure, prosperous, happy settlement. Our county—including three principal villages—dates back only some eighteen months, while its growth, railroad, and other prospects, will delight all who may come to see it.

My address is

W. PERKINS,

Oxford, Sumner Co., Kansas.

Heavy Shoes for Ladies.

WHEN the celebrated physician Abernethy died, report said that besides a will of some interest to his heirs, in a pecuniary point of view, there was found among his effects a sealed envelope, said to contain the secret of his great success in the healing art, and also a rule of living, the following of which would insure longevity.

A large price was paid for the sealed envelope, which was found to contain only these words:

"To insure continued health and a ripe old age, keep the head cool, the feet warm, and the system open."

Dry feet are warm feet, generally, if the system is healthy. To keep the system healthy, the circulation must be good. The circulation is not good without exercise—and exercise can only be really valuable when gotten up by walk-

ing. Riding in a carriage is not exercise at all; it is merely inhaling the air. This is very well so far as it goes; but the lungs are not in full play without the individual is walking. Horseback exercise is very good; and is an improvement on carriage riding; but it is not the kind of health-creating play of the muscles nature demands. It is action—action of the entire body—and walking only will procure it. Now, the ladies of Europe, particularly those of England, understand this thing. They walk miles per day, and if any of our pale beauties desire to know how the English ladies keep up their fine color, clear complexion and superb busts, we tell them that it is out-door exercise; walking in the open air; filling the lungs with pure oxygen, by rapid movement on a sharp October day when the sun shines brightly and the clear blue sky is above. This is the secret of the rich blood of the English women, and their almost universal fine looks and matronly beauty at fifty, when at that age our American women are pale, sallow, and wrinkled.

To enjoy a walk, thick soles are needed. Stout, well-fitting, calf-skin, high gaiters, neatly laced, will always "set off" a pretty foot, and improve a homely one. To guard that sensitive portion of the human frame (for the sole of the foot is keenly sensitive to the changes from heat to cold, or dryness to dampness), the boot sole should be thick, and as well made as human ingenuity can do it. Then, even in moist weather, or in a rain storm, the foot can be protected; that insured, all is well with the body.

Ladies, walk more; take long walks. Flabby muscles prove that action is wanted; and such muscles also prove that the system lacks tone. They are like a violin with the keys loose; the strings are without vibration, and the instrument is dead. Buy the best of calf half boots, ladies; exercise with them till you are well enough and brave enough to go out, well clad, in all weather. Wear no rubbers if you can avoid it. They are bad for the feet. If you need to walk in the slush and soft snow of spring, put on rubbers; for the feet must be kept warm and dry; but use them as little as possible. Wear, when out of doors, solid-soled shoes; take all the open-air exercise you can by walking, and you will be in your old age as fine looking as you are now; and moreover the next generation will be as proud of you as the young of old England are of their stately mothers.

Our American ladies can possess charms and carry them into the age of threescore, if they will walk more in the open air, and inhale daily the health-giving properties which can be obtained in wearing out a couple of pairs of tip-top ten-dollar gaiters per year. We hold that one ten-dollar pair of walking shoes will save twenty doctors' visits, at five dollars each. Take your choice, ladies.—*Monmouth Atlas.*

Fashion.

A FRIEND expressed to me her opinion that rich food was unhealthy, spices should not be used, sugar and salt were detrimental to health, but added, "We have so much fashionable company that we are obliged to cook and eat such things." Should we, if in distant lands, feel obliged to partake of a dish of rats or snakes, because it was the custom of the people there? When we feel under greater obligation to "fashionable company" than to Him "in whom we live, and move, and have our being," and act accordingly, we are not doing "all to the glory of God." "To him that knoweth to do good, and doeth it not, to him it is sin."

I have just read the following paragraph in a paper before me: "The average young woman expends enough inventive power, financial shrewdness, close foresight, presence of mind, patience of hope, and anguish of regret, upon one season's outfit, to make an excellent bank cashier or a graduate of a theological seminary."

As I read it, I thought of a young lady whom consumption claimed as its victim a few years since. Her father was wealthy, and spared no expense in procuring the best medical advice. One physician remarked, "She cannot live, and should know she has *killed herself by tight-lacing.*" She made every arrangement for the funeral which she knew must take place, and then *died in fashion.* I do not know if it mitigated the grief of her friends to know that she died so fashionably; but in the radiance of eternity's morning, when "the books will be opened," what a record will be disclosed of talents received, some buried, others misimproved.

MARY MARTIN.

New Hampshire.

Magnetic Water.

MANY people have great faith in the efficacy of mineral waters in the cure of disease. Any person who is fortunate enough to find a spring whose water is sufficiently nasty to the taste to give it an appearance of being medicinal, is certain to reap a rich harvest from the ailing, provided he will erect a suitable building for the accommodation of all who may apply for an opportunity to slake their thirst at the healing fount. As mineral springs are not sufficiently abundant, enterprising gentlemen, desirous of supplying the demand for such resorts, and at the same time "turn an honest penny," are just now industriously engaged in unearthing "magnetic springs," and are meeting with their full share of public patronage. What surprises us is, that scientific men should lend their aid to such fraudulent practices. A friend has handed us a bottle of magnetic spring water, from a somewhat celebrated spring in a western State, upon the label of which we see an analysis of

the water, and a voluntary statement of the Professor of Chemistry, to the effect that he is unable to account for the current of electricity or magnetism which the water contains. Any school-boy in this part of the country is familiar with the fact that when a bar of iron, or an iron tube, is found imbedded vertically in the ground, by rubbing a blade of your pocket knife or other steel instrument upon it, it at once becomes magnetized, so that a needle can be raised by it. The tubular or driven well is very common in this city, and we perhaps are imparting no secret when we assure the possessors of all such wells that they have "magnetic springs" equal to the best of them, as is shown in the fact that small steel articles can be magnetized by rubbing them upon the iron tube where it emerges from the ground. Try it and see, but do not claim that the tube is rendered magnetic by reason of the magnetism in the water being imparted to it, for such is not the fact—the magnetism comes from the earth, and is present in all places.—*Bistoury.*

Medicine and Doctors.

WE find the following significant paragraph in the columns of a medical journal published at Elmira, New York:—

"If medicines are as effective in arresting disease as we are fond of supposing, why is it that we are unable to name the best educated and most skillful physician in every community, by the results of his practice? Certainly, he who is best versed in the theory and practice of medicine, and in the diagnosis of disease, should show the best record in curing suffering humanity! While we have no difficulty in recognizing a highly educated physician from a charlatan, by his scholarly attainment and gentlemanly deportment, yet would we be unable to select him from the latter by his success from the administration of drugs. This is a lamentable and notorious fact, and should be of sufficient consequence to shake the faith of every intelligent observer, in the efficacy of medicines in disease."

The closing paragraph reads as follows:

"We do not wish to be understood as declaring that medicine is never necessary or useful in combatting disease—not at all; but we do insist that too much medicine is given, and that it is administered when not needed, to the great harm of the patient. If people would only discriminate between intelligent, educated physicians, and the abominable humbugs and numbskulls that infest every community, and if they would learn to appreciate the advice and counsel of their physicians, and not open their mouths to swallow a pill every time he enters their door, they will have made an advance that will redound greatly to their health and credit."

How can these two paragraphs be harmonized? Please examine the statement in first paragraph. In substance it is this: Although a highly educated physician can be readily recognized from a charlatan (a quack or mountebank, *Webster*) by his gentlemanly deportment, you cannot recognize him from a quack in the results of his practice. Or, in plain terms, a tyro in the use of medicine is just as likely to be successful in the treatment of disease as the thoroughly educated M. D.

Again, the statement is wholly unqualified, as he says "it is sufficient to shake the faith of every intelligent observer in the efficacy of medicine in disease." But in the last paragraph the writer has forgotten that, as an intelligent observer, he has lost faith in medicine, and says it is necessary. He then advises people to be particular in selecting intelligent physicians. But if we are to have medicine, and the quack is as successful as the intelligent physician in its administration, as is stated in the first paragraph, why is it not just as safe to submit to the prescriptions of the "abominable humbugs and numbskulls that infest our community" as the intelligent M. D.?

In another paragraph the statement is made that there is a law in nature, the tendency of which is to restore that which has been destroyed through accident or disease, and that in the treatment of measles, scarlet fever, small-pox, etc., we accept the authority of the best intellect of our profession who affirm that those who receive no medicine make the best recoveries.

If this is the case in the above-named diseases, I prefer to accept nature in all cases, in preference to a kind of practice where humbugs and numbskulls succeed just as well as the well-informed.

OBSERVER.

Take Care of your Mind.

YOUNG man, don't throw your mind away. Take care of it, not only as you would take care of your money, but a great deal more carefully. There are many young men who are reasonably careful of their money. They buy purses to put it in, see that it is carefully lodged in their pockets, and take every precaution to keep the pickpocket from getting it. Some of the very same young men fritter away their mental powers in the most useless and foolish manner, forgetting that, while there is a possibility of replacing lost money, a squandered mind is impossible to restore.

Some otherwise clever fellows squander their mental powers by associating with good-for-nothing company. The power of companions, either for evil or for good, is a subtle influence, hardly felt at first, and seldom realized till it is well on its way in the accomplishment of its work. Thoughtless and worthless young men make their companions as worthless and thoughtless

as themselves. Boys sometimes try to persuade their fathers that it is just the other way; but the facts show that the studious and diligent seldom bring the worthless fellows to be like them, but that the worthless ones rather drag the others down. "A companion of fools shall be destroyed."—*Everybody's Journal*.

A Woman on Woman's Fashions.

WHEN I say that the street dress of the majority of respectable women of New York to-day is disgusting, I but feebly express my emotions. I say the respectable women, and yet, save to them who know them to be such, their appearance leaves a wide margin for doubt. The clown at a circus wears not a more stunning or party-colored costume; in fact, his has the advantage of being sufficiently "taut"—to use a nautical phrase—to interfere with locomotion; while theirs—what with disgusting humps upon their backs, and big rosettes upon their sides and shoulders, and loops, and folds, and buttons, and clasps, and bows upon their skirts, and striped satin petticoats—and more colors and shades of colors heaped upon one poor little fashion-ridden body than ever were gathered in one rainbow—and all this worn without regard to temperature, or time, or place—I say this presents a spectacle which is too disheartening even to be comical. One cannot smile at the young girls who are, one day—Heaven help them—to be wives and mothers. Wives and mothers! I say to myself, as I see the throat and neck with only the protection of a gold locket between itself and the cold autumnal winds. Wives and mothers! I say, as I see them ruining their feet, and throwing their ankles out of shape in the vain endeavor to walk on their heels like corks, fastened far into the middle of the sole of their boots; and those boots so high upon the calf of the leg, and so tightly buttoned across it, that circulation is stopped, and violent headaches follow. Wives and mothers! I say, as I see the heating and burdensome pannier tacked on the most delicate portion of a woman's frame, to make still surer confirmed invalidism. What fathers, husbands, brothers, lovers, can be thinking about, to be willing that the women they love and respect should appear in public looking like women whom they despise, is a marvel to me. Why they do not say this to them, and shame them into a decent appearance—if their glasses cannot effect it—I do not know.

Oh, the relief it is to meet a lady, instead of a ballet girl! Oh, the relief it is to see a healthy, firm-stepping, rosy, broad-chested, bright-eyed woman, clad simply with a dress all of one color, and free from bunches and tags! I turn to look at such a one with true respect, that she has the good sense and courage and good taste to appear on the streets in a dress be-

fitting the street; leaving to those poor, wretched women whose business it is to advertise their person, a free field without competition. If I seem to speak harshly, it is because I feel earnestly on this subject. I had hoped that the women of 1872 would have been worthy of the day in which they live. I had hoped that all their time would not have been spent in keeping up with the chameleon changes of fashion, too ugly, too absurd, for toleration. It is because I want them to be something, to do something higher and nobler than a peacock might aim at, that I turn heartsick away from these infinitesimal fripperies that narrow the soul and purse, and leave nothing in their wake but emptiness.

Nor is it necessary, in avoiding all this, that a woman should look "strong-minded," as the bug-bear phrase goes. It is not necessary that she should dress like her grandmother in order to look like a decent woman. She is not driven to the alternative of muffling herself like an omnibus driver in January, or catching consumption with her throat protected only by a gold locket. Oh! I wish that a bevy of young and handsome girls, of good social position, would inaugurate a plain, lady-like costume for street and church wear. I say young and handsome, because if an old woman does this, the little chits toss their heads, and say, "Oh! she has had her day, and does n't care now—and we want ours." Now that's perfectly natural and right, too, that you should have your youth; that you should, as girls say, "make the most of yourselves"; but in doing so, do n't you think it would be well not to lessen or cheapen yourselves? and I submit, with all deference to your dressmakers and mammas, that every one of you who appear in public in the manner I have described are doing this very thing—are defiling womanhood, and bringing it into derision and contempt, whether you believe it or not.—*Fanny Fern.*

No Wonder.

A SUBSCRIBER to the REFORMER, among the mountains of Vermont, during the last winter, was prostrated by rheumatic fever. Being in feeble health previously, he had a lingering, painful sickness. But, with the opening of spring, nature rallied, and his system being free from the poisons resulting from employing the "drug doctor," he was soon able to ride out.

Going to a village in an adjoining town, about seven miles from his home, he met an acquaintance who was prostrated about the same time that he was, and with the same disease. He was hobbling about upon crutches, moving only with the greatest difficulty. He expressed his astonishment that his friend had recovered without employing a physician. "Why," said he, "I had the doctor all through my sickness, and, besides the internal remedies, he prescribed

medicine to be applied externally, so poisonous that he cautioned those who applied it to be very careful not to inhale the fumes arising from it. And for all that, while you are able to ride and walk about, daily gaining strength, I still suffer extremely, cannot see that I improve at all, and, as you see, can barely move about with the aid of these crutches."

Thought I, No wonder; and so, doubtless, think the intelligent readers of the HEALTH REFORMER. N. ORCUTT.

The Study of Housekeeping.

A YOUNG lady graduate of the Hebrew Institute in New Orleans lately chose as the subject of her commencement essay, "The Cook of the Period," apparently not a very ambitious selection, and one which appeared quite commonplace beside such titles as "The Beautiful in Nature," "Art and Poesy," and "The Spirit of Love." But the fact that the young graduate chose it shows some independence of thought and character, and also that she regards cooking as an art that is at least worth writing about, whether treated seriously or in jest. We hope that this is the commencement of a tide that will set in strongly, and that the best methods of housekeeping in all its branches will soon become popular among young ladies.

And while parents are having their girls trained into intelligent and thinking women by the study of the sciences, history, etc., and trained for society by learning various accomplishments, it would not be amiss if they would give them as systematic a training in all housewifely arts, that they may be able to preside over the household with skill and dignity. The girls will take to it very kindly if the parents will only begin soon enough—not to make them drudges, but to give them regular lessons in the different branches of housekeeping in their course, and to teach them not only how to do things properly, but the reasons for so doing, and to show them that to keep house well requires the exercise of reason, judgment, and taste, as much as dressing well, or appearing well in society.

"The 'Cook of the Period' is a very important personage, and she should feel herself to be such, and strive to be as far in advance of the cook of any former period as the physician of to-day is in advance of those who let blood in the days of our grandmothers.

By the cook here we do not mean Bridget, the hands, but Madam, the brains.—*Sel.*

THE forest hues are changing—
The living belt of green
That sprinkled yonder mountains,
When summer ruled the scene,
Now weaves its gold and crimson robes,
And autumn rules a queen.

Sickness and Death.

EVERYWHERE the inevitable decree, "Thou shalt surely die," is proved by daily experience. Man is born unto trouble; and greatest of all ills is that of disease, sickness, and death. The infant, the youth, the old and the decrepit—all must die. All forms of disease prevail, and yearly these forms become complicated more and more.

How melancholy to see the invalid wearing away the tedious hours and days, perhaps months and years, upon a couch of pain and weariness, and to see the vacant seat at the family table. How sad to view the funeral procession and hear the moans of the orphan and fatherless—ties of the most sacred nature rudely snapped asunder—and death cruelly smiling over the desolated dwelling, and hopes and joys suddenly extinguished. Who will take the orphan home, and restore the fatherless to their wonted happiness? Who will find a cure for blighted hopes—the pangs of bereavement? Surely, no one can do this. Man is mortal: suddenly he is cut down, and none can deliver our race from this decree. The penalty must be paid.

But need sickness come so often? Can death be delayed? Is it necessary that our houses should be made hospitals, and that our graveyards be peopled by such multitudes of youth and children? Is it necessary for two-thirds of our families to be invalids, and often the remaining fraction in nearly the same condition? Is it necessary to have all sorts of sicknesses, and to take all sorts of mineral poisons to cure disease? If we must be sick, shall we swallow mercury, arsenic, lobelia, opium, salts, &c., to restore health?

Health reformers of the hygienic school do not propose to abolish sickness or death. They do not suggest the possibility of restoring humanity to its first estate. That is not their province. Man has fallen. He has lost his primitive strength and vigor.

Health reformers of the hygienic school do propose to put off death as long as possible. They propose to point out a mode of life calculated to promote health and vigor of mind and body. They suggest means of restoring health without nauseous and poisonous medicines, and to so economize and improve the condition of the vital forces as to make the most of this fleeting life.

The professional M. D., as a general thing, is a remorseless money-getter, speculating in poisons, and gleaning his sheaves amid the tombs. His heart grows callous in an increasing ratio as his fortune increases, and he sheds no tear over his victims. But there are honorable exceptions; and most honorable of all are those who conscientiously renounce the idea of gain as a ruling principle, and adopt the principle of doing good, however great the pecuniary loss.

If a man can, by dealing in pills and powders, conveniently make a fortune, surely he must have some strength of principle, to leave the beaten track, and pursue the track of self-denial and labor pointed out by health reformers.

To tell people that they need not be sick, and that when they by carelessness and imprudence become so, to direct them to simple means of cure—restoration to health—without the agency of the physician, surely, this is not extremely lucrative to the physician.

If the principles advocated by health reformers of the hygienic school were put into daily practice by people generally, sickness, as a general thing, would disappear; people would gradually recover from existing disease, and men would die of old age as a shock of corn fully ripe. We should see in every neighborhood joy and gladness instead of the oft-told tale of pain and woe, of death and sorrow.

Disease may be hereditary and incurable, or it may be already fastened upon us by imprudence; but these are the exceptions. Most people may have health by proper obedience to physical and moral law. Health is dependent upon obedience to law, both moral and physical; and the moral law of ten commands does in fact comprehend in its vast scope all that is practical in physical law, in substance and in fact, though not in detail.

Anciently, the physician was of heavenly origin. He taught the moral precepts, and healed the sick at the same time. He was the true Physician, uniting both moral and physical law.

It is said that the undevout astronomer is mad; much more may it be said that the undevout physician is mad. Must not that man be insane who can tamper with the workmanship of God in the wonderful machinery of the human frame, and think to restore to health and order the disordered frame-work of man, without the especial agency of the Creator?

The laws of man's physical being are calculated to apply to his body, while the moral law applies to his mental powers and moral capacities. To rationally and permanently heal his maladies, you must touch the moral powers. As the great Physician said to a patient whom he had healed, as a condition of health, "Go, and sin no more," so now it is as needful to say to many who are restored to health, Go, and sin no more, lest a worse thing come upon thee.

He who obeys moral law intelligently obeys physical law; and so closely are these laws connected that they seem part and parcel of the same great system of order, put in motion by the Creator of the universe.

Seeing that these things are so, it follows that the physician and his patient should be in harmony with both these systems of law, moral and physical, and that those in health, who wish to retain this precious boon, must be in harmony with the same.

JOS. CLARKE.

The Health Reformer.

Battle Creek, Mich., November, 1872.

The Gospel of Health:

OR, THE OVERCOMER AND HIS REWARD.

TEXT: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

THE text contains the two grand ideas of overcoming, and the victor's reward. And the magnitude and importance of the work of overcoming is measured by the value of the reward presented. The human mind cannot conceive a reward of greater value than that offered in the text. It is to be exalted to the throne of the Son of God when he shall reign *King of kings and Lord of lords*. Christ will sit upon his own royal throne, and the overcomer will sit by his side. Christ will then wear his most kingly crown, and the overcomer will also wear a crown. Christ will reign, and the overcomer will reign with him. And this reign of peace, of exaltation, and of glory, in which the overcomer will participate, will continue throughout the ceaseless rounds of eternal ages. And all this glory is presented as a reward to induce men and women to engage in earnest in the great work of overcoming.

Christians generally have a very indefinite idea of what it is to overcome in the sense of the text. With few exceptions, they seem never to think that it has reference to self-control, and especially to the complete government of appetite. Hence, professing Christians eat and drink fashionably, become gluttons and drunkards, smoke, chew, and snuff tobacco, drink tea and coffee, and thus defile the temple of God (1 Cor. 3:17), simply to gratify depraved appetite. And these very Christians, doubtless, regard the work of overcoming very nearly summed up in mastering their embarrassments in speaking and praying in meeting, and saying grace over their fashionable tables. God pity them.

The text, however, gives a definite idea, in plainest terms, of what it is to overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Men and women are to overcome as Christ overcame. When we are able to comprehend the temptations and victories obtained by the Son of God,

then we have a definite idea of what it is to overcome. The subject of Christ's overcoming may be discussed under three propositions:

1. The Son of God did not overcome on his own account. He was not a sinner. He "was in all points tempted like as we are, yet without sin." Although the divine Son of God was so far a partaker of our natures as to feel our woes, and suffer for our sins, yet in him was no sin, and his overcoming was not for himself.

2. The work of overcoming on the part of the Son of God was on account of our sins. The temptations he suffered, and the victories over them he gained, were to qualify him to succor mortal men and women suffering under the weaknesses of the flesh, and beset with strong temptations.

The apostle speaks definitely to this point. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2:10. The word perfect in this passage should be understood in the sense of qualified, or adapted to the work. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Verses 17, 18. "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Chap. 4:15.

The divine Redeemer was subjected to the fiercest temptations, and passed through the most fearful struggles, and gained victories the most glorious, that he might be qualified for the great work of redemption from the ruin of the fall, the weaknesses of the flesh, and the temptations of the devil.

3. As the Captain of our salvation, Christ has led the way in the work of overcoming. And in order that he might be qualified to succor the tempted, he has been tempted in all points as we are. This was not for his own benefit, but for our good. Therefore, our temptations, in kind, are just what the Son of God endured, and the victories which we must gain in overcoming are, in kind, just what the Son of God experienced when he overcame. This proposi-

tion is most fully sustained by the clause, "as I also overcame," found in our text. With the idea clearly before the mind that the divine Redeemer, as the captain of our salvation, has led the way, subjecting himself to the very temptations and self-denial which his followers must experience in order to be redeemed by his blood, we will consider the temptations of the Son of God, and the circumstances under which he overcame.

Immediately after his baptism in Jordan "was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Matt. 4:1. The record of another evangelist reads, "And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan, and was with the wild beasts." Mark 1:12, 13. And still another evangelist gives the facts of the temptation of Christ in still another form. "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing." Luke 4:1, 2. Notice particularly these important facts:

1. The holy Spirit led the Son of God into the wilderness, to be tempted of the devil. This was a part of the great plan necessary to the salvation of sinners. The temptation must occur as truly as the crucifixion, the resurrection, the ascension, or the second advent. The crucifixion of Christ and his intercession for sinners are subjects of very common and popular discussion from the pulpit and from the religious press, while the temptation of Christ in the wilderness, holding an important position in the great plan, is passed over as having no more significance than if an accidental affair, that Christ happened to be in the wilderness just then, and the devil seized upon the opportunity to annoy him. But mark well the strong expression from Luke: "Jesus being full of the Holy Ghost returned from Jordan, and was led of the Spirit into the wilderness."

2. There, in the wilderness, broken, barren, and dreary, not fit to be inhabited, and surrounded by the wild beasts, the Son of God endures the three-fold temptation, which represents the sum of the leading temptations to which the fallen race is exposed. Satan tempted Christ to work a miracle in changing stone to bread to satisfy the pangs of hunger after fasting forty

days. Christ resisted the temptation, and stood firm. This fast on his part for nearly six weeks, the temptation under the extreme circumstances, and the victory gained, were designed, not only to set an example to those who have fallen under the power of appetite, but to qualify the Redeemer for the stupendous work of redeeming all those who put forth efforts to overcome.

Christ was tempted with a (panoramic) view of the kingdoms of this world, and all the glory of them. Here, again, he stands in the very position where comes one of man's greatest temptations, to seek for the wealth, applause, and pleasures of the world. He was also tempted to presumptuously cast himself from the dizzy height of the pinnacle of the temple, that he might know how to succor those who are tempted to presumptuously commit sin. But, for want of space, we dwell at length only on that part of the great temptation which relates to appetite.

The Redeemer of a world lost by yielding to the power of appetite, subjected himself to a total fast for nearly six weeks, that he, in experience painful almost infinitely beyond description, might go down to the very depths of the pangs of hunger, in order to be better qualified to save sinners lost through appetite, and that his long arm might reach to the depths of human wretchedness and weakness even of the poor glutton and the miserable drunkard. The grandest thought in all the range of revealed theology is, that Christ in his life on earth was tempted and tested on all points as mortal men are, that he, our gracious Redeemer, might be "able to succor them that are tempted."

All was lost in Adam, in yielding to the power of appetite. The Redeemer, both divine and human, as an overcomer in our behalf, stands in the very position where Adam failed, and plunged the race in ruin. Christ stood the very test Adam failed to endure. The Redeemer took hold of redemption just where the ruin occurred, and succeeded in carrying out the plan.

The subject is truly grand. And as we trace these lines, there is kindling in our being the most ardent love, and we feel the deepest reverence for our all-conquering King. He overcame on our account. He leads the way in suffering, mental agony, victory, and triumph, and bids us follow in self-denial and everlasting glory. We hear from him by way of Patmos,

saying, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. Mark well these vital points in this subject:

1. Christ did not overcome on his own account; but for us.

2. His temptations and victories were to qualify him to succor his tempted people. And therefore,

3. His temptations were in kind just what his people must meet and overcome.

The victory of our triumphant Head over the most subtle temptations during his forty-days' fast, and the glorious promise of reigning with him on his throne, on conditions that we overcome as he overcame, establishes the fact that the highest attainment in the Christian life is to control appetite, and that, without this victory, all hopes of Heaven are vain.

The Summer

IN THE ROCKY MOUNTAINS.

SYLVESTER GRAHAM, M. D., once wrote an apology to his friends for being sick. As an able expositor of the science of human life, and an earnest toiler in the cause of reform, Graham labored intemperately, which resulted in feebleness, and cut short his valuable life. It was when suffering feebleness, in consequence of severe and unremitting labor, that he apologized to his friends for being sick.

And why should he not thus apologize? He had discarded the idea that sicknesses came upon men and women by the will of Providence, and that God was the author of disease, with all its sad consequences. In a general sense of the term, he had adopted as one plank in his platform, that "sickness is no more necessary than sin." Excepting that which is received by inheritance, diseases generally are the result of the violation of natural law, instituted by the great Author of our being. The transgression of natural law, then, is sin against God. To overwork is a violation of natural law, and sinful, and, to say the least, calls for apology from any intelligent health reformer who is guilty of the wrong.

We confess to the charge of intemperance in labor. For several years we have been trying to do the work of about three men. Although

our other habits of life were strictly temperate, yet we became aware, about eight months since, that we were breaking down. In June, we decided to take a trip for health, immediately, to California. But we were providentially detained in Missouri and Kansas four weeks. At Ottawa, Kan., Mrs. W. met her eldest sister, whom she had not seen in twenty-five years. Her sister, Mrs. Clough, urged us to call at Denver, Col., and rest a few days with her daughter, Mrs. Walling. Mr. Walling is a lumberman, and does a heavy business in the mountains, furnishing lumber to build up the villages, and even cities, rapidly growing up in the mining districts of the Territory. He had sent his family to the city of Denver to educate his children.

We were very happy to find Mr. Walling out of the mountains at his Denver home. These relatives of Mrs. W. we had never seen, only Mrs. Walling in her childhood. Here we were greeted by Mr. and Mrs. Walling, and Miss Mary L. Clough, Mrs. Walling's sister, as cordially, and cared for as affectionately and tenderly, as if we had been their parents. And now it was of no use to talk about going on direct to California. We must rest in Denver a week, while Mr. Walling should return to his mills in the mountains, forty miles distant, and come for us with carriage.

Denver is a city of 12,000 inhabitants, upon the plains, in full view of the mountains, which are ever covered, more or less, with snow. It was in the middle of July when we reached that city, and it was a sight of no small interest to view, from Mr. Walling's cottage, a hundred peaks of mountains, ornamented by a thousand rings and stripes of purest white. Denver has a fine climate, pure water, and ample, high, and pleasant grounds, upon which to build a large city. The style of buildings, cleanliness of streets, and general activity of business men, reminded us of old New England. There was this difference, however, that the people of Denver appear to enjoy a degree of health and buoyancy of spirit that exceeded anything we had witnessed in the Eastern States. Denver has had a rapid growth. We visited with Mr. and Mrs. J. Wright, who were on the ground when Denver was not. Mr. Wright helped to build the first house in that place in 1858.

The mining interest is the leading one in Col

orado, and which has built up Denver. Whatever there may be in the Territory of farming or lumbering interests, they all depend upon the mining.

After spending nearly a week in Denver with Mrs. Walling and her family, Mr. Walling came for us with ample carriage to take Mrs. White, our son W. C. White, Mrs. Hall, and the writer, to his mountain home. Willie and Mrs. Hall had come with us from Michigan to care for us in our feebleness. As we entered the mountains from Golden City, our road led up the passes, following the streams that rapidly poured their foaming tide around their base. The ever-changing scenery was grand beyond description. Several times on that journey, we reached elevations from which we could view the Snowy Range, dressed in purity of winter.

Mr. Walling welcomed us to his mountain home, furnished with all that heart could wish. The mountain air was delightful. What if it be light at that altitude? take more of it and let the lungs expand. Water here is the purest of the pure. Coming down from the mountain heights, where lie the eternal snows, it is cool and pure. We had carriage when we pleased, and Indian ponies for the saddle at our command, to climb the passable mountains.

There were invalids from all parts in search of health. They usually travel in plain, covered wagons, and camp out in tents. And thus they move slowly among the mountains, viewing the delightful and ever-changing scenery as they pass through this natural hospital of America, stopping at cities and villages for supplies. This manner of life is generally attended with great expense, especially to those who come by railroad from other States, and hire their teams in the Territory. But that which is more unpleasant to invalids, is to feel that they are in a land of strangers, who have no interest in their cases. Not so with us. God in his providence had made things ready for us, and then, contrary to all our plans, led us to the very place of retirement and rest we needed above all others, and gave us dear friends who could anticipate our wants and cheerfully supply them.

San Francisco, Cal., Oct. 16, 1872.

(To be Continued.)

It is one of the beautiful compensations of this life that no one can sincerely try to help another without helping himself.

What Can I Do Best?

It is of great importance to every person to select a pursuit best adapted to his peculiar qualities of constitution and character. Many persons, though not endowed with talent for a high pursuit, crave earnestly the pleasures and emoluments of pursuits for which they have little if any capability, and in which, of course, they can deserve no high degree of success. God bless those who are willing to do the laborious work requiring manual strength! We render special honor to the genius which contrived the steam-engine, whereby horse-flesh and manual labor are greatly relieved, and the comforts of the world multiplied a hundred-fold. He who invented the mowing machine relieved the aching backs of millions. Honor to the man who invented iron fingers to do the world's sewing, as well as to him who invented the spinning jenny and the power loom with which to make the cloth. Notwithstanding all the machinery the world has in use, there is still a great deal of laborious work to be done, and happy is the man who has the wisdom and honesty to accept cheerfully the pursuit in which he can best serve the world and himself, whether it be, according to the world's estimate, high or low. To be a good and faithful doer, and to secure success in the doing, should be the great object of effort. It is better for a man to be a first-class lumberman than a third-class cabinet-maker or carpenter. One might better make good timber and boards than to be a shabby builder or cabinet-maker who partially spoils good lumber in the construction of indifferent houses or poor furniture. Success, in its best sense, is the measure of merit. What, then, can each person do which will be most useful to the world, and bring to himself such remuneration as will be necessary for his support, comfort, and happiness?

FARMING.—The first necessity of man is food; consequently food producers should rank well. In this country we need five farmers where we now have one. Men should learn to till the soil well, and make every acre largely productive. Nor should men be satisfied to raise corn, wheat, pork, beef, and butter, for the market. Every farmer should raise all the fruit he needs, and if possible some for the market. Farmers should not be the mere drudges and intellectual dwarfs they now are. They should study chemistry, botany, and physiology, that they may understand the nature of soils, plants, and the laws of health. Intelligence, not mere brute force, is required by the farmer. A man with culture will get as much profit from ten acres as one without

culture or knowledge will from fifty acres. Young men of talent and culture should turn their attention to farming, and while elevating the vocation, acquire a generous support instead of shivering and starving around the outskirts of the overcrowded professions.

A farmer needs courage and strength, caution and economy; constructiveness, to enable him to use the tools skillfully; perceptive powers, to learn by observation; analysis and memory, to classify and treasure all the knowledge acquired; and a good constitution, that he may endure and enjoy the labor incident to his pursuit.—*Nelson Sizer.*

The Benefits of Reform.

"CAST thy bread upon the waters; for thou shalt find it after many days," is a figurative expression of Scripture, and may apply, in a general sense, to the acts and duties of men. It so happens that, in all our relations in life, to avail ourselves of anything good and enduring requires faith on our part to secure it. Health reform and the "hygienic system" of treating disease commend themselves to the common sense of the candid thinker; and, if he can overcome his usually perverted appetite long enough to make a trial, he finds himself in a short time a convert to a superior way of living—one which brings clearness of mind, improved sleep, and a regular, keen appetite.

If he be out of health, and will place himself under the various modes of treatment practiced at a good "Cure" or by a judicious home practitioner, he will find his health improving, and in many respects invigorated. But all these steps require the exercise of faith. The bread must be "cast upon the water" in hope of finding it again.

The foregoing remarks bring us to a case illustrative of what we have said. It is one of a Mr. T., of Kansas, who came to our Institute a few years ago to regain health, having been a sufferer from dyspepsia in its worst form for many years. We will give the principal points of interest in this case, which we gain from a letter from him, and from personal knowledge of his case. He had, as is usual, gone the rounds of drug medication without benefit, had tried to treat himself at home, but unsuccessfully. His appetite was voracious, and beyond his control. He had learned that his stomach could bear but little food; but the appetite was imperative, and, while food was in reach, would not yield to a small allowance. When he reached the "Cure," he was, in addition to the above affliction, addicted to using tobacco. He resolved to make clean work, and so throw away his tobacco box in the grass; but that terrible habit, so hard to be reformed, caused him to

search again the next day, though in vain.

He could not come to the table with the other patients for lack of will-power to eat just enough, and quit; and so, for two months, he ate in a private room, his meals consisting usually of one graham cake, known as a gem by most reformers, one potato, and a spoonful of oat meal pudding, or sometimes in its place a spoonful of rice, or something else of about the same quantity, so the stomach would not be overloaded. According to his own statement, however, his appetite was so keen that he would sometimes slip into the kitchen, quickly take an additional spoonful of pudding, and hurry out; but only to suffer afterward for his transgression.

During his stay, he took treatment, but on account of business was obliged to leave before he could discern permanent improvement. His faith was still firm that he was on the right road to health, and he still persevered for a few months longer, when his health became much improved, and in less than one year, he enjoyed a better degree of health than for fifteen years before. His stomach appeared well, he could eat heartily, labor hard, and do business as in former years.

At this point, our narrative takes an unhappy turn. Notwithstanding Mr. T. had for more than a dozen years suffered beyond description, was deprived of the sociability of the family meal, as soon as he thought himself well, he returned to his former habits of eating unhealthful food, drinking tea and coffee, &c., as in former life. But that organ which had been so long abused had not become as strong as was supposed by Mr. T. It rebelled, but soon fell a victim to abuse. Mr. T. soon found himself in a declining state of health. He made some changes, went to New York city, took a Turkish bath, felt worse for that, and tried other things. They all failed, and he run down until he reached the lower round of the ladder of health, and then he commenced on his former temperate course, by which he regained his health, and reported much improvement at the time he wrote, and we hope is again well.

This furnishes us an instructive lesson. It shows how long-lost health may be regained, and also teaches the importance of continuing in well-doing. We might report hundreds of cases who have ventured out on faith, "cast their bread upon the waters," and after many days, some more, some less, have found it. With increased facilities in the use of the "Electro-Thermal Bath," which is giving general satisfaction, and the use of "Swedish Movements," which are so efficacious in many chronic diseases, especially those peculiar to women, we hope to be instrumental in bestowing the blessing of improved health of both mind and body upon hundreds who may yet come to us. WM. RUSSELL, M. D.

Health Institute.

Personal Cleanliness.

Those who have the oversight of household affairs, and perhaps are also compelled to perform much of the manual labor themselves, cannot be expected to keep their garments at all times spotlessly clean; still less can they preserve their hands soft and delicate; yet there is far too much inexcusable carelessness about personal appearance among those who are called upon to be active and industrious, as well as among those who have fewer responsibilities.

We do not expect you to be always in "company order," as you understand that term. That would be exceedingly inconsistent; yet we could never understand why one's own family—those whom we love, and with whom we hope to spend our days—should not have as strong claims upon our thoughts, time, and personal appearance, as those whom we seldom see. And we do know that one can work, and work hard, and yet be at all times so tidy that she need not be mortified to be "caught by company." Let us give you a few hints which good common sense can easily enlarge.

When retiring at night, give the hair a thorough brushing, not only for your own comfort and to promote a healthy condition of the hair, and remove all dust that through the day will naturally settle in it, but also to secure greater expedition in dressing in the morning. This done, fold it up loosely; draw a net or very thin cap over to prevent tangling. With this precaution, it should not take long when you rise to smooth and arrange the hair neatly—though, unfortunately, smooth and neatly-arranged hair is no longer fashionable; but it is hoped that, while at work, even those who bow down most subserviently to the fickle goddess, fashion, so arrange that no loose hairs are flying. It is convenient to have morning wrappers made with a narrow ruffle around the neck, of the same material as the dress; or if not so made, before retiring baste or pin in a simple collar or ruffle, that no needless time may be spent in dressing. The teeth should be well brushed, and the mouth and throat faithfully rinsed in cold water, morning and night, and after each meal. No hurry of work should be an excuse for neglecting this duty, if not for neatness and comfort, for health's sake. The hair in order, hands and face washed, and teeth brushed, it will then take but a few minutes' time longer to be ready to leave your chamber, and go to your early morning labors in the neatest working order.

A large apron, made from heavy white or brown "butcher's linen," is much neater and more serviceable than calico or gingham. It

does not wrinkle so easily, and if wet, will not become limp and useless so soon. The sleeve of a morning dress should be large enough at the bottom to be easily folded back above the elbow and pinned up; or, if preferred, a deep cuff is very convenient, as when at work, it can be unbuttoned and turned back in the same way.

Now go to work, with bare arms, a large, long apron, and dress too short to be drabbed; and it is very seldom, except in cases of uncommon accident, that one's working attire may not be kept in suitable condition to meet any stranger or friend who may chance to call during the busy hours of the day. With smooth hair and a clean dress, you may consider yourself perfectly presentable. All preparation needed should not occupy five minutes, and no caller should be kept waiting longer. Unpin the sleeves, take off the apron, wash hands and face, and smooth the hair if need be—that is all. To keep a caller waiting is not in good taste; we think it inexcusable, unless compelled to do so by some unusual hindrance. In that case, send in your reasons, or some apology, for delay, when the caller will either wait patiently, knowing that you could not help it, or, if in haste, return regrets, and leave. This is far more kind and courteous than to keep any one waiting fifteen or twenty minutes, in haste perhaps, but not daring to leave, because thinking each moment you will enter.

A looking-glass, comb, and brush, are out of place in the kitchen; but a small glass in a back hall, or entry, close by, with a shelf beneath for the comb and brush, are quite necessary for your help, and it is a great convenience to have one near by for your own use, so that if hastily summoned from the kitchen, you can smooth your hair, and through the glass assure yourself that there is nothing untidy about you.

There is one kind of personal neglect that we often see, and with great surprise, and as frequently among a class of people who have little to do with hard work, and no excuse of the carelessness from lack of time. We have seen, just above point lace and diamonds, ears that had long been unacquainted with a plentiful supply of soap and water. A pretty ear is very attractive to us. We always notice particularly the eye and ear of every one we meet; and if we see brown, dirty-looking streaks behind the ear, or the rim and inside dirty, with unseemly accumulations of ear-wax remaining uncared for—if it is on a girl who applies for a place, we would not receive her; if on a lady, we find it hard to feel much respect for her.

These hints may seem quite insignificant, but we cannot think them so. Aside from the comfort and respectability of scrupulous

neatness in your own habits, you are, by your example, as you should be by your precepts, giving ideas of neatness and order to your children and servants. But if they see you come down in the morning, with your hair in disorder, your garments dirty or torn, shoes or boots slipshod or unbuttoned, you may be sure your example will be very readily imitated, and probably greatly exaggerated. If a girl is uncleanly in her person, there is every reason to presume that she will be slatternly at her work, and particularly so about her cooking. Therefore, if for selfish reasons only, it is most desirable that young housekeepers should have a high standard for personal cleanliness, and live in full accordance with it.—Mrs. H. W. BEECHER in *Christian Union*.

Adulteration of Food.

THERE is a volume of truth in the motto, "Eternal vigilance is the price of safety." The sentiment is as applicable to the vital as the political realm. The vital right to the enjoyment of health and freedom from disease can only be secured to us by unceasing watchfulness. We need to keep our eyes wide open, scrutinizing everything offered for external or internal use. The love of "filthy lucre" so controls the human mind that almost everything that is bought and sold is adulterated, or depreciated in value. And not unfrequently that which is quite valueless, yea, more, positively injurious, is palmed off as something good. Thus a foe of deadly character may be stealing a march upon us when we least suspect it.

These reflections were occasioned by reading the appended article on soap. It also brought to mind what a lady told us of the manner in which delicious fruit cake was gotten up for sale in a bakery in a flourishing city in New York. The lady's husband occupied part of a building for a grocery store; another part of the building was used as a refreshment room and bakery. Going frequently into the bakery, she noticed a half-barrel tub standing in the room into which were cast pieces of bread, biscuit, crackers, cake, pie of different kinds, the leavings of the plates, etc. It occurred to her that it was refuse for pigs. To satisfy herself, she asked the baker what he did with it. And was answered that he left it to accumulate till the tub was nearly full, and then he made the softened, sour mass, by the addition of spices, fruit, sugar, shortening, saleratus, and flour, into rich fruit cake that is so pleasant to the eyes, and good for food. The addition of an ample amount of spices and sweetening to the decomposing mass disguises its taste, and conceals its innutritious and unwholesome character. A more successful prescription to make dyspeptic stomachs we would be unable to write than to eat such cake.

Not any improved in quality is breadstuff served in the same way. A barrel of crackers is complained of as being sour. Return them, says the baker. They are taken, soaked up, sweetened with alkalis, remade, and baked, coming out fresh and sweet. The taste of them is improved, but the nutritious elements are diminished. Reader, beware; watch what you put into your stomach, lest you are beguiled of health; and what is used externally, lest you find yourself suffering from disease.

SOAP A SOURCE OF SKIN DISEASES.

Obscure affections of the skin, of the face of men especially, are well known to specialists to be widely spread. They are commonly classed as *eczema*, and, while causing great discomfort, especially at night, show nothing, or almost nothing, to the eye, if the patient be otherwise in good health. Skin specialists frequently ask patients whether they have been using any sort of new soap, but no one seems hitherto to have traced any distinct communication between soap and this troublesome disease.

It is a fact but very little known to the multitude of both sexes who use the "Prime Old Brown Windsor Soap" of the perfumers' shops, that by far the largest proportion of it is manufactured from "bone grease." Few more beautiful examples of chemical transformation are to be found in the whole range of chemical manufacture than this one. At one end of a long range of buildings, we find a huge shed heaped up with bones, usually such as are of little value to the bone turner, or brush maker, in all stages of putrefaction as to the adherent or inherent portions of softer animal matter attached to them, the odor of which is insupportable.

These are crushed and ground to a coarse powder, exposed to the action of boiling water under pressure, sometimes of steam, until the grease and marrow are extracted.

We need not here pursue the subsequent treatment of the rest of the material from which bone glue and "patent isinglass" are prepared, the latter of which we often eat in the soups and jellies of the pastrycooks, and finally to the "bone dust" or phosphate of lime, nearly free from animal matter, which is produced for the use of the assayer, and the china manufacturer, etc., as well as for other purposes in the arts.

But let us follow up the bone grease, which is of a dark, tarry brown color, and of an abominable odor. By various processes it is more or less defecated, bleached, and deodorized, and is separated into two or three different qualities, the most inferior of which goes to the formation of railway or other machinery greases, and the latter is saponified, and becomes, when well manufactured, a hard brown soap, still, however, retaining an unpleasant smell. It is now, after being remelted, strongly perfumed, so that, like the clothes and persons of the magnates of the

Middle Ages, its own evil odor is hidden by the artificial perfume.

This is the "Fine Old Brown Windsor Soap," of most of our shops. The natural brown color of the grease gives it the right tint in the cheapest way, without the coloring by caramel, which was the original method of the manufacturer.

Like all other things, there are cheap and dear Windsor soaps; and for the production of the former, little is done beyond saponifying and casting in to blocks or bars. Were we to rely upon the many experiments that have been made as to the degree of elevation of temperature at which putrescent or other contagious matter is deprived of its morbid power, we might conclude that boiling and saponifying had made this hitherto putrescent grease innocuous. It seems, however, more than doubtful that such is the fact in this case, for the soap thus made seems to be capable of communicating skin diseases when rubbed on the face for use in shaving.

But another promoter of irritation is not unfrequently also found. Whether it be that it is more profitable to the soapmaker to have a liberal proportion of the finer particles of the ground bone made up with the soap, or that these are difficult to separate completely, the fact is that bars of this "Brown Windsor" soap are to be bought containing a rich mixture of those small, sharp, angular fragments of bone which before boiling were putrid. When a piece of such soap is rubbed hard to a man's face, the skin is more or less cut and scored by these bony particles held in the soap like emery in a head "lap," and thus the skin is placed in the most favorable state to absorb whatever there may be of irritant, or contagious, or putrid, in the soap itself. The existence of the bone fragments is easily verified by solution of the soap in water or alcohol, and examination of the undissolved particles with a lens.

I have, while using such shaving soap, thrice suffered from eczema of the face. On the first occasion, I derived no benefit from treatment by the two most celebrated dermal surgeons in London, and at last the disease went away of itself, after giving up shaving for a time. I had by me a quantity of this brown soap, and, through inadvertence, took to using it again, for a time without effect; but when dry and hot weather came, with it came a recurrence of the skin disease, which also again, after some months of discomfort, went away. Curious to make sure whether or not the soap was the real cause, I a third time employed the soap deliberately to see if the eczema was due to it. I was in excellent health, and in about three weeks I found the disease re-established, so that I think the soap must be viewed as found guilty.

Eczema is always a distressing complaint, even when affecting those in the most robust health. With those of bad constitution or lowered health,

however, it seems to degenerate into bad or intractable skin diseases, so that probably this notice may not be deemed useless or uncalled for.

P. M. LAMSON, M. D.

If I Were a Doctor.

NOR that I wish to be a doctor, nor that I would prove a better or worse doctor than the average. In fact, having stood upon the very brink of medicine, once upon a time, I suppose I might have leaped in, but for reasons not interesting to the reader. While thus standing and gazing into the vortex of physic, preparing for the plunge—provided I should decide to plunge—naturally I had laid out my course of conduct toward that very vague and indefinite folk, my prospective patients. I do not hold that it was presumptuous on my part to people my future world with patients, thousands of them. Yet many doctors do not find all the patients their youthful fancies conjured up. However, I had them—in imagination—and I will tell you what I was going to do when they sought for advice and treatment.

Imprimis:—There are but three classes of patients: the sick, the ailing, the hypochondriacal. Everybody knows when a man is sick. There is no fooling about it, no mistaking it, no dodging it. You know he is in for a bad time—has everybody's sympathy—is n't worth a cent to anybody but the doctor—down on his back—helpless. You look at him, and say, "Poor fellow," and thank goodness you are not in his place. That man is *sick*.

Everybody *don't* know when a case is ailing. The man is about his business—looks well enough, maybe—walks erect, perhaps—eats like other folks—don't get any sympathy from people in general—tries to convey the impression that he is pretty well—gets mad if you hint that he is not—nurses his malady in secret or in private confabs with the doctor—takes pills, syrups, bitters, powders, boluses, essences, teas—applies blisters, plasters, poultices—rubs, pounds, anoints, bathes—tries everything anybody suggests, every newspaper prescription, every advertised nostrum, in the hope of some day finding himself a well man. He is *ailing*.

But the hypochondriac is a poser. He is misery. Death looks jolly alongside of him. Seven millions of devils with red hot needles, pricking rattlesnake virus into every pore of his body, would be a delightful solace to him compared with the torture he agonizes under, if you believe all he says of his sufferings.

These are the three grand divisions into which every doctor's patients are divided. There are degrees of each, but these will suffice for our present purpose.

The doctor *goes* to the sick. Sick people do n't *come*. Sick people do n't do anything, nor

say anything; they're sick. The doctor who relies much upon a sick man's story has a very frail staff to lean upon. The diagnosis is everything. The doctor becomes at once a judge, and his jury are the pulsations, the tongue, the skin, the temperament. Symptoms are important witnesses, while the statements of the sufferer describing his feelings are but circumstantial evidence. Ofttimes the case is clear, from its peculiar nature. An operation becomes necessary at once, perhaps, or the treatment can admit of but one course. Then do quickly, yet deliberately and as well as you know, that which must be done, regardless of personal feelings or any minor considerations. Prompt action, though counter to the wishes of the patient and friends, has saved many a life. Act as though you were sole master of the sufferer's destiny, and let nothing warp your course a hair's breadth. Success alone determines what your after position shall be—succeed and be somebody—fail and be nobody; that is a doctor's daily risk.

It is often, however, a matter of great doubt as to the remedies to be used. Here haste is unpardonable. Careful study, intense thought, close examination, diligent inquiry into all the circumstances of temperament, habits, and character of the patient, cannot be too strongly urged. Your diagnosis is then your foundation—build upon it as one whose faith in his substructure is absolute. Then, if fail we must, as fail we may, a consciousness of having done the best possible, is the surest ladder out of the pit, failure.

In these serious and acute cases, however, there is little discrepancy in practice, the wide differences in treatment occurring in the second and third general classes into which I have divided patients.

The patient who ails is a difficult subject to treat. He is so sensitive regarding his ailment; so unwilling to admit another into his confidence; so slow to believe that he is really in need of medical aid, that he becomes a self doctor. He reads up his case—compares his own with known similar cases—tries so many compounds upon himself that he finally concludes his case a desperate one, beyond the reach of human aid. If at last he finds it necessary to consult a physician, he does so against his will, under protest, with no confidence in medical help and with no faith in his recovery. The ailing man meets you, armed at every point, to baffle your skill. He deems you an enemy whom he approaches as a last resort, simply to have his sentence of hopeless invalidism pronounced upon him. How will you meet him? For perhaps it is the first impression you produce upon him which will determine whether or not you are to save him. It is a delicate matter, meeting with this man. He is a stranger perhaps, with peculiarities you may not know

or see. Therefore make it no serious matter for him, but with as much pleasantry as consistent with your office, draw from him casually the details of his malady, and you will find in nine out of ten cases that he is a slave and victim to habits, the deleterious effects of which he never dreamed. You may not tell him this, but so shape your advice as to preclude the indulgence of accustomed habits, and institute for him a course of life the importance of which he must be made to see. Inculcate in his mind faith in yourself—prove yourself more friend than doctor—allude as little to his ailments as possible—get his mind off from himself and fix it upon any object you find convenient. If you can ascertain the bent of his mind—what, aside from himself, he takes most interest in—cultivate that idea by every encouragement possible. Bring to bear all the ridicule you are master of upon the habits in others which you are confident he indulges in. Detail warmly, but not warningly, the effects of improper courses in others, especially those to which you suspect he inclines. Do it incidentally, concealing your object shrewdly.

The brute instinctively avoids eating that which hurts him—drinking that which maddens him—doing that which injures him. Not so with man. He is slow to see the bad effects of anything he enjoys. He suffers again and again for his sins of omission and commission, and learns no lesson. He sees law written in matter—observes cause and effect—sees the connection between the physical and mental—but seldom applies to himself the wisdom he gains. It is human nature to do so; and the doctor is wise who accepts the situation, and does not give his patients credit for too much common sense.

Then, too, it is a fine point to determine just how far one should make light of the aillings of such a patient, and how far one can dwell seriously upon them. Either course, carried beyond propriety, kicks the work all over. The man is not a fool, and cannot be persuaded that he is not an invalid; and to deal with him as a really sick man is to drive him from you into his former state. The patient often needs more study than the case, and he is wise who does but little with the body until he is quite familiar with the mind.

The hypochondriac is just the opposite of the ailer. He is bound to be sick, and determined that everybody shall know it. He is bad. He don't know what the difficulty is, nor where it is, nor where he got it, nor how it affects him. He goes to the doctor—goes to all the doctors. When asked to state his case, he begins by abusing the doctor, whose business it is to find out the difficulty for himself. He wants to know what and where the malady is worse than the doctor. He's a dying man—dying by inches—can't last till spring—has made his will

—doctors are a set of blockheads. The only friend he has is he who will assent to, and believe implicitly in, all the diseases with which he claims to be afflicted. Here then is our clue. To be of any service to such a one, his doctor must admit the desperate nature of his many afflictions; and the more serious he can depict them, the more favor and greater confidence will he inspire. This man is simply a monomaniac; but there is no asylum provided for such. He annoys, but does not injure, his friends. To cure him, he must first be made sick, really sick. This is not difficult nor dangerous. His mind, which is the worst diseased portion of this man, must then be led by easy gradations to appreciate a gradual overcoming of the imaginary disease, until, at length, with patience and much forbearance, the doctor may effect a cure which may, or may not, be permanent. If this extraordinary patient can be led to dread the process of healing which he has borne worse than the disease which he *thinks* he has suffered from, there is little likelihood of a relapse. Otherwise, there is danger, and hence it would be policy for the doctor to lead him through as disagreeable a course of treatment as is consistent with the permanent health of the patient.

A well-authenticated case is on record, of a lady, wife of a nobleman in Lisbon, who, otherwise entirely sane, imagined that she had a sack of water in her abdomen, which was so rapidly filling up that it would soon burst and kill her. Having called many physicians, each of whom endeavoring to disprove her whim, were peremptorily dismissed, a young fledgling in medicine, but nevertheless a shrewd chap, called upon her with the assurance that he could effect a perfect cure. She gladly assented to his treatment. He took a plate, and, having smoked it over the flame of a candle, bade her touch the tip of her tongue to the blackened surface of the plate at precisely three minutes past each hour; then told her that when she had done as he had bidden her a certain number of times, the water in the sack would begin to be absorbed, and if she found it absorbing too rapidly (which she would know by certain described feelings), she should send immediately for him, and he would change the treatment. The doctor left and awaited patiently the call which he felt pretty certain would come. Sure enough, the servant soon came in breathless, saying that "the water was drying up too fast, and he should hurry up." In haste the lady was sought, suffering terribly from the rapid collapsing of the sack. Having previously prepared a vial of rain water colored with cochineal, he straightway administered one drop every sixty seconds, which soon checked the absorption. By alternately applying plate and drop, her case progressed favorably, and a perfect and permanent restoration resulted. The lady being a person of distinction, noised abroad the young doctor's wonderful

skill, from the effects of which he soon rose to a high position in the profession, and became a brilliant member of society.—*B. H. Pratt, A. M.*

Passing Away.

THE warm, soft summer days are swiftly hurrying by. The migratory birds are preparing to move southward. The atmosphere is cool and clear, and of a darker blue. The fruits are ripening, and the summer tourists coming home. The flowers are fading, and the leaves are losing their bright green hue. The summer is passing away.

Passing away. The fleeting summer days are but a type of all earthly things, both animate and inanimate, substantial and unsubstantial, repulsive and beautiful, artificial and natural, the creatures of earth, air, and sea. The finger of Time touches all, and they pass away like the waning summer, leaving no trace of their existence, save tradition and memory; and even these at last follow after them, and their forms are heard of no more.

Like the hours, the days, the months, and the years, we are drifting onward. Our lives go on over rough and quiet places, as a river "runs to its appointed end," and is lost in the boundless sea, the universal symbol of eternity.

Exercise.

NO REMEDY known to man has such a powerful and permanent influence in maintaining or regaining health as the judicious employment of cheerful, exertive exercise in the open air. If properly attended to in a timely manner, it will cure a large majority of all curable diseases.

When the body is diseased, it is because it is full of diseased, decaying, dead, and useless particles. The object of exercise is to throw off these particles. Every motion of the body, every bend of the arm, every crook of the finger, every feeling, every thought, every breath, is the throwing off of a greater or less proportion of the material body. All muscular motion implies friction; and where there is friction, there must be loss.

In proportion, then, as you exercise, you get rid of the old, useless, or diseased particles of the body; and, by eating plain, nourishing food, you supply new, healthful, life-giving particles in their stead. Therefore, every step taken tends to your restoration, provided that step be not taken in weariness or fatigue. The exercise must always be adapted to the strength, and the rule is imperative under all circumstances, *stop short of fatigue.*—*Guideboard to Health.*

WE open the hearts of others when we open our own.

MRS. WHITE'S DEPARTMENT.

THE TEA PARTY.

I.

WHEN the party assemble, all starched and all glum,
They talk of the weather, their colds—or sit mum;
They chat about ribbons, of shawls, and of lace,
How cheap they were sold, and telling the place.

But tea, that enlivener of wit and of soul,
More lequacious by far than the draughts of a bowl,
Soon loosens the tongue, and enlivens the mind,
And enlightens their eyes to the faults of mankind.

It brings on the tapis their neighbors' defects,
The faults of their friends, or their willful neglects;
Reminds one and another of a good-natured tale
Of those who are stylish, and those who are frail.

Those sweet-tempered dames are converted by tea
Into character-manglers, and gossips, you see;
In harmless chit-chat an acquaintance they roast,
And serve up a friend as we serve up a toast.

Some gentle false step or some female mistake
Is relished like sweetmeats, and swallowed like cake;
A bit of broad scandal is like a dry crust—
It would stick in the throat—so they butter it first.

With a little affected good nature, they cry,
"Nobody regrets the thing deeper than I!"
The story's related—and with it much more—
And our sisters of charity publish it o'er.

II.

Ah, ladies! and *was* it by Heaven designed,
That you should be merciful, loving, and kind?
For *this* were you sent here, like angels below,
To prophesy peace, and bid charity flow.

And *have* you thus left your primeval state—
Wandering so widely—so strangely—of late?
Alas! the sad cause I too plainly can see—
Those evils have followed those deep draughts of tea!

Oh! fair is the texture, though fragile the frame,
Of that delicate blossom—a woman's fair name.
'Tis the sensitive plant—it recoils from the breath,
And shrinks from the touch—as if fertile with death.

How often, by slander, has innocence sighed—
Has beauty been reft of its honor, its pride;
And virtue—though pure as an angel of light—
Been painted as dark as a demon of night!

If I, in the remnant that's left me of life,
Am to suffer the torments of slanderous strife,
Let me fall, I'll implore with the last breath I draw,
Where the evil is open, and subject to law;

And never be nibbled, and put to the rack,
By the sly undermining of tea-party clack!
Condemn me, ye gods, to a newspaper roasting,
But spare me, oh! spare me, from a tea-table toasting!
—Sel.

A BEAUTIFUL EXTRACT.—One fountain there is whose vein throws up its silver drops among mankind—a fountain which will allay the thirst of millions, and will give, to those who drink from it, peace and joy. It is knowledge. The fountain of cultivation, which gives health to mankind, makes clear the vision, brings joy to his life, and breathes over his soul's destiny a deep repose.

It is joy to the just to do judgment.

Degeneracy—Education.

THE book of Genesis gives quite a definite account of social and individual life, and yet we have no record of an infant being born blind, deaf, crippled, deformed, or imbecile. There is not an instance upon record in that book, covering the period of twenty-five hundred years, of a natural death in infancy, childhood, or early manhood. There is no account of men and women dying of disease. Obituary notices in the book of Genesis run thus: "And all the days of Adam were nine hundred and thirty years, and he died." "And all the days of Seth were nine hundred and twelve years, and he died." Concerning others, the record states: "He lived to a good old age, and he died." It was so rare for a son to die before the father that such an occurrence was considered worthy of record: "And Haran died before his father Terah." Haran was a father of children before his death.

God endowed man with so great vital force that he has withstood the accumulation of disease, brought upon the race in consequence of perverted habits, and he has continued for six thousand years. This fact of itself is enough to evidence to us the strength and electrical energy God gave to man at his creation. It took more than two thousand years of crime and indulgence of base passions to bring bodily disease upon the race to any great extent. If Adam, at his creation, had not been endowed with twenty times as much vital force as men now have, the race, with present habits of living in violation of natural law, would have become extinct. At the period of the first advent of Christ, so rapidly had the race degenerated that an accumulation of disease pressed upon that generation, bringing in a tide of woe and weight of misery inexpressible.

God did not create the race in its present feeble condition. This state of things is not the work of Providence, but the work of man, brought about by wrong habits and abuses, by violating the laws God has made to govern his existence. Through the temptation of appetite, Adam and Eve first fell from their high, holy, and happy estate. Through the same temptation have the race become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and intellect.

So long has the violation of physical law, and human suffering as the consequence, prevailed that men and women look upon the present state of sickness, suffering, debility, and premature death, as the appointed lot of humanity. Man came from the hand of his Creator perfect and beautiful in form, and so filled with vital force that it was more than two thousand years before the general violation of physical law was sensibly

felt upon the race. More recent generations have been feeling the pressure of infirmity and disease still more heavily with every generation. The vital forces have been greatly weakened by indulgence of appetite and lustful passion.

The patriarchs from Adam to Noah, with but few exceptions, lived nearly a thousand years. Since the days of Noah, the length of life has been tapering. Those suffering with disease were brought to Christ for him to heal from every town, city, and village; for they were afflicted with all manner of diseases. And disease has been steadily on the increase through successive generations since that period. Because of the continued violation of the laws of life, mortality has increased to a fearful extent. The years of man have been shortened, so that the present generation pass off to the grave even before the generations that lived the first few thousand years after the creation came upon the stage of action.

Disease has been transmitted from parents to children, from generation to generation. Infants in their cradle are miserably afflicted because of the sins of their parents, which have lessened their vital force. Their wrong habits of eating and dressing, and their general dissipation, are transmitted, as an inheritance to their children. Many are born insane, deformed, blind, deaf, and a very large class deficient in intellect. The strange absence of principle which characterizes this generation, in disregarding the laws of life and health, is astonishing. Ignorance prevails upon this subject, while light is shining all around them. With the majority, their principal anxiety is, What shall I eat? what shall I drink? and wherewithal shall I be clothed? Notwithstanding all that is said and written with regard to how we should treat our bodies, appetite is the great law which governs men and women generally.

The moral powers are beclouded, because men and women will not live in obedience to the laws of health, and make this great subject a personal duty. Parents bequeath to their offspring their own perverted habits, and loathsome diseases corrupt the blood and enervate the brain. The majority of men and women remain in ignorance of the laws of their being, and indulge appetite and passion at the expense of intellect and morals, and seem willing to remain in ignorance of the result of their violation of nature's laws. They indulge the depraved appetite in the use of slow poisons which corrupt the blood and undermine the nervous forces, and in consequence bring upon themselves sickness and death. Their friends call the result of their own course the dispensation of Providence. In this, they insult Heaven. They rebelled against the laws of nature, and suffered the penalty. Suffering and mortality now prevail everywhere, especially among the children. How great is the contrast

between this generation and those who lived during the first two thousand years!

I am led to inquire if this tide of woe cannot be prevented, and something be done to save the youth of this generation from the ruin which threatens them. One great cause of the existing deplorable state of things is, that parents do not feel under obligation to bring up their children to conform to physical law. Mothers love their children with an idolatrous love, and they indulge their appetite when they know that it will injure the health of the children, and thereby bring upon them disease and unhappiness. This cruel kindness is carried out to a great extent in the present generation. The desires of children are gratified at the expense of health and happy tempers, because it is easier for the mother, for the time being, to gratify than to withhold that which her children clamor for.

Thus mothers are sowing the seed that will spring up and bear fruit. The children are not educated to deny the appetite, and restrict their desires. And they become selfish, exacting, disobedient, unthankful, and unholy. Mothers who are doing this work of sowing will reap with bitterness the seed they have sown. They have sinned against Heaven and against their children, and God will hold them accountable.

Had the system of education generations back been conducted upon altogether a different plan, the youth of this generation would not now be so depraved and worthless. The managers and teachers of schools should have been those who understood physiology, and who had an interest, not only to educate youth in the sciences, but to teach them how to preserve health, in order to use their knowledge to the best account, after they had obtained it. There should have been in connection with the schools establishments for various branches of labor, that the students might have employment and necessary exercise out of school hours.

The students' employment and amusements should have been regulated in reference to physical law, and adapted to preserve to them the healthy tone of all the powers of the body and mind. Then their education in practical business could have been obtained while their literary progress was being secured. Students at school should have had their moral sensibilities aroused to see and feel that society had claims upon them, and that they should so live in obedience to natural law that they could, by their existence and influence, by precept and example, be an advantage and blessing to society. It should be impressed upon youth that all have an influence that is constantly telling upon society, to improve and elevate, or to lower and debase. The first study of youth should be to know themselves and how to keep their bodies in health.

Many parents have kept their children at school nearly the year round. These children have gone through the routine of study mechan-

ically, and they have not retained that which they learned. Many of these constant students seem almost destitute of intellectual life. The monotony of continual study wearies the mind, and they have but little interest in their lessons, and to many the application to books becomes painful. They had not an inward love of thought, and ambition to acquire knowledge. They did not encourage in themselves reflection, and investigation of objects and things.

Children are in great need of proper education, in order that their lives should be of use in the world. But any effort that exalts intellectual culture above moral training is misdirected. Instructing, cultivating, polishing, and refining youth and children should be the main burden with both parents and teachers. Close reasoners and logical thinkers are few; for the reason that false influences have checked the development of the intellect. The supposition of parents and teachers that continual study would strengthen the intellect has proved erroneous; for it has had in many cases the opposite effect.

E. G. W.

Desolate Homes.

WE do not mean only homes despoiled by absence or death—the homes where a constant, pitiful sense of loss hovers around, filling the days with bitterness and the nights with pain. But we mean homes a thousand-fold more desolate than those, though to the eye nothing seems wanting in their appointments.

Whatever is most pleasing to the sight and to the taste may be gathered within those walls. Wealth has lavished luxury, the divinest creations of art fill every available space, beauty, and wealth, and revelry, are all among its belongings; but still we repeat, They are bare and desolate in the fullest sense of the words.

Rosamunda, who, after her nightly ball or opera, lies abed until noon, seldom sees her husband save at dinner, knows nothing of her children or their whereabouts, and is quite content to trust them to well-paid nurses, has one of these desolate homes. How she would stare at us from her silken nest at this wild assertion. She desolate! indeed—she, wife of Fortunatus, to whom the pleasures of the world come at bidding, and whose sole idea of duty is to kill time gracefully!

Alas, Madame, this invisible power we call Time will not be killed. He has assisted you in killing many things, such as love, sympathy, duty, and, in fine, everything which raises life to its highest meanings; but, though he allows you to hide him under gewgaws and fripperies, and to muffle the heavy sound of his heart-beats, that your delicate sensibilities may not be annoyed, yet he will *not* be killed.

He has a queer, underhanded habit, too, of cloying the taste for the pleasures which make up

the measure of your days, and robbing them of their sweet savor. He intrudes himself in a very ungentlemanly manner when your enamel can hardly hide the wrinkles, and the children, toward whom you forgot a mother's duty, have learned their lesson so very well that the merest stranger is as much to them as yourself. At that time he is sure to tap you on the shoulder, and ask, "Where are your treasures?"

Look around vainly and helplessly. Here are the tokens of your wealth; but which of your possessions fill you with abiding happiness? Your saloons are filled with the greatest and fairest in the land; but your taste for revelry has waned with the power to enjoy it. You may have no vain repinings for a better life or neglected opportunities; for you may not even be conscious that there is anything better or higher than what you hold. But you *do* know they have ceased to charm. You are desolate in the midst of your treasures. They have not worn well enough to give you comfort, and you are dimly conscious that they are not exactly the material which the human soul is apt to carry into the eternity to which you are hastening. Yes, there are desolate homes wherever lives are devoid of duties and higher aims than mere pleasure. We might go farther, and say, "Wherever these duties and aims did not point to the life beyond the grave." But we are not preaching a sermon, and will content ourself with the finite reading of a text of infinite meanings.

No person who leads a life of self-gratification, and ignores the round of duties which bind a family, or the broader family of humanity, in a golden circle, but makes for himself a home of desolation, which is as waste of all good as a sterile desert. Sooner or later they themselves feel this, too late though to sow for another harvest, even if they wished it. So they go on in the old rut of custom, feeling the emptiness of their lives, but yet with no sympathy for, or understanding of, those lives filled with love, and kindness, and unselfish charity for mankind.—*Scel.*

Farmers' Daughters.

IF at any time in the years of the past the daughters of farmers have suffered reproach, when compared with the more stylish and favored daughters of other business men, it has not been owing so much to the want of natural gifts and grace as it was to their neglect of that study and refinement which alone can make woman an ornament to society and a fit co-worker with man. Farmers have caught enough of the spirit of the age to see the necessity of furnishing their children with all the essential advantages of science and the schools. The girls of our rural districts have come to emulate the ac-

complishments of those who were to the manor born. We now find them fitted, by reason of their attainments, to fill almost any department of life. They have gone from the more humble duties of domestic life, like Cincinnatus from his plow, to the pulpit, the press, the office, and to the higher and more glorious position of wives, consequently of mothers to the citizens of the future. They are better qualified for wives than the daughters of any other class or condition. They have health, strength, and beauty. Their minds have not been warped and crippled by the follies of fashionable life, and hence they are able to manage a household with wisdom and frugality.

Young men are afraid to venture into married life because of the expense of maintaining an establishment. Extravagance and excess in living and clothing yearly strand thousands upon the rock of life's great sea. Let it be the great study of farmers how to educate their daughters to become the most useful wives and the best mothers.—*Sel.*

Cold Feet.

MANY persons are much troubled with the inconvenience of cold feet, which, besides being itself a serious discomfort, is constantly menacing or producing positive injury to the health. It may be a consequence of simple debility, but is perhaps more often due to some derangement in the circulation. There is unequal distribution of the blood, and the various internal organs are therefore receiving an undue supply; especially is this true of the brain and spinal marrow. In perfect health, the blood is equally and properly distributed to every part of the body. Now, this evil of cold feet, so common, and so often neglected, should be promptly corrected. If not, then look out for headaches, and congestions, spinal tenderness, bronchitis, and consumption.

What shall be done? If necessary, have a daily hot foot bath. Of course, warmth to the feet should be artificially applied, by the means of various heated substances, as convenience may supply, when the heat of the stove is not directly available. Gentle and frequent frictions may be advisable. Attention should be given to exercise and diet also.

Let no one think this a trifling subject. Thousands are asleep in death through inattention to the state of the feet. If the feet are cold, there is too little blood in the capillaries of the skin. Necessarily, some other part of the body has more than its proper allowance. And, unhappily, those portions

are but too often some of the vital organs, such as the brain, and lungs, and spinal cord. Nay, the joints suffer also, and hence rheumatism is another result. Keep the feet warm. After awhile, the difficulty may be so far overcome as to require much less attention.

Consider the superlative folly of those who venture out in *thin shoes*, and whose lower extremities are poorly clad. It may be said that cold feet are a consequence of disease. True, a consequence sometimes, but more often a cause. A lady of my acquaintance actually wet her shoes before going to a party, in order to get rid of the nuisance of their squeaking. Result—she sleeps in the cemetery on the hill. Her excessive and imprudent care cost her life.—*World's Crisis.*

GIRLS do not reach their maturity until twenty-five, yet at sixteen they are wives and mothers all over the land, robbed of all the rights and freedom of childhood in marriage, crippled in growth and development. The vital forces needed to build up a vigorous and healthy womanhood are sapped and perverted from their legitimate channels in the premature office of reproduction. When the body is overtaxed, the mind loses its tone, and settles down into a gloomy discontent that enfeebles the whole moral being. The feeble mother brings forth feeble sons; the sad mother, those with morbid appetites. The constant demand of stimulants among men is the result of the morbid conditions of their mothers. Healthy, happy, vigorous womanhood would do more for the cause of temperance than any prohibitory or license laws possibly can. When woman, by the observance of the laws of life and health, is restored to her normal condition, maternity will not be a period of weakness, but added power. With that high preparation of body and soul to which I have referred, men and women of sound mind and body, drawn together by true sentiments of affection, might calculate with certainty on a happy home, with healthy children gathering round their fireside. One of the saddest features of woman's present condition is her idea that she is cursed of Heaven in her motherhood; that it is one of nature's necessities that she should suffer through the period of maternity. It is because we ignorantly violate so many laws of our being that it is so to-day.—*Sel.*

CULTIVATE consideration for the feelings of other people if you would never have your own injured. Those who complain of the most ill-use are the ones who abuse themselves and others oftenest.

Items for the Month.

The Circulation of the Reformer.

DURING the last seventy days we have received 3000 Trial Trip subscribers, and still they come.

The 10,000 subscribers is now very nearly reached, and in all probability will largely exceed that number before the December number is printed. As many of the names for the Trial Trip were sent for them by their friends, it is expected that many will drop off at the expiration of the Trial Trip. Our effort should now be to obtain enough full-paying, yearly subscribers to take the place of those who do not renew.

We now offer to new subscribers 14 numbers for \$1.00. To those who wish to work for profit as agents, we will in addition to this allow them 25 cents on each subscription obtained. We would advise such to send immediately for an "agent's outfit."

Agent's Outfits.

We have prepared at this Office a complete outfit for agents who wish to canvass for us. It will consist of ten large posters in two colors, twenty-five Prospectuses in two colors, and five sample copies of the REFORMER. In order to partially cover the cost of printing and postage, we shall charge 50 cents for these outfits, by mail, postage paid.

We want 100 agents at work within the next 20 days. Apply immediately, and give us the locality in which you wish to work, that your names may be duly registered at this Office.

When an agent has sent in ten names the price of the outfit will be refunded.

500 Subscribers Wanted.

We have yet on hand a large number of October REFORMERS. We can supply 500 more "Trial Trip" subscribers. Let the names come in immediately.

As we cannot send the September number, we will send the January, 1873, number in its place.

Friends, do not leave these October numbers in the Office. Let them be doing good to your friends.

☞ We print 11,500 copies of the November REFORMER. This is double the number printed three months ago. We wish to start January with 15,000.

☞ Dr. Trall offers to treat one hundred patients during the College Term this winter at one-half the regular price, provided the patients will attend the weekly College Clinics, and have their cases examined, explained, and prescribed for, before the medical class. The College Term commences about the middle of November, and continues to the middle of April, 1873. All inmates of the institution are free to attend the popular lectures of the course.

JUDGING from remarks of some of our brethren of the press, the Discussion between Dr. Trall and Prof. Curtis in the October REFORMER is duly appreciated, and will serve to open the eyes of many to the only true system of medication.

OUR BOOK LIST.

THE books named below will be furnished by mail, post-paid, at the prices given. By the quantity, at the Office, or delivered at the express or R. R. freight offices, for cash accompanying orders, at forty per cent discount on those books published at this Office. Those books in this list not published by us will be furnished at the publisher's prices.

The Hygienic System. By R. T. Trall, M. D. Published at this Office. It is just the work for the time, and should be read by the million. Price, post-paid, 25 cents.

Tobacco-Using. A philosophical exposition of the Effects of Tobacco on the Human System. By R. T. Trall, M. D. Published at this Office. Price, post-paid, 25 cents.

Cook Book, and Kitchen Guide: comprising recipes for the preparation of hygienic food, directions for canning fruit, &c., together with advice relative to change of diet. Published at this Office. Price, post-paid, 20 cents.

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