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JAMES WHITE, : : : : EDITOR.

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GOOD-BY.

We speak it very tenderly,
With half a sob and half a sigh—
“Old Year, good-by! Old Year, good-by!”
For what it brought, and what it takes,
We love it, and for loved ones' sakes;
Prized for its hours of happiness,
Nor for its sacred sorrows less;
For all it gave through toil and strife
Of new significance to life—
New breadths, new depths, new heights sublime,
And haply, kingship over time!
Accept our thanks, Old Year, for these,
And for all precious memories
Of love, of grief, of joy, of pain,
Whose ministry was not in vain.

—Sel.

The Temperamental Relation of the Sexes.—No. 1.

ONE of the most prominent causes of ill health is found to exist in the wrong relations of the sexes. From a careful observation of men, women, and children, and an extensive practice of years among the sick, I am convinced that, if people fully understood the physiological law of temperaments, an untold amount of pain, suffering, and premature death, would be avoided.

In the electrical world, there is found to exist a law of positive and negative forces. This law also holds good in the vegetable and animal kingdoms.

In regard to magnetic laws in relation to men and women, it is a fixed fact that the former may act as positive to the latter, and *vice versa*. That is, the stronger will control the weaker, or one may be plus electricity, and, if in excess, may give rise to acute inflammatory diseases, while the weaker may be minus, or totally deficient, resulting in diseases of a chronic nature.

In the positive and negative forces, there will

be an attraction of the lesser to the greater; but, if two positives meet, there will be a repulsion. This fact is often observed in meeting with strangers. To some, there will be a natural repugnance, while to others there will be a drawing together, a union of hearts and sentiments, and desires for a more extended acquaintance. Women often become positive in relation to men, and control them by superior will and mental vigor.

It is a well-known electrical axiom that two positives repel, while two dissimilars attract, and blend together in perfect harmony.

The objection is sometimes urged that two ladies of strong minds may meet, and there will seem to be no repulsion, but perfect agreement. This is all true; both may exercise a strong influence over other minds in society, and control for good or ill both men and women; and yet it will be found that, where these two strong minds seem to agree so well when together, the true secret of this union exists in the fact that one mind is stronger than the other, and often a look from the stronger will quell the weaker in spite of all her efforts to oppose. This is shown by the fact that savage beasts are held in subjection as long as the eyes of man are kept steadily fixed upon the eyes of the animal. In this case, man controls by superior will power, in accordance with the Scripture assertion, “The fear of you and the dread of you shall be upon every beast of the earth,” &c. Gen. 9:2.

While engaged in the practice of medicine years ago, I was often convinced of the truthfulness of the law of adaptation. This and the law of temperaments have given me good success in the practice of the healing art.

I have found, among patients possessing strong animal natures, of dull intellect, or inclined to idiocy, that in placing my hand upon the tops of their heads, there was but little effect produced by the vibrations of the voice, and that in those cases it took much larger doses of medicine to arouse the system to react; while in those of brighter intellects and active habits, the vibrations of the voice could be felt upon the skull very distinctly. Such were much more readily affected by the reactive influence of the system in repelling the medicine given, even in a much less quantity. I found that the system seemed to respond more

favorably when adapting certain remedies to certain constitutional tendencies. To explain more fully, I call to view three cases:—

1. A patient of mental temperament, tall, fine hair and features, florid complexion, and active habits. In looking over the *materia medica*, I selected aconite as the most appropriate; and in a few moments or hours, I would find the patient in a gentle or profuse perspiration, from the mild or vigorous action of the system in expelling the drug.

2. A patient of motor temperament. The analogue of this case seemed to be found in *nuxvomica*; and especially would this be so if the patient had been given to intemperance.

3. A case of vital temperament, plump in form, good natured, and, if slovenly in habits, every one's servant who would give him a glass of liquor, with no scruples about committing a mean act. In this case, I selected sulphur as the most appropriate, the odor from both being somewhat similar. But if a lady, and more refined, of gentle habits, *pulsatilla* seemed the best adapted. And thus these experiments might be extended throughout the medical therapeutics.

Many unhappy unions result from a lack of suitable knowledge of temperamental fitness. The case of marriages with blood relations often results unfavorably to the offspring. Idiocy is a frequent result of such unions.

While various scientific subjects are now brought before the public mind, the physiological law of temperament should also have its due share of consideration. People often marry without sense or system. Marriage should be made a matter more subject to the laws of hygiene, and less subject to passionate and sentimental emotions. Those who are subject to organic diseases should be slow to enter into marriage relations; while some constitutional diseases may in time be overcome in married life, as it breaks up a spirit of unrest, which exists in the minds of many for want of suitable employment, and calls away the mind from dwelling too much upon self. Many of this class live imaginary lives, and die imaginary martyrs.

Our intercourse with the sick often brings before us many objects of pity which call out our most lively sympathies. These persons are brought into this condition both from congenital and constitutional causes. When from the former, they are found the most difficult to bring under proper curative influences. One of the most pitiable cripples I have yet seen, was made so by his mother's taking large quantities of calomel before his birth.

J. H. GINLEY, M. D.

(To be Continued.)

Digestion and Assimilation of Food.

(Concluded.)

In the last number of the REFORMER, we gave a general outline of the process of the functions of digestion and assimilation in the system. In this number, we propose to consider food, its uses, and the influences that operate upon digestion, both favorably and unfavorably.

Food is the substance that sustains animal and vegetable life. In the vegetable kingdom, plants feed upon substances absorbed from the mineral kingdom, from the earth, and from the air. Some plants live exclusively on air. But all animals, man included, live upon the vegetable kingdom, or upon substances immediately derived from it. Much has been written in all ages upon food, and very distracting views have been, and still are, entertained about this important element, so essential to our existence and health. Much has been said for and against animal food, and many are so distracted in mind that they are at a loss as to what they should do about its use.

Animal food may be regarded simply as second class vegetable food, it having been made from vegetables. Animals that live upon the flesh of other animals produce in themselves a third grade of food, so gross that only the savage will use it. The various beasts and birds of prey, and a few domestic animals, such as dogs and cats, are examples. If this view is correct, which we think none will deny, a little reflection will convince any candid mind that animal flesh contains no element of food not found in vegetables, and that animal food is only vegetable substances, reduced to another form, and that inferior to its original state, having passed through decomposition and change in forming the tissues of a living animal; and that animals feeding upon other animals form a still grosser quality of flesh, unfit for use. We are enabled to draw important instruction from this view of the subject of food; viz., that animals intended for use, as meat, should be fed on the choicest grains and vegetables, and have all the pure air and water they need. But how very different we find things. Swine, unfit in the first place for anything, only scavengers, are kept in filthy pens and fed on almost everything from corn to carrion, which is transformed into animal tissues and eaten by a large class of the human family. But, fortunately, the better portion of mankind, who devote time to the reading of health journals, are abandoning this gross flesh, and will thereby be saved from its pernicious effects upon their health. The hog is not the only animal fed upon unwholesome food. Beef cattle and milch cows even, are fed on still slops and offal from the kitchen and cellar in the form of slops and decaying vegetables, and the people eat the beef and

milk made from such unwholesome food. When these facts are duly considered, is it any wonder that small-pox, typhoids, typhus, and other malignant diseases, are frequent visitants of nearly all the cities and villages in the land?

When we, in addition to the foregoing, take into the account the liability to disease among animals, and the lack of principle among some dealers in stock, who do not scruple to put a diseased animal on the market, the liability to contract disease from the use of animal food is very much increased. Observation for several years has convinced me that far too little attention has been given to the quality of our food. And there is nothing of greater importance in a health point of view.

We think it will now appear evident to any one giving the subject any considerable thought, that a proper selection of pure grains, fruits, and vegetables, constitutes the proper and most healthful diet for man. And that no matter how much we may desire animal food, from force of habit, it is, nevertheless, an inferior class of food at best. It is a universally admitted truth that effect follows cause; and seeing so much sickness, suffering, and death, in the land, we are naturally led to search for the cause, which will be found to consist largely in wrong habits in diet. Disease may be produced by an abuse of things normal, or healthful, as well as by the use of things abnormal, or unhealthy. In other words, if we use to excess the very best food, or, on the other hand, too little, something, however, that seldom occurs, the health and vigor of the body will be impaired, and, as a matter of course, unhealthy food, in large or small quantity, can only be followed, sooner or later, by loss of health. Again, we may have a proper diet, and in right quantities, but, if eaten too rapidly, or imperfectly masticated and insalivated, it becomes disease-producing.

CAUSES AFFECTING DIGESTION:—We have already alluded to imperfect mastication as one primary cause of poor digestion, because the solvent properties of the gastric juice fail to reduce the lumps of food to a fluid form as nature designed. Drinking at meals dilutes the gastric juice and thus robs it of its solvent power, and time is required for this fluid to be absorbed before digestion can proceed. Beside this, in the use of cold drinks, as indulged in by many, the flow of the gastric juice is retarded, and the energies of the stomach, in time, become impaired, and dyspepsia follows. The same results follow the frequent use of cold food. The stomach's power is destroyed in doing what should have been done by fire.

Stimulants are another source of indigestion. Thousands are constantly deceived by medical ad-

vice, in the use of stimulants. The dyspeptic, made so by wrong habits before mentioned, seeks a remedy in the use of alcoholic stimulants, vinegar bitters, tonics, &c., &c., only to find himself at the end of a certain period worse, if not incurable, by the use of such things. It has been proved positively that alcoholic stimulants retard, instead of aid, digestion. We all know that the stomach will not digest food while the system is suffering from severe fever; and as all stimulants produce, to a greater or less degree, a fever, they, in a like manner, impede digestion. Mental influences also affect digestion. One reason why so many business and professional men are dyspeptics, is on account of anxiety in various ways about their business. The stomach is robbed of its proper amount of blood, and the nerve force, that acts so important a part in digestion, is also impaired. Sudden news, good or bad, often entirely arrests digestion; therefore, those who would secure relief from, or prevent, indigestion or dyspepsia, must seek to have a quiet mind. There must also be a union of action in the mental and physical systems. "Overworked brains" have been well construed to mean "underworked bodies."

ASSIMILATION consists in appropriating the elements of digested food to the formation of living tissue. And whatever effects digestion will in a corresponding degree effect the further changes by assimilation. The animal economy needs regular periods of entire rest in sleep, in order that the wasted energies of the system from mental and physical acts be repaired. During this period of rest the work of assimilation is more perfectly carried on. Therefore a due regard for right habits in diet, mental and physical exercises, and a due amount of rest, will be followed by health, happiness, and length of days.

WM. RUSSELL, M. D.

Health Institute.

Hygienic Treatment.

PACKS.

A **PACK** is easily given, and usually can be taken with feelings of comfort. It is a powerful, agreeable, and very useful manner of treating in many morbid conditions.

Packs may be given in any form of acute fever after the chilly stage is passed, if the vitality of the patient will warrant it, except in cases of secondary fever, or of fever after a crisis. To aged persons, weakly children, and those of any age that have little blood and poor circulation, if administered at all, it should be with much care and caution. Packs may be made quite heavy treatment, or they may be so managed as to tax the strength of the patient but slightly.

It is proper again to suggest that the first thing

to be considered in the preparation of giving baths is the temperature of the room. No definite rules can be made, because the sensibility of the patient is so varying. The more debilitated the patient the more susceptible he will be to chilly influences, hence the temperature must be correspondingly higher.

On a straw or mattress bed, or lounge, on which there is a pillow to raise the head comfortably, spread a couple of warm quilts or comfortables, and a thick woolen blanket. See that the patient's feet are warm, or made so by a foot bath or otherwise, and that the head is wet. Gather one end of a heavy cotton or linen sheet in folds in the hand, dip it into a pail of tepid water previously provided, partially wring it out and quickly lay it lengthwise on the bed. Unfold the middle portion of it enough for the patient to immediately lie down upon, on his back. The arms should be raised, then unfold one side of the sheet, bringing it over the body from the armpits to the feet, tucking it under. Then, in a similar manner, bring the opposite half of the sheet over from the neck, tucking it under as snugly as the comfort of the patient will permit. In the same way draw over first one side and then the other of the blankets and quilts. Especial care must be exercised to wrap properly the neck, and snugly tuck the quilts about it and the top of the shoulders, that the air may not get in at this point. The blankets should be long enough to be folded back around the bottoms of the feet and tucked under so as to exclude the air. The head must be kept cool by being enveloped in a cold, wet cloth. If there is much heat in the head, it requires the cloth to be frequently wrung out of cold water and re-applied to the head. If there is a tendency to cold feet, a hot jug or brick must be put to them. Those who have an unbalanced circulation might better have the wet sheet extend only to the knees. This will apply to most chronic invalids. Some nervous persons become restless and uneasy in a pack, because they are too closely enveloped, hence the good effects of the pack are measurably lost. This may be avoided by remembering not to wrap them so closely only around the neck and feet.

Sometimes those who cannot take a pack the ordinary way without chilling, have them administered with benefit by folding a strip of flannel and wringing it out of hot water, after which place it up and down the spine inside the wet sheet. Where there is congestion of the lungs, a fomenting flannel may be put over the shoulders, back of the lungs. Also in congestion of the liver or throat, a fomentation may be used. An important item in giving treatment is to have the surroundings quiet, that the blood may be diverted from the brain, the circulation become equalized, and the nervous system soothed.

The length of time to remain in a pack depends upon circumstances. The rule is, if the patient is quiet, till he feels thoroughly warm. From twenty minutes to one hour and a half is the usual time. If the patient falls asleep, which is a favorable indication, generally let him be undisturbed till he awakens.

On coming out of a pack, those who possess considerable strength may take some form of general bath, as dripping sheet, sponge, or pail pour. A wet-sheet rub is a convenient mode of treating feeble patients; for those more feeble, a dry-sheet rub only; and for a very feeble patient, rub off only a part of the body at a time, commencing with the neck. Undo the neck, and with a soft towel rub it gently until dry, then cover; then rub up one arm and protect it; proceed in this manner till all the body is rubbed off. A very weak invalid may take a pack in this way with good effect.

If a person in a pack becomes chilly, and does not react, after properly resorting to the application of hot jugs, or bricks, or the addition of more clothing, take them out, give them a warm bath, rub thoroughly dry, and have them go into a warm bed and lie quiet till reaction takes place. If they become uneasy and restless, take them out and treat as when chilly. It is important that an attendant remain with a patient while in a pack. In cases of severe inflammation or high fever, a pack for a short time may be repeated two or three times in twenty-four hours.

HALF PACKS.

A half pack is a milder application and less taxing for nervous invalids, and is preferable for those who have cold hands and feet, with poor circulation and little animal heat. The half pack is administered just like the whole pack, except the sheet is doubled and extends from the armpits to a little above the knees. The upper and lower parts of the body are enveloped in the dry blankets. Manage the patient on coming out as in the full pack, carefully discriminating the conditions of the patient. It is beneficial from its local effects in case of inflammation of any organ of the chest or abdomen. They are efficacious in inflammation of the bowels, liver, stomach, and spleen, likewise in pneumonia, and pleurisy.

SITZ BATHS.

This form of bath is pleasant; and for the good effects which may be derived from it, and its convenience for home treatment, is invaluable. It may be taken in a common wash tub, although a tub made for the purpose is preferable and should be possessed by every hygienic family. A tub of medium size, such as we use at the Institute, measures about sixteen inches across the bottom and twenty inches at the top. The height in front is about twelve inches and the back thirty, sloping forward. The bottom is raised two inches. The back of the tub affords support for the patient, and, when the feebleness of the patient requires it a pillow can be placed at the top of the tub for the head to rest upon. The tub is deep enough to allow water to cover the hips and a portion of the abdomen.

The sitz bath is usually regarded as a local bath, but it may be used for producing all the beneficial effects of a general bath. This bath, when applied cool, and for a short time, and frequently repeated, is considered a good tonic. The cooler the bath the

more shallow the water should be. The temperature of the bath depends upon the condition of the patient and the effects desired to be produced. They may be given cool, tepid, warm, or hot. For visceral and pelvic derangements, in diseases of the bowels, constipation, diarrhea, dysentery, and piles, they are exceedingly valuable. Also for weak backs, affections of the kidneys, stomach, liver, spleen, and for congestion of the brain. When properly administered, they are rarely amiss in any morbid condition, such are their worth.

The medium temperature of water for a sitz bath is 90°. And the length of time to remain in them varies from five to twelve minutes for a weak patient; for those more robust, from ten to twenty-five minutes. The strength of the patient is always to be taken into consideration, also the results to be obtained. For the purpose of sweating a patient, the tub should be nearly full of water after the patient sits down in it, at a temperature of about 98° to begin with. The feet should be immersed in a pail or tub of water of a little higher temperature. Have a sheet or flannel blanket at hand folded four thicknesses. Place one end of this under the chin, bring it closely around the neck, lapping the corners over the shoulders back of the neck, then have the shoulders rest back against the tub, to hold it in place. The other end of the folded sheet reaches to the foot bath, covering the person. Another quilt or blanket may be spread over all, enveloping the tubs, lapping over at the back of the neck as the other. The head must be wet, or bound up in a cold, wet cloth. To raise the heat of the water in the tub, carefully lift the blankets in front or at the side, and dip out as much as necessary, and replenish with hot water, stirring the water with the hand as the hot water is poured in. When the patient has been in a sufficient length of time, dip out water, and add cold water in the same way the hot was put in, to reduce the bath as much as desired. Wash off the whole surface of the body, cover with a dry sheet, step into the sitz-bath tub to cool the feet, step out and be rubbed thoroughly by an attendant outside of the sheet. Or if it is to be followed by a pack, go immediately from the bath to the wet sheet, or dripping sheet, as the case may be.

Admirable effects may be produced by a sitz bath in congestion of the brain, by fomenting the head at the same time. The fomenting flannel should be wrung out of moderately, rather than intensely, hot water when it is applied to the head. Prepare the water in the sitz tub agreeably cool, that for the feet, 100° to 105°. Cover the person with a folded blanket or sheet as before described. The cloth on the head must be changed to cool or cold to terminate the treatment, as in fomentations on other parts.

P. M. LAMSON, M. D.

Health Institute.

DISEASE is the result of disobedience to the laws of life.

Report of Cases.

THE case of Mrs. R., of Ohio, mentioned in the Letter Budget of the December number of the REFORMER is an important one, and ought to have had a more conspicuous place on its pages. As stated there, hers was a most aggravated case of dyspepsia. She had sick headaches, pain and heat in the top of the head, constipated bowels, and for four years had almost constant distress with dull, heavy pain in, and tenderness over, the pit of the stomach. She had many other ailments, was very gloomy, and much depressed in spirits. Had Mrs. R. remained a suitable length of time under treatment at this Institute her cure would have been more marked. As it is, the course she has pursued in carrying out the principles taught here, has been made a blessing to her household and the youth who come under her husband's instructions. This is not an isolated case. There are thousands of similar cases which only need the light on health reform and the will power to adopt and carry out these principles to obtain as favorable results.

I will report another noticeable case, Mrs. A., from Wisconsin. Her mother died with cancer, but she (Mrs. A.), was healthy during childhood, until thirteen years of age, when she had a severe fit of sickness. She came to this Institute, Nov., 1870. She was of scrofulous diathesis, and it was considered a doubtful case. She was troubled with pain in and under the shoulder-blades, palpitation of the heart, numbness all over the body, particularly in the hands, with crawling sensations, burning in the stomach after eating, her food souring, constipation, (before using hygienic food), urine scanty and high-colored, cold hands and feet. Her skin was very yellow. Her hands had the appearance of being dyed yellow. I remember of asking the question if she had been dying carpet rags. She was awakened nights with numbness over the whole body. Her sleep was very much disturbed by it. I refer the reader to the following letter, written March, 1872, showing what has been done for her by a stay of about five months with us, and adhering to the rules given her after returning home:—

“DEAR FRIEND: I often think of you and all at the Institute, and of your kindness to me. I believe I should be in my grave, if I had not gone to the Institute when I did. I have not been troubled with numbness since I was there, until last week. Since then I have been more careful about using fruits with vegetables, and the numbness has left me, and I rest good nights. My diet has been mostly fruits and grains. Do not use butter or milk, eat two meals per day, and eat nothing between meals. I have taken some treatment. It kept me quite busy tending my garden and gathering my fruit, so that I was out doors most of the time and had plenty of sun baths.

“When I first came home I was troubled with pain and soreness in my side, and after it left me I had a

felon, but did not lose a night's rest on account of it. It is a real treat to be able to sleep and rest so well. I think I shall continue to improve if I heed the instructions given me at the Institute."

I will direct attention to two points in the foregoing letter. First, the use of fruits and vegetables at the same meal. We have found on trial that many dyspeptics, especially such as are troubled with sour stomach, derive great benefit from using grains and fruit for breakfast, and grains and vegetables for dinner, eating two meals a day only, and not mixing too many varieties at the same meal. Second, the beneficial results of having some employment out of doors in the air and sunshine that will exercise the muscles and agreeably occupy the mind.

M. A. CHAMBERLAIN, M. D.

Health Institute, Battle Creek, Mich.

To Correspondents.

G. H., Ill., asks:

What is the cause of carbuncles, and what is the method of treatment after they have appeared? What can be done for a case of goiter of several years' standing? It is quite hard, and seems to be tightening. Though I am not so careless as some about my diet, I do not live strictly hygienic.

Ans. Impure state of the blood induced by bad diet and wrong habits. Treatment: Use no greasy food, but live strictly upon fruits, grains, and vegetables. Take a general wash-off once or twice a week. Be regular in all your habits of labor, eating, and sleeping.

J. C. H., Mich., asks:

How shall I treat catarrh, and what food shall I eat? What shall I do for indigestion?

Ans. Regulate your diet. Eat, for breakfast, grains and fruits; for dinner, grains and vegetables. Do not mix your fruits and vegetables in eating, while sick. Eat slowly, and masticate thoroughly. Take a general wash-off once or twice a week, and a fomentation over the liver and stomach once in two or three weeks.

R. C. T., Mass., asks:

What is the cause of inflammatory rheumatism?

Ans. 1. Wrong habits of life. 2. Too much bile element in the blood. Your diet should consist of grains, fruits, and vegetables.

J. M., Ind., says:

I would like to know how to treat ulceration of the womb.

Ans. Use fomentations over the lower part of the abdomen, followed by a cool compress once or twice a week. Sitz bath 90° once a week, for eight or ten minutes, 88°, from two to four minutes. Vaginal injection of one quart of water

with two drops of carbolic acid, used twice a week. Report progress, or send for home prescription, price \$2.00.

S. E. W., Mich., asks how to wean a babe:

We recommend you to give it oatmeal gruel, to which add a little new milk from a young and healthy new milch cow. Sometimes mix a little gruel with it, or use it instead of the oatmeal. The milk of old cows, or those that are poor, or have been giving milk a long time, is not good.

L. K., Ill.:

Do not be afraid of starving. Perseverance in a hygienic diet is your main hope. See that your rooms are well ventilated. Exercise daily in the open air. Occasional sitz baths at 90° five minutes, 88° five minutes. Use wet hand rubs over chest, stomach, and bowels. For local pain, use fomentations ten or fifteen minutes, followed by the cool compress. A dripping sheet or sponge bath should be taken once in two weeks. Do not take more than two treatments per week, unless it be an occasional foot bath.

E. P., Iowa.:

We think you have already given him more treatment than was best. We recommend now that you give him a plain vegetable, fruit, and grain diet, and one bath in a week. A dripping sheet one week, a sitz bath the next, and the third week, a wet hand rub. Let him have an abundance of sleep and out-door exercise.

L. P. K., Ohio, asks about bathing an infant:

Bathe it every other day by dipping it all over in tepid water. Then wrap up in a sheet and rub dry. It may be rubbed briefly with the hand while in the bath, especially such parts as become soiled. Very young children may nurse once in the night. If they are rightly managed from the first, this will be sufficient, as they will sleep most of the time. The clothing may be changed two or three times a week, except flannels, which need not be changed so often.

S. J. S., Ohio, inquires about our bread:

We use the unleavened bread almost exclusively; but to meet the tastes of those unused to this kind of bread, or to avoid baking on the Sabbath, we use a little raised bread, which we raise with pure yeast after the manner of other people.

Mrs. M. G., Ohio:

Your family trouble all proceeds from the same cause, viz., scrofula. You should adopt, as soon as possible, a strictly hygienic diet, consisting of grains, fruits, and vegetables. Discard milk, sugar, butter, and grease in any form. But if, in order to make your food relish, you are obliged from want of fruits to use milk and sugar, or butter, the less, the better, until you can quit them entirely.

Bathe twice a week in pure, soft water, in a warm room. See that you have an abundance of pure air in your room night and day.

C. E. S., Iowa :

You ought to spend several months at the Institute. If you cannot, you must live strictly hygienic. Let your food be plain, small in quantity, well masticated and insalivated. Eat only two meals per day. Live out of doors as much of the time as possible. Ventilate your apartments well. Be cheerful in mind. Take a sitz bath once a week 98° ten minutes, 85° five minutes, a foot bath at the same time, and a cold napkin around the head. Also a dripping sheet as a general bath, and a fomentation fifteen minutes over liver and stomach, followed by a cold compress twenty minutes. Secure an abundance of sleep. If this does not give relief, you should lose no time in going to a good Cure for treatment.

PHYSICIANS, HEALTH INSTITUTE.

Letters from Patients.

DEAR FRIEND: You have no doubt forgotten me, but I assure you that you and your advice will *ever* be remembered by me. I should have written you before this; but perhaps you will remember what a slave I was to the use of tobacco. I am now a free man, and I thank you, and all the dear friends and physicians of the Institute, for what I learned of nature's laws and the deadly effects of the poisonous weed, tobacco. Although times are hard, and I am some in debt, a thousand dollars would be no temptation for me to use it again.

I have written to you because your conversation was always mixed with faith and something good for the soul. Go on, dear friend; your mission is a glorious one, and may God help you, and all the friends at the Institute. If you have a little leisure, will you be kind enough to write? I have been anxious to hear from you, but was determined not to write until I had overcome the habit of using tobacco. Thank God for strength to do this. I hope to see you all again sometime.

C. H. M.

Iowa.

TO THE readers of the REFORMER I wish to communicate a little of what I have learned within the last eight months. I have learned by experience that there is a *Health Institute*, and that it is located at Battle Creek, Mich. I had heard of this, and of similar institutions, but did not realize its advantages until I went there and stayed awhile. I thought its merits were overrated, as are many of the public institutions. But in this, I was happily disappointed; for I found it in all respects the place for the sick, in all stages of disease, and of all ages. None are at any time neglected, and none there will long "want any good thing." It is also the place for the healthy, if they would learn how to retain

health, and thus enjoy life and bless their fellow-creatures. Especially should young women (whether married or single) go there and stay a few months, to prepare themselves for happy and useful lives. The physicians of this Cure are unremitting in their attendance on, and care of, the patients, both early and late; and such a Christian spirit and home-like atmosphere pervade the place, uniting all, that no one can long be discontented.

The tables are abundantly supplied with a rich variety of wholesome food, and as they keep an ample supply of good help—girls who are not only pleasant and agreeable, but who seem to understand their business—the tables are set in good order, and every dish comes on in the right condition to tempt the appetite of the most fastidious. I would like to say much more, but I fear I have already made this letter too long. To all wishing to rest, recruit, and learn to live, I would say, Go to the Health Institute at Battle Creek.

M. F. C.

Prairie City, Ill.

ALCOHOL IN MEDICINE.—Two hundred and sixty-five prominent English physicians and surgeons have signed a memorandum certifying that alcohol, in whatever form, should be prescribed with as much care as any powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess, or for the continuance of its use when the occasion has passed. The signers express the firm conviction that the large amount of drinking of alcoholic liquors in Great Britain is one of the most hurtful evils of the day, destroying, more than anything else, the health, happiness, and welfare, of the working classes. These physicians say that they will gladly support any wise legislation which would tend to restrict within proper limits the use of alcoholic beverages and to introduce habits of temperance. Among the signers are to be found the names of distinguished physicians and surgeons of high rank, inspectors general of hospitals, professors in medical colleges, and members of the medical staffs attached to hospitals in London and in the provinces.—*San Francisco Daily Morning Call.*

On the unquiet sea of the present we are tossing; and, alas! too often we find that under the high waves of joy there are billows of care and trouble. We should make the most of the joy-rays of our lives; for they are as fleeting as sleep-thoughts that pass through the brain and are gone. We know that we cannot have the light without the shade; what would the picture be without the dark touches here and there? Indeed, it has been truly said that "most of the shadows which cross our paths through life are caused by standing in our own light; many are the times when we are blind to the bright side, and see only the gloomy aspect, forgetting that to every cloud there is a silver lining."

DR. TRAILL'S
Special Department.

Epizootology.

It is almost as easy to kill a horse as a human being with medicinal poisons, bleedings, and blisterings. It is only a question of dose. In the scale of doses according to age, as we find them laid down in the materia medicas, dispensaries, and pharmacopœias, a baby should have about one-twelfth the quantity of apothecary stuff that is proper for an adult. But something is due to size. Some babies of the same age are smaller than others, and some men and women, who have lived equally long according to the almanac, are larger than others. And so to dose, to avoid immediately fatal results, must be measured by dimensions of body, as well as by length of days or years. Skillful dosing consists in administering all the power of medicine possible short of immediate death. Let us emphasize *immediate*. If the drug-death is remote, that is, if the medicine induces a chronic disease of which the patient lingers for months and years, so much the better—for the physician. No one can trace the death to the doses, and the doctor has much profitable business.

With horses the matter is different. People are not accustomed to see invalid horses taking medicine for months and years, without either getting well or dying. Their sicknesses are few and severe; the doses are prompt and powerful, hence the "remedial efficacy" is more apparent to non-professional observers.

The prevailing epidemic among horses is another illustration of "the deadly virtues of the healing art." When it first appeared in New York, the heroic treatment—bleeding and drenches—was adopted, and the horses died. According to some of the New York papers, this treatment "proved a failure." It was more than a failure. It was a fatality. It killed. After "powerful measures" were abandoned, the horses lived. We have heard of no deaths where no medication was resorted to. The homœopaths boast of uniform success. Why not? Their doses never kill anything, whatever may be the rationale of their "potencies" and "dilutions."

The horse malady is nothing more nor less than influenza, or catarrhal fever. It is severe, but not dangerous. Common-sense attention to health conditions is all that is needed to "carry the horses through." Influenza has prevailed extensively in different periods of history, both among human beings and domestic animals. And those who will take pains to search the records of medical his-

tory will find that, other things equal, the mortality has corresponded exactly with the amount of medication.

As usual, when epidemics prevail, of man or beast, there are as many doctors as patients. Nobody knows anything about the disease, but everybody knows everything about doctoring it. The prescription of Mr. Bergh, President of the Society for the Prevention of Cruelty to Animals, in New York, is a fair sample of the way in which everybody proposes to doctor sick horses: "Tincture of iron in Jamaica rum, every four hours; with a plaster of cayenne, flax seed, and vinegar, around the neck.

How iron and rum in a horse's stomach is to benefit the catarrh in its nose is one of those impenetrable mysteries that, in the language of Lord Dundreary, "no fellow can find out." And why *Jamaica rum*? What marvelous property can there be in that particular brand of rum grog, that renders it especially applicable to influenza as manifested in a horse? How differently is *Jamaica rum* related to sick horse flesh, than are other kinds of rum? Mr. Bergh is a very benevolent gentleman in his way, but his way is not in medicating sick horses. There, he is cruelty unto death. The irritating plaster seems to have a nearer relation to the malady; but it is more cruel than the disease, besides being dangerous. We do not know how extensively the *rumopathic* treatment was adopted; but statistics show that, soon after Mr. Bergh's prescription appeared in the newspapers, horses began to die at a rapid rate, and within a week reached ninety in one day.

The only sound and sensible advice we have seen thus far in the newspapers, on this subject, is the following, from the *Philadelphia Ledger*:—

"THE HORSE INFLUENZA.—A number of medical gentlemen, some of them distinguished in their profession, have favored us with communications concerning the causes, the nature, the proper treatment, and the means of prevention, of the horse influenza, which now exists to a limited extent in this city. It would be a satisfaction if we could see the way clear for the publication of these articles. But thus far we cannot. There are material differences of opinion among them, the publication of which would only be confusing; and as to which of them is right and which of them is in error, it would be hazardous for an unprofessional person to undertake to decide. For the present, therefore, we must hold them in reserve, confining our discharge of duty to giving publicity to such information as nearly all agree to be correct. This is as stated on Monday: When the horse shows signs of the prevailing disease, take him out of harness without delay; let him have rest; put wrappings about him if he is chilled; make his

stable or his stall as clean as it can be got by thorough cleansing, and such ventilation as will not subject the animal to draughts of air; use disinfectants in his stable or stall, and be sure that they are such as will not irritate his already irritated throat and lungs; treat him kindly and attentively."

Chinese Medicines.

THE materials of which the Chinese physicians compound their remedies for mortal maladies would be more amusing were they less disgusting. But so far as any principle in medical science, or any rule in the healing art, is concerned, the materia medica of the nations who profess to be enlightened has nothing to boast of. There is no science nor common sense in either.

The San Francisco *Bulletin* says, "The ingredients of a witches' cauldron, as described by the poet, could not have been more repulsively disgusting than are the articles and compounds shipped to the Chinese physicians of this city from their native country, and used as medicines here. There seems to be, just at the present time, an extra demand for a venomous serpent closely resembling the rattlesnake, and of which hundreds are received constantly. A custom-house official brought a specimen of these cheerful looking creatures to this office yesterday: a coiled snake about four feet long, fanged, and with hideous head scales like a crest. How these animals are taken by patients of Chinese doctors is not known. One would be a fair dose if disguised in a coating of sugar. They may be taken in sections three times a day, as they are desiccated, or they may be boiled down, or pulverized, and taken in powders, or rolled into pills. Lizards are in nearly as great demand as the snakes. These also are dried and sent over in packages, together with hundreds of other loathsome things, all of which are consigned to the Chinese physicians, and used by them in their practice."

Snakes and lizards are not pleasant things to contemplate when we are thinking of medicaments, but how or why they can be any worse than a hundred things that our physicians prescribe daily, we would like to know. Nay, verily, we believe that, in the condition in which the Chinese doctors administer them, they are infinitely preferable to our popular American medicines. Snakes and lizards, when "boiled down," or "pulverized," are a different affair altogether; and to talk about "coils," "fangs," "hideous head," etc., is mere bosh. We would rather swallow the extract or powder of any "venomous serpent" that ever crawled, than the extracts of a hundred herbs, or any one of a dozen mineral powders, that are

among the officinal preparations of our apothecary shops. The former are nothing but dirt; the latter are deadly poisons. A person may swallow (in divided doses, of course) a peck of dirt, although it be ashes of what was once a rattlesnake, with less danger to life or injury to health than he can swallow a single grain of medicines in everyday use—arsenic, tartar emetic, strychnine, morphia, bichloride of mercury, etc. We recommend our allopathic fellow citizens and the newspapers to "draw it mild" on the Chinese doctors, until they can give us something better, or at least no worse.

Good Health vs. Bad Medicine.

IN an article on "Quacks and Quackery," *Good Health* has the following judicious words:—

"Where dyspepsia and the long train of obscure disorders attendant thereupon prevail to so formidable an extent as in this country, it is not very surprising that quacks and quackery should thrive. The manifold complications of disease arising from indigestion are precisely those which most frequently baffle the regular medical practitioner, and set his compounds, his learning, and his skill, alike at defiance. The most approved treatment of such complaints, and that most obviously dictated by common sense, is rather hygienic than medicinal. The true secret of success lies in a judicious and timely observance of the laws of health, rather than in the wholesale swallowing of pills and potions. Both physician and patient, however, are too often disposed to place more reliance upon the latter, than upon the former; and certain old-world practitioners are still to be found in some communities, who regard a blue pill at bedtime, and a black draught in the morning, as the sovereign panacea for most of the thousand-and-one bodily ills which flesh is heir to.

"The patients, in especial, have great faith in the efficacy of drugs. If a physician merely direct the observance of hygienic measures, such as regular exercise, fresh air, and frequent baths, the chances are that his advice will be neglected, and the correctness of his diagnosis called in question. A dyspeptic is generally ready enough to believe that his disease is mortal, and that none but the most heroic remedies and most radical treatment can be of any avail in staying off the advent of the grim tyrant; but if he is told by his physician that his is not a case for medicine, and that there is nothing the matter with him which a change of habits will not effectually remove, he is apt to conceive a very unfavorable opinion of that physician's skill. To such a patient, his friends might well quote the language of the servants of Naaman the Syrian: 'If thou hadst been bidden to do some

great thing, wouldst thou not have done it? How much rather, then, when it is said unto thee, *Wash, and be clean.*"

If our contemporary will go one step further in the same direction, and object to the *retail* swallowing of "pills and potions" it will stand within the platform of the true healing art. Did it never occur to the editor of *Good Health* that, if a hygienic regimen ("change of habits") is so much better for invalids suffering of the complications of dyspepsia, than medicine, the same treatment should have equal superiority in the simpler forms of disease? True, it would not pay; but it would be eminently honest. It would cause the patient, in most cases, to dismiss his medical attendant, and employ some one who will dose him to his heart's content; but is it not better to do right and lose a fee, than to do wrong and get one? Almost every physician confesses that he gives more medicine than he thinks good, because the patient would not be satisfied without it. Is it not the evil one that suggests the selfish motive, "If I do not poison him, and get his money, some other doctor will"?

Interesting to Tobacco-Users.

THE *Quarterly Journal of Science* contains a statement of an elaborate series of experiments which have been made by W. E. A. Axon, M. R. S. L., with the view of determining the "Physiological Position of Tobacco." The experiments consisted in measuring carefully the effects of tobacco on the temperature and circulation. They were tried on several individuals, all of whom were as much exempted as possible from all other abnormal influences. In every case, the bodily temperature was lowered, the heart's action increased in frequency but diminished in force, proving to a demonstration that the uniform effect of tobacco is powerfully toxicological, depressing and exhausting the vital energies invariably, in the ratio of the quantity employed.

The average increase of the frequency of the pulse was fully twenty-five per cent—in some cases much more; and as the frequency of the pulse, above the normal standard, is at the expense of its duration, the conclusion is irresistible that habitual tobacco-using, even when no specific disease is apparent, cuts off one-fourth to one-third of the natural duration of life. If one has vitality to live, independent of accidents and diseases, three-score years and ten, he cannot possibly survive the age of sixty, rarely that of fifty, and possibly may die at the age of forty to forty-five. This calculation is on the presumption that he commences using tobacco at the usual time—fifteen to twenty years of age. Thousands of young men, or rather

young boys, commence the pernicious habit at ten years of age, and even younger.

After alluding to various incurable and often suddenly-fatal diseases induced by tobacco-using, Mr. Axon concludes:—

"The fact that tobacco reduces the temperature is an important one. It shows the fallacy of those who smoke to keep the cold out, and proves conclusively that tobacco is neither a generator nor conservator of vital heat, but, on the contrary, a wasteful destroyer of both.

"The influence of tobacco, in liberating the heart from the restraints which regulate its healthy action, naturally leads to the conclusion that in frequent doses that organ must, sooner or later, undergo a structural transformation. Although when thus excited it has less pressure to overcome than when in a normal condition, yet the extra exertion cannot but be evil in its results, since it causes an irregularity in the supply of blood, and thus degrades tissue.

"Tobacco belongs to the class of narcotic and exciting substances, and has no food value. Stimulation means abstracted, not added, force. It involves the narcotic paralysis of a portion of the functions, the activity of which is essential to healthy life.

"It will be said that tobacco soothes and cheers the weary toiler, and solaces the overworked brain. Such may be its momentary effects, but the *sequela* cannot be ignored. All such expedients are fallacious. When a certain amount of brain-work or hand-work has been performed, nature must have space in which to recuperate, and all devices for escaping from this necessity will fail. It is bad policy to set the house on fire to warm our hands by the blaze. Let it, then, be clearly understood that the temporary excitement produced by tobacco is gained by the destruction of vital force, and that it contains absolutely nothing which can be of use to the tissues of the body.

"Tobacco adds no potential strength to the human frame. It may spur a weary brain or feeble arm to undue exertion for a short time, but its work is destructive, not constructive. It cannot add one molecule to the plasma out of which our bodies are daily built up. On the contrary, it exerts upon it a most deleterious influence. It does not supply, but diminishes, vital force.

"It has been denied that tobacco leads to organic disease, but the evidence is very strong the other way, and it would be very remarkable if continued functional derangement did not ultimately lead to chronic derangement of the organs; that it causes functional disturbance, no one dreams of denying; indeed, it has been remarked that no habitual smoker can be truly said to have a day's perfect health."

Answers to Correspondents.

DRUG MORTALITY.—I. S. B.: “Dr. R. T. Trall, *Dear Sir*: Will you give me your opinion of the reduced rate of mortality that would result should all the diseases of our country be treated hygienically?”

We have no data on which to predicate an estimate, except that derived from hygienic as compared with drug treatment, for the last thirty years. We are in the habit of saying that the death-rate would be diminished at least one-half; but our private opinion is, more than three-fourths. Thus, there were last year twenty-eight thousand deaths. Had there been no drug doctors, the deaths would not have exceeded seven thousand. We do not, however, mean to say that the doctors murdered twenty-one thousand persons in New York city last year. They were only *manslaughtered*.

HABITS ABOUT RIGHT.—A. P. inquires about the case of a person who has cough and expectoration without pain or difficult breathing, and whose habits are “about right,” with the exception of eating too much.

Gluttony is the cause of more sickness than intemperance. Overeating is of itself sufficient to explain all the symptoms of the case described; but in order to ascertain whether the patient be consumptive, let him eat properly, and then, if no consumption exist, his cough and expectoration will soon cease to trouble him.

SORE THROAT.—T. E. H.: “Several weeks ago, I suffered of sore throat, and since have had cough with spitting of muco-purulent matter, sometimes streaked with blood. There is also soreness under the ribs and near the pit of the stomach.”

You have chronic laryngitis with torpid liver. Take a tepid half-bath or abluion every second day, a dry rubbing sheet or air-bath on the alternate days; wear the wet-girdle two or three hours during the middle of each day, and the wet cloth around the neck each night; apply fomentations to the region of the liver once a week, and eat only the plainest food, avoiding all seasonings.

HUMOR.—B. F.: The patient is scrofulous and has a torpid state of the liver, which explains the “mixed” character of the eruption. Your dietary is correct, with the exception of milk and sugar. The less of those, the better.

SPINAL CURVATURE.—M. E. F.: At your age, such deformities are incurable. A “thorough course of treatment” might greatly mitigate your sufferings, and relieve you entirely of other ailments.

ERGOT.—E. M.: The medicine given to your wife during labor was probably ergot. It is very

apt to cause prolapsus, and that is the condition of the patient at this time. She cannot be treated at home.

BRIGHT'S DISEASE.—R. F. T.: Your symptoms indicate albuminuria, or “Bright's disease” of the kidneys. But this fact should be ascertained positively before a plan of treatment is recommended. You had better go to a health institution at once.

WE CAN MAKE HOME HAPPY.

Though we may not change the cottage
For mansions tall and grand,
Or exchange the little grass-plot
For a boundless stretch of land;
Yet there is something brighter, dearer,
Than the wealth we'd thus command.

Though we have no means to purchase
Costly pictures rich and rare;
Though we have not silken hangings
For the walls so cold and bare,
We can hang them o'er with garlands,
For flowers bloom everywhere.

We can make home very cheerful,
If the right course we begin;
We can make its inmates happy,
And their truest blessings win;
It will make a small room brighter
If we let the sunshine in.

We can gather round the fireside
When the evening hours are long;
We can blend our hearts and voices
In happy social song;
We can guide some erring brother—
Lead him from the path of wrong.

We may fill our home with music,
And with sunshine brimming o'er,
If against all dark intruders
We will firmly close the door;
Yet should the evil shadow enter,
We must love each one the more.

There are treasures for the lowly
Which the grandest fail to find;
There's a chain of sweet affection
Between friends of kindred mind;
We may reap the choicest blessings
From the poorest lot assigned.

—Sel.

Reading for the Young.

It seems to me that this subject should receive more careful attention, especially from the young, than is given to it at the present time. In this age of cheap literature there are few persons who do not read something; but the question is, Do they read that which is of any value to them? anything that will improve and strengthen the mind or elevate the moral sentiments? We must remember that all read-

ing is not a benefit to a person; on the contrary, there is much that may be a positive injury. The reading of much of the fashionable literature of the day has a tendency to weaken the mind and debase the morals instead of fitting one for the active duties of life.

Many of the serial stories in popular papers are not suitable to be read by respectable people. And yet fathers and mothers will allow their boys and girls to read these horrible, unnatural, abominable combinations, pretending to "represent nature," but as untrue in all their delineations as falsehood can ever be. And yet some parents will observe with evident pride, "My daughter is so devoted to her books she can scarcely think of anything else;" when all this time she is imbibing a deadly poison that is undermining every principle that is good and true, and destroying every sentiment of virtue and morality.

A good book is a man's friend, and one to be cherished; he is strengthened and fitted for the active duties of life by every hour devoted to its perusal. But a bad book is our worst enemy. We not only receive no benefit from reading it, but are positively injured; and our minds are enervated and enfeebled instead of being improved and strengthened.

In our selection of books and papers, great care should be taken, especially such as are surrounded by children. The impressions formed in the mind of the child will endure.—*Ohio Farmer.*

Lack of Knowledge.—No. 2.

THE lack of knowledge of which we are treating is not a lack of knowledge in science, arts, agriculture, manufactures, mathematics, astronomy, or even geology. These have their millions of students, each anxious to comprehend the length and breadth of their respective and favorite themes. Still, there is a "lack of knowledge." That lack is a lack in each one's understanding for himself that the body is formed of *what* we eat and drink, and that health is the proper action of all the organs of the body, of those organs that have to do with expelling impurities from the system, as well as those employed in nutrition. That of which we are treating, is a lack of knowledge of the great fact that disease is a remedial effort of nature in expelling obstructions to healthy action from the system.

The idea is so prevalent with the masses that there is power in drugs to cure disease, that the people rush on, taking dose after dose, "curing themselves to death," and they as ignorant, the while, of the nature of disease, or of *how* the system acts on the medicines, or of the true healing art, as an infant. If they are ailing and try one class of medicines, and receive no relief, does it not shake their faith in medicine? Oh! no. They must

try another *system*, or some *change* of patent medicines recommended by a friend. Perhaps some wonderful traveling physician, who has lived among the wild Indians a few years, comes through the country, with certificates signed by fictitious names of persons in some known or unknown, distant town. All rush to this stranger and put their lives in his hands, little thinking that any responsibility rests upon themselves to know themselves. They do not realize that by careful attention to their habits of life they may preserve health, and that in ceasing to place in the system that which nature cannot use as food, but must get out of the system, they give nature an opportunity to repair those parts where disease is manifest.

One would judge from the complacent manner in which people swallow the doctor's doses, without knowing for themselves what they were, or how they should be affected by them, that they placed their bodies in the doctor's hands as confidently as a lady in this city placed her soul in the hands of the priest. A brother was conversing with her upon a Bible topic. After she had listened awhile, she said, "That looks very clear, and I presume it is true; but I wish you would talk with Father —— about it. I presume he will see it. He tells us what to believe. We do not know what to believe till he tells us. He is responsible for what we believe. We are not responsible."

This lady, apparently very sensible on secular topics, would discard the idea of some one else's being responsible for her household affairs. In her simplicity, she stated a fact, that her faculties and judgment were yielded to Father ——, and she *believed* what he told her. But, as complacently, do the people yield their faculties of mind to the doctors, while, with a little care and application to the subject, they might know how to live so as to escape disease, and learn at least that the drugs do more harm than good. But no! "The doctor says this, and that, and he must know; and he gives this, or that, and we must swallow it, without knowing its nature, or the effects. It is enough for the doctor to know that. He is responsible for our lives. They know. They use big language." Of course, they do. And they know when to use it, as one did not long since, who said to a sick lady applying to him for medical advice, "Madam, your case is one in which the pneumatics drop into the priz-arinktum, and the head goes tizariza, tizariza." "There," said she, "doctor, you have described my case exactly." Of course, she was ready to take the doses of such a learned (!) doctor.

We would not be understood as claiming that all drug doctors' talk is such nonsense, or that

they are all a set of quacks. No, there are men among them as familiar—by frequent actual dissection and examination—with every part of the human system as the watch tinker is with the wheels of a timepiece; and yet, for all this, while clinging to old and long-established systems, under which they admit themselves that they cannot define what disease is, they may be ignorant of the true life-preserving and healing art.

But one of the worst and most dangerous forms of drugging, is in the thousand preparations of patent medicines, set forth in flaming bills, or certified to in almanacs placed all over the land. If you are going to take drugs, it would certainly be better for you to have them administered by one who could judge of your strength, and one who, if possessed of principle, would have you stop before you had quite killed yourself. With us, we say, we have no need of drugs. Better to learn how to live, and let the drugs, in every shape, go to the dogs.

I insert here a sample of the flaming advertisements of patent bitters that will “renovate your whole system, for \$1.00 a bottle,” provided you “do not get discouraged,” and that you take it “long enough:”—

“PERNICIOUS PURGATIVES.—The brilliant idea of half a century ago that the weak and ailing could be bled, blistered, and salivated, into a condition of health and vigor, is happily exploded; but violent and prolonged purgation is still, to some extent, in vogue. We have impostors who are daring enough to offer to the world, as tonics and restoratives, the most destructive cathartics, unmodified by a single stimulating, soothing, or restorative element. Compare the operation of one of these terrible nostrums with that of Hostetter’s Stomach Bitters, in which are combined the three great curative elements—a tonic, an alterative, and an aperient. The former completely paralyzes the vital forces, so that nature can make no resistance to disease; the latter sustains the strength of the patient, while it restores the suspended functions of the secretory organs, and relieves the bowels without violence or pain. It is simply a choice between restoration and prostration.”

Wonder of wonders, if people could only believe it! a medicine that can do at least *three* things at once—“relieve the bowels,” “restore suspended functions,” and “sustain strength!” Of course, there are thousands that believe it, and buy it. If half their almanacs say is true, it has a wonderful sale. They say: “Few, probably, of the tens of thousands who believe in the preventive and remedial properties of Hostetter’s Stomach Bitters have any definite idea of the extent of the business done in this important *medicinal staple*, or of

the amount of capital employed in its manufacture and sale. . . . The number of bottles sold within the past year [1871] was a fraction less than two millions.”

Look at that! *Two million* bottles sold in one year! and what is it? In one of their notices, they say, “All parties know that the foundation of any bitters is alcohol, and that no bitters would be good for anything unless made with alcohol.” And, further, they state that “all temperance societies admit the use of such bitters.” What does that mean? Is it not saying to those who wish to disguise their taste for strong drink under the plea of medicine, “Here are your drams, which even temperance men will allow you to take?”

But look at the above notice again. “The former completely paralyzes the vital forces, so that nature can make no resistance to disease.” Italics are ours. In this condemnation of other purgatives, they state the real fact, that it is in the proper action of the vital forces of nature that the true healing art lies.

But why not awake to a realizing sense of the responsibility that rests upon us? God says, “Thou shalt not kill.” Although that is a negative commandment, the principle is true relative to it, as in all other negative precepts, namely, that by it the opposite positive duty is enforced. In this case it would be, Thou shalt preserve life. And what is true in this, in relation to our duty to others, is equally true of ourselves. We are only told to “love our neighbor as ourselves.” With this idea of the subject, we shall understand it, then: Thou shalt not kill thyself, but shalt regard, and sacredly preserve, thine own life.

As truly as the violation of moral law incurs the penalty of death, so surely does the continued violation of the laws of our being result in the shortening of the period of our present life. As surely as we understand ourselves physically, and properly relate ourselves to the elements around us, so obeying the laws within us that each organ of the body may act normally, and the blood circulate properly, so surely shall we ascertain that nature has a latent power to repair injuries in the human system as effectively as nature in the scarified shrub or tree recognizes the difficulty, and goes to work to heal its wounds.

My desires daily increase that light may be spread before the world on the true healing art and how to live. Since penning my article in the December number of the REFORMER, I have given special attention to some circumstances occurring where I was preaching, cases of drugging, and some cases also in which the hygienic treatment was followed, with the results in each case.

The sure and fatal results of the drug system,

when long continued, contrasted with the speedy action of hygienic agencies in cases not drugged, and even in some cases drugged almost to death, stands forth as a weighty evidence for nature's true healing art. Of these cases we wish to speak more definitely in our next.

J. N. LOUGHBOROUGH.

San Francisco, Cal.

Diet.—No. 10.

BY MARY H. HEALD, M. D.

REGULARITY and uniformity of action are quite necessary to preserve health. Whatever the system is accustomed to performing day by day, at regular hours, it can accomplish with greater ease and thoroughness than it can unaccustomed labors. If the stomach receives food only at regular hours, it will be better able to perform its part of digestion—there will be a more natural, healthful secretion of gastric juice, and a more reliable supply of blood and nerve-force for the proper performance of its labor. And not only does the *stomach* work to better advantage, where food is taken at regular intervals, but the same is true of the *entire* digestive apparatus.

A pernicious habit prevails throughout our country—that of partaking of food at any hour of the day, as though the system were not subject to law. The lawless disposition which men show in this respect leads them to offer a mistaken hospitality to their friends—times of social enjoyment are converted into seasons of gluttony. When we invite our friends to meet with us, in public or in private, something to eat must always be provided, without reference to fitness or right; thus it is eat, eat, eat, whether there is a wedding or a funeral, a sociable or a religious meeting.

It is a sad commentary upon our civilization and culture to value our social gatherings chiefly for the opportunities they offer for feasting poor, tired stomachs. It is right and proper that we should gather round the festive board upon occasions, but we should not do so without reference to the fact that we are governed by law. For every such error, we must pay the penalty. Neither is it right to convert *every* social re-union into a season of gustatory enjoyment. We need not discontinue evening gatherings, only let us cease to provide refreshments on such occasions. When we wish to feast our friends, let it be at meal times only. We should value both them and ourselves too highly to suppose that they visited us for the sake of the palatable food furnished upon our tables. The practice of passing apples, nuts, or confections, between meals (in the evenings or at other hours), is a pernicious one; and

every hostess who does it, wrongs her guests and actually contributes toward the distressing headaches, sore throats, catarrhs, dyspeptic stomachs, and congested brains, from which they suffer, to say nothing of the effect upon the higher nature. The pressure of society upon us is very great.

It is hard to move against the united sentiment of relatives, friends and neighbors; but to him who loves truth and right, it is harder to act in defiance of conscience. All honor then to the host and hostess who dare to entertain their guests by ministering to the wants of the social nature, and of the intellect and affections only—who withhold all hospitality that would but gratify depraved appetites or perverted tastes.

May the time come when all public teachers, all ministers of religion, and educators of the young, shall account it discreditable, if not disgraceful, to provide or partake of food at an evening entertainment. Enlightened, intelligent people—all who have a fair knowledge of the truths of physiology and hygiene, know that it is wrong to partake of food for several hours before retiring; and that knowledge is sufficient to deter a conscientious person from so doing, especially when he takes into account the injury that he may do to others through the force of a bad example. Moreover, one who attaches proper importance to the matter of simplicity in diet, and who feels, in duty bound, to discountenance the habit of furnishing complicated and unwholesome preparations of food for festive gatherings will, upon all occasions, set an example of temperance more potent for good than the finest lecture or sermon. The unselfish disposition that provides liberally of the best for one's friends is desirable, but a true hospitality does not multiply dishes to an injurious extent, neither does a truly generous host furnish that which is inimical to the physical welfare of his guests.

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Dress.

It may be said that there is no standard of human beauty any more than there is of health or morality; but it seems very much like casting reflections on the Creator to try to reshape the human form—to remodel his crowning work and make it more in accordance with cultivated taste!

The excrescences that fashion imposes, are more to be deplored than those which come in the form of disease, for morbid growths can be removed in most cases by the knife or the cautery; but those of fashion are never removed unless to give place to some other frightful deformity, if possible more unsightly than the first.

But if any can be found who believe that there

is beauty in a dress for woman which makes her appear as though she were going to mill with a bag on her back, or in an arrangement for the back of her head that would compare in size and shape with a premium fall turnip, we do not feel equal to a discussion of the question with them on that ground.

To our view, the consideration of utility and healthfulness should come in for a share of attention. Very few men, or women either, have any just idea of how much strength women waste by dragging about so much weight in heavy, trailing skirts. No woman can fully understand her enslavement in this direction unless she has worn the reform dress. If any woman will only weigh her skirts for once, we venture to say she will not oppose us on this part of the argument. Then in point of cost, durability and convenience, the old form of dress is vastly inferior to the new.

But we object to the fashionable dress mainly because it is disease-producing. Matting the hair on the back of her head is a prolific source of headaches on account of the amount of heat it engenders in the brain and its protecting membranes. We believe that we hazard nothing in asserting that no woman who wears a fashionable mat on her head can ever become distinguished for continuous thought.

The fact that the diseases of women are increasing to an alarming extent in this country, surely ought to stir the mind of every well-wisher of humanity to discover its causes. We believe one of the most fruitful of these to be the prevailing style of dress. Clothing ought to be so adapted to the body as to preserve an equal circulation of the blood; but, instead of this, the fashion leaves the extremities unprotected, and induces too strong a flow of blood toward the internal organs of the body. By gathers and folds below the waist and by otherwise multiplying the thicknesses of dress, and thus increasing the heat in this region, the extra amount of blood is determined toward the pelvic viscera, and when, added to all this, the dress is worn so tight around the waist as to crowd the abdominal organs down toward the pelvis, thus increasing the irritation! is it any wonder that female weaknesses are on the increase?

Undoubtedly, constipation and whatever tends to weaken the nutritive forces have much to do toward causing these difficulties, but an uncomfortable dress keeps women within doors and thus induces constipation and all the train of evils that result from impaired digestion; so both directly and indirectly the prevailing mode is enervating and disease-producing to every one who wears it, and forbids the possibility of her begetting well-formed, healthy children.

On the other hand, the reform dress—if it deserves the name—gives protection to all parts of the body alike; hinders no muscle in its fullest exercise, and encourages the wearer to be in the open air without regard to the weather; in short, is a powerful agent toward the restoration and preservation of health.

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Attack with Fever.

AS ONE crime leads to another, so is one error almost invariably followed by another. Stealing at once begets the lie to hide it—a misconception of disease, a mischievous and generally destructive effort to cure it. The heading of our article indicates the error in this line, now to be discussed.

By various foes are we liable to be attacked in this life; but never, by a wise friend. Disease, when closely considered, will be always found in this friendly class. It is the simple, consistent and most friendly effort put forth by the animal economy to expel an enemy. In the terminology of the schools, it is the *vis medicatrix nature*; in Anglo Saxon, the *repelling* of an attack, not the making of one. Hence the mistake we expose is radical, dangerous, and too often fatal. It leads to an attack on the disease from the false assumption that it has attacked us. As the body is about to take a little period of rest, quinine or some similar poison must be dosed down to drive it over the chill; as the stomach and bowels are about to expel the filth threatening life, another yet more destructive filth, termed medicine, must be given to thwart the friendly action—and so on through the entire catalogue of natural remedies provided by infinite benevolence for our ills. Falsely, is it sometimes said, that these fatal administrations are to assist nature. As well talk of assisting a poor man out of debt by swindling him the more deeply in, or out of the mire by crippling his every effort to emerge. Allopathy means another disease, the absurd philosophy of which is to cure the old disease with a new one. Indeed, upon their own theory, there can be no cure, but only a conquest, since it is, as the allopaths say—attack and re-attack all the way through.

Now is it not far wiser to look at the matter just as it is—and instead of adding to the cause of disease, diminish it by the simplest and surest means. God is too good and too wise to have the heart beat slow when it ought to beat fast, or *vice versa*. We chill only when our abnormal condition demands, and have fever heat only from the same cause. We vomit and purge to restore our

health and save our lives. "Disease is vital action in regard to things abnormal." Therefore to fight this vital action is simply and most dangerously to enlarge and fortify the enemy which it is laboring to expel. It is worse than the treason of Arnold in joining our revolutionary foe.

Some readers may ask, What are we to do when sick? Rather than aggravate, do nothing. As Moses said—"Stand still and see the salvation of the Lord." Out of the ten commandments, eight are negative. Thou shalt not, is usually better than thou shalt. Three years ago, a sufferer asked me how he should, without drugs, purify his blood. I answered, Thou shalt not drink any more tea, coffee, or alcohol; thou shalt not chew nor smoke any more tobacco, nor eat any more filthy meat, grease, salt, pepper, mustard; and so on—that is, thou shalt not befoul thy blood, and it will soon become pure. This prescription cured him.

Water cures no one, only as it removes the fetid matter from the skin and pores, that our bodies may become pure and sound.

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Clean and Unclean Beasts.

The subject of this distinction among beasts has not been exhausted by all that has been written upon it; and as long as erroneous conclusions are so generally received and defended, no apology can be required for an effort to further extend the knowledge of the truth.

1. The distinction of clean and unclean beasts is first noticed in the Scriptures in the order to Noah to take them into the ark. As no explanation is there given, it is evident that Noah understood what was meant by this distinction. He then knew that some beasts were clean and some were unclean.

2. This distinction did not relate to what might, or might not, be eaten; it lay back of that; for no permission had then been given to eat animal food of any kind.

3. But it did divide between animals which might, and might not, be offered in sacrifice. Unclean beasts were not accepted as offerings to the Lord.

4. When Abraham was directed by the Lord to prepare an offering, he was told to take "an heifer of three years old, and a she goat of three years old, and a ram of three years old." Gen. 15. These three kinds of animals were the only ones that were offered in sacrifice, and the only ones among those known as "domestic," that were ever allowed to be eaten.

The first offering of which we read, which was accepted of God, was of "the firstlings of his flock." Of the original word for flock here used, Gesenius says it is used "only of sheep and goats."

There is little said in the book of Genesis about

eating flesh; but all that is said gives us to understand that only clean beasts were eaten. Nothing can be even inferred to the contrary. Noah could not eat of the unclean when he came out of the ark; there was no provision for his so doing. He was to preserve seed of all; but of the unclean he took only two, male and female. Of clean, he took by sevens; and if the permission then given to eat animal food related to his circumstances in view of the condition of the earth at that time, he could not so interpret it as to include the eating of unclean beasts, for the circumstances rendered it impossible for him to eat of them and to preserve their seed. And so of Abraham, he "fetched a calf" and dressed it for his visitors.

5. The patriarchs and their descendants did not deal in unclean beasts; they were no part of their possessions, except beasts of burden, which were comparatively little used and never eaten. It is interesting to note that the word "cattle" in Genesis is from two words; one denoting all kinds of animals, as in chap. 1: 25; 8: 1; 9: 10 (also Ex. 12: 29); the other, as Gesenius says, being "strictly used only of sheep, and goats, and neat cattle, excluding beasts of burden." This word is used in Gen. 13: 2; 30: 29; 31: 9; 34: 5, 23; 46: 32. &c. The word generally rendered *flock*, refers only to sheep and goats. That rendered *herds*, Ex. 10: 9, refers only to kine, or "neat cattle." If the reader will turn to the passages cited above he will see that possessions of cattle, flocks, and herds, were of kine, sheep, and goats; and the idea of a "herd of swine," as we find it in the New Testament, is utterly excluded from the early records of the Bible.

6. The rules laid down in Leviticus do not appear to be new or arbitrary, or to refer only to the Jews (I mean those referring to kinds of animal food), but were based on an original distinction existing and recognized before the existence of the Jews. The facts were not created to supply the rules there given; but the rules were the recognition of facts long existing.

From all this it has long appeared, to my mind, to be clearly established that this distinction had regard to the nature of the animals; and that the permission to eat animal food never extended to the eating of unclean beasts. They were not fit for food even in their best days. True science is certainly in harmony with this declaration. In this I do not mean what certain doctors may say about it; for there is nothing too unscientific or absurd for some of them to say. Who would trust the judgment of any doctor who recommends the habitual use of tobacco for numerous diseases? or of the doctor who recommended a mother to feed her child fat pork because it was covered with scrofulous sores? (This occurred in Iowa.) The swine is the only unclean beast that is generally eaten, and I know of but one reason for their so general use, namely, they are so easily and cheaply raised. Most people now acknowledge that pork is not among the best kinds of food; its use is

but a question of *appetite* and *dollars*. Yet would they examine and reason with patient candor, they would soon perceive that the appetite is best satisfied with good, clean, healthful food, and that grains and fruits are cheaper than meat.

7. No argument against the position herein taken can be drawn from "Peter's vision" in Acts 10, as it has no reference to this subject. Peter's interpretation of it was this: "God hath showed me that I should not call *any man* common or unclean." That is, he should preach to a Gentile as readily as to a Jew. But I do not believe (who does?) that Peter would have eaten a hyena, toad, or serpent, any more readily after that vision was given than he would before. Yet he would have been compelled to do so if the vision referred to eating what he saw, for therein were "*all manner* of four-footed beasts of the earth, and wild beasts, and creeping things." But the meaning of the vision being explained by Peter himself, we must rest our judgments on that explanation.

8. Nor can any argument in favor of unclean beasts be drawn from 1 Tim. 4: 4, 5, which reads: "For *every creature* of God is good and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." If this refers to animal food at all, it cannot refer to all animals, for the unclean were not sanctified, that is, set apart, for food, by the word of God, but they were expressly forbidden by that word. If this truth be overlooked, then this text would as certainly bind us to eat cats, dogs, &c., as swine. "Every creature" in verse 4 is limited by verse 5.

The reader may admit all this and believe with me that the eating of unclean beasts is not allowed, and yet this question may arise, Why advise against eating of clean beasts, seeing that permission was given to eat them? This question I will endeavor to answer next month.

J. H. WAGGONER.

Extremes in Dress.

"If self must be denied,
And sin no more caressed,
They rather choose the way that's wide,
And try to think it best."

By reading our city journals, we may learn that dress, style, and amusement, afford the chief occupation of the majority of women at the present time. And we see this fact verified in the rail-car, on the street, and in the parlor.

Much has been said and written relative to reform in dress; yet the passion for it is on the increase, and there can be no doubt about it. But few are willing to conform to the requirements of nature in their manner of dressing. It may seem to some that enough has already been done to bring the subject before the public mind; but it is the duty of true lovers of reform to agitate this important question so long as there remains one honest soul unenlightened on this particular point. Heaven never tires of

dealing out blessings to us; and we must not falter while yet there is one who has not heard the note of warning.

It has been well said that "no surer sign of vulgarity exists than an inordinate love of showy dress. Toilets, even when tasteful as to color and style, denote, if habitually rich and showy, mental vulgarity, their transparent design being, by superficial material means, to impress the beholder. The refined beholder is unfavorably impressed, suspecting such outward richness to be a mask of inward poverty. Hence, a prevalent fashion of costly dressing betrays general vulgarity. The finest type of ladyhood recoils, offended, from her mirror, if seeing herself besilked, and befeathered, and bejeweled, for a morning walk or drive. She will be simply elegant in her attire, indoors or out, as in her manners, and will not exhibit, either in the one or the other, the slightest effort to outvie her neighbor."

It is painful to see with what prurient eagerness intelligent women will follow after the follies of fashion. And, in these days, the greater the absurdity of dress, the more fervent the desire to adopt it.

Among the "fashions for winter," we find little else than jets, chains, coils, plaits, folds, ruffles, frills, and the like, and the heart sickens at the sight. Has it come to this, that the mind of intelligent beings is to be constantly occupied with these gewgaws? And this is not all. The fashion publications announce that the *fashionable size* of a lady's waist is *twenty-three inches*. What next? Fashionable height or fashionable weight, perhaps.

But the query arises, What are the dear souls to do who have had their waists laced into a circumference of eighteen inches? If the waist be left long enough without compression, it will expand. But who knows but fickle fashion may change before the waist has gained the requisite dimensions?

Would that they had the inclination and sufficient courage to face the daring foe, shake off the shackles, and dress with reference to health and comfort.

J. R. T.

PURE WATER FOR COWS.—A case of scientific investigation at Cornell University, by Prof. Low, is full of interest to farmers, and especially dairymen. The milk furnished by the milkmen attracted the attention of the professor, by the peculiar appearance of the cream, which had a ropy look. When subjected to a powerful microscope, there appeared a large number of organisms of different stages of growth. The investigation was pushed by the professor, and the cause ascertained. The milkman admitted that he allowed the cows to take their drink from a stagnant pool, instead of giving them good, pure water. It was shown that the foul organisms which were taken up by the cows when drinking such water, pass into the circulation, enter the blood, and even taint the secretions, making the milk a mass of filth.—*Sel.*

The Health Reformer.

Battle Creek, Mich., January, 1873.

Christian Temperance :

OR, THE GOSPEL LADDER WITH EIGHT ROUNDS.

TEXT.—And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren [margin, *idle*] nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Pet. 1: 5-8.

THIS quotation from the apostle is a clear and beautiful illustration of the advances in the Christian life. In introducing this subject, we call attention to the following points :—

1. The apostle addresses young converts, or those who have just “obtained like precious faith,” and sets before them the victories to be obtained, or the graces to be added, in their order, necessary to insure an admittance into the immortal kingdom.

2. If the apostle regarded a happy frame of mind as alone constituting sanctification, then we might expect him to illustrate the victories of the onward course in the Christian life by higher and still higher flights of feeling. But in this quotation he is silent in regard to feeling, and presents progress in well-doing as the basis of true sanctification. The love of God shed abroad in the heart, enlightening the mind, and purifying the affections, is the result of faith in Jesus Christ, while living in obedience to the word. Such blessedness, resulting from walking in the self-denying path of obedience, is Bible holiness. It is certainly the privilege of the true Christian, who walks in willing obedience to the word, to enjoy all that peace and fullness of joy expressed in the Bible. But to make flights of feeling constitute the sum total of sanctification, is to expose the minds of inexperienced disciples to the wildest freaks of fanaticism.

3. Peter's progressive-work system is safe to embrace and follow, as it leads to all that faith and hope can grasp. It secures an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

4. The apostle teaches the young Christian to progress by the simple rule of addition, with a persevering hand, all the way through to the kingdom. We may illustrate his system of sanctification by a ladder with eight rounds, reaching from earth to Heaven, or from a state of sin to a condition of moral fitness for the kingdom of God. Here are the rounds of the ladder : “And besides this, giving all diligence, add to your

- “1. FAITH (upon which the young disciple
- “2. VIRTUE ; and to virtue, [stands),
- “3. KNOWLEDGE ; and to knowledge,
- “4. TEMPERANCE ; and to temperance,
- “5. PATIENCE ; and to patience,
- “6. GODLINESS ; and to godliness, [kindness,
- “7. BROTHERLY KINDNESS ; and to brotherly
- “8. CHARITY,” or love, the crowning Christian

grace.

The order in which the apostle has given these progressive steps is worthy of especial notice. The young disciple, who has just embraced the faith of the gospel, must first add to his faith, virtue, and then to virtue, knowledge. He may have been vicious ; at least, he may have lacked the principles of real virtue. His first work is to seek for purity of thought, words, and acts. Then, in a pure mind and heart, he may add knowledge in the sciences, of himself, and of the word of God, to enable him to defend his position before the world. Some make a careless stride over the first round, and seek to add to their faith, knowledge. They neglect to cultivate virtue, and labor to store their minds with knowledge, that they may be able to argue down their neighbors. Such seldom turn men from error to truth ; but frequently, from their lack of piety, disgust and prejudice those with whom they mingle. They may talk the truth, but it is poorly represented by them. The food they offer is good of itself, but tastes badly of the dish. They generally become self-righteous, and say in their hearts, “I am rich, and increased with goods, and have need of nothing,” and they know not that they are “wretched, and miserable, and poor, and blind, and naked.”

Who can but admire the order in which the apostle has given the victories in the Christian life ? He continues, “and to knowledge, temperance ; and to temperance, patience.” The intemperate man cannot be a patient Christian ; hence he must add temperance first, then patience will be an easy victory. The man who uses intoxicating drinks is seldom a patient man. Intemperance in eating, either in quantity, or in the rich quality, or in both, deranges the system, causes dyspepsia, affects the nerves, depresses the spirits, sours the temper, and renders the epicure unfit for the exercise of true Christian patience. We live in an unfortunate age, when men move from impulse more than from reason. The appetite must be gratified regardless of results. In the preparation of food, the taste, and not the stomach, is generally consulted.

But while we object to high-seasoned, greasy food, we would not recommend an impoverished diet, but plain, nourishing food. Thus prayed Agur, “Feed me with food convenient for me.” Prov. 30 : 8.

But we must come a little closer, and speak of the filthy habit and results of using tobacco. Probably no one at first loved the taste of tobacco. It was a task to learn to use it. Yet millions contract this strong habit, useless, inconvenient, expensive, filthy, and annoying to women and children, and temperate men, and are slaves to it till their death.

If tobacco had been known and used by any of the descendants of Abraham in the days of Moses, or by any of the nations around them, endangering the purity of the Israelites, God would have given them a law forbidding its use, in harmony with the principles of purity and cleanliness taught that people. And when we come to the New Testament, we may see that every declaration requiring purity, cleanliness, and self-denial, is a plain rebuke on tobacco-using.

But physicians recommend tobacco as a medicine. May God pity them! Tobacco will not remove disease. It is a cause of disease itself. It may change the form of disease in some cases; so will the small-pox, and the ague, and fever. But who would expose himself at the pest-house, or to the miasma of a Michigan marsh, to find relief from some of the trifling ailments to which human nature is heir?

The habitual use of tobacco is injurious to the constitution. As one proof of this, we refer to those who have become so nervous and shattered by long using this slow poison that they are compelled to abandon it. Says a veteran tobacco-user, "I have used it thirty years, and I do not see that it has much influence on me." Well, you certainly had a good constitution on the start, or you would now probably be in your grave. But if tobacco is not deranging your system, and injuring your constitution, what makes you feel so dreadfully when your tobacco-box is emptied, and the stimulating influence of the filthy weed is gone from you? You may have been without it twenty-four or forty-eight hours. How strangely you felt! Your head seemed to you thrice its usual size. And how wonderfully numb and strange you felt around the mouth and throat. In this deplorable condition, a trifle would irritate you, and make you manifest impatience, to be ashamed of afterward.

God has made us wisely, and nature will do her work well, unless intruded upon and wearied to feebleness by receiving into the system the influence of stimulating poisons. When the work of nature has been thus disturbed, and the habit fully formed, the steam must be kept up, or the poor slave to a morbid appetite is in trouble. Interrupted and enfeebled nature cannot rally in a moment to take the place of the intruder, and oh, the demand just now for a little more tobacco!

But keep the base intruder back, and give nature time to rally and fill her place, and the appetite becomes natural, the hankering is gone, and health improves.

And so far as the health is injured by the use of tobacco, so far the mind is affected, and one of the evil results is impatience; hence, in the onward victories of Bible sanctification, patience is preceded by temperance.

We come a little closer yet, and ask, Why use tea and coffee? In point of filth, these cannot be classed with tobacco; but they are as useless, and more expensive. In regard to their influence on the health, we use the same arguments as in the case of tobacco. The reason why those who have for years used strong tea (especially females), rise in the morning with such bad feelings at the stomach and in the head, is because the stimulating influence of the tea is gone, and they find relief only in a good, strong cup of tea. Sleep will restore the temperate person, and to him or her, the morning hours are the clearest and the best.

The drunkard lies down upon his couch at night under the influence of liquor; the tobacco-slave casts aside his well-chewed quid to smoke his pipe before retiring to rest; and the tea-drinker goes to rest under the influence of strong tea. In the morning, they rise with languid feelings, while a cloud of melancholy hangs over them, and they are in danger of getting impatient, unless domestic matters move off smoothly. But the drunkard goes for his dram, and he feels better, for the steam is up again; while the others find similar relief in their morning rations of tobacco and tea.

And are any of these real Christians? May God help them to cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. This is Bible holiness. When men, seeking for the grace of life, are thus cleansed from their idols, the light of Heaven will illuminate their minds, and enable them in all the walks of life to exhibit true Christian patience.

The apostle continues, "and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." He who has added to faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, has so far escaped the corruptions of this world that he may understand the principles of true godliness. His idols are slain, therefore he has no other gods before the Lord. He now loves God supremely, and delights to do his commandments.

And he who loves the Lord God with all the heart, and with all the soul, and with all the mind, will love his brother as himself, and the manifestation of brotherly kindness will be natural and

easy. Hence, he who adds godliness will also add brotherly kindness. Charity, or the perfect love of God, next comes in as the crowning Christian grace, constituting the highest round in the ladder of Bible sanctification.

The apostle continues in language most pointed, as he applies the subject to the hearts and consciences of the people of God. Weigh well his words: "For if these things be in you and abound, they make you that ye shall neither be barren [margin, *idle*] nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to *make your calling and election sure; for if ye do these things ye shall never fall*, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ."

In conclusion, we notice the following points:

1. The conditions stated—"if ye do these things"—if ye ascend the ladder, step by step, and overcome, and gain the specified victories. Then these things will be in you and abound.

2. In so doing, there is safety—"ye shall never fall." Then let those who are trembling with fear that at some future time they will fall, cast aside such fears, and in confidence ascend the way to life.

3. Those who lack these things are blind and forgetful. They cannot see afar off, and have forgotten that they were purged from their old sins.

4. Peter's view of election. He does not teach that all men are elected to salvation or destruction, and that their fate is unalterably fixed before they are born, but he exhorts his brethren to diligence, to make their calling and election sure.

5. The reward. The apostle in his first epistle, chap. 1:2, says, "Grace unto you, and peace be multiplied." He teaches sanctification by the rule of addition; but holds forth spiritual blessings to be enjoyed in this life by the obedient by the rule of multiplication. But in this connection he presents before those who "do these things" their final reward. "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

The ministration of an abundant entrance into the city of God means something more than a mere permission to pass in. Those who have honored their lives by well-doing, and have ascended the ladder of Bible sanctification, step by step, will be conducted in triumph into the metropolis of the kingdom of God. Jesus overcame, and, as he ascended to the Father's throne, attending angels in triumph shouted, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." And in re-

sponse to the inquiry, "Who is this King of glory?" they again shouted, "The Lord, strong and mighty; the Lord, strong in battle." Ps. 24:7, 8.

In like manner, those who overcome and sit upon the throne of the Son, as he overcame and sat down upon the throne of the Father, will be escorted thither with triumph, while the voice of Jesus will be heard saying, Come, ye blessed of my Father, inherit the kingdom prepared for you. Welcome to the tree of life! and the crystal waters! Welcome to all the joys of the kingdom forever.

The Summer

IN THE ROCKY MOUNTAINS.

It was on Monday, at 11 A. M., September 2, 1872, when we mounted our horses and ponies for the trip over the Snowy Range, into Middle Park. Editors use the word *we* to represent one person, as though they were each of them a sort of double entity; but in the above sentence it embraces seven persons, besides Mrs. Walling's babe, and the dog Rover. Our course lay along through Rollinsville, Boulder Park, up the mountains through Boulder Pass. But we had moved only a few hours when the heavens became black with heavy clouds, and being within a few miles of an empty log shanty, we made all possible speed to reach it before the threatening storm should burst upon us.

Just as we were leaving our saddles, securing valuables, and tying our ponies, the rain came down in good earnest, and then the hail, pelting the horses, and piling up around our shanty in cart loads. We had kindled a cheerful fire in the mammoth stone fire-place, and were comfortable. When the storm was over, the fire was replenished, the ponies were lariatied for the night, and blankets were spread for our lodgings. Slept finely, and after breakfasting, we were on our way again.

But right here, before going any further, we wish to state that our guide and benefactor, W. B. Walling, is a Vermonter, Mrs. White, Mrs. Walling and her sister, Miss M. L. Clough, and the writer, were born in Maine, and Mrs. L. M. Abbey Hall, and Willie C. White, are Yorkers. The four ladies were on ponies. Mr. Walling had the principal part of the baggage in a wagon drawn by two powerful horses, while Willie and his father were each on a good horse, ready to help in packing baggage up the sharpest ascents, or to assist the ladies in the most dangerous places. But the babe was an object of curiosity with most we met on the route. Some pitied the little traveler, which we shall here call Perigrine, as up to the time of that pilgrimage he had no name, because his parents, brothers and sisters, could not find one good enough.

Now, we are ready to move again. The morning was delightful. Our narrow road lay along a rapid creek, bending with each bend of the creek. And it was thought safest and best, in our rapid, forward movement, to go Indian file, a little distance from each other. Rover, one of the largest, bravest, most intelligent, and the most beautiful, Newfoundlanders, who shall hereafter be called Lion, would dash by our galloping train, then return and bring up the rear for awhile, then dash to the front, as happy as a dog could be and live. Miss Mary had her little nephew, Perigrine, in her arms, and as she galloped away on Brunco we decided that it was well that the child was not cream; for, in that case, he would turn to butter and buttermilk before noon. But he seemed to enjoy the "movements" as well as any of us.

We were soon in Boulder Park, which contains a few thousand acres of level lands favorable to grazing and hay. The Park is surrounded by a series of regular mountain peaks, beautifully dressed with evergreens. As we entered this level Park, covered with its ground-work carpet of green, figured by a thousand natural flowers, the view was transporting, and the shout was heard from most of our company, Delightful! Magnificent! Sublime! Glorious! And thus we passed rapidly on to the center of the Park.

But here a sad change came over us. Mrs. White had a pack of blankets lashed to her saddle. The strap on the left-hand side gave way, and the large pack swung down the right side of the pony, hitting his hind legs, which frightened him, and he ran furiously, springing sidewise to the left, which threw the rider to the right, backward, to the ground, upon her head and shoulders. When we reached her, it was with great difficulty that she could speak or breathe.

We soon became satisfied that bones were not broken. Neither could we discover external injuries of any kind; but as breathing and speaking were so very difficult, we feared internal injuries. The reader can better imagine the anguish of the moment than we can describe it. Water was immediately found. Mrs. Hall took from her store of towels, and the virtues of hydropathy were tried. Patient improved, and was soon able to take the writer's arm, and walk a few rods from the company, where we asked the following questions: 1. Shall we pitch our tents here, and go into camp, let Mr. Walling return to his business, and we remain till we see how your case shall turn? 2. Or, shall we apply to the Great Physician, and, by faith in the efficacy of prayer, move on our journey? Mrs. White decided, as she frequently has done under circumstances alike trying, to go forward. As we bowed in prayer, evidences of the Divine Presence caused us to weep

for joy. And in a few moments we were in our saddles, moving joyfully, and yet solemnly, along, resolving that we would not leave camp another morning without first thanking God for mercies past, and imploring his care and protection for time to come.

In leaving this Park, our ascent to the mountain road among the pines was one of the steepest of the journey. It was with difficulty that the horses drew up the empty wagon. This gave the writer and Willie all the gymnastic exercise they needed in ascending with their horses packed with baggage, and descending for more.

At noon, we stopped near an old, log shanty in the dense forest of pines; a fire was made, water warmed, and Mrs. White took a bath, and still improved. Faith and hydropathy harmonize; faith and drugs, never.

After enjoying our second meal, we journeyed on and up until we came to the last camping place before ascending immediately above timber line. Here was a good shelter for our tents from the high mountain winds, which we had begun to feel, grass for the horses, and good water. We were weary, and all rested well and slept fast.

In the morning we enjoyed our breakfast as those only can understand who are "roughing it in the Rocky Mountains," enjoyed a good season of prayer, took to our saddles, refreshed and happy, and immediately began ascending, and sometimes winding around the mountain, that the ascent might not be impassably abrupt. The babe Perigrine was full of glee, and the dog Lion felt the stimulating influence of a liberal ration from his master's beefsteak, and went frolicking up and down the mountains. Meat is excellent—for dogs. And so we pushed on, up to where it was too cold for trees to grow, and looked back down on a hundred green mountain peaks below us.

Next month we will say how we got over the Snowy Range, down to the famous Middle Park.

PLANTS IN SLEEPING ROOMS.—All vegetables throw off oxygen—an element that supports life through the day, but that function is suspended through the night. While exhaling oxygen from one side of the leaf, the other imbibes carbonic acid gas, which is prejudicial to life, and the solid part of stalk, stem, and wood, are formed from it. But while sleeping, as the whole vegetable kingdom does, through the night, the absorption of that deleterious gas is partially suspended, though it collects about them by virtue of a law not very well understood. It is that accumulation in a room, the inhalation of which into human lungs is so injurious. Therefore it is always on the safe side not to keep flowering or any other pot plants either in dormitories or close family drawing-rooms.—*Exchange.*

The True Principles of Health Reform.

BY M. G. KELLOGG, M. D.

NUMBER TWO.

HEALTH is one of the greatest blessings that can be bestowed upon man. It not only secures him freedom from physical suffering, but qualifies him to appreciate and enjoy more fully all of the varied and innumerable blessings which surround him, and also enables him to contribute to the happiness of those around him. Without it, he is entirely unfitted either to experience in himself that enjoyment intended for him, or to add to that of others; while, on the contrary, he is a constant source of discomfort and solicitude to all with whom he may come in contact. Hence, the preservation of health should be made the object of his most constant and careful attention. This fact has ever been recognized; and, from the days of *Æsculapius* to the present, there have been men who have made it the chief object of their lives to discover some substance, element, or compound, which should secure to man the boon he so earnestly desires, and enable him to "successfully withstand the attacks of those grim monsters, disease and death," but they found it not.

Æsculapius, *Pythagoras*, *Hippocrates*, *Thessalus*, *Celsus Galen*, *Paracelsus*, *Sydenham*, *Hoffman*, *Boerhaave*, *Haller*, and a host of lesser lights, each, in his time, supposed he had found the key that should open the door to perpetual youth and beauty. *Paracelsus* was the first to proclaim to the world that he had discovered a panacea for all the ills to which flesh is heir—the long-sought elixir vitæ by which life and health could be prolonged to an indefinite period. Yet he died a miserable sot, at the age of forty-eight. Thus signally have all the infatuated devotees of the medical profession failed in their search for the coveted treasure. None have ever yet succeeded in practically demonstrating the truthfulness of their theories by perpetuating youth and beauty in their own persons. Every experiment has been an utter failure, and all their researches have chiefly resulted in multiplying human woes, and shortening the lives of the race. This is a sad picture, yet it is a true one. If we carry our minds back a few years, we shall see that diseases are constantly multiplying in our midst, and, yearly, a greater and still greater proportion of the race are swept into the grave before arriving at mature manhood. Sad as these facts are, they are not the result of maliciousness or dishonesty of purpose, but of false reasoning, or of conclusions drawn from false premises. The difficulty lies just here: The nature of disease has not been properly understood by the medical profession, and the majority have had but vaguely indefinite ideas as to the conditions requisite to the maintenance of health. The reason of this is, man has not studied himself with sufficient care. Had he done this, his observations would have taught him that health and disease are not entities, but vital actions.

The facts of nature teach us that health consists of the aggregate of all the vital actions of the various organs, structures, and tissues, the sole object of which is the carrying on of the usual life processes of the body when in a condition of perfect physical, mental, and moral development; and that disease is vital action put forth to remove some obstructing cause that interferes with the maintenance of the body in that condition necessary for the manifestation of moral, mental, and physical development and exercise. In other words, health is preservative vital action, while disease is remedial, or restorative, vital action. Both are vital forces: one is normal; the other, abnormal.

I think every reflecting mind will agree with me in the statement, that if we of the present age, who are desirous of obtaining and preserving that priceless boon, perfect health, would be successful, we must pursue our investigation in a different channel from those who have so signally failed in their endeavors.

We will begin our investigation by observing all these vital actions, the aggregate of which constitutes the sum total of the phenomena of life as exhibited by the human body when in a state of perfect health, and learn thereby just what conditions are requisite for, and contributing toward, the manifestation of these vital actions. Failing to do this, we shall be unable to determine whether any given manifestation is a normal action, resulting from some healthful condition, or an abnormal action, resulting from morbid influences. In other words, we shall be unable to discriminate between health and disease.

Health is normal vital action. Hence, every normal vital action is requisite to health, and perfect health cannot exist where any of the vital actions are abnormal. With this proposition before us, we will first classify the various actions of the vital organism, and then proceed to examine each class in detail, and learn, if possible, just what result is attained by such action when considered by itself, and also what is accomplished by the aggregate of all the actions in each class, and then endeavor to ascertain just what influence each class of actions shall have upon either or all the others.

Such an investigation as we propose must necessarily lead us directly to an examination of all the organs and structures of the body; for we can only examine an action by examining those organs through which the action is produced.

We will classify the vital actions as, 1st, organic; 2d, intellectual; 3d, moral.

The first class embraces all those actions which have for their object the development, growth, and maintenance, of the various tissues, structures, and organs of the body. The second class includes all those actions which result in the development of intellect. In the third class, are comprised all those actions which result in the proper development of the emotions or sentiments.

In these three classes are comprehended every

vital action that can ever take place within the human body, and, as health is normal vital action, it follows that perfect health is simple, perfect, normal action in all the vitalized structures. Hence, he who would have perfect health must possess, not only a perfect physical organism, but also properly developed intellectual faculties, and keen, moral sensibilities. These propositions embrace the fundamental principles of the entire matter of health preservation.

Where there is a special function to be performed by any organ of the body, that organ has a structure which just adapts and qualifies it to perform that action. Yet it is dependent on the very exercise produced by that special action for its proper growth and maintenance. To illustrate: The limbs of an adult person confer on him the powers of locomotion; yet were an infant to have his limbs confined so that he could not use them, from childhood to adult age, their growth would cease, their tissues would become soft and flabby, and would wither, and their presence would be only a burden to him in after life. The same is true in an adult. Let him carry his arm in a sling, or bound by his side, for a few months without exercising it, and he will experience the same results as in the above case. This rule also holds good with every organ of the body. The organ was developed for the purpose of performing certain specified functions, and its proper growth and maintenance depend almost wholly on the strength to be obtained by the performance of those very functions.

The brain is the organ of the intellect and the moral sentiments. The manifestation of intelligence and moral attributes is its special function; yet it is a physically organized structure, that can only be maintained by organic vital action. If it is properly exercised, it will be maintained in such a manner that its texture will be fine, and its powers great, and it will exercise a molding influence over every tissue of the body; yet, if it be allowed to lie dormant, its texture will become coarse, and grossness will be the leading characteristic of the entire organism. In proof of this proposition, we have only to refer to the semi-idiotic tribes of Terra del Fuego and Central Africa. Here we have human beings with but little mental powers, and we find them the grossest and most sensual of all earth's inhabitants, possessing an existence scarcely above the swine that wallow in the mire. A careful examination of the form of their physical organism reveals to us the fact that they have a much smaller amount of brain structure than have the inhabitants of Europe. Their heads also differ in form, and their skulls are thicker. Here we have a result that has been brought about through the lapse of ages by a lack of proper intellectual culture, or exercise.

These cases are cited to show the influence intellectual actions have over the organic vital actions; and, having such an influence, we see at a glance that the structures of the entire body of man will, to a greater or less extent, be affected thereby.

The intellectual developments are not the only

brain actions that affect the physical organism. The emotions exercise a very great influence on the health of the body. This we see demonstrated almost daily. A man loses his property, and grieves over it until his health is seriously injured. A faithful wife mourns over the sinful course of her drunken husband until her health is ruined. A reckless son commits some daring crime, perhaps murder. He is detected, convicted, and executed. The sad news reaches a kind father and loving mother, and they, broken-hearted, hasten to the grave.

Again, when a person, through any cause, has had a torpid liver for any considerable length of time, he gradually loses his cheerfulness, and sinks into a state of gloom and despondency, and finally of despair, on some religious subject, and his health gradually fails; and unless he can become cheerful and hopeful, it will be impossible for him to recover.

Again, it is often the case that men and women have committed crimes and have lost their health through fear of detection. Others have felt it to be their duty to do certain things, and have refused to yield to their convictions of duty, until their entire organism has felt outraged by their refusal to obey the dictates of conscience, and they are prostrated with disease.

Another expends his vitality, in too great a degree, in studies and intellectual pursuits, and his body is not sustained in that condition necessary for health. He, too, fails. All these find premature graves. Thus we see that mental powers and actions can and do exercise a very powerful influence over the physical organism, and that every intellectual, moral, and emotional thought, act, and feeling, must be in accordance with the laws that govern the feelings, acts, and thoughts; otherwise disease will manifest itself to a greater or less extent. Again, the manifestation of intellect may be most seriously interfered with by the condition of other of the vital organs. For instance, a man with an overloaded stomach cannot exercise much brain power; neither can a man whose system is filled with grossness. Again, a man cannot reason correctly unless his moral sentiments are normal. Instance, a man can never reason correctly on any subject against which he exercises or feels a prejudice. The prejudice must first be overcome; then, and not till then, can he reason candidly. Again, a man cannot love, nor hate, nor exercise any other of his moral attributes, until he has first had a mental recognition of the thing, and has formed some conclusions as to whether the thing is to be loved or hated.

Thus we see that man in his threefold nature is but a unit, and that if he would have health, every attribute and power of his nature must not only be developed, but properly exercised. These I consider to be the true principles of health reform.

I HAVE no firmer belief than that a wise womanhood could take the race in its arms, and shield it from harm, and nurse it into strength and beauty, and train it to such a manhood as should be worthy of its nature and its Author.—*Horace Mann.*

Death of Horace Greeley.

THE following article, written by Dr. Trall for the Philadelphia *Evening Star*, gives the hygienic view of the case:—

Of what did Horace Greeley die? The doctors who attended him disagreed as to the nature of his malady, and in relation to the proper treatment. But they agreed as to the causes of his disease, whatever they might be, and that the essential element in the case was nervous prostration consequent on overwork, political disappointment, and domestic affliction. I propose to show that they were mistaken, both in their agreement and in their disagreements.

In the first place, Horace Greeley was not the man to sicken seriously, much less die of losses, troubles, or disappointments of any kind. He had been injured to them all his life; and no man living was better aware of the contingencies of political or social strife, domestic relations, or the uncertainties of business affairs, nor better prepared to meet them. That he was temporarily exhausted from overwork and want of rest, is true. He wanted rest, and this is the whole case.

In the second place, men do not easily die of fatigue. When utterly exhausted, they will rest of sheer necessity, and therein is nature's beautiful and effectual provision for recuperation.

In the third place, overwork and fatigue, with a person of Mr. Greeley's temperate habits, never produce any one of the diseases which the doctors diagnosed in Mr. Greeley's case. They produce unbalanced circulation, with congestion of the brain and deficient blood in the surface, as evidenced by hot head and cold feet. This was precisely Mr. Greeley's condition, and it is a condition which accounts for, and corresponds with, every one of his symptoms. Dyspeptics are frequently in a similar, restless, irritable, nervous, sleepless condition for months.

All the treatment that Mr. Greeley needed was a warm bath, perfect quiet, hot bottles to keep his feet warm, cold cloths to keep his head cool, and the absence of all "inquiring friends" and "interviewers," medical examinations and tests of insanity. This is the method of treatment by which hygienists invariably succeed in such cases.

But in order to make Mr. Greeley sleep, he was drugged into a state of stupidity by "energetic" doses of bromide of potassium. Of this drug, the United States Dispensatory says (page 1152), "When given in large doses, it produces a peculiar intoxication, attended with torpor and drowsiness. In one case, this condition was attended with insensibility so complete that the puncture of the skin with a suture needle was not felt."

Dr. Krackowizer, who administered this medicine, claims to have given only medium doses—thirty grains daily; but, for a patient so prostrated, a drug so prostrating might induce dangerous ef-

fects in even smaller quantities. Dr. Krackowizer's diagnosis of the patient's disease was "extreme nervous prostration," for which, it seems, he prescribed an extreme nervous depressant. Dr. Hammond (ex-Surgeon General of the army) thought the treatment should have been exactly the reverse—stimulants.

The celebrated Brown-Sequard regarded the disease as paralysis of the base and top of the brain (*New York Sun* of December 6), and said that one side of the patient was paralyzed. Dr. Hammond says that this could not possibly have been the case. Other physicians diagnosed "acute mania" and "inflammation of the brain." Dr. Choate, under whose care the patient remained several days, refuses to make any disclosures as to the symptoms or remedies employed. Dr. Brown, of the Bloomingdale Asylum, was called in consultation, but refused to talk with the reporter about the particulars of the case.

All that the public is permitted to know about this private affair between the doctors and their patient is, the doctors disagreed as to the disease, disagreed as to the treatment, dosed the patient—nobody knows how, and—the rest may be matter of opinion. But the history and result of the case suggest an important, but perhaps impertinent, question. Does society exist for the benefit of the medical profession? or should the medical profession exist for the benefit of society?

Tobacco Poison.

How strange that men of understanding will persist in the use of tobacco when they know it is poisonous. It has been scientifically demonstrated, by the most celebrated physicians of the world, that tobacco is destructive of the life forces of the human system. It is true that some have lived for many years while using it. But this only proves that they had strong constitutions and were able to endure it for a time. It is the same with the drunkard. One man endured the alcoholic stimulant for twenty-five years, and died at fifty. What of it? Had he lived temperately he might have continued for eighty or even a hundred years.

But where there is found one instance of a man's living to an advanced age in the use of tobacco, a hundred have shortened their lives by it. It could not in the very nature of things be otherwise.

Many instances might be cited to show the poisonous effects of tobacco on animal life. In a lecture, a few years since, in Michigan, the speaker stated that tobacco juice would kill a rattle-snake stone dead in five minutes. Many doubted the fact. But the next day a gang of men in a harvest field found a rattle-snake. "Now is our

time, boys," said one of the men. "Here is a very lively kind of a snake, and we will test the statement made last evening." Accordingly they held the snake, and spit tobacco juice into his mouth and let him go, and watched the effect. Almost instantly the snake was in spasms, and in less than five minutes, by the watch, he was stone dead. The employer threw away his tobacco, declaring that he would no longer use that which would kill a rattle-snake in so short a time. Several others followed suit, and we heard of thirty-three who renounced the weed as the result of one lecture.

A few weeks since, a smoker in this city cleared out the stem of his pipe with a broom splinter, and then threw the splinter on to the floor. A very playful kitten caught it up in his mouth and ran half way across the house before dropping it. The kitten was soon in spasms, and died the next day.

In regard to its effects upon the human system, the following may be interesting:—

M. Gustave Lebon, of Paris, has just published a treatise upon the chemical and physiological effects of tobacco smoke upon the human system, and some of his conclusions are worthy of notice. It is well known that nicotine is an alkaloid, soluble in water and in the liquids which moisten the mucous membrane. The poisonous power of this substance has been illustrated. A drop of it placed on the tongue of small animals kills them at the end of ten, twenty, thirty, or forty minutes, after having produced paralysis of the limbs, retarded the action of the heart, and caused tetanic contractions in various muscles. The same dose administered to man, or to larger animals, produces vertigo, lowness of spirit, and tendency to drowsiness. The vapors of nicotine do not become dangerous till the substance is heated, and then it is overpowering to man.

M. Lebon has constructed a variety of apparatus by which he has been enabled to collect and show with exactness the various elements of tobacco smoke which condense and deposit themselves upon the organs of the smoker. One hundred grammes (1.500 grains English troy) of French tobacco furnish 0.550 grains of nicotine and 0.490 grains of ammonia; able to act upon the coatings of the mouth, the windpipe, or the pulmonary ducts. It is supposed that the tobacco in this case is smoked in the shape of cigars or cigarettes, and in the open air, for the quantity of poison varies with circumstances. On the other hand, it is quite certain that air vitiated by smoke, breathed in a close chamber or conveyance by the smoker, or by those who surround him, exercises a deleterious influence upon the respiratory organs. * * * * In excessive and frequently repeated doses, it produces the following effects: Difficulty of digestion (probably owing to the presence of ammonia), benumbed intelligence and memory—especially for words—clouded, and in many cases de-

stroyed. With regard to the latter somewhat novel assertion, M. Lebon says that upon examining and questioning a large number of workmen in the tobacco manufactory at Strasbourg, he learned from themselves that those who worked in the fermenting room, where the atmosphere contains a large proportion of nicotine and ammoniacal vapor, frequently lost, momentarily and completely, the names even of streets and of their closest acquaintances."

M. E. CORNELL.

San Francisco, Cal., Nov. 10.

Adulterations in Syrups.

TRULY, truly the love of money is the root of all evil, and eternal vigilance is the price of safety. Hygienists rejoice in the light of hygiene. They are happy in the possession of normal taste, and satisfied with the gratification of it with natural sweets as found in figs, dates, raisins, and other fruits. A way of clean escape is offered them from the deadly effects of the poisonous chemical preparations in market, sold for food and condiments. We think the following article exposes the climax of adulterations of this kind.

P. M. LAMSON, M. D.

The *Druggists' Circular and Chemical Gazette*, of New York, for the present month, contains the following article which it will be well for housekeepers to read and ponder over. The *Gazette*, copying from an exchange, says:

"Chemistry has got the advantage of the sugar-grower in the matter of manufacturing syrups, and now patronizes the wheat and potato raiser. A chemist has found this out. His attention was directed to a substance sold largely by dealers under the name of sugar drips, and afterwards retailed as golden syrups, which, on examination, is found to be a triumph of science over nature. It does not contain a particle of sugar, but is produced by the destructive action of the sulphuric acid (oil of vitriol) upon starch. It gives the following as the means of determining the character of a syrup. Dissolve a teaspoonful of the golden syrup in a wine glass of rain water; then add a few grains of tannic acid, when it will turn as black as ink if the article is spurious. If not convenient to procure, make a cup of strong tea (which contains tannin), and add a teaspoonful of the "golden," and a fair quality of ink will appear. The pure cane syrup will mix with the fluid without producing any chemical change on the addition of the tannic acid. Adulteration is everywhere, and, at the rate we are now drifting, it will not be long before it will be impossible to procure any article in common use in a pure state."

If any of our readers have golden syrup in the house they can test it in a saucer, by making a strong decoction of tea in a small quantity and pouring into the syrup.

MRS. WHITE'S DEPARTMENT.

"ONLY A FARMER'S DAUGHTER."

"She is only a farmer's daughter,"
A stylish lady said,
With a scornful glance of her handsome eye,
And a toss of her haughty head.

She was frilled and flounced and furbelowed
In the very latest style;
Her head was a wonder of crimps and curls,
And her train something less than a mile.

Her hands that sparkled with many a ring,
Were shapely, and fair to view,—
As they well might be, for no useful work
Were they ever allowed to do.

To hear her talk of the "lower class,"
Of their sins against propriety,
Of "her family," and of "country girls,"
And her horror of "mixed society,"

One would think that among her ancestry,
She numbered, at least, an Earl,
(Her father was once a carpenter,
And her mother a factory girl).

They say she is brilliant and beautiful;
I will not their words deny,
But ah! the farmer's daughter
Is fairer by far, to my eye.

She is not in the height of fashion,
But is very becomingly dressed;
Her raiment was made for comfort,
And that is always the best.

The roses and lilies upon her cheeks
By nature are warranted pure;
She never bought them at Hinsdale's,
Neither at Hurd's, I am sure.

Mirth and innocent happiness
Out of her blue eyes shine;
Her hair is untortured by crimps or curls,
And she wears it by right divine.

Though her fingers can skillfully touch the keys,
They can wash the dishes as well;
And her voice, that sings blithely, at work or at play,
Doth charm us with musical spell.

No mother toils in the kitchen for her,
While she on the sofa lolls,
Novel in hand, dressed in her best,
Receiving her morning calls.

A share in the heat and the burden of life
She willingly, cheerfully takes,
And duty, and love, in that happy home,
A pleasure of labor makes.

Of that wisdom and knowledge whose gift is power
She has more than an average share,
And daily, some lesson from nature she learns
At her school in the open air.

And though you may smile at this curious fact,
I have seen her with hoe in her hand,
While she planted the corn or waged war on the weeds,
When man's help was scarce in the land.

And her flowers—well, next summer you'll see them
As you ride past the farm on the prairie, [yourself,
And mark the home, covered with roses and vines,
The work of this Martha or Mary!

And I'm sure you will say, spite the verdict of those
Who live but in fashion's gay whirl,
That "Only a farmer's daughter" means
Only a sensible girl!

—E. R. S., in *Young Folks' Equal*.

Education. —

If parents would feel it a solemn duty that God enjoins upon them to educate their children for usefulness in this life, if they would adorn the inner temple of the souls of their sons and daughters for the immortal life, we would see a great change in society for the better. And then there would not be manifest so great indifference to practical godliness, and it would not be as difficult to arouse the moral sensibilities of children to understand the claims that God has upon them. But parents become more and more careless in the education of their children in the useful branches. Many parents allow their children to form wrong habits, and to follow their inclination, rather than to impress upon their minds the danger of their doing this, and the necessity of their being controlled by principle.

Children frequently engage in a piece of work, and become perplexed or weary of it, and wish to change and take hold of something new, although they entered upon the work with enthusiasm. Thus they may take hold of several things, meet with a little discouragement, and give them up; and thus pass from one thing to another, perfecting nothing. Parents should not be so much engaged with other things that they have not time patiently to discipline those developing minds. They should not allow the love of change to control their children. A few words of encouragement, or a little help at the right time, may carry them over their trouble and discouragement, and the satisfaction they will have in seeing completed the task they undertook will stimulate them to greater exertion.

Many children, for want of words of encouragement and a little assistance in their efforts in childhood and youth, become disheartened, and change from one thing to another. And they carry this sad defect with them in mature life. They cannot make a success of anything they engage in; for they have not been taught to persevere under discouraging circumstances. Thus the entire lifetime of many proves a failure because they did not have correct discipline. The education in childhood and youth not only effects their entire business career in mature life, but the religious experience bears a corresponding stamp.

With the present plan of education, a door of temptation is opened to the youth. Although they generally have too many hours of study, they have many hours without anything to do. These leisure hours are frequently spent in a reckless manner. The knowledge of bad habits is communicated to one another, and vice is greatly increased. Very many young men, who have been religiously instructed at home, and go out to the schools comparatively innocent and virtuous, be-

come corrupt by associating with vicious companions. They lose self-respect, and noble principles are sacrificed. Then they are prepared to pursue the downward path; for they have so abused their conscience that sin does not appear so exceeding sinful. These evils which exist at the schools conducted upon the plan they now are, might be remedied, in a great degree, if study and labor could be combined. In the higher schools, the same evil exists, only to a greater degree; for many of the youth have educated themselves in vice, and their consciences are seared.

Many parents overrate the stability and good qualities of their children. They do not seem to consider the deceptive influences of vicious youth to which they are exposed. Parents have their fears as they send them at a distance from home to school, but flatter themselves that as they have had good examples and religious instruction they will be true to principle in their high-school life. Licentiousness exists in these institutions of learning, and many parents have but a faint idea to what extent. They have, in many cases, labored hard and suffered many privations for the cherished object of having their children obtain a finished education. And after all their efforts, many have the bitter experience of receiving their children from their course of studies, with dissolute habits and ruined constitutions. They are frequently disrespectful to their parents, unthankful and unholy. These abused parents, who are thus rewarded by ungrateful children, lament that they sent their children from them, to be exposed to temptations, and come back to them physical, mental, and moral wrecks. With disappointed hopes and almost broken hearts, they see their children of whom they had high hopes, follow in a course of vice, and drag out a miserable existence.

But there are those of firm principles, who answer the expectation of parents and teachers. They go through the course of schooling with clear consciences. They come forth with good constitutions and pure morals, unstained by corrupting influences. But the number is few. Some students put their whole being into their studies, and concentrate their minds upon the object of obtaining an education. They work the brain, while the physical is inactive. The brain is overworked, and the physical is weak, because they have not exercised the muscles. When they graduate, it is evident they have obtained their education at the expense of their life. They studied day and night, year after year, keeping their minds continually upon the stretch, while they did not sufficiently exercise their muscles. They sacrificed all for knowledge of the sciences, and passed to their graves.

Young ladies frequently give themselves up to study, to the neglect of other branches of education even more essential for practical life than the study of books. After they have obtained their education, they are frequently invalids for life. They neglected their health by remaining too much in-doors, deprived of the pure air of heaven, and the God-given sunlight. These ladies might have come from their schools in health, if they had combined with their studies household labor and exercise in the open air.

E. G. W.

Dress Reform.

I APPEAL to Christian mothers to exercise their reason and judgment in dressing their children in a manner to secure health rather than for display. The health of children and youth demand a complete revolution in female dress. The present style is contrary to the laws of health, therefore is not in accordance with the law of God. In consequence of following absurd fashions, health and life are sacrificed. If we pursue a course to lessen our vitality, and sickness and death are the result, it is a violation of the law of God. To shorten life by self-murder is a breach of the sixth precept of God's law. He has not granted us permission to commit suicide gradually any more than he has given us a permit to commit suicide suddenly. While one puts out existence at once, the other does the work according to approved fashion. The fashionable suicides, by wrong and sinful habits, commit suicide gradually, prolonging their own suffering, and casting a heavy burden upon sympathizing friends. Which is the greater sinner?

God has established the laws of health; the Paris milliner, the laws of fashion. Women generally choose and glorify the Paris milliner, rather than obey and glorify God by presenting to him their bodies a living sacrifice (not bodies filled with disease), holy and acceptable unto God, which is their reasonable service. The inspired apostle points out the duty of Christians in reference to their clothing. If Christian mothers would follow the direction of the apostle in regard to adorning themselves and their children, what an amount of God-given, probationary time, and what an amount of means that are now squandered upon extravagant dress for display, might be saved to bless the needy! Many lives that are now sacrificed needlessly might be saved. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and

quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves."

Mantuumakers and milliners tax their inventive powers to destroy modesty and simplicity in dress. They work with a diligence worthy of a better cause; not to improve and beautify the human form by preserving natural beauty, but to deform and detract from the loveliness of the symmetrical model God gave to Eve when he presented her to Adam in their Eden home.

Mothers should improve the golden opportunities given them, in guiding their children in the way of knowledge, how they may preserve and improve their organism, that each particular faculty may be exercised and strengthened, and not abused and debilitated. Parents have no right to be ignorant of the great laws of life and health. They should teach their children from their cradle, by precept and example, the best means of preserving physical, mental, and moral health; for their happiness and usefulness in this life is dependent upon health.

God himself has formed us with distinctive organs and faculties. These he designs should act together in harmony. If we injure one, all are affected. Parents come far short of their duty, if they do not arouse when light is shining all around them and become intelligent upon this important subject of how to treat themselves and their children in a manner to preserve life and health.

The anxiety and burden of parents should not be to acquire riches for their children, so much as to teach them the right way to live and the best method of securing a capital of health and strength. This will be to them a most valuable treasure. It is the only foundation for virtuous and beautiful characters. Outward adorning can bear no comparison with this.

The extravagant manner in which Christian mothers dress their children, without reference to the laws of health, is painful. Do these parents consider that they are accountable to God for encouraging pride and vanity in the hearts of their children? This they are doing in defiance of the laws of health. And they are leading them by their own instruction and example to disregard the law of God. If the precious time which is devoted to needless ornamentation in ruffles, tucks, puffs, and bows, was devoted to teaching their children, and training them to have moral courage to dress with becoming modesty and simplicity in accordance with the laws of health, they would be doing a work which the angels of God would approve, and blessings would be reflected back upon them again; for their children would have a chance

to live, and they would rise up and call them blessed.

Christian parents, it is our duty to work from a high religious standpoint, rather than that of fashion. Health, happiness, and the lives of our children, are the objects worthy of our most earnest and candid consideration. To make our children invalids for life, in order that we may follow fashion in opposition to the law of their being, we disregard the law of God, and will have an account to settle with the Law-giver, whose law we have violated.

Christian mother, why not clothe your daughter as comfortably and as properly as you do your son? In the cold and storms of winter, his limbs and feet are clad with lined pants, drawers, woolen socks, and thick boots. This is as it should be; but your daughter is dressed in reference to fashion, not health or comfort. Her shoes are light, and her stockings thin. True, her skirts are short, but her limbs are nearly naked, covered by only a thin, flannel stocking, reaching to her muslin drawers. Her limbs and feet are chilled, while her brother's are warm. His limbs are protected by from three to five thicknesses; hers, by only one. Is she the feeble? Then she needs the greater care. Is she in-doors more, and, therefore, less protected against cold and storm? Then she needs double care.

Her dress may be nearly long enough; but let it fit loosely and comfortably, as do your boy's garments. Then clothe her limbs and feet as comfortably, as wisely, and as well, as you do those of your boy; and let her go out and enjoy EXERCISE IN THE OPEN AIR, and live to enjoy health and happiness.

Children who are accustomed to remain in close, heated rooms cannot have health. They are like hot-house plants. Parents should give especial attention to their children's dress. They should clothe their limbs comfortably, and then should have them spend some time in active, cheerful exercise in the open air each day, in winter as well as in summer. Little girls should not be deprived of the means of health because they are girls. There is just as much necessity for your girls to have constant and abundant supplies of fresh air, in order to have good blood and a sound constitution, as your boys.

Provide your little girls with sleds and with varied amusements which will encourage them to go out of doors. If parents or children sit long in rooms heated by air-tight stoves, they will be dull, stupid, and irritable. Children cannot explain why they feel peevish and unhappy; but let them go out into the fresh air, and, what a change! The querulous voice is exchanged for the merry laugh and joyous shout. All languor is gone, for

the invigorating air with brisk exercise has quickened the sluggish blood, and sent it bounding through the veins, vitalizing the entire system. Money that parents now expend to clothe their children fashionably, which only results in sickness, and doctor's bills, and premature death, might be used in purchasing books for physical, mental, and moral improvement. Parents and children should become intelligent upon the subject of health, which bears so close a relation to their happiness in this life and their future immortal life. Your means could not be used to better advantage than in providing a workshop furnished with tools for your boys, and equal facilities for your girls. They can be learned to love labor.

Mothers cannot employ their time better than in occasionally roaming over hill and dale with their children, to view the natural opening buds and blooming flowers, the lofty trees, and the variety of rich and beautiful productions of nature. This will give mother and children opportunities for exercise, and to become acquainted with God as seen in nature. God demands of parents that they do the important work he has intrusted to them in the education and formation of the characters of their dear children.

Mothers who dress their children in accordance with fashion, endanger their health and life. Fashion leaves the limbs of children unclad, save with one covering, or, at most, two. If they are exposed to the chill autumn, spring and winter weather, their limbs are bathed in a current of cold air. Over the heart, where is the greatest amount of vitality, there are from four to eight coverings. These unclad limbs and feet become habitually cold. While traveling, it is customary to see little girls dressed fashionably, but not healthfully. The upper portions of the body are abundantly clothed with warm cloaks, and over these are furs, while the limbs are scarcely covered.

In cold winter days even, the thin, muslin drawers do not always meet the stockings. There is a space of from one to three inches of naked flesh. My heart has been pained as I have seen the pale-faced, shivering little ones and heard their croupy cough. This manner of partly clothing children is tolerated simply because it is fashion. When their children become really sick, parents weep over their suffering, dying ones, and are ready to incur any expense to alleviate their pain. They would give all they possess if they could ransom them from the grave.

If parents had taken one-fifth part of the trouble to teach these children the relation food and dressing have to health and life, they would have seen force in our Saviour's lesson, "Is not the life more than meat, and the body than raiment?" The

principal anxiety generally with mothers is for food and raiment. The fine externals are their burden, not health and life, until their poor children are unfitted for the development of healthful minds and bodies, and become sick unto death. They are killed in consequence of the ignorance of their parents. And yet mothers are slow to learn that the sufferings and death of their children is the result of their own course. They do not become intelligent upon the subject of how to live to prevent disease and premature death.

What a thought! mothers are the murderers of their own children, and are mourning over their death, and are trying hard to be reconciled to Providence, which they think has bereaved them. They should not charge the result of their own sinful course upon our gracious and merciful Heavenly Father. He doth not willingly afflict or grieve the children of men.

Societies are formed in our cities for the prevention of cruelty to dumb animals. It would be well to go still farther, and, inasmuch as accountable intelligences, capable of obtaining life eternal, are of more value than the dumb beasts, there is greater need of societies to prevent the cruelty of mothers in dressing their darling little girls in a manner to sacrifice them at the shrine of cruel fashion.

The *Schoolcraft Dispatch* contains the following properly headed article, "How to Kill Little Girls:"

"Warmly and fashionably dressed mothers may be seen on the street at almost any hour, leading their shivering little daughters around, with hardly enough clothing on their lower extremities to protect them from sight, to say nothing of the piercing blasts. An exchange says: 'Yesterday, we saw a little girl led by its mother through the street. Her little collar, and muff, and hat, were of the warmest fur; and well she needed them, for it was bitter cold, but her legs, bare and blue between her stockings and skirts, told a shivering tale.' Who does not daily see the same thing—little frail girls, with head and shoulders bundled in unneeded furs, while from the feet to a point above the knee the little darlings are almost naked? Of course, mothers who thus dress their children are very far from intending to kill them or render them permanent invalids, but such is the probable result of their fashionable exposure. It is true that most children have their limbs well protected, because most mothers have an intelligent regard for the health of their offspring; but there are many who are clad as we have mentioned, and to the mothers of these we address our appeal.

"As little girls are now dressed, their skirts are no protection against the wind or cold below the knee, and what do they have as a substitute? Linen drawers, reaching just below the knee, and there

meeting the top of stockings which usually have about half the warmth possessed by men's socks. Let us compare this armor with the clothing of boys and men, who have at least five times the power of endurance possessed by the little girl. The father of this same six-year-old girl would consider himself coldly clad and a certain candidate for rheumatism if his lower extremities were not protected against the winter blasts by, first, thick wool socks, reaching more than half way to the knee; second, wool drawers, reaching from the waist to the feet; third, boot-legs of double leather, reaching nearly to the knee; and, fourth, thick wool pantaloons, covering all else and reaching to the foot. And yet this same father permits his delicate blue-veined child to go out in winter with legs incased in a single thickness of linen! How would he like to walk the winter streets clad in linen pantaloons, and nothing else?"

E. G. W.

Earnest Words to Mothers.

THE following excellent article from the *Herald of Health*, should be carefully read and thoughtfully pondered.

E. G. W.

I write unto you, mothers, that you may purify the world.

Let us lay aside for a time the subjects of "equal rights," woman's capacity for political privileges, and the great necessity for new avenues in which she may labor and obtain an honest livelihood—subjects which are inspiring and agitating so many noble hearts and ready pens, and look still deeper, into something pertaining to the inner sanctities of home-life, the fountain from which should always flow pure, sweet waters, preparing and strengthening all who taste them to meet and overcome life's temptations.

I have addressed myself to mothers. My words should interest all who have charge of children, but mothers more particularly, on account of the great and lasting influences which they exert upon the hearts and characters of those who look up to them as an embodiment of all that is best and dearest, and because the duties of which I am to speak are intrinsically a mother's, and should never be given up to, or left for, another to perform.

There is a painful, and remarkable ignorance among your girls, and many *not* young, with regard to their physical constitution and development. They are taught mathematics, languages, the sciences and "accomplishments," and perhaps skim over the surface of physiology, but how many others teach their children this most important of all sciences? How many explain the structure, nature, and function of each organ, and the relation it bears to life; the right manner of use, and the terrible consequences of abuse, and show them how to live so that they may make the body a fitting "temple of the living God!"

I may overestimate this ignorance, but I know very many girls whose only knowledge of laws—a right understanding of which is of the utmost importance, and bears the closest relation to their future health, happiness, and usefulness—has been attained from school-mates, alike destitute of a mother's instruction, or from forbidden books.

And are they thankful for this knowledge? Do they feel that they have learned something useful and beneficial? Ah, no! The fruits of deceit and concealment are a burden, not a blessing. It is something to be thought of with blushes, to be kept from a mother's ear, to be talked of in secret places, and as if it were impure.

Why is this? Is it because the laws which govern our bodies, our whole lives, *are impure*, unworthy to be studied? Do we thus regard our Heavenly Father? Should we thus degrade his works?

These laws are the same as those which govern the lives of plants and animals. Children are taught of those—taught to look with admiration and delight at the development of the beautiful blossom from the tiny germ, and its final transformation into the perfect flower and fruit, but of themselves, God's "noblest work," they are left in ignorance. Better, far, that as little children, they should be taught of their own structure and development, as of the plants and trees, and taught to trace in it God's loving mind and hand, than at the age when they most need care and sympathy, when mysterious feelings are pressing upon them, and the great questions of life rise before them, that they should be forced to learn from play-mates, or ignorant, perhaps vulgar, servants, those things which it should be a mother's *privilege* to teach, and of the sacredness of which they can not have too high a conception!

"But," say some mothers, "I tell my children all that is necessary, there is time enough." And, "I can not speak of these things, it is too embarrassing;" "I do it, but it is mortifying." (These are from life.)

Do you tell them all that is necessary? Do you know all that you ought of these wonderful matters, these daily miracles? Have you labored earnestly to inform yourself concerning these laws? Do you tell your daughters, yes, and your boys, that "a corrupt tree can not bring forth good fruit;" that our moral and physical qualities are transmitted from generation to generation, and that we are all more or less responsible for the lives which may spring from ours; that all our actions, from childhood up, are laying the foundations not only of our own character, but of "generations yet unborn?"

I know good, conscientious mothers, whose children have suffered years of sickness and pain from a most unnecessary and really culpable lack of knowledge of simple cause and effect. Is there time "enough?" I know young wives and mothers who have entered upon married life as igno-

rant and thoughtless of its responsibilities and duties as children. One said to me, "My mother did n't tell me anything, I do n't think it is right;" and another, almost a child, suffering from hereditary scrofula, "I am afraid my baby will have it. I wish he had never been born. But I did n't know about these things!"

The True Standard of Dress.

WE are always excessive when we sacrifice the higher beauty to obtain the lower one. A woman who will sacrifice domestic affection, conscience, self-respect, and honor, to love of dress, we all agree loves dress too much. She loses the true and higher beauty of womanhood for the lower beauty of gems, and flowers, and colors. A girl who sacrifices to dress all her time, all her strength, all her money, to the neglect of the cultivation of her mind and heart, and to the neglect of the claims of others on her helpfulness, is sacrificing the higher to the lower beauty; her fault is not the love of beauty, but in loving the wrong and inferior kind.

In fine, girls, you may try yourselves by this standard. You love to dress too much, when you care more for your outward adornings than for your inward dispositions; when it afflicts you more to have torn your dress than to have lost your temper—when you are much more troubled by an ill-fitting gown than by a neglected duty—when you are less concerned at having made an unjust comment, or spread a scandalous report, than at having worn a *passee* bonnet; when you are less troubled at the thought of being found at the last great feast without the wedding garment, than at being found at the party to-night in the fashion of last year. No Christian woman, as I view it, ought to give such attention to her dress as to allow it to take up all of three important things; viz., all her time, all her strength, all her money. Whoever does this, lives not the Christian, but the pagan, life—worships not at the Christian's altar of our Lord Jesus, but at the shrine of the lower Venus of Corinth and Rome.—*Mrs. Stowe.*

A Chapter on Health.

SOUND health is sweeter than gold. The healthy laborer, whistling at his work, enjoys life much more than the pale-faced dyspeptic who rides by in his carriage. "A contented spirit is a continual feast." Health brings content; there can be no content without it. An ounce of prevention is worth ten pounds of cure; good health is very easily lost; once lost, it is not easily regained. Daily care, a little trouble, doing things that can easily be done, will save you

from days, weeks, perhaps months, of idleness, and languishing on a sick bed, and materially prolong your life. Two-thirds of the diseases to which, especially in cities, you are subject are caused by bad air, impure water, and filth, and may be prevented by free use of pure air, pure water, and strict attention to personal cleanliness. Says the Metropolitan Board of Health for 1867:

"Fresh air and pure water, constant ventilation and thorough cleansing, are natural means of preventing and destroying the causes of infection and disease." The human body throws off, by the skin and the lungs, every twenty-four hours, from three to four pounds of refuse, which is poisonous. "The excremental action through the pores of the skin [Report, 1870] covers the body with filth, which, if not removed, becomes a source of disease and contagion; and it should be removed at least once in every twenty-four hours, and all clothes worn during the day should be thoroughly aired during the night. There cannot be sound health without pure air; and the air cannot be pure if it is contaminated by exhalation from the lungs. Could the breath that has been exhaled by a person in a close room be tinted with some coloring matter, and made darker in proportion to its increasing unfitness for re-inhalation, we should, in a crowded and ill-ventilated assembly, find ourselves enveloped in a dense cloud, whose visible appearance would cause us to fly from a danger so apparent. Bear in mind that each breath you inhale contaminates a cubic foot of air, which must be replaced by pure air, or else you re-inhale the exhaled air and poison the blood. It is at night, in sleeping apartments, that the system receives its greatest detriment from impure air; for it is then that the blood lays in its extra store for the day's consumption. "Suffocation in the foul air of an unventilated tenement" is the provoking cause of many a death. Says the Metropolitan Board of Health, 1867,

"The fact is becoming every month more and more apparent that fully one-half of the acute diseases of the lungs, and much more than half of the deaths by congestion of the lungs and bronchitis, in New York, are chargeable to the foul and stagnant atmosphere of the unventilated, improperly heated rooms in which the great majority of the people spend their days and nights. Upon no subject is popular information and common sense more needed than in regard to the purity and amount of the air which human beings should have every minute in the twenty-four hours." The sun, especially the morning sun, is a great life-giver. The experience of patients in hospitals is, that those on the sunny side of the wards stand a better chance for recovery than the others, every way, whether in cases of ordinary sickness, or of pestilence, or of wounds and surgical operations.—*Sel.*

SKILLFUL pilots gain their reputation from storms and tempests.

Items for the Month.

Eighteen Hundred and Seventy-Three.

WITH this number we commence a new volume and a new year. We can but reiterate what we have said before, that we shall endeavor to make the HEALTH REFORMER the very best health journal in the land. In the character, scope, and plan, of the journal, no change will be made; but we shall labor for increased interest, usefulness, and value, in all its departments. The true worth of any periodical lies in the *quality* of its reading matter. Some publishers are in the habit of giving a long list of celebrated writers as contributors, when perhaps not one half of them ever write for their papers. We do not propose to give a list of our contributors, but will say that we have secured the services of able and earnest writers, and shall add to their number from time to time as we have opportunity. Neither do we aim to have only those write for our magazine who are M. Ds.; for we believe there are many who have not this title that are capable of instructing the people, especially the masses, upon the important subjects treated of in this journal. The REFORMER will continue to labor for the enlightenment of its readers on all that is important relative to health and disease, and will advocate temperance in all things.

We have received many encouraging letters from friends, and gratifying testimonials from the press, and during the past year several thousand names have been added to our list of subscribers. But much as we may regret it, we shall have to say, Good bye, to some of our subscribers; for no publisher at the end of the year can hope to retain all his subscribers. Our friends can soon make up our loss in this direction by sending in new names to take the place of those who do not renew their subscription. This is a good season of the year to canvass. Many of our friends have more leisure for work of this kind now than at any other time in the year. Commence now to solicit subscriptions for the HEALTH REFORMER. Specimen numbers sent free on application.

An interesting discussion between Drs. Curtis and Trall will appear in the February HEALTH REFORMER, on those perplexing, but most important, questions, the Nature of Disease, the *Modus Operandi* of Medicines, &c., inviting the issue whether diseases or patients should be cured. As each disputant is the acknowledged head of his school and system, our readers may look for an able exposition of these problems from directly opposite premises.

THE HEALTH REFORMER will make a very suitable New Year's gift to a friend. It will remind the recipient of the donor twelve times during the year 1873, and may be the means of doing a large amount of good with a small amount of money.

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Health and Diseases of Woman. By R. T. TRALL, M. D. Price, post-paid, 20 cts.

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