

# The Health Reformer.

NATURE'S LAWS, GOD'S LAWS; OBEY AND LIVE.

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## The Health Reformer.

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### Principles of Health Reform.—No. 2.

#### THE HYGIENIC CODE.

THE requirements of hygiene, as set forth in the teachings of health reform, or the hygienic system, are not confined to matters pertaining to diet alone, nor is the proper application of water for purposes of cleanliness, or as a curative agent in disease, the sole burden of our mission. Health reform is universal in its scope, and demands that all our relations in life should be in harmony with the laws of our being, as summarized in the following code:—

1. *The lungs must be constantly supplied with an abundance of pure air.*

The first demand made by an individual when ushered into the world is for air. All through life, this requirement remains the most imperative of all the wants of the system. When pure air is not supplied, the whole body suffers; and if the degree of contamination or deprivation is extreme, almost instant death occurs. Hence this reform calls the attention of the people to the subject of ventilation and out-of-door exercise for all classes. It calls for the employment of efficient means to secure a pure, untainted atmosphere in churches, lecture halls, and other public places where thousands of poisoned breaths are mingled together. It teaches the mother that pure air is as necessary for the successful rearing of her children as is wholesome food; and that in closing tightly the windows of her sleeping rooms to exclude the "night air," she is keeping out the invigorating, life-giving oxygen of out-door air, and confining her family in a poisoned atmosphere.

Health reform also demands that the air shall be untainted by the products of organic decomposition, and so requires that no kind of putrescent or excrementitious matter shall be allowed to accumulate in any locality where it can be-

come a source of contamination and so of disease.

Health reform insists that the breathing of impure air is the chief cause of that much-dreaded disease, consumption, and so advocates the avoidance of the cause as the proper preventive.

2. *The system should be supplied with food which is proper in quantity and quality, at regular and appropriate intervals.*

Next to air, food is required as one of the most essential requisites for the maintenance of life. While this fact is universally recognized in the practice of the people, it is apparently forgotten, or rather unobserved, that although food is very necessary to support life, yet it may become a most prolific source of disease. Bad dietetic habits have made the American people a nation of dyspeptics. Overeating, hasty eating, eating at irregular and improper hours, and especially, eating *improper kinds* of food, are the evils which lead to indigestion and all its accompanying train of ills, and which are thoroughly exposed by the teachings of health reform.

Health reform investigates the nature and properties of food and its relation to the living system, and to the digestive apparatus in particular. It points out the reasons why certain kinds of food are wholesome while others are injurious. Perhaps this reform deals more with dietetic abuses than with any other class of evils; but the reason for this is that less attention is generally paid to this subject than to any other requiring attention.

With reference to quality of food it is maintained, by logical reasoning founded upon scientific facts, that the use of spices, condiments, and all irritating and pungent articles is not only unnecessary, but absolutely injurious. It is also shown by science, reason, and experience, that the use of animal fats, and especially of "fried" food, is a most common cause of ill-health and indigestion. It is further shown from anatomy and physiology, as well as experience, that the most natural food for man consists wholly of fruits, grains, and vegetables,

prepared in a simple and healthful manner. Indeed, it is clearly proved that the use of animal food is actually unsafe on account of the great liability to disease to which all animals are subject. However, the use of carefully selected animal food is not indiscriminately proscribed to all individuals alike, and under all circumstances. The effects of long-continued habit, and the influence of particular conditions and circumstances, are duly considered. Pork is regarded as unclean, unhealthful, and entirely unfit for food under the most favorable circumstances, and in many cases extremely dangerous from its liability to trichinæ poisoning. Hundreds of persons have died from the effects of eating pork thus poisoned, being literally devoured by worms; and hundreds of others have suffered the agonies of death a hundred times from horrible tape-worms which originated in measily pork.

Highly seasoned foods of all kinds are discarded as unwholesome and pernicious. The use of graham or wheat-meal bread is recommended in the place of that which is made from superfine white flour, which has been deprived of its most valuable nutritive elements. Unleavened bread is also considered preferable to that which has been partially decomposed by fermentation, or rendered caustic and unwholesome by the use of irritating chemicals like soda, saleratus, cream of tartar, etc.

But it should be distinctly understood that health reform does not recommend or tolerate an impoverished diet. Its adherents do not live on "bran bread and water" as many suppose. The true principles of health reform require that a person adopting the reform should not only exclude from his dietary all pernicious and injurious articles of food, but that as soon as an unwholesome article is discarded it should be immediately replaced by something better, more healthful, more nutritious, and, to a natural appetite, more palatable.

In regard to time and frequency of meals it is held, that, as a general rule, which admits of few exceptions, the wants of the human system would be better supplied, and the body better and more easily nourished, by returning to the practice of eating but two meals each day, a custom which was universally prevalent among the earlier and more hardy nations of the world. Not only the experience of the nations of antiquity, but that of thousands of individuals now living and practicing this system, confirms

and establishes the superiority of the two-meal system over the more common custom of eating three, four, or five meals a day. Some carry the matter to the extreme of one meal a day; but health reform offers no reason or apology for such a course.

It should be mentioned that in urging the dietetic reforms noticed, the main object is not the saving of expense, a sort of pecuniary speculation, although every genuine reformer soon finds that economy is not the least of the benefits which health reform affords; the great end in view is the securing of that condition of health and happiness which always comes from right doing, obedience to law. The table of a genuine reformer will be spread with a good variety and abundant quantity of the various nutritious grains and vegetables prepared in a simple manner, together with abundance of delicious fruits.

3. *Pure soft water is the ONLY DRINK, and should be the only beverage.*

Health reformers are the most radical of all temperance advocates. Teetotalism in its broadest sense is the true temperance platform. And in this sense the term is made to cover not only the use of alcoholic liquors, but the use of tea, coffee, chocolate, opium, and tobacco. The two last-mentioned articles are never employed as drinks, yet we speak of them in this connection because their influence upon the system is in many respects identical with that of the other articles mentioned. Tea, coffee, opium, tobacco, and alcohol, are all stimulants. In other words, they are all poisons; for every stimulant is a poison. Pure alcohol is deadly. Opium is often fatal, even in moderate doses. Caffeine, or theine, the poisonous principle of tea and coffee, is also a deadly poison. Nicotine, the active constituent of tobacco, ranks next to prussic acid as a poison. Tea and coffee are less injurious than opium, tobacco, or alcohol; but they lead to the use of stronger stimulants, and so, in connection with tobacco, become the stepping-stones to drunkenness and opium-eating.

4. *The clothing must be so adapted to the conditions and circumstances of the wearer that a proper temperature of all parts of the body shall be maintained, while the action of every organ is unrestrained.*

Improper dress is another of the great evils of the day against which health reform raises its warning voice. Fashion instead of nature

is allowed to control the arrangement of the clothing, especially that of ladies and children. Little children are allowed to be exposed to the damp, chilling air of spring and autumn, and even winter, with thinly clad or wholly nude arms and limbs, while their mothers are still greater transgressors of the law of nature given above. Young ladies, and matrons as well, encase themselves in steel or whalebone frames, and then tighten their corset bands until nearly the last breath of life is effectually expelled from their bodies, displacing and compressing the internal vital organs to such a degree that the performance of healthy and natural functions is entirely impossible. The chest and trunk are covered with many thicknesses of substantial clothing, shawls, capes, and furs, while the extremities are almost wholly unclad, a single thin covering being usually considered sufficient. The body is deformed by stays and panniers, and the feet are pinched in narrow-toed, high-heeled, pasteboard shoes or slippers. Perhaps, also, the head will be loaded with a prodigious quantity of adventitious hair in the shape of a chignon, creating irritation of the scalp, and almost incessant headache. Still more prevalent than either of the errors in dress yet mentioned is the custom of suspending from the waist a number of heavy skirts to drag down and displace the organs of the abdomen and pelvis. This habit gives rise to an immense number of painful and chronic diseases. Health reform corrects these abuses, and educates the people in the proper modes of dress. It requires that no part of the clothing should be so confining as to prevent unrestrained movement of every organ and limb. It requires, also, that the feet and limbs shall be as warmly clothed as any other portion of the body. It also recommends the substitution for the ordinary trailing skirts a dress more in accordance with nature's requirements, which is known and worn as the reform dress. Especially does it insist that every particle of clothing should be suspended from the shoulders instead of hanging from the waist or hips.

5. *Adequate physical exercise must be taken systematically and persistently.*

Sedentary habits annually send to untimely graves thousands of the most useful and talented members of society. Health reform enforces the importance of careful attention to this subject as well as others of greater apparent moment.

6. *A sufficient amount of rest and sleep must be daily secured to allow the system to recuperate its wasted energies and repair its broken-down tissues.*

The general tendency of modern civilization is to rob nature of her required time for repairs and restoration. The result is premature decay and death. Late hours spent either in labor or in amusement are a gross insult to nature, which will surely be met by adequate resentment and retribution in due time. Health reform attacks this evil also, and earnestly remonstrates with every transgressor of nature's laws to reform his habits before the terrible penalty of disease is visited upon him.

7. *Recreation adapted to the wants and circumstances of each individual must be obtained at proper intervals.*

Health reform instructs the literary worker to find in physical exercise, accompanied by cheerful social intercourse, the relaxation which is required by his overwrought brain. It teaches the physical laborer, on the other hand, to seek in mental pursuits the recreation necessary to maintain the healthy activity of his intellectual faculties.

8. *Personal cleanliness must be maintained by frequent bathing.*

Far too little importance is generally paid to bathing. Many people seek to hide their dirt by the use of perfumes. Many diseases have their origin in a dirty, torpid skin. Health reform indorses the ancient regulations of the Mosaic law, and enjoins so frequent bathing that the person shall never acquire an offensive odor, even in the sweltering months of summer, when a daily ablution is necessary.

9. *Mental and social influences and surroundings must be such as to encourage cheerfulness and contentment.*

Health reform recognizes to the fullest extent the wonderfully intimate relation which exists between the mind and the body, and often discovers to the poor victim of despair that his difficulty is wholly in his liver. It not only recommends cheerfulness and contentment, but encourages it in the most effectual way, by promoting health.

10. *Proper bodily positions and correct attitudes should be cultivated and preserved.*

Another of the objects of health reform is to call attention to the evil results of allowing the body to habitually assume unnatural and constrained attitudes and positions. Deformity is the inevitable result of inattention to this.

### A Fashionable Hotel Become a Pest House.

A FEW weeks since, the inmates of the Gregory House, a fashionable hotel at Lake Mahopac, were startled to find several of their number suddenly seized, to use a vulgar term, with typhoid fever. One case followed another in quick succession until nearly the whole household of sixty boarders were more or less affected with the disease, many of them dangerously sick. Very soon, deaths began to occur, and numerous fatal cases were reported by the papers.

A search into the cause of this sudden and unexpected appearance of the disease revealed the fact that it was wholly due to inattention to some of the simplest sanitary rules. In a large receptacle of some kind, an empty well or cistern, situated beneath the house, refuse matters, kitchen slops, dead rats, etc., had been allowed to accumulate for a long period. Of course the natural process of decomposition developed, under these favorable circumstances, any quantity of foul and noxious gases and septic organic germs. By some means, these active agents of disease came in contact with the water supply of the establishment, filled it with organic impurities and disease-producing germs, and thus poisoned the whole household. It has long been known that typhoid fever is usually caused by the introduction into the system of decaying organic matter, hence, the mystery was wholly solved by the discovery mentioned.

Here is another illustration of the vast amount of suffering and fatal illness which is entirely due to carelessness in sanitary matters. There can be no just reason why the proprietor of a hotel who by such neglect becomes the cause of the death of numbers of his guests, should not be convicted of manslaughter, as well as the captain who, by carelessness, runs his vessel upon a rock and sinks his passengers. And why should not the same be said of every householder? How can the man who suffers the accumulation of filth of any kind about his premises be free from moral guilt when his wife or children, or his neighbor, sickens and dies in consequence? People must awake to the fact that the cry of sanitarians for scrupulous cleanliness is not a mere plea in behalf of fastidious tastes, nor of hyper-sensitive noses; but that it is a question of life and health versus disease and death. It is a question, too, which

involves moral obligation of the most sacred character. How many times is overwork, overstudy, an accidental exposure, and even Providence, charged with the results of fatal maladies which originated in a fermenting cesspool, a putrescent barn-yard, a souring woodpile, or an infectious privy! Again we warn our readers to look after these matters.

### Thanksgiving Dinners.

BEFORE the present month closes, the usual proclamations for the annual day of thanksgiving will doubtless be made. Public schools, universities, and seminaries will hold a brief vacation; and thousands of working men will obtain a short leave of absence to allow them to celebrate the day. Public services will be held in many of the principal churches, which will be attended by a few; but the most prominent feature of the day will be the famous "thanksgiving dinner," in which the time-honored turkey will play a conspicuous part. The tables of the rich will be spread with all the delicacies and tempting viands which wealth can provide, and even the poorest man's board will present something more than its usual variety of fare.

We trust we shall not be accused of unfairness when we say that the dinner is the main feature of the day; for it has come to be a very trite observation that very few indeed of those who celebrate the day bestow a moment's thought upon the ostensible object of its appointment. Indeed, the day partakes much more of the character of a holiday than of anything more serious. As before remarked, the usual avocations are suspended, and a considerable portion of the time is devoted to gustatory enjoyment, to mere sensual gratification, and that, too, of a morbid character. So-called luxuries, the most pernicious of dietetic abominations, are indulged to repletion and even engorgement, to say nothing of alcoholic libations, which are not infrequent accompaniments.

As a consequence, the day following thanksgiving usually finds the student going reluctantly back to his studies, with a clogged liver and clouded brain. Study, which before was pleasure, is distasteful and arduous. The laborer drags himself back to his necessary toil with weakened energies and unrefreshed muscles. The wealthy complain of *ennui* and *malaise*. But the greatest sufferers are the poor housewives. They suffer double injury. Not

only are they exposed to the same sources of evil as their husbands and children, but they have rendered themselves powerless to resist the causes of disease by many hours of severe labor in the kitchen, and over the heated stove, preparing rich cakes and pastry, dyspepsia pies, and numerous other indigestible, though savory and palatable, viands. Many a woman can trace the origin of a painful and chronic disorder to overexertion in the preparation of a "thanksgiving dinner." And many a promising youth has laid the foundation of fatal disease by indulging his appetite with the tempting dainties which his fond mother placed before him. Just such cases have come under our immediate observation.

It must occur to our more thoughtful readers that a manner of observing a day appointed for rendering thanks to Providence for his bounties and prosperity, which works such results as these, must be in some degree objectionable. Indeed, may it not be fairly questioned whether the common practice of making the matter of eating and drinking so prominent a part of the day's doings, is not unwise and inappropriate? Would it not be infinitely more fitting to the occasion to make an intellectual feast, in which should be included a comprehensive consideration of the many tokens of providential care and protection which should elicit the deepest gratitude to a munificent Creator? Why should one of the baser faculties, a mere animal sense, be called into exercise as an expression of gratitude, instead of the higher and nobler intellectual faculties?

But the custom of thanksgiving dinners has become so thoroughly established by long continuance that we cannot hope to unsettle it, even though such a measure might be somewhat desirable. And we doubt not that there are very few of the readers of the REFORMER who will not celebrate the day in the usual way. But we have one suggestion to make which will certainly render the old custom harmless, while it does not in the least interfere with it except in the elimination of the turkey; viz., if thanksgiving dinners must be continued, let them be hygienic in character. Let the hurtful and unwholesome food usually employed be replaced by wholesome, healthy, nutritious food in proper quantity.

To our mind, the act of sitting down to a table spread with articles which have been obtained by taking the lives of animals, while

professedly expressing gratitude to God for having continued our own lives, is a most incongruous proceeding. How much more consistent to recognize the right of other creatures to live as well as ourselves! We hope that none of the readers of the REFORMER will allow themselves to lapse from their integrity even in deference to a time-honored custom. Let the turkeys live. The vegetable kingdom furnishes an abundance of food rich enough for the most sumptuous feast.

### A Torrent of Blood.

PASSING along the East River in a ferry-boat, a few weeks ago, we noticed that in the vicinity of Forty-fourth Street (New York), the water was, for many rods along the bank, of a deep red color. Upon looking for the cause of this singular appearance, we observed, near by, a small stream pouring into the river, which, from its color, might have been readily taken for pure blood, at a little distance. This stream, as we learned by inquiry, is the drainage from several large slaughter houses near by. In these establishments, hundreds of animals, in all stages of disease, are daily sacrificed to satisfy the carnivorous denizens of great Gotham; and barrels of life blood are poured into the waters of East River and carried on to the Atlantic.

A few years ago this bloody current was turned into the open street gutter, whence it slowly found its way into the common sewer, in the meantime filling the air with putrid and poisonous gases and so generating disease and death. But the enforcement of sanitary regulations has remedied this, and the public streets are no longer flooded with the blood of slaughtered beasts.

In another section of the city is a collection of great slaughtering establishments where 1,200,000 hogs are annually butchered for the New York markets, and all this under the immediate notice of the famous Mr. Bergh, whose sympathy for the brute creation has led to the formation of numerous societies for the prevention of cruelty to animals.

A most shocking affair, growing out of this butchering business, was recently the cause of much excitement in the city. A herd of Texan steers, destined for the *abattoirs*, were landed from one of the ferries at 8 o'clock, Sunday evening. Being frenzied with hunger and

thirst, they broke away from their keepers immediately upon landing, and dashed furiously among the crowds of people who thronged the ferry dock, as they were returning from pleasure excursions into the country. Children were gored and tossed about like foot-balls by the infuriated animals; old ladies were thrown down and trodden upon, and even strong men did not escape without broken bones and frightful lacerations. A large number of policemen were quickly on the ground; but, although reinforced by the whole reserve force of that portion of the city, they could do nothing toward arresting the course of the mad creatures, and they rushed wildly down the street to Broadway, spreading terror and consternation on all sides, and leaving in their course the gored and mangled bodies of men, women and children. The horde of policemen following in their wake constantly rained upon them a shower of bullets, but without apparent effect except to increase their fury, and wound the spectators who happened to be in range.

The last of the poor brutes was not killed until the list of killed and wounded had reached twenty-three. Many of the sufferers were taken to the Park hospital with fatal injuries, and some still linger in agony. Thus the slaughter continues in the great metropolis. The poor brutes are generally the victims, but sometimes they are goaded to retaliation.

#### Only Five Cents to Be Happy.

THIS was the startling announcement which very naturally arrested our attention to a conspicuous bulletin board as we were recently hurrying along one of the most busy thoroughfares in New York. Happiness at any price is often considered cheap enough; hence, it at once occurred to us that if the treasure could be obtained for so small a sum, the opportunity was one to be promptly improved. Turning back to obtain further particulars, we discovered that the means by which happiness was to be secured for the sum of five cents was indicated in the remainder of the bulletin, which represented that in the adjoining saloon could be obtained, for the amount mentioned, better flavored, finer colored, and more symmetrical *cigars*, than at any other place in the city! Not wishing to pursue happiness in that direction, we pursued our way reflecting.

It cannot be doubted that the user of tobacco does experience a certain kind of pleasure, else

why would he indulge it. The habit is wholly a selfish one, not contributing in the least degree to the happiness of any other person than the user, at least, to say nothing of the nuisance it is to all neat and cleanly people of natural tastes. But while it may be said that it is possible to derive pleasurable sensations from the use of tobacco, the same may be said of other poisons. Opium imparts a peculiarly fascinating exhilaration, which has captivated some of the most powerful intellects. Hashish and absinthe have the same wonderful power. That fatal poison, strychnia, as is well known, will, when administered in proper doses, cause a person to experience a wonderful increase of mental and physical vigor. Some of the most noted singers have employed the last-mentioned poison for the purpose of enabling them to sing with greater strength and clearness, taking it a short time before appearing upon the stage. But the ultimate effect of all these powerful stimulants is to degenerate and weaken. The novel writer who stimulates his imagination with opium or hashish, eventually pays the penalty by imbecility or insanity. So also the singer who stimulates his vocal organs by strychnia finds in the premature decay of his powers the proper punishment for his insults to nature.

But notwithstanding all this, there are thousands who choose to "enjoy the pleasures of sin for a season," irrespective of the inevitable consequences. And so people continue to seek happiness in the stupefying effects of cigars and "fine cut," though they cannot, at this enlightened day, be ignorant of the true character of those poisonous articles. Some, it is true, have the hardihood to plead personal exception from the general rule, saying, "I know tobacco does not hurt me." Any old sot, just reeling into a drunkard's grave, will say the same of whisky; but when the real truth is known, it reveals to us the fact that not one in twenty of those who thus excuse themselves have a grain of faith in their own assertions.

What sort of happiness is that which merely benumbs a man's sensibilities, obscures his natural tastes, destroys fineness of feeling and sentiment, and obliterates his noblest and most elevated faculties? Such is the happiness which a cigar, a pinch of snuff, a glass of rum, or a dose of morphia imparts. It is as much inferior to that which arises from a proper observance of all the laws of life and health, moral and physical, as are the dull colors of a pebble to the brilliant hues of the rainbow.

### A Chimpanzee's Protest.

THE editor of a Paris journal publishes the following, which purports to be a letter from the chimpanzee in the Jardin des Plantes:—

"Dear Sir: Permit me to use your journal for the purpose of correcting a personal abuse, of which I am the victim.

"Since my arrival here, I have received the daily visits of a large number of Parisians. This speaks well for the human taste, and I do not, therefore, complain of it. But, from every group of visitors, I hear the same refrain, namely, 'Why, it is just like a man!'

"Now, sir, it is against this calumny that I wish to protest. I do not resemble a man as much as these slanderers assert. There are, it is true, some analogies, chiefly physical, however, which their fatuity may have discovered between their race and mine, although these are all in my favor. But as to any moral resemblance, bosh!

"1. The chimpanzee was never known to smoke the vile thing, tobacco, and pollute earth and air by vile odors, as does the Parisian dandy.

"2. The chimpanzee was never classed among the 'unclean animals' that chew the cud, and annoy decent folks on every hand by their vile spittings. Once for all, the chimpanzee proclaims to the world that he does not take rank with embezzlers, speculators, congressional money grabbers, wine bibbers, toppers, smokers, chewers, snuffers, in a word, with nothing so low down on the moral grade as this smoking dandy or his admiring ape."

### Horrors of Cigar Making.

THE cigar makers of New York City have recently so far emerged from their accustomed state of chronic narcotism, as to enter, before the Board of Health, a protest against what some of them deem a just cause of dissatisfaction. Several public meetings have been held for the purpose of considering the matter. The cause of complaint will be explained by the following extract from the remarks of one of the speakers at a recent meeting:—

"When I learned that there were 14,000 registered cigar makers, men and women, in the city, besides enough children of both sexes to run the number up to 20,000; when I learned of the destructive change that was begun a few years ago, and is still taking place, in the way of carrying on the trade; when I found how tenements are turned into factories, where scores

of families toil all day; and how these same factories are turned into tenements, where the toilers ride or are ridden by the nightmare during sleep; when I realized the conditions under which these poison-breathing workers—workmen, workwomen, work children, and work crones—existed in these tenement barrack factories; when I saw that every story, from cellar to garret, was crowded with the pallid-faced families of cigar makers, who are kept together and kept under surveillance by the employers, from whom they rent the dingy quarters in which they work, rest, sleep, and are confined; when I found that these multitudinous workers were living in a way to which human beings should never be subjected, and which was not only baneful to themselves, but produce mephitic and maladies that spread through their localities; I say, men and brethren, when I saw or heard these things, it seemed to me that they were related to public welfare, or ill fare, in very emphatic ways; and it did not seem to me that, in trying to bring about some sort of improvement, you were guilty of any crime against humanity, or any outrage upon liberty, or any assault upon industry, or any violation of law or order."

Remarks were also made by other speakers who were familiar with the facts in the case, from which it appeared that malignant and contagious diseases of various sorts are rife among these miserable people, making sad havoc among them, and spreading the most loathsome diseases among the consumers of the products of their labor. One speaker knew of one of these tenement factories in which were fifty-seven children, none of whom had any means of obtaining a cubic inch of fresh air except in the filthy, crowded street. Even children of the tender age of three years are employed in stripping the poisonous tobacco, while their brothers only a few years older are engaged in bunching for sale the vile products of this infamous industry. It has been clearly shown that the death rate among these wretched people is seventy-five per cent; and this in a Christian land. The Board of Health are contemplating an investigation.

INTERESTING TO SMOKERS.—The earliest account of the use of tobacco afforded by history is the following, which may be interesting to smokers: "In 1492, as Columbus lay with his ships beside the island of Cuba, he sent two men to search the land and report what they might see. On their return, among other things, they said they saw '*the naked savages twist large leaves together and smoke like devils.*'"

## GENERAL ARTICLES.

## PATIENT TOIL.

HEAVEN is not reached at a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round.

I count this thing to be grandly true,  
That a noble deed is a step toward God,  
Lifting the soul from the common sod,  
To a purer air and a broader view.

We rise by things that are under our feet ;  
By what we have mastered of good or gain,  
By the pride deposed and passion slain,  
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,  
When the morning calls us to life and light,  
But our hearts grow weary, and ere the night,  
Our lives are trailing in the sordid dust.

Wings for the angels, but feet for the men !  
We must borrow the wings to find the way—  
We may hope, and resolve, and aspire, and pray,  
But our feet must rise or we fail again.

—Sel.

## Means Which Shorten Life.

BETWEEN those things which shorten life, there is an important difference. Some act slowly, successively, and often very imperceptibly ; others, on the contrary, violently as well as suddenly ; and these may be rather named *the destroyers of life*. To these belong certain diseases, and the various kinds of violent death, as they are properly called. The latter, in general, are much more dreaded than the former, because their effects are more perceptible and more terrible ; but I can assure my readers that they are at bottom much less dangerous than these secret enemies ; for they are so open that people can be much sooner on their guard against them than against the former, which carry on their destructive approaches in private, and daily steal from us some part of life without our perceiving it, though the loss in the end may amount to a sum truly alarming.

I must here make one melancholy remark, which is, that the enemies of our life have, in modern times, dreadfully increased ; and that the degree of civilization, luxury, refinement, and deviation from nature in which we at present live, by so highly exalting our intensive life, tends also to shorten, in the same proportion, our existence. We shall find on close examination, that men appear, as it were, to have anxiously studied how they might deprive each other of life secretly and imperceptibly, and often in the most ingenious manner possible. Much more precaution and attention are, therefore, now necessary in order to secure ourselves from danger.

## DELICATE NURSING AND TREATMENT IN INFANCY.

There is no surer method of rendering the vital thread of a being from its origin short and perishable, than by giving it, during the first years of life, which may be considered as a continued generation and expansion, a very warm, tender, and delicate education ; that is, by guarding it from every breath of cool air ; burying it for at least a year among pillows and blankets, and keeping it like a chicken in a real state of hatching ; not omitting, at the same time, to stuff it immoderately with food ; and, by coffee, chocolate, wine, spice, and such like things (which for children are nothing else than poison), to irritate it beyond measure, and to render its whole vital activity too strong and violent. By these means its internal consumption is from its birth so accelerated, its intensive life is so early exalted, and its organs are rendered so weak, tender and sensible, that one may assert that, through two years' treatment of this kind, an innate vital capacity of sixty years may be reduced one-half ; nay, as experience unfortunately shows, to much less, without reckoning those evil accidents and diseases which may besides be the consequence. The premature expansion of our organs and powers is by nothing so much hastened as by such a forced education ; and we have before proved what an intimate connection there is between rapid or slow expansion, and a longer and shorter duration of life in general. Speedy ripening carries always along with it\* speedy destruction. This, certainly, is one great cause of the dreadful mortality which prevails among children. But men overlook those causes which lie nearest to them, and assume rather the most absurd, in order that their minds may be at rest, and that they may have as little to do as possible.

## PHYSICAL EXCESS IN YOUTH.

“As youth is the period of growth, of forming and collecting the powers of the future man, every kind of excess calculated to weaken or exhaust the vital powers should be carefully guarded against. There are certain active properties which belong to this period, such as muscular motion, which can hardly be carried beyond the bounds of health. But the excesses most to be dreaded are those which spring from a too early anticipation of the future man, in which the imagination and the feelings play a conspicuous part. Youth, it cannot be too often repeated, is the time for storing strength,

\*One of the most remarkable instances of the prematurity of nature was Louis II, King of Hungary. He was born so long before the time that he had no skin. In his second year he was crowned ; in his tenth he succeeded ; in his fourteenth he had a complete beard ; in his fifteenth he married ; in his eighteenth he had gray hair, and in his twentieth he died.



both physical and moral; and every act which can in any way impede or frustrate this all-wise intention of Nature, will tend to lay the foundation of a weak and imperfect body, and shorten the days of its possessor. Among the passions of the future man, which, at this period, should be strictly restrained, is that of physical love; for none wars so completely against the principles which have been already laid down as the most conducive to long life; no excess so thoroughly lessens the sum of the vital power; none so much weakens and softens the organs of life; none is more active in hastening vital consumption; and none so totally prohibits restoration.

"I might, if it were necessary, draw a painful, nay, a frightful, picture, of the results of these melancholy excesses; but I refrain, in the hope that this simple caution will be sufficient. To my youthful readers I will simply say, *Be wise in time*. Experience may appear a harsh, but, nevertheless, she is a just monitor."—*Erasmus Wilson, M. D.*

#### OVERSTRAINED EXERTION OF THE MENTAL FACULTIES.

Mental as well as bodily excess is attended with destructive consequences; and it is worthy of remark, that too great exertion of the mental faculties, and the waste of the vital power connected with it, produce on the health and vital duration almost the same effects as a waste of the physical powers—loss of the power of digestion, depression, dejection, weakness of the nerves, consumption, and premature death.

Much, however, depends here on the difference of structure and constitution; and those who have naturally a stronger and more active organization of soul, must suffer less from such exertion than those who are destitute of that advantage. Those, therefore, are most affected by it who, with a moderate structure of mind, attempt to force it beyond its powers; and that excessive mental exertion which we make involuntarily, and without pleasure in the object of it, will hence weaken us most.

But it may here be asked, What is meant by excess in mental exertion? This, in general, is as difficult to be defined as excess in eating and drinking; because the whole depends on the difference in the capacity and state of the mental powers, and these are as different as the powers of digestion. That may be excess of mental exertion for one which is not so for another endowed with stronger faculties. The circumstances, also, under which that function is exercised, make a very essential difference. I shall, therefore, define more accurately what is to be understood by excess in the function of thinking.

1. When one, while employed in abstruse thought, neglects too much the body. Every irregular exertion of our powers is hurtful;

and as a man is infinitely more weakened when he exercises his thought without attending to bodily exercise, it is equally certain that those can undergo more mental labor, and with much less injury to their health, who, in the meantime, give to the body suitable and periodical exercise.

2. When one thinks too incessantly on the same subject. The same law prevails here in regard to muscular motion. When one moves the arm continually in the same direction, one, in a quarter of an hour, will become more fatigued than if the limb had been moved two hours in various directions. Nothing exhausts so much as uniformity in the pursuit and employment of the mental powers; and Boerhaave tells us that after having bestowed intense study, for a few days and nights, on the same object, he fell suddenly into such a state of lassitude and relaxation, that he lay some time in an insensible and deathlike condition. A proper change of objects is, therefore, the first rule in order to study without injury to the health, and even to accomplish more work upon the whole. I am acquainted with great and intense thinkers, mathematicians, and philosophers, who, at an advanced period of life, are still happy and contented; but I know also that they have made this variety a law, and that they always divide their time between these abstract studies and reading history, agreeable poetry, travels, and works of natural history. It is of great benefit, in this respect, to unite always a practical with a speculative life.

3. When one employs the mind on too abstract or difficult subjects; as, for example, problems of the higher mathematics and metaphysics. The object makes a very essential difference. The more abstract it is, and the more it obliges one to disengage one's self from the sensual world, and, as it were, to insulate the mind separated from the body, the most unnatural state, without doubt, that can possibly be, the more weakening and overstraining is its effect. Half an hour of such abstraction exhausts more than a whole day employed in translation. But here, also, a great deal is relative. Many are born for such labor, and have those powers and that frame of mind which it requires; while, on the other hand, many are destitute of both, and yet endeavor to force them. It appears to me very singular that, when it is requisite to raise up a corporeal burden, people always first try it by their strength, to discover whether it be not too heavy for them; but, in regard to a mental burden, never consult their powers to know whether they are sufficient to sustain it. How many have I seen miserable and enervated, merely because they attempted to dive to the depths of philosophy without having philosophical heads! Must every man, then, be a phi-

philosopher by profession, as seems to be the mode at present? In my opinion, a particular organization is necessary for that purpose; and it may be left to the chosen few to investigate and unfold the secrets of philosophy; as to others, let them be contented with acting and living like philosophers.

4. I consider it also as excess, when one labors always in creating and never in enjoying what has been created by others. The labor of the mind may be divided into two parts: the *creative*, which produces of itself and gives birth to new ideas; and the *recipient*, or passive, which merely receives and enjoys foreign ideas, as, for example, by reading or hearing others. The former is by far the most exhausting; and one ought, therefore, to vary them, and to enjoy them in turns.

5. When one begins to overstrain the mind too early in infancy. At this period a small exertion is highly prejudicial. Before the age of seven, all mental labor is an unnatural state, and attended with consequences as fatal to the body as the most exhausting excess.

6. When one studies *invita Minerva*, that is, applies to subjects on which one labors unwillingly, and not *con amore*. The more inclination one has for any kind of mental enjoyment, exertion will be the less hurtful. More caution, therefore, is necessary in the choice of studies; and wretched must those be who neglect an object of so much importance.

7. When one stimulates, strengthens, or prolongs mental exertion by artificial means. People employ commonly, for this purpose, wine, coffee, or snuff; but these artificial helps of thought are in general not to be approved, because they always exhaust doubly.

8. When one overstrains the mind during the time of digestion. This occasions double injury: one weakens one's self more, as more exertion is then necessary for thinking, and interrupts at the same time the important function of digestion.

9. When one employs, in mental labor, that time which ought to be devoted to sleep; a custom highly prejudicial to life.

10. When one unites study with hurtful external circumstances; and of these there are two in particular, *sitting in a bent posture*, and *confined air*; which are often more destructive in their consequences than intense thinking itself. People, therefore, ought to accustom themselves to study lying, standing, walking, or riding on a hobby; not always in the closet, but sometimes in the open air; and they will then suffer much less from those diseases which are so incident to men of letters. The ancient philosophers undoubtedly studied as much as the modern literati; and yet never suffered from bodily disease induced by such a study. The sole cause of this was, that they meditated more, lying or walking, and in the open air;

because they never drank coffee, or used tobacco; and because, at the same time that they exercised the mind, they never neglected the care and the exercise of the body.

#### DISEASES. INJUDICIOUS MANNER OF TREATING THEM. SUDDEN KINDS OF DEATH.

Dreadfully has this host of the secret and open enemies of life increased in modern times. When one reflects how little a savage of the South Sea Islands knows of diseases, and then takes a view of a European compendium of pathology, where they are marshalled by regiments and companies, and where their number amounts to several thousands, one cannot help being alarmed to find that so much is possible for luxury, corruption of morals, unnatural modes of living, and excesses. Many, nay, the greater part of these diseases, are occasioned by our own fault; and it is equally certain that new ones may be created by the like conduct. Others came into the world no one knows when or how, and were strangers to the ancients. These are the most inveterate and destructive; the small-pox, the measles, and scarlet fever: and these even are so far owing to ourselves, that we suffer them to spread and exercise their ravages, without forming any regulations to check them; though it is proved that, by a proper exercise of reason, with the help of those observations that have been collected, we might banish them from our boundaries, in the same manner as they were introduced.

The greater part of diseases act either as violent kinds of death—the means of suddenly stopping vital operation, like the apoplexy; or as the means of shortening it gradually, by being either totally incurable, or, even when they are cured, by leaving behind them such a loss of the vital power, or such weakness and derangement of the nobler organs, that a body so affected can no longer attain to that term of life to which it was originally destined.

The following short view, collected from different bills of mortality, will show, in the clearest manner, how monstrous that loss is which mankind sustain at present by disease. Of a thousand persons who are born, 24 die at their very birth; teething carries off 50; convulsions and other diseases during the first two years, 277; the small-pox, which, as is well known, destroys one in ten, carries off 80 or 90; and the measles, 10. If they are females, 8 die in childhood. The asthma, consumption, and disorders of the chest, at least in England, destroy 190; violent fevers, 150; apoplexy, 12, and the dropsy, 41. Of a thousand persons also, we can allow only 78 who die of old age, or rather at an advanced period of life; for the greater part of these will fall a sacrifice to accidental affections. In short, it hence appears, that nine-tenths of mankind die always prematurely, and by the effects of disease.

But the mischiefs of these already too numerous and dangerous enemies are infinitely increased because people in part treat them very improperly.

Among those improprieties which regard the treatment of diseases, I reckon the following: When people, notwithstanding every proof of their mischief, suffer the causes of disease to remain in activity; when one, for example, evidently observes that drinking wine, the use of too light clothing, or sitting up late at night, brings on disease, and yet continues these practices: also, when one totally mistakes the disease, or will not allow that any exists, by which means a very trifling indisposition may be converted into a serious malady. And here I cannot help particularly mentioning a negligence to which the lives of thousands are undoubtedly sacrificed; I mean neglecting a *catarrh* or *cough*. People in general consider this as a necessary, and, in part, useful, evil; and in that respect they are right, if the catarrh be moderate and do not continue too long. But one ought never to forget that every catarrh is a disease, and may readily end in an inflammation of the lungs, or, what is more frequently the case, in an asthma or consumption; and I do not say too much when I assert, that one-half of all the asthmas arise from catarrhs which have been thus neglected. Such mischief follows when they continue too long, or have been improperly treated; and I therefore recommend the two following rules, which ought to be sacredly observed by every one who is attacked by a catarrh of the chest. One must not overlook a catarrh cough more than a fortnight; if it continue longer, it must be considered as a disease, and be treated by a physician. Secondly, during the time every catarrh lasts, one must guard against violent heating of the body, cold, and the use of spices, wine, and other spirituous liquors.

It is also a too common mode of improperly treating diseases, that people often, partly from ignorance or prejudice, and partly through mistaken tendency, do exactly the contrary of what ought properly to be done. Of this kind are, when people oblige the patient to eat though he has no appetite; when, during feverish disorders, he is suffered to use beer, wine, coffee, meat-soups, and other rich things, by which the slightest degree of fever may be changed into the most violent; when people, on the patient's complaining of a fever, and that cold which is connected with it, bury him immediately under bed-clothes, shut up the doors and windows, and heat the air of the apartment as much as possible; and when they do not pay sufficient attention to cleanliness and ventilation. This injudicious treatment destroys more of mankind than disease itself; and is principally the cause why, in the country, so many strong, sound men fall a sacrifice

to death; why, diseases there so readily assume a malignant quality; why, for example, the small-pox is more destructive there in winter than in summer, because people shut the doors and windows, and, by artificial means, keep up in the patient's bed-chamber a heat equally great perhaps as that which prevails during the summer.

#### IMPURE AIR. MEN LIVING TOGETHER IN LARGE CITIES.

One of the greatest means of shortening human life is, men living together in great cities. Dreadful is the preponderance which the ravage thence occasioned has in the bills of mortality. In Vienna, Berlin, Paris, and London, the twentieth or twenty-third person dies annually; while in the country around them, the proportion is only one in thirty or forty. Rousseau is perfectly right, when he says that men, of all animals, are the least formed for living together in great multitudes. The breath of a man is deadly for his fellow-creature; and this is the case both in a proper as well as a figurative sense. The moisture, or, as it is commonly called, the thickness of the air, is not what alone makes it prejudicial, but the animalization which it acquires by so many people being crowded together. We can at most breathe the same air only four times; for it is then, from the finest support of life, converted by ourselves into the most deadly poison.

Let one now only reflect on the atmosphere of such monstrous places, where it is impossible for an inhabitant to inspire a mouthful of air that has not been for some time already in the lungs of another. This produces a general secret poisoning, which, upon the whole, must necessarily shorten the duration of life. Those men who are able, ought to avoid living in great cities: they are open sepulchers for mankind; and not only in a physical, but in a moral point of view. Even in cities of moderate size, where perhaps the streets are somewhat narrow, people should prefer a residence in the suburbs; and it is at least their duty to quit the city atmosphere for an hour or half an hour each day, merely in order that they may inspire a little fresh air.—*Dr. Hufeland.*

#### A Gentleman.

HE is above a mean thing. He cannot stoop to a mean fraud. He invades no secret in the keeping of another. He betrays no secret confided to his keeping. He never struts in borrowed plumage. He never takes selfish advantages of mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of innuendoes. He is not one thing to a man's face and another behind his back. If by accident he comes in possession of his neighbor's counsels, he passes

upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter at the window or lie open before him in unguarded exposure, are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted alone, out of sight, near the thinnest partition—anywhere. He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, manly; he cannot descend to scurrility. In short, whatever he judges honorable, he practices toward every man.

### “The Saving Grace of Cleanliness.”

BY J. H. WAGGONER.

THIS expression, found in Prof. Wright's address to a medical class, in September number of the REFORMER, is quite suggestive. I once had the privilege of reading a thesis of a medical student in Ann Arbor, on the subject of “Water.” A singular subject for an allopath, for a “regular” physician will generally shiver at the sight or thought of water like a dog with the rabies. But this student gave proof of rare knowledge by saying, “St. Paul says, Cleanliness is next to godliness!”

Perhaps there is so much of truth in this saying that it has come to be considered, as the old lady said of her home-made text, “Just as good as Bible.” But every truth may be perverted, and this has been. We have found a few tidy housekeepers of fastidious tastes, who were so sure that cleanliness is next to godliness that they were sure to get it *just next before godliness*; and so godliness was driven from their parlors! With them, cleanliness is the idol of head and heart. Godliness is exchanged for fret and worry; and their neatness, instead of being a delight, becomes an annoyance. Their cleanliness is destitute of principle; a very “whited sepulcher;” the decorated grave of all genuine home comfort.

The editorial on “Inconsistencies” will bear any amount of reading by the average health reformer. Some of these are so prominently displayed by many self-styled reformers that their whole system of reform becomes repulsive to their neighbors. They suffer their good to be evil spoken of. But let all beware that they do not abuse the words of the editor. Many are ready to excuse their own shortcomings because they are not so bad as something else! A common fault, and commonly a fatal one.

Nothing is more certain to root out every good thing from the heart and life than to favorably contrast our own errors with those of our neighbors. The editor did not intend to indorse any error, or any bad habit; but he showed that while we condemn one (and justly too), we may, unawares, indulge a worse one.

I have often feared that the majority of health reformers will never attain unto a thorough and consistent reform. It seems almost impossible to lead many to reform in all their surroundings. A man who will watch his wife's cooking with eagle eye, and is ready to frown over a dish that does not reach his standard of hygiene, will suffer filth to accumulate on his premises to that degree that it is a trial to the senses to pass around his house. And this is not a rare thing; it is quite common among those who pass for health reformers.

It is a fact which causes discouragement that so many will not be instructed on this point. Many who have taken the REFORMER for years are sadly negligent in regard to this. They do not become intelligent on the subject of sanitary rules. The REFORMER has often contained useful information which they do not seem to appreciate.

The most common nuisance, and the greatest one, is the private outbuilding. The majority of them are disgusting in the extreme. A careful consideration of Deut. 23:12-14, might be of service to their owners. And it furnishes a hint as to the best disinfectant—the earth. It is difficult to have them understand that a large accumulation of filth is not neutralized by throwing any substance upon it. There must be a mixing up, or incorporating of, the deodorizer or absorbent with the excrementitious matter, or the nuisance is not abated. But large accumulations should never be permitted.

Nothing that aids decomposition or that frees the ammonia should ever be used. Lime should never be permitted in a privy. Its action is injurious to health, and wasteful of nature's resources for the renovation of the soil. As people are most apt to remember rhymes, I will quote a couplet from an old Irish health ballad, which is worthy of lasting remembrance:—

“But of all disinfectant, the earth is the best;  
Smells laid by earth are forever at rest.”

The earth is the greatest absorbent that can be used for sanitary purposes. It does not allow anything to pass into the atmosphere, but arrests it and holds it till it is used to build up vegetable life. And as it may always and everywhere be obtained free of cost, there is no excuse for the existence of unpleasant smells on the premises.

Dry earth is best to use because it is capable of absorbing more than wet earth is. But in

any condition it will answer if a sufficient quantity is used, and pains be taken to incorporate them thoroughly.

I hope the editor will not stay his hand on these subjects till health reformers shall present to the world a standard of which no one need be ashamed.

Was the September number of the REFORMER an unusually good one, or did it seem so to me because I received it so far out of season that I was hungry for its contents? Almost every article was a feast. It is a journal to be recommended, and its teachings are worthy of being heeded.

### At Peace With All the World.

I KNOW many men with souls so small,  
A hollow mustard seed would hold them all;  
And encased thus, I have no doubt  
They'd still have room enough to move about.

Simon Thistle, Esq., was a good man, a very good man, so he believed. He had a good conscience and a good appetite. His conscience was convenient, and always told him if you did wrong, but as he never did, it reposed in his bosom as calmly as my old cat Scratchet, named after Tom Didlakers' wife, when sunning herself upon the window-ledge. His appetite was good, and nothing ever went to waste when it appeared upon his table. You ought to hear that man say grace, at the family board; he kept one eye open to make sure that he had all for which he was giving thanks, and when he came to the "amen give me a cup of coffee Biddy," it was astonishing how he could dispose of the good things before him.

I loved to see that man eat; I always take pleasure in seeing my hogs eat, also; it is a singular taste, you may think. Thistle always used his knife in conveying food to his mouth, and it was remarkable, when you realized how near he came to the jugular, as he carried his knife up and down, that he never cut anything. I have seen the "heathen Chinees" juggler toss up glittering knives and catch them in his hands, but Simon's feat was still more wonderful.

The family were at breakfast. Mrs. Thistle worshiped the ground her husband trod upon, I imagine, for she always looked down, which was fortunate, for if a pin was suffered to remain upon the carpet, and by chance it attracted the attention of her husband, he would preach upon the sinfulness of extravagance, and call her to pick it up, and in this way she made a saving, for she never dropped any herself, and so gathered all the careless cook lost.

I call Bridget careless, because the muffins were brought in upon the breakfast occasion of which I write without a particle of the expansive and lightening element in them, and

so were as heavy as lead. While an ostrich might have eaten the muffins in preference to pebbles, I think that bird wouldn't have been a great gainer thereby; and if a human being had tried to eat them, his stomach would soon have been in rebellion, and his bowels in civil war; and yet when the family rose from the table, one muffin from the dozen was missing, and that must be put down to the account of the good Mrs. Thistle, who was bound to save, if she died in the attempt. As they rose from the table, a timid knock was heard at the door. There are knocks in variety; the post-man brings you a letter; he knows you expect it, and his knock reverberates through your halls; it is hearty. A man calls with a bill, and expects to be kicked out, and his knock is hesitating. There is the life insurance man, and peddler, with the impudence of the devil—they knock confidently, hopefully and cheerily. But here was a little timid knock, as if the knocking individual was afraid you might hear it, and so be offended, and yet was compelled to disturb you, and therefore rapped so gently that the sound would not even disturb your watch-dog.

Although Simon Thistle, Esq., was a wealthy man, he kept but two servants—Bridget, who sometimes made muffins without yeast, and scattered pins, washed, baked, cleaned house, waited on the door, and made herself generally useful; and Peter, the hired man, who courted Bridget, and so made her ruin the muffins, and performed various other services less important. Bridget opened the door, and there stood the timid knocker and her three little children, all blue with the cold, bluer from their misfortunes, and all so thin that it would require all four to make a shadow. The woman had an old shawl over her head, perhaps to keep the wind from blowing her hair away, for it was too old and thin and tattered to render any other service; and the little ones, with blue and bony fingers, as small as birds' claws, were clinging to the old shawl, as if to defend the mother from the possible penalty of knocking at a rich man's door. The tale of suffering was soon told, and Bridget had just answered:

"Yees just be afther stepping into the warm hall, where ye'll be more comfortable entirely, and I'll see if the masther is gone, and if so, I'll take ye fernenst my kitchen fire, and yees shall ate; aye, an' faith yees shall have all yees can tak' in."

But the good man had not gone, and as Bridget turned, she beheld his face, and saw that her humane project had been discovered.

"Come in, poor woman," said the good man, for his heart was brimful of charity, and his stomach of nice warm coffee, juicy steak, and other good things, for Biddy had made but one mistake, and that was in the muffins.

The woman came timidly in, with eyes cast

down, and her dirty face beaming with gratitude; the little ones clung to the old shawl, and yet cast furtive glances up at the great good man who had taken them in.

"Do you know my name?" asked Thistle.

"Plaze your worship, no, sir."

"Well, you can say, if any one asks you where you took your breakfast—a nice warm breakfast—you will say at Squire Thistle's."

"Yes, sir; and may the Holy—"

"Never mind the blessing. You are a Catholic, aren't you?"

"Yes, yer worship, and saving your riverince, I am, and so are the childer."

It was spoken like an honest woman, but Thistle was a Soft-shell, and so he hesitated, and was on the point of dismissing them at once, but he had said "at Squire Thistle's," and so he became more charitable.

"Well, I am sorry for that, but I always wish to be humane and benevolent to the poor. Are you an honest woman? Don't you spend your substance for riotous living, for drink and for useless things?"

"An' faith, an' I do nayther, yer worship."

"Well, now here are some nice warm muffins; just eat them and be grateful that you found so generous a benefactor!"

So saying, he gave some to the woman.

"Now, boy," addressing the little five-year-old, "spell muffins, and I'll give you one."

The little fellow stuck his dirty thumb into his mouth, and remained silent.

"May the Lord bless yer riverince, the boy can't spell at all, sir, for he has a sprained ankle; is it dancing yer mane, sir, when yer say *spell*?"

"Ah, no, poor woman, your education, too, has been neglected."

"Well, sir, if yer mane to ask him to spake 'bow-wow,' like a dog when you feed him, then Biddy O'Grady's childer have n't come to that intirely."

"Oh, no, poor and rash woman, I meant to do him good."

"Bless yer holiness, for he needs that same," and the old shawl served another purpose, to wipe away her tears, "he has n't eaten a ha'p' orth for a week."

"Well, little one, eat your fill," said Thistle, and he sat down to watch the proceeding. All were severally provided with a muffin, and all went at it with a will. There's nothing like an empty stomach and a walk in the crisp morning air, for an appetite for muffins.

"Mind you do n't drop a crumb," said Thistle, in a voice so terribly harsh as to frighten the children, and thereupon a crumb fell to the floor, which the cat sniffed, and turned away from and yawned.

"There is a crumb now, as large as a pea, under the table, creep under and get it, and eat it, for poor folks must n't waste anything,"

said the good man, and the crumb was instantly picked up and swallowed.

The repast finished, the woman invoked a thousand and one blessings on the good man, and departed, but not till he had required her to tie, in the whole corner of her shawl, the remainder of the plateful of muffins. He then gave her a lesson, which proved useful to her and her little ones, which was: In going to a rich man's door, always go to the back door; he did not say, because all the Christian charity is in the kitchen, he never thought that either.

So the little flock of wanderers were dismissed, and under Bridget's guidance conducted from the rear door, but not till they had joined her and Peter in a cup of warm coffee and a mutton chop, for the ways of Bridget the poor are not like the ways of Simon the rich.

Simon Thistle went forth for a morning stroll. He was in harmony with nature; the bright sun was shining overhead, and its glory was reflected from his pure and generous heart.

He was at peace with all the world, "and the rest of mankind." He saw the little April lambs at play, and he stopped to witness their gambols. How they wagged their little narratives and frisked about! He spoke to those lambs tenderly, and would have given them each a muffin, but the old ram was n't an appreciative genius, and he was compelled to leave, "wether" or no. He saw the little leaves just shooting forth, and welcomed the trees from their winter's sleep; his face beamed with delight and shone like the morning.

The little birds, holding a convention in the tree-tops, to form a builders' association, saw the good man, and took a recess, and flew down in his pathway, for they knew he was a good man, and had given the O'Gradys muffins. He had one in his pocket, not knowing who he might meet; and he enjoyed doing good and benevolent acts, and so he spoke in gentle accents to those sportive fowls, and scattered the muffin among the flock.

It was a pleasant sight, but those were old birds, and they did not partake, but the pleasure of scattering was all the same to the good man Simon.

He came to a peanut stand, and seeing the old crone so miserable, and so eager to sell, he paused to purchase a dime's worth, to encourage the poor soul and also to get the peanuts and the fifteen cents, which in strict honesty the woman would pay, and so he tendered a counterfeit quarter, as he did n't like to have worthless paper upon his sacred person. The old dame's eyes were sharp and she discovered the "mistake" just in season; she lost nothing, for Simon did n't care for peanuts then, and so he left them in lieu of the dime. Conscious of dealing justly with all, and being generous to all, he wandered forth.

A beggar crossed his path; his one leg pleaded for him, and his tale was sad, but Squire Thistle heard it to the end, and cheered him with kind words and good advice; he should be prudent, and he would acquire wealth; he should be virtuous, and he would be happy, for virtue is its own reward; he should *stand firm* before temptation; he should always put his best foot forward, and he would succeed; he should never be unhappy, for this is a delightful world; he should live abstemiously, and thus preserve his health, for feasting on dainties and gormandizing is the besetting sin of the people; whenever he lay in his soft and pleasant bed at night, to rest his wearied limbs, he should reflect upon all the comforts he possessed, and remember Squire Thistle; had he a wife, he should never be running around and flirting with other men's wives; had he children, he should show them the young lambs at play, and dance with them on the lawn, before his happy home; and he should n't go abroad before the dew was off the grass, or he might take the rheumatism.

The poor wan creature was grateful for this valuable advice, and wondered how the rheumatism would affect his wooden leg. Simon's countenance beamed with joy, as he allowed the poor man to kiss the hand that generously extended to him the worthless quarter, and so they parted.

Simon Thistle, Esq., was a happy man; he went about thus doing good, and making the best use of his wealth. He looked up and smiled at the sun, and thought what would the world do but for the joyous sunlight, and human benevolence. That good man was at peace with all the world, and hugged himself to think how good and how liberal to suffering humanity he was. Thinking upon the events of the morning, and pondering well upon his own goodness, he arrived just in season for dinner.—*Well Spring.*

### Another Move in the Right Direction.

BY S. H. LANE.

A SHORT time since we noticed, through the columns of the REFORMER, that there was on foot a movement to bring about a reformation in dress. That there exists a necessity for a reform in dress and diet, none will deny; and we hail with delight all reforms, especially those which have for their aim the good of mankind—morally, mentally and physically.

It has been truthfully asserted that health reform is the basis of all reform; and any move that proposes to make a reformation in diet, should be encouraged. At the present time, an effort is being made in Boston to establish schools to give instruction in the important art of cooking food. A correspondent of that

city writing to the *Chicago Journal*, speaks of the matter thus:—

“An effort is being made to establish several schools. ‘What is home without a cook?’ has become the companion song of ‘What is home without a mother?’ Indeed, the leading families of Boston, as well as many among the moderate classes, are realizing the fact that good cooking is fast becoming obsolete—a ‘lost art’—among those who are not absolutely required or compelled to keep body and soul together by making that an avocation. It is seldom that one now sees mothers teaching their daughters how to cook. The dear things (the daughters) are taught to play on the piano, embroider, and paint, and draw, but not a good loaf of bread can they make. Not conscious of this fact, it is proposed to open an establishment here where the mysteries of the kitchen can be unfolded to all females who may wish to learn to cook. To be at the mercy of servants is a tyranny. A similar school is to be started in New York, under the auspices of the managers of the Free Training School for Women.”

To be well versed in the art of cooking is an attainment which all women should aspire to possess; an accomplishment which prepares her to fill an important station in life. Health, happiness, and comfort, and in fact all which conspires to make home happy, depend largely upon the ability of the wife and mother to spread her table with such food—properly cooked—as may satisfy the demands of nature, and from which the system can manufacture brain, bone, and muscle. When such is the case, health is the result.

When the table is spread with food and flesh-meats that are highly seasoned, and poorly cooked at that, and are taken into the system, they create a fever in the stomach, causing an unnatural appetite and thirst which are often seemingly satisfied by something more stimulating; hence the use of tobacco and strong drink. Spread the table with a healthy diet, grains, fruits, and vegetables, properly cooked, and the desire for tobacco and strong drink will cease. Many, yea, very many, have been ruined in health, wrecked in morals, lost to society, and debarred from filling important stations in life, for the want of a healthy diet which the kitchen might have afforded had the cook been properly educated in the art of cooking.

Success to any school or institution which has for its aim the education of women in the cooking art; and may the time speedily come when all will learn that mere polish is not all that is requisite to make life a success.

WITHOUT exercise, repose would have no meaning and no use; and without repose, exercise would soon wear out and destroy the body. The one is the complement of the other.

### Physical Culture.

THE first element of success needed by him who has wisely chosen his calling is constitutional talent. By constitutional talent we mean the warmth and vigor imparted to a man's ideas by superior bodily stamina, by a stout physical constitution. Till within a recent period, bodiculture, if it may be so called, has been neglected, and almost despised, in this country. Our books for the young have been full of praises of the midnight oil; our oracles of education have urged unsparing study; and *Nocturna mane versate, versate diurna*, has been the favorite motto in all our colleges. It has been truly said that all the influences under which the young American, especially the student, of the last generation lived, taught him to despise the body, while the mind was goaded to a preternatural activity. They led him to associate muscle with rowdyism, ruddy cheeks with toddies, longwindedness with profane swearing, and broad shoulders with neglect of the ordinances of revealed religion. Tallness was the only sign of virtue tolerated. Width and weight were held to indicate a steady tendency toward the State Prison, and the model young man became pale, lanky, dyspeptic, desiring to be all soul, and regarding his body as the source of all his wretchedness. It is true that the majority of youth protested against this theory, and refused to be goaded to suicidal study; but not a few responded to the whip, with the results that are familiar to all. But within a few years, a revolution has taken place in the public sentiment on this subject. We are beginning to see that the body, as well as the mind, has rights that must be respected. We are learning by bitter experience that if the mind, which rules the body, ever forgets itself so far as to trample on its slave, the slave will not forgive the injury, but will rise and smite the oppressor. We are discovering that though the pale, sickly student may win the most prizes in college, it is the tough, sinewy one who will win the most prizes in life; and that in every calling, other things being equal, the most successful man will be the one who has slept the soundest and digested the most dinners with the least difficulty. The doctrine of Pascal, that "disease is the natural state of Christians," has now few believers. We cannot believe that the Creator thinks so; else health would be the exception, and disease the rule. We rather hold the opinion of Dr. J. W. Alexander, who, when asked if he enjoyed the full assurance of faith, replied, "I think I do, except when the wind is from the east."

It is now conceded on all hands that the mind had no right to build itself up at the expense of the body; that it is no more justifiable in abandoning itself without restraint to its cravings, than the body in yielding itself to

sensual indulgence. The acute stimulants, the mental drams, that produce this unnatural activity or overgrowth of the intellect, are as contrary to nature, and as hurtful to the man, as the coarser stimulants that unduly excite the body. The mind, it has been well said, should be a good, strong, healthy feeder, but not a glutton. When unduly stimulated, it wears out the mechanism of the body, like friction upon a machine not lubricated, and the growing weakness of the physical frame nullifies the power it encloses. "It is now generally conceded," says Henry Ward Beecher, in one of his late admirable lectures to the theological students of Yale College, "that there is an organization which we call the nervous system in the human body, to which belong the functions of emotion, intelligence, and sensation, and that that is connected intimately with the whole circulation of the blood, with the condition of the blood as affected by the liver, and by aëration in the lungs; that the manufacture of the blood is dependent upon the stomach; so *a man is what he is, not in one part or another, but all over*; one part is intimately connected with the other, from the animal stomach to the throbbing brain; and when a man thinks, he thinks the whole trunk through. Man's power comes from the generating forces that are in him, namely, the digestion of nutritious food into vitalized blood, made fine by oxygenation; an organization by which that blood has free course to flow and be glorified; a neck that will allow the blood to run up and down easily; a brain properly organized and balanced; the whole system so compounded as to have susceptibilities and recuperative force; immense energy to generate resources and facility to give them out;—all these elements go to determine what a man's working power is."

To do his work cheerfully and well, every professional man needs a working constitution, and this can be got only by daily exercise in the open air. The atmosphere we breathe is an exhalation of all the minerals of the globe, the most elaborately finished of all the Creator's works—the rock of ages disintegrated and prepared for the life of man. Draughts of this are the true stimulants, more potent and healthful than champagne or cognac, "so cheap at the custom-house, so dear at the hotels." The thorough aëration of the blood by deep inhalations of air, so as to bring it in contact with the whole breathing surface of the lungs, is indispensable to him who would maintain that full vital power on which the vigorous working-power of the brain so largely depends. Sydney Smith tells public speakers that if they would walk twelve miles before speaking, they would never break down. The English people understand this, and hence at the universities, boat-races, horseback rides, and ten-mile walks are practically a part of the educational course.



English lawyers and members of Parliament acquire vigor of body and clearness of head for their arduous labors by riding with the hounds, shooting grouse on the Scottish moors, throwing the fly into the waters of Norway, or climbing the Alpine cliffs. Peel, Brougham, Lyndhurst, Campbell, Bright, Gladstone—nearly all the great political and legal leaders, the prodigious workers at the bar and in the senate—have been full-chested men, who have been as sedulous to train their bodies as to train their intellects. If our American leaders accomplish less, and die earlier, it is because they neglect the care of the body, and put will-force in the place of physical strength.

It is no exaggeration to say that health is a large ingredient in what the world calls talent. A man without may be a giant in intellect, but his deeds will be the deeds of a dwarf. On the contrary, let him have a quick circulation, a good digestion, the bulk, the thews, and sinews of a man, and the alacrity, the unthinking confidence inspired by these, and, though having but a thimbleful of brains, he will either blunder upon success or set failure at defiance. It is true, especially in this country, that the number of centaurs in every community—of men in whom heroic intellects are allied with bodily constitutions as tough as those of horses—is small; that, in general, a man has reason to think himself well off in the lottery of life, if he draw the prize of a healthy stomach without a mind, or the prize of a fine intellect with a crazy stomach. But of the two, a weak mind in a herculean frame is better than a giant mind in a crazy constitution. A pound of energy with an ounce of talent will achieve greater results than a pound of talent with an ounce of energy. The first requisite to success in life is to be a good animal. In any of the learned professions, a vigorous constitution is equal to at least fifty per cent more brain. Wit, judgment, imagination, eloquence, all the qualities of the mind, attain thereby a force and splendor to which they could never approach without it. But intellect in a weak body is "like gold in a spent swimmer's pocket." A mechanic may have tools of the sharpest edge and highest polish; but what are these without a vigorous arm and hand? Of what use is it that your mind has become a vast granary of knowledge, if you have not strength to turn the key?

The effects of the culture of the body are strikingly seen in the nations of antiquity, with whom gymnastics and calisthenics were a part of the regular school education. Ancient philosophy, instead of despising the body as a mere husk or vile outside of human nature, regarded it as the true part of the man, the contempt or neglect of which would provoke a fearful retaliation upon the whole being. The gymnastics of the Greeks were not practiced by the boxers and wrestlers only, the drill sergeants and cor-

porals of that day, but went on under the solemn sanction of sages. The orators, philosophers, poets, warriors, and statesmen of Greece and Rome gained strength of mind as well as of muscle by the systematic drill of the palaestra. The brain was filled thereby with a quick-pulsing and finely oxygenated blood, the nerves made healthy and strong, the digestion sharp and powerful, and the whole physical man, as the statues of antiquity show, developed into the fullest health and vigor. It is told of Cicero that he became, at one period of his life, the victim of that train of maladies expressed by the word "dyspepsia"—maladies which pursue the indolent and the overworked man as the shark follows in the wake of the plague-ship. The orator hastened, not to the physicians, which might have hastened his death, but to Greece; flung himself into the gymnasium; submitted to its regimen for two entire years; and returned to the struggles of the forum as vigorous as the peasants that tilled his farm. Who doubts that, by this means, his periods were rounded out to a more majestic cadence, and his crushing arguments clinched with a tighter grasp? Had he remained a dyspeptic, he might have written beautiful essays on old age and friendship, but he never would have pulverized Catiline, or blasted Antony with his lightnings. So the intellectual power of those giants of antiquity, Aristotle and Plato, was owing in a large degree to that harmonious education in which the body shared as well as the mind. That the one ruled the world of thought down to the time of Bacon, and that the other is stimulating and quickening the mind of the nineteenth century, are owing in part to the fact that they were not only great geniuses, but, as one has well said, geniuses most happily set, and that no dyspepsia broke the harmony of their thought, no neuralgia twinged the system with agony, and no philosopher's ail infected the throat with bad blood or an ulcerated mucous membrane.

The success of men gifted, apparently, with nothing but constitutional talent, and the frequency with which men endowed with the finest intellectual powers, but powers supported by a couple of spindle-shanks and a weak body, have disappointed the expectations of their admirers, have led some persons almost to regard the stomach as the seat of intellect, and genius and eupepsy as convertible terms. Ridiculous as this may seem, it is certain that the brain is often credited with achievements that belong to the digestion. Everything shows that the greatness of our great men is as much a bodily affair as a mental one. Nature presented our Websters, Clays, and Calhouns, not only with extraordinary minds, but—what has quite as much to do with the matter—with wonderful bodies. Above all, our Grants, Shermans, and Sheridans, what would they be without nerves

of whipcord and frames of iron? Let Napoleon answer. The tortures of hereditary disease, united with the pangs of fever, wrung from that great captain, in one of the most critical days of his history, the exclamation that the first requisite of good generalship is good health. The efficiency of the common soldier, too, he knew depended, first of all, upon his being in perfect health and splendid condition; and hence he tried to bring up all his troops to the condition of pugilists when they fight for the championship. This was the secret of their prodigious efforts, their endurance of fatigues that would have killed common men. Even in literature, a robust frame has become absolutely indispensable to great and lasting success. Time was when an author wrote only with his head—with the superior and intellectual part—the essence of his being. But to-day, owing to the enormous labor which he imposes upon himself, or which society imposes on him at short notice—owing, also, to the necessity he is under of striking quick and telling blows—he has no time to be so platonic and delicate. A writer's works in this nineteenth century are the offspring, not merely of his brain, but of his blood and muscles. His physiology and hygiene—his entire organization—have become an indispensable chapter in every analysis of his talent.

Look, again, at the pulpit. Who can estimate the accession of energy, of intellectual and moral power, which it would receive if our clergymen, instead of remaining the pale, ghostly looking, overread, overfed, intellectually *blasé* specters they so often are, should spend a part of their time in getting up animal power to back up their attenuated intellectual power? John Knox was not a dwarf nor a dyspeptic. Latimer and Luther were stalwart men, who could have knocked down an opponent first, and put him down in argument afterward. Isaac Barrow was a vigorous pugilist in his youth; Andrew Fuller, when a farmer's boy, was skilled in boxing; and Adam Clarke, when a lad, could "roll large stones about" as easily as he could afterwards roll over a theological adversary in manhood.—*Mathews*.

OUR FASHIONABLE YOUNG MEN.—Wealth, a good education, and the advantages of superior society ought to produce a superior class of men; but no one can avoid remarking that, in what it is usual to call our first society, intellectual men are rare, and a certain vapid frivolity appears to be a thing of course. The coat must be well cut; the hat the latest style; the dress is simply perfect; the manners lazily elegant; and they are versed in the requirements as to visiting cards, note paper, and canes; but aside from the Lancers, the German, and different brands of champagne, so many of them

seem to know so little that it is really painful to listen to them; and, after an evening spent in such society, one feels inclined to become a firm Darwinian. One remembers these young men with certain sadness. Simply because they are not forced to earn their bread, they seem to feel that there is no reason why they should do anything. They take no interest in science or art, or the national welfare. They laugh a little, in a weak sort of way, at old-fashioned notions, but they seem to have no new ones with which to replace them.

#### Thoughts on 1 Tim. 4: 1-5.

BY S. N. HASKELL.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 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."

When experience and reason, based upon physiological facts, threaten the table of the epicure, not unfrequently is he found resorting to some doubtful text of Scripture to support a theory which he supposes will allow him to gratify his appetite. By doubtful texts, we do not mean doubtful as to their authenticity, but to their meaning. When an argument is presented, showing that flesh-meat is not the best food for man, quite often the above scripture is used against it. We propose, in this article, to briefly consider some points in reference to this portion of Scripture.

Some men reason upon this text thus: The word "creature" in the fourth verse of this chapter corresponds with "meats" in the third verse. The fourth and fifth verses are only a conclusion drawn from the first three verses. The third verse speaks of meats "which God created to be received with thanksgiving;" and if God created certain meats to be received with thanksgiving, there can be only one conclusion, namely, "every creature of God is good." And as meat signifies flesh, the individual who offers the fact that animals are diseased, hogs being scrofulous and measly, containing trichinae, as an argument sufficient to look upon a flesh-diet with suspicion, and as not being fit for food, is setting himself up above the knowledge of God, and is a heretic and infidel; yes, one that has departed from the faith and given heed to seducing spirits and doctrines of devils.

The apostle must have considered this subject as one of no little importance, if we may

judge by the expressions he uses. 1. "Now the Spirit speaketh *expressly*." 2. He states that those of whom he speaks "shall depart from the faith," leave the Bible, "giving heed to seducing spirits, and doctrines of devils." 3. He says of the nature of their teachings, "Speaking lies in hypocrisy; having their conscience seared with a hot iron;" insensible to sin. Perhaps there is no class of people that more fully answer to this description than that class who deny the existence of sin, and call it a progression, a development into a higher life. This is not the doctrine of men, but of devils. Bloomfield says, "Doctrines suggested by demons." Thus, man is only a medium through which the devil speaks. "Through the hypocrisy of liars who are seared in their own consciences."—*Macknight*. But it purports to come from the dead. Wakefield renders this verse, "Giving [heed to seducing spirits and doctrines about dead men, through the hypocrisy of liars, with a seared conscience."

The apostle proceeds to say what this people will teach: "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." The word "forbidding," in the English language, conveys a stronger meaning than was designed by the apostle. "Recommend abstinence from marriage" is Macknight's comment. Greenfield renders *kooluo*, the word translated forbidden, "To impede, hinder, to dissuade." Robinson gives the same rendering. The teachings of those referred to here will be principles subversive to the marriage institution, and will also teach the necessity of other kinds of food than those which God created to be received with thanksgiving. The expression, "and commanding," are supplied words. A more mild term would answer as well. Wakefield says, "Giving commands about abstinence from marriage and from meats," etc. There is a peculiar fitness of all this with the writings of a certain class of spiritualists who have written on the subjects of marriage, flesh-meats, tobacco, alcoholic drinks, etc. The writings and teachings of the ones referred to here will pertain to both marriage and diet. And this is found in the writings alluded to.

We now raise the important inquiry, What meats has God created to be "received with thanksgiving," and who are those referred to by the apostle, who "believe and know the truth?" It is that truth or knowledge which includes an understanding concerning those meats which God created to "be received with thanksgiving." The word meat does not necessarily mean flesh. Webster defines meat, "Food in general, anything eaten for nourishment either by man or beast." The Greek word *broma* bears the same signifi-

cation. "Meat; food."—*Greenfield*. "Eatables; food."—*Robinson*. The American Bible Union renders the word translated meat in this verse, "food." So does Newcomb's version. The question relates to the meat or food which God created for man to subsist upon; not what man was permitted to eat after the flood, or after the introduction of the Mosaic economy, or any other age subsequent to the creation. Every Bible student well understands that certain requirements and permissions oftentimes grow out of the circumstances under which the people of God are placed, and the condition in which they may be. Matt. 19:8, furnishes an illustration of this kind. "Moses, because of the hardness of your hearts suffered you," etc.

But the question under consideration carries the mind back to the creation. What kind of meat did God create for the human family? It would be folly to suppose that God would create a human being, making his life dependent upon what he ate, and then make no provision for his physical wants. We therefore inquire for the original bill of fare given to man in the garden of Eden, before sickness and pain had affected the human frame. We will go back before the ingenuity of man had been exhausted to cater to a perverted appetite.

In Gen. 1, we find a brief account of the creation of this world, and the creation of the representatives of the human family. In the 29th verse, we have the original bill of fare given to the united head of the human race in their sinless and upright condition. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." If ham and eggs, beef, pork, and sausage, are meant by such expressions as "herb," "fruit of a tree," etc., then we might reasonably conclude that the word *creature* in 1 Tim. 4:3, is animal food; but who would ever think this? Yet this was the MEAT given to the representatives of the human race. Who believes and knows this truth, if it is not the Bible hygienist. Daniel and his three friends understood it when they refused to eat the king's meat, and desired pulse. See Daniel 1.

But do we not read that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving?" and does not *creature* mean animals? If this text proves that animals should be eaten because of the expression, *creature*, then the cannibals are not far out of the way in taking a roast of human flesh, for in James 1:18, we read, "Of his own will begat he us, that we should be a kind of first-fruits of his creatures." The same Greek word rendered *creature* in the epistle of James, is rendered *creature* in 1 Tim. 4. And certainly, are we not as much creatures as the lower ani-

mals? The word creature cannot be confined to the lower *animals*; but when taken in its broadest and unqualified sense, it embraces all that God created. "Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4 : 13. The same word that is here rendered creature is rendered building in Heb. 9 : 11. It is also rendered *creation* in Mark 13 : 19. "From the beginning of the *creation* which God created." It embraces "the fruit of the tree" and the "herb" that was given to man for *meat*. Bromfield says, of 1 Tim. 4 : 4, "*Ktisma*; this means anything provided by God in creation." The sweet Psalmist of Israel sings in the following strain: "And herb for the service of man; that he may bring forth food out of the earth." Ps. 104 : 14.

But it may be asked, If the word, *Ktisma*, can be taken in such a broad and unlimited sense, by what authority is it restricted in the passage under consideration? and if it is to be restricted, how much? To what part of the creation of God shall we limit the expression, "every creature of God"? We answer, 1. The word must be restricted in its meaning to those articles of diet which were *created* for man. 2. The apostle must have reference to some scripture upon this point, for he says, "*It is sanctified by the word of God.*" We therefore present Gen. 1 : 29, as that scripture, for we, as yet, have never been able to find any scripture that presents any other article of diet which was *created* for man.

If Gen. 9 be offered as proof that God gave *flesh* to man for food, we answer, that there is not the slightest evidence by what is here recorded that animals were ever created for this purpose. One of the reasons why God here permits man to eat animal food, is strongly intimated in verse 5; and this reason agrees with physiological facts. We have not space to give them here.

Some men have learned this truth from science, others from the word of God in connection with science; for true science and the word of God always agree. Whenever this truth has been practically received, and a proper amount of wholesome grains and fruits constitute man's diet, the fact that "every creature of God is good," is confirmed by its effect upon the human system. There are thousands, to-day, who experimentally know, and bear witness to this important truth. There are thousands whose hearts swell with praise and thanksgiving to God that they have ever learned that every creature of God is good, and nothing to be refused; for it is sanctified by the word of God and prayer. The apostle calls this the truth. And we have found where it was sanctified, set apart by the word of God. 1 Tim. 4, therefore, instead of teaching that those who

advocate a vegetable diet instead of a flesh diet are in error, is found to be just the reverse.  
*South Lancaster, Mass.*

### "Doctors and Brandy."

WE quote from a recent letter by Rev. Basil Wilberforce, of Southampton, in the Hampshire (Eng.) *Advertiser*, the following significant testimony from English physicians concerning the use of alcohol in the treatment of disease. Dr. Maclean made the statement that "in a vast variety of diseases and injuries there are certain stages of exhaustion when alcohol is the one thing which stands between the patient and death." It was with reference to this dogmatic statement that the testimony of other physicians was sought. Mr. Wilberforce writes:—

"And first, I have often before me a letter from an able, intelligent physician, once well known in this neighborhood, and to whose present sphere of work the Hants *Advertiser* has penetrated. He says (I quote literally his words): '*Doctors often dose men to death with brandy.*' 'The influence of alcoholic stimulants should be regarded in the same light as that of such potential drugs as prussic acid and other dangerous spirits. I differ' (he continues) '*in toto* from Dr Maclean when he makes so sweeping an assertion that: "in a vast variety of diseases and injuries there are certain stages of exhaustion when alcohol is the one thing which stands between the patient and death."'

"I have also received, since the appearance of Dr. Maclean's letter in the Hants *Advertiser*, a letter from the son of a medical man of eighty-six years of age, who, under his father's dictation, writes me as follows: 'My father desires me to say that, after a very extensive practice of more than sixty years, he firmly believes that *not a single life has ever been saved by alcohol*, but, on the contrary, that *thousands have been hurried into a premature grave by its use.*' He continues: 'My father has always been a most patient and accurate observer, and, when nearly seventy years of age, so highly were his researches esteemed that he was made a Fellow of the Royal Society, which, I need hardly say, is the highest honor that British science can confer. I mention this that his opinion may have due weight even with a professor.'

"Another medical gentleman, whose relations are honored citizens of this town, writes to me as follows: 'I would willingly defer to the larger experience of Professor Maclean, but I think that the cases where alcohol is the one thing between the patient and the death could hardly apply, as he says, to a vast variety of cases. *I should think them very exceptional.*'"—*National Temperance Advocate.*

A DOCTOR'S motto is supposed to be: Patients and long suffering.

### From Boston to Liverpool.

MYSELF and party left Boston for Europe, Tuesday, Sept. 15. Many friends accompanied us to the ship and bade us farewell at the dock. Our vessel was the Cunard Steamship Atlas. The day was pleasant, and the passage out of Boston harbor was full of interest to us as we thought it likely that we should never see that city again. The last glimpses of land which we could catch were of Cape Cod. Though our general direction was considerably north of east, the ship was steered a little to the south of east for several days. Such was the indication of the compass, but the officers said that the compass did not point due north, but somewhat to the west of it, and that our course was actually north of east, though apparently south of it. The second day was pleasant, like the first, and we were all much refreshed by the air of the ocean and the clear sunlight. If we could have stayed on deck all the time, I think we should have had no seasickness. But we had to take to our state-rooms at night, and as the windows were kept closed nearly the entire passage in order to prevent the waves from dashing in, of course the air was very bad. We kept our doors open, but this was no very great relief. Toward morning, Thursday, we were all sick, and seasickness is neither a genteel nor a comfortable kind of sickness.

But though we had to remain in the close air of our state-rooms, our sickness was light compared with that of others in the ship. It lasted less than a day. Then followed a day of helplessness such as seemed to leave not one ounce of strength. The next day with great effort we all got on deck, and in a day or two were restored to our usual strength. We had no more seasickness, though we had some rough weather, and for a portion of the time were in the trough of the sea rolling heavily from side to side.

I was never more convinced of the utility of a vegetarian diet, and of the excellence of the two-meal system, than since my experience on this ship. There are five meals on the ship for those who will take them; and I think a considerable part of the ship's company thought it best to secure all that they had paid for. The meals were at 8:30 A. M., at 12 M., at 4, 6, and at 9 P. M. And to look at the table one would think that meat was the staff of life, and that man was to live by that alone, and that bread was either too despicable or too costly to have any place as an article of diet.

But the stewards were very obliging and we made them understand our wants. We had for breakfast what they called porridge, which is simply oatmeal pudding made quite stiff, and boiled eggs. For the second meal, we could obtain crackers and vegetables and fruit. My meals were at 8:30 A. M. and at 4 P. M. This four

o'clock meal, which they called dinner, was amply supplied with fruit of almost every kind. So we could get along without very great inconvenience as to food. One thing I noticed, that those who ate so many meals and such unhygienic food as abounded on the table had seasickness or other difficulties much of the voyage. Plain food, taken with moderation, is much more suitable to the cases of those who are exposed to seasickness than is the large eating which some recommend to such persons.

We had no foggy weather till we came in sight of the light-house off Cape Clear. Then dense fog came down upon us, which lasted nearly till we reached Holyhead, some sixty miles from Liverpool. We could not enter Queenstown harbor, the darkness of the evening was so intense. Near this point we passed two large steamships so close as to render a collision a very easy thing. Holyhead is a mountain headland of Wales, which makes a very imposing appearance from the sea. We reached Liverpool harbor about eleven, Saturday night, Sept. 26, and after having our baggage inspected by the custom house officers, who inquired only for tobacco and cigars, we were transferred to a tug and taken on shore.

J. N. ANDREWS.

London, Oct. 1, 1874.

### The Health Question.

It is astonishing to consider in how many important points the health question may be viewed, and how many things are requisite in obtaining and retaining the priceless boon, health. And at the same time, we are astonished at the apathy and error everywhere existing, on this vital question.

Such is the darkness and stupidity of the human mind, that it requires continued instruction, and repeated and continued labor, to wake up interest and teach it new lessons, in any path of reform; but however great the labor, it well repays the toil.

Especially is this a great and continued labor in the direction of *public* reforms, when error has become the fashion, and has come to be called truth, while truth is called error; and, when truth is trodden down in the street, while error is seated on high.

This language is not the language and sentiment of a deluded mind; but the calm conclusion of one who has passed through severe and long-continued illness, and has run the gauntlet of calomel, and quinine, and morphine, and other poisons of the *materia medica*.

When we consider the true state of the case, it is astonishing to see how completely the public mind is deluded as to the uses of medicine and food, and the causes and cure of disease.

People with no idea of the importance of healthy diet, and suffering in consequence of

eating improper food, send for the doctor; and now the pill bag is brought out, and poisonous medicine is administered, and the stomach is tortured with distressing pain; and this is called *practice*.

Medical practice! the theory of poison! shameful abuse! can it be that intelligent men and women will consent to be treated thus? When the system gets out of repair, will a dose of poison cause the human machine to run more smoothly? Is quicksilver an agent of health? Will opium or Dover's powders bring the exquisitely formed frame into working order? Nay! there may be a charm in the secret arts of the magician and the astrologer, and the strolling gypsy may successfully play with the fancy of the idle rustic; but this is harmless deceit, compared with the play of the poison peddler upon the credulity of a humbug-loving public in 1874.

To any one who knows the working of the human frame, how supremely ridiculous it appears to hear the knight of the poison closet boast of how he carried his patient through dangers of congestion on the one hand, and the perils of dropsical symptoms on the other.

JOS. CLARKE.

#### A Pert School-Girl Rebuked.

It hardly answers for pert young people to act the critic and correct their elders, unless they are sure of being in the right, and are ready to hold to it. A school-girl got into trouble by being overforward.

"So you have finished your studies at the seminary! I was much pleased with the closing exercises. The author of that poem—Miss White, I think you call her—bids fair to become known as a poet."

"We think the authoress will become celebrated as a poetess," remarked the young lady, pertly, with a marked emphasis on the two words of the sentence.

"Oh, ah," replied the old gentleman, looking thoughtfully over his gold spectacles at the young lady, "I hear her sister was quite an actress, and under Miss Hosmer's instruction will undoubtedly become quite a sculptoress."

The young lady appeared irritated.

"The seminary," continued the old gentleman, with imperturbable gravity, "is fortunate in having an efficient board of manageresses. From the Presidentess down to the humblest teacheress, unusual talent is shown. There is Miss Harper, who, as a chemistress, is unequalled, and Mrs. Knowles has already a reputation as an astronomeress. And, in the department of music, few can equal Miss Kellogg as a singeress."

The young lady did not appear to like the chair she was sitting on. She took the sofa at the other end of the room.

"Yes," continued the old gentleman, as if talking to himself, "those White sisters are very talented. Mary, I understand, has turned her attention to painting and the drama, and will surely become famous as an actress and paintress; and even now, as lecturess—"

A loud slamming of the door caused the old gentleman to look up, and the criticess and grammarianess was gone.—*Sel.*

#### More "Experience."

BY J. H. WAGGONER.

SPEAKING to a person, whom I was lately visiting, about the use of tea, the answer was that each person is the best judge of what is suited to his wants. Said she, "I know that tea does not hurt me, but does me good. I could not do without it." And she further remarked that what so many knew by their experience should not be questioned by theorists.

"But how do you know that it does you good?" I inquired.

"Because, if I do not have it, even for a single day, I have the headache so that I cannot endure it."

"Do you think that bread and potatoes are good food? Do they do you good?"

"Of course they do."

"Well, does your head ache if you go without potatoes a day or two?"

"Oh, no!"

"How do you think you would feel if you had to do without bread for a day? Would your head ache on that account?"

"No; I frequently do without potatoes a day, and sometimes take a meal without bread, but do not know that I can see any difference in my feelings."

"It seems singular that if abstinence from that which is good for you causes your head to ache, that abstinence from bread, potatoes, etc., does not have that effect. But what do you think of me? I have had no tea to-day, and had none yesterday; and my head does not ache."

"But you do not use it at all."

"So much the worse for me, if you are correct. If it is necessary to prevent headache, those who do not use it at all, we should suppose, would have the headache all the time. But such is not the case. I suppose you know that the headache of which you complain is peculiar to tea drinkers, and that they who never drink tea never complain of it."

"Yes, I think that is so."

"Then you ought to see that tea is, in some manner, the cause of that condition of the system which produces headache."

"Well, I do not understand it. I know that my head aches awfully if I do not have it."

"Why does not mine as well as yours? You admit that they who do not use it are not troubled in that way."

"Yes; it does seem that it must somehow be the cause of it."

"And you are aware that they who use tobacco and whisky make just such complaints of bad feelings when deprived of those things. I once used tobacco, and a deprivation of half a day would set me nearly crazy. But I have had none to-day. Do you think I feel any worse for doing without it to-day?"

"No; you are doubtless far better for not having it."

"And I have seen men who were nearly crazy for a drink of whisky; but they were whisky drinkers. They who do not use it never feel so. Now can you not see that it is the *use* and not the *want* of stimulants that causes such feelings?"

"Yes; that looks reasonable. We know that is the case with whisky and tobacco."

"And just so with tea. But it is not the case with bread, potatoes, or anything else that is *food*—anything that serves to build up the system."

"Well, *why* is it, so? I would like to understand it."

"It is because food strengthens the system, maintains its equilibrium, and serves to keep the nerves healthy and in order, as well as the other organs. But stimulants do not build up; they do not strengthen; they have no healthy influence on any part of the system; their direct influence is upon the nerves, which they weaken and finally destroy if their use is persisted in. Thus, many users of whisky, tobacco, and tea find it necessary to take these articles to *steady their nerves*—to keep them quiet—until they can bear the abuse no longer, and their nervous systems are prostrated. Then their *trembling* is without remedy. The nerves never recover their wonted tone, and the infatuated individual, too late, wakes up to realize his folly."

The point of this matter seems plain enough to be seen by all; and the *moral* drawn for this case I would record for all who have not studiously considered the subject.

1. No article of good food ever causes those unpleasant sensations and headache of which stimulators complain.

2. Whenever you find that the occasional deprivation of any article which you are habitually using causes such feelings, throw away that article at once and forever. Nothing but total abstinence will save you from a degrading slavery of body and mind, a slavery more terrible than words can describe.

3. Always discriminate between mere theory and just reasoning. And remember that in these matters those whom you call theorists have drawn their conclusions from well-defined

facts, and these conclusions cannot be controverted.

4. And N. B. Never trust the testimony of *feelings* while your system is under the influence of any stimulant or narcotic. Take a lesson from the inebriate, who *feels well* as long as he is supplied with liquor.

5. By careful and conscientious obedience to these rules, you may be enabled to fulfill the injunctions of Scripture, to present your bodies a living sacrifice, holy, acceptable to God, which you will never do until you learn to eat and drink to the glory of God.

### The Late Bishop of the Protestant Episcopal Church in Illinois.

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

A GREAT man has fallen in the person of Bishop Whitehouse. He was universally acknowledged to be one of the most profound thinkers and most learned scholars that this country has produced. All who heard him were charmed and fascinated by his wonderful brilliancy and intellectual power. Until a few days before his death, his powers were unimpaired. He lived over seventy years, and, like Moses, his eye was not dim nor his natural force abated.

All these things have been the subject of comment and eulogy by the press and pulpit throughout the country; but one thing all seem to overlook. I refer to the means by which he rose above his cotemporaries. No American has secured greater honors from the universities of England than Bishop Whitehouse. Was this owing entirely to the greatness of his genius? I think not. I think there have been many divines in this generation whose names might have ranked side by side with this great man, but they did not use the means to success which he used, and by which he rose to eminence.

Bishop Whitehouse was the most temperate man whom I have ever met. That, I doubt not, was the key to his success. I once met him at a wedding party. As usual, the table was supplied with an abundance of cakes, pies, and pastry. All these he declined, and ate only the very plainest dishes on the table. I was surprised; for I had never before met a man, of such simple habits, who moved so much in the highest classes of society.

After dinner I enjoyed a conversation of over three hours with this wonderful man. During this time, I took the opportunity of learning something of his habits. He told me that from a very early period of his life he had constantly practiced the same temperate habits, and to this he attributed very much of his success. He said that he was always well and ready for work. "Whatever resources and powers I possess, are always available." These

are his words. Young men, take warning. Here is the key to success. Be so temperate that whatever powers nature has given you may always be available for immediate use. Then no emergency will find you unprepared for action. Being always able to work, you will grow into a condition of physical strength and intellectual acumen which you can never reach while living in the ordinary habits of careless intemperance.

### Superior People.

ONE word more to the teachers waiting for scholars before they and their multitudinous swarms disappear from view for another six months—do n't inflict too many great men on the next generation. There is not a Bob or Joe who shoulders his school-bag this week who has not been adjured from his cradle to become a President, a missionary, or a millionaire, "a great and good man" of some sort or other. As soon as he could walk, mother and father were on the watch to discover peculiar talent in him. From the day he enters school until he leaves it, the prizes and honors are the objects at which they aim for him. That he should jog on with the hard-working rank and file of boys, who master just enough knowledge to enable them to jog on afterward with the rank and file outside, honest mechanics, tradesmen, professional men, agreeable fellows and good workers who earn their bread and butter and make no mark in the world—what father or mother imagines such a fate possible for their prodigy? Yet in nine hundred and ninety-nine cases out of the thousand he does so jog on, in school and in the world, and bears the gall and bitterness of disappointment that he could not reach the unattainable mark they set before him.

It is not only the school-boy who shares in this gasping race for greatness; the American of any age scorns mediocrity, the level middle place to which he rightfully belongs. If he is in trade he must be a Fisk, if he is in politics, a Butler (for these are our gods, O Israel!). He is in reality a ward politician or a dry goods clerk; but why shall he not have immortal longings in him and be overworked and neuralgic and disagreeable in consequence, as the rest of the aspiring Smiths and Joneses who are his neighbors? His wife and children strain and work breathlessly for the *cordon bleu* of whatever sort it may be which bewilders their fancy; they dress and talk and actually live after the fashion of some village aristocrat who is their demigod, but whose habits fit them as badly as their old clothes would do. But worse woe befalls them if greatness has really overtaken them! Whether it be money or position or the possession of a little more culture than their neighbors, how exaggerated is the glory in their own eyes!

How the sprig of broom in their caps turns into a royal crown! Or if they cannot claim pre-eminence on their own account with any hope of success, they manage to know somebody else in whose reflected light they may shine. Dutton's grandmother was a friend of Mrs. Dolly Madison's and aided that lady in her stately receptions, and little Van Nott was taken into Dickens's set in London, and has dined and wined with Thackeray. Shall they not look down affably on all ignoble humanity thereafter?

Another phase of this morbid hankering for superiority shows itself noticeable among lonely unmarried women in inland villages and country places, of finer tastes and instincts than their kinsfolk; women who invariably read *The Tribune*, and best magazines, and usually essay to write for them once a year. The class is larger in this than in any other country; they drag through their routine of sewing, housework, etc., with lifeless exactitude, and spend their strength and energy in studying and forming themselves. Missionary circles they regard as a snare, and canning fruits is to them but foolishness. They mold themselves on some lofty model—Eugenie de Guerin, if religion is their hobby; or if they are literary, pour over the brilliant successes of this poetess or that lecturer with bitter bewailing over their own balked chances. Now, if these and all other aspirants for eminence would but consider the hordes of commonplace people about them, what a wholesome change society would experience. The vestal virgin who sighs over the "lack of intellectuality in Smithville" will never find a Mrs. Browning or John Stuart Mill there, but the carpenter who is building her hen-roost could give her ideas about the qualities of woods, and the belts of timber through the States, that would be new to her, and the ostler in the stable belonged to a menagerie once, and knows queer traits and stories about the brute beasts more suggestive than any idea in Casa Guidi windows. With our everlasting straining after high ideas we shut our eyes to the mass of ordinary weighty facts about us, which would give breadth and foundation to our minds, just as in our groping for refinement we see nothing of the sound sense, the good feeling, the honesty of our grocer or our milkman.—*N. Y. Tribune.*

### What the People Say.

GRATEFUL friends who experience in their own persons the invaluable benefits of health reform as taught in the pages of this journal are constantly sending us the most encouraging testimonials of their appreciation of our efforts to enlighten suffering humanity upon the sub-



ject of hygiene and its relations to health and disease. The following are a very few of the many we might give would space permit:—

Mrs. B. B. Henderson writes from Minn.: I take a deep interest in the success of your efforts to extend a knowledge of the beautiful system of water cure and health reform as promulgated in your invaluable journal. I have often realized its value in my own person. Although eighty-two years of age, I have renewed my youth. I knit, read, go to church every Sunday, and correspond with my absent children with as much ease and comfort as I did twenty years ago. I attribute this elasticity of mind and body, in a great measure, to the teachings of your and other kindred journals. So you see we are never too old to learn. I use no tea or coffee, or other stimulating food, but fruits and vegetables, with bread made of graham flour and oatmeal.

My advice to the sick and suffering would be, Take the HEALTH REFORMER, live as nearly as possible in accordance with its teachings, and whether the sick ones be eighteen or eighty, they will find their sorrow changed to joy; and instead of premature decay, they will realize the possibilities of a useful life, fraught with the promise of a green old age, surrounded with the blessings consequent on obedience to God through the observance of his laws.

J. B. S., Colorado, writes: I am not strictly a hygienist yet, but have reformed to this extent since reading the REFORMER: I have abandoned the use of dead hogs in any shape, with tea and coffee thrown in, and last, but not least, the use of tobacco. So you see the investment (one year's subscription to the REFORMER) has paid me more than threefold.

W. W. L., N. Y., writes: It is nearly one year since I heard of the "health reform." My attention was called to the subject by Eld. S. B. Whitney. I must confess I had but little faith in the theory at first, but the more I thought of it, the more reason I saw to think there might be something in it. The first number of the REFORMER found me a great sufferer (as I had been for years) from dyspepsia, blind piles, and catarrh. I first gave up pork, then laid aside tea and coffee. After awhile, I abandoned all kinds of flesh-meats, spices, pepper, vinegar, and pickles. This course has cost me some self-denial, as I was a great lover of pork, and vinegar and pickles constituted no small item of my diet. As there is no fruit grown in this vicinity, as a matter of course my "bill of fare" has consisted of no great variety. But the result of this course of living is, that since I adopted the reform diet, I have saved a good many dollars which otherwise would have been paid for worthless drugs, as I used to think I could not live without them,

and to-day, so far as I know, I am entirely free from dyspepsia and piles. I have not suffered from these complaints for months past; and so long as I continue my present mode of living, I do not fear the return of these once dreaded diseases. The catarrh, although not as severe as formerly, troubles me yet. Circumstances have not permitted me to put myself upon so strict a diet as is recommended. I cannot procure graham flour, so have to use fine-flour bread.

V. A. B., Mich., writes: I saw, at the home of a friend of mine in Toledo, a copy of your journal for the first time. I concluded to send for it for my own family. It is full of practical good sense, and pithy articles calculated to benefit every member of any household if read and heeded. The people need just such a journal, and I hope you will not weary in your good work.

D. P. I., Ind., writes: I know of nothing better to make a present of to a friend than the HEALTH REFORMER. I feel much interested in the circulation of the REFORMER, and shall do all I can to advance its teachings and increase its circulation.

J. M. H., Wis., writes: I have read the REFORMER one year with so much profit and satisfaction I cannot afford to be without it in my family. I believe you are doing a good work. I desire to strengthen your hands, and will manifest it by increasing the number of your readers as much as I have opportunity.

E. W. L., Ill., writes: When I first subscribed for your paper I did it merely to please a friend. Now I am unable to do without it.

P. H. A., Texas, writes: Please give me credit for one dollar. Can't well do without the REFORMER. I expect to be a life subscriber. It is too good a thing to lose. I stitch them together and make a useful book for my children to read.

A. I. D., Mass., writes: I commenced taking the HEALTH REFORMER more than a year ago, and to its plain truths, sound reasoning, and good advice, I at once became a true convert. Its bold denunciation of the use of tea, coffee and tobacco gives me great pleasure, as I believe the use of them to be one of the main roots of intemperance. The people with whom I board are fast giving way to the plain truths of the HEALTH REFORMER, for God's blessing accompanies it. Consider me a life subscriber.

ONE WHO KNOWS.

A RICH man sent to call a physician for a slight disorder. The physician felt his pulse, and said, "Do you eat well?" "Yes," said the patient. "Do you sleep well?" "I do." "Then," said the physician, "I shall give you something to take away all that!"

## DIETETICS.

### Why Butter Is Unwholesome.—No. 2.

LAST month we demonstrated some of the injurious properties of butter and other fats by a brief consideration of the physiology of digestion. It was then shown that when fats are eaten with the food, they are productive of injury in the following ways:—

1. By preventing the proper insalivation of the food.

2. By preventing, in some degree, the pouring out of the gastric juice into the stomach, by coating the walls of that organ with an impervious film.

3. By preventing the action of the gastric juice upon a large portion of the food.

4. By preventing the prompt absorption of digested food in the same manner that the exudation of the digestive fluid was hindered.

5. By occasioning acetous and putrefactive fermentations, developing irritating and poisonous acids, in delaying the process of digestion.

6. By filling the blood with a superabundance of carbonaceous material, and so imposing a task upon the liver which often results in torpidity and congestion.

7. By introducing scrofula and other diseases into the system from diseased animals.

It was further shown that the use of animal fats of any kind is wholly unnecessary, since the great bulk of our food is made up of starch, a substance which is of a carbonaceous character and fulfills precisely the same purpose in the system as does fat, according to those authorities who advocate the use of carbonaceous food as necessary to maintain animal heat.

It will be noticed that we did not name as an objection to the use of butter that it was an inorganic substance. This position has been taken with reference to butter as well as sugar by some leading hygienists, but it has not been sustained by scientific argument, and cannot be. Oil should probably be classed with sugar among intermediate or partially organized substances. Like sugar, it may be obtained from vitalized structures by purely mechanical processes.

To the sagacious reasoner, the question will be likely to occur just here, Why should animal fats alone be considered? Will not the objections urged apply to vegetable oils and fats as well as animal? In answer, we will say that the only reasons which can be given why vegetable fats are not as injurious as animal are, 1. They are not liable to communicate disease; 2. They are not so liable to be used in great quantities. All the other objections to fats in general apply equally well to those of a vegetable character and those of animal origin. Many vegeta-

ble productions contain oil in large quantities, as the castor bean. The common corn also contains a considerable proportion of fatty substance, as well as oatmeal and most of the grains. Many varieties of nuts also abound in oil. All of these are healthful foods, with the exception of the castor bean, although weak stomachs digest with difficulty some of the most oily of the nuts. When the oil is removed from the tissues of these products, however, and artificially mingled with the food, it becomes a source of injury. This is not because of any chemical or vital change which has taken place in it, making it inorganic, as some affirm, but it is owing to the fact that its physical state is changed. In the grain or seed, the oil exists in little sacs or cells, resembling the cells which constitute the framework of what is known as adipose tissue in animals. By this arrangement, it is prevented from interfering with the processes of insalivation and gastric digestion, and is itself digested when it reaches the duodenum, by the proper agents. By mechanical pressure, these little sacs are ruptured, and their contents poured out, producing an oily mass or fluid. This is the change which takes place in milk in churning, resulting in butter. The result of eating either vegetable or animal oils in this condition, we have already described.

Before concluding, we wish to call especial attention to a serious error which is very generally made by those who attempt to discontinue the use of butter. Many of those who attempt this reform begin by discarding butter from the table, while continuing its use in cooking, making their cakes, pastry, etc., as "rich" as ever. This is a very grave mistake, as will be readily seen. When butter is cooked with the food, it is melted by the heat, and permeates every portion of the article seasoned with it, completely saturating every delicate tissue. When food thus prepared is placed in the stomach, the gastric juice cannot penetrate it any more easily than water can penetrate a well-oiled boot. This is the reason why all kinds of fried food are especially injurious and productive of dyspepsia.

If the butter were merely spread upon bread, and so eaten, it would be far less injurious, as the larger portion of the bread would be free from it, and so would be readily digested. The place to begin the disuse of butter, then, is in the kitchen.

Again, many seem to think that the deleterious properties of butter exist more in the name than in the character of the article. In consequence of this mistaken notion, they see no harm in using substitutes, and so supply its place with suet. In not a few instances have we known those who had long since discarded butter, but were constantly using excessive quantities of beef or mutton tallow, which is

in no respect better. Fried potatoes, fried pudding, fried griddle cakes, and even graham gems more fried than baked, all savored of burnt grease. Any candid person who will take a moment's thought must see the inconsistency of such a course; and we appeal to all those who have confidence in the fundamental principles of this reform, and who wish to become thoroughly freed from all pernicious habits and practices, to carefully consider these matters. Logic and common sense can be used to excellent advantage in this reform.

### Lead Water-Pipes.

NOTWITHSTANDING the frequency with which public attention has been called to the fact that water which has passed through lead pipes is rendered poisonous, there seems to be little, if any diminution in the use of this dangerous means of conveying water. In small cities and rural districts, where cisterns are employed, the water is often collected from roofs which are covered with tin, small sheets being soldered together. The water is then conveyed to the cistern in eave-troughs made in the same way, and is finally drawn from the cistern through a lead pipe. Tin roofs and eave-troughs are even worse than lead, on account of the solder used in their construction. As is well known, solder is composed largely of lead; and being an amalgam, the lead contained in it is even more readily oxydized than the pure metal, in obedience to a chemical law relating to all amalgams.

In large cities, lead pipe is almost universally employed to distribute the water from the large iron pipes to the various blocks and apartments where it is to be used. Convenience of adaptation is doubtless its great recommendation. In this respect it is much superior to pipes made of any other metal, but life and health are much too valuable to be sacrificed to mere convenience. Neither is the question of expense one which is worthy of consideration.

It is a general opinion, for which certain reckless chemists are responsible, that only soft or pure water is liable to be affected by lead pipes, it being asserted that water which contains lime will form an insoluble coating upon the interior of the pipe, which will effectually prevent contact of the water with the lead. This would be true if the water contained no free carbonic acid; but as this gas is always in solution in the water, thus giving it the power to dissolve the insoluble deposits which may occur, it is readily seen that even hard water cannot be safely used after passing through a lead pipe.

Thousands of people are being constantly poisoned by the water employed for drinking and cooking purposes without a suspicion of the cause of their unpleasant symptoms. They

suffer a long time with obstinate constipation, colic pains, and flatulence. Perhaps a little discoloration of the gums will be next observed. At last, when lifting some weight, the muscles of the arms will suddenly become powerless, the wrists will drop, and the individual, becoming alarmed, will send for a physician, who at once discovers the characteristic symptoms of lead paralysis. At the large hospitals of New York and Philadelphia may be found numerous cases of this kind. Some recover, others remain permanent sufferers.

### Hygienic Recipes.

OATMEAL is one of the most nutritious of all the grains, and has long been a favorite article of food among the Scotch. It is now rapidly gaining favor in this country. It can be used in a variety of ways. Nothing is superior for puddings and gruels, and the most excellent bread can also be made from it. We give below several recipes from the Hygienic Cook Book, for sale at this Office:—

**OATMEAL GEMS.** Make a thin batter of oatmeal of medium fineness, and cold, soft water. Allow it to stand over night, and in the morning add a little graham flour if too thin. Bake as gems.

**OATMEAL BREAKFAST CAKE.** Saturate medium oatmeal with soft water. Pour the batter into a shallow baking dish, shaking it down level. It should be wet enough so that when this is done, a little water will appear on the surface. Bake twenty minutes in a quick oven, being careful not to scorch. May also be baked in a little less time in a covered dish upon the top of the stove.

**OATMEAL LOAF.** Stir oatmeal slowly into boiling water, making quite a thick batter. Pour into a deep dish, an inch or two thick, and bake until brown.

**OATMEAL CRACKERS.** Mix finely-ground oatmeal with water sufficient to wet it thoroughly, usually one part of water to two of meal. Roll about one-fourth of an inch thick. Bake carefully, as they will be liable to burn. These are excellent crackers to eat with mushes of all kinds. They have a peculiar nutty flavor, which makes them very palatable.

**GRAHAM AND OATMEAL CRACKERS.** No. 1. Mix equal parts of graham flour and oatmeal with cold water into a very stiff dough. Knead, and roll a quarter of inch or less thick. Cut into any desired form, prick with a fork to prevent blistering, and bake in a hot oven fifteen or twenty minutes. They are very tender.

No. 2. Work graham flour into oatmeal pudding, forming a pretty stiff dough, and kneading well. Bake until nicely brown in a moderate oven.

## SEASONABLE HINTS!

### Colds.

A COLD is an acute inflammation of the large bronchial tubes; hence its technical name, acute bronchitis. It usually begins with a coryza, or inflammation of the mucous membrane of the nasal cavity. This fact has given rise to the very popular notion that sneezing is a "sign of taking cold," which is often true, as sneezing is usually due to congestion of the membranous lining of the nose. At first, a person is said to have "a cold in the head." After a day or two, it "settles on the lungs," according to the common description of the disease. In more correct phraseology, the inflammation extends downward from the nasal cavity to the trachea and bronchial tubes. Very commonly the throat and larynx are also affected, during the early part of the disease. If left to itself, the disease will usually terminate in ten or twelve days, with no serious injury to the patient. It is a very common opinion that consumption is often the result of a cold which "settled on the lungs." It has been found, however, by very extensive and long-continued observation of the much-dreaded disease mentioned, that it is very rarely, if ever, the result of what is termed "a cold." Chronic bronchitis, although really a constitutional disease, often depends upon acute bronchitis as its exciting cause.

*Treatment.* With proper treatment, the disease can readily be arrested at the outset. As soon as a person experiences the premonitory symptoms of the affection, he should adopt the following measures:—

1. Rest.
2. An abstemious diet, mostly composed of fruit and gruel.
3. A hot bath or wet-sheet pack, followed by vigorous friction of the skin.

By following this course, relief will be found in a day or two, without the use of any internal remedy.

*Prevention.* The prevention of this troublesome affection is quite as important as the cure. Contrary to the general practice, and, we think, the general belief, the best means of preventing a cold is to be as much as possible in the open air. Impure air is a much more frequent cause of colds than cold air. Cold air, if pure, is invigorating and a most healthful agent. Warm air is debilitating; and if impure, as it usually is, it is one of the most potent causes of colds and many other diseases. A person who has a cold need not confine himself to the house. One of the best things he can do is to bundle up warm and ride out in the fresh, cool air.

The thorough ventilation of sleeping rooms is a most important preventive of colds. It makes no difference how much draught there

may be in a bedroom, or how cold the air may be, provided the sleeper is covered warmly. It is important, however, that the draught of air should not fall upon any part of the body exclusively. The whole body should be in the draught, and then there is no danger. The wearing of a silk jacket next the skin is another good preventive, as it prevents sudden changes of temperature.

Perhaps the most important of all preventives is frequent bathing, with daily friction of the skin, which is by these means kept in a condition of healthy activity.

### Prepare for Winter.

NATURE is already beginning to admonish us by her usual tokens that winter is approaching, and every provident man is commencing to make such preparations as his experience has taught him to be necessary. But one very essential item of preparation is almost universally neglected, and to that we would call especial attention. In spite of the admonitions of sanitarians, a little examination of the premises of even the most hygienic families will usually reveal the fact that notwithstanding their good intentions, more or less rubbish has been allowed to accumulate in obscure corners and unobserved places. Those who have gardens will find that after the first hard frosts there will be large quantities of dead tomato vines, frost-bitten tomatoes, decaying pea vines, rotting cucumbers and watermelons, and hosts of similar garbage scattered about the premises. It is quite probable, too, that the summer's wood pile has been gradually diminishing 'until the bottom, with its rotten bark, dead rats, and other vermin, has become exposed. Perhaps, also, the cesspool and drain have not been kept as cleanly as they should have been. All of these matters require immediate attention. Give the premises a thorough purgation. Many who are quite particular about these matters during the summer become careless in the fall, thinking that the snow of winter will soon cover up all these sources of disease, while the cold weather renders them innocuous. This is quite true; but think what a mass of disease-producing agents will be all ready to begin their devastating work upon the first approach of warm weather in the spring.

Fall house-cleaning is also a very essential thing, which no neat and intelligent house-keeper will neglect.

A liberal supply of dry earth should also be immediately secured for disinfecting purposes during the winter. Much spring sickness can be prevented by these precautions.

TRANQUILITY and cheerfulness promote digestion.

## To Correspondents.

**ASTHMA—FISTULA.**—A. J. F., Cal., asks :  
 1. Is there no relief from spasmodic asthma? A friend of mine has it terribly every two or three weeks ; sometimes cannot lie down for five nights. 2. What is the tendency of fistula as relates to its effects upon health and life? 3. Should a cure be attempted when the patient is consumptive?

*Ans.* 1. Asthma is a disease for the cure of which hygienic medication offers the only remedies, as is acknowledged even by most drug physicians of experience. Much relief may always be given, and a perfect cure can be effected in most cases. The treatment of the disease should aim to accomplish three objects : 1. Mitigation of paroxysms ; 2. Prevention of paroxysms ; 3. Radical cure of the disease.

To relieve the distressing dyspnoea which is the painful feature of the disease, the first measure should be to give the patient an abundance of cool, pure air. Draughts of warm water may be administered, even to the production of nausea, with benefit. A hot foot-bath, combined with a hot sitz-bath at the same time, will often give prompt relief. Another excellent remedy is the cool wet-sheet-rub, which may be repeated several times. The chest wrapper may also be applied.

To prevent the occurrence of the spasmodic paroxysms, patients should avoid everything which experience may have taught them has a tendency to cause their occurrence. Sleeping on feather beds is often an exciting cause, owing to the exhalations from the feathers. The dust produced by sweeping floors, and especially musty carpets, has the same effect in many cases. Overeating is another frequent cause.

The curative treatment of course includes the preventive measures, together with active remedies, which consist in the daily dry-hand-rub, the rubbing-wet-sheet twice a week, with occasional packs followed by brisk friction of the skin. The diet should be strictly hygienic in character. Sugar and milk are especially objectionable, as well as grease of all kinds. Abundant exercise in the open air is requisite to recovery, and a change of climate is sometimes essential. The disease is commonly associated with bronchitis, and is in many cases merely symptomatic of the last-named affection.

2. Fistula in ano, which we take to be the disease referred to, is not an affection which of itself destroys life or materially injures the health, although it is frequently a source of great annoyance and more or less irritation.

3. In the early stages of consumption, an operation for the radical cure of fistula may be successful ; but if the disease is at all advanced, it would be likely to result disastrously. It is

better, in such cases, to attempt a cure by improvement of the general health. Perfect cleanliness, with frequent cool bathing, and a diet which will prevent constipation, will sometimes effect a cure.

**BISCOP'S FILTER.**—A correspondent sends us a description of a filter which is said to purify the water by allowing it to pass through spongy iron and limestone. He wishes to know if the water would be rendered hard by the limestone.

*Ans.* The principal ingredient of all hard water is carbonate of lime, or limestone in solution. The water of wells and springs becomes hard by passing through limestone, just as proposed in the filter described. We can see no reason why it would not be rendered hard by filtration through limestone in a filter as well as in the ground.

**LAME SHOULDER.**—T. B., Mich., writes that he has a lame shoulder which hinders him at his work ; wishes to know the proper treatment for it.

*Ans.* It would be exceedingly difficult to determine the real nature of the difficulty without an examination, or a more accurate description. You should apply to a competent surgeon for a diagnosis of the disease. We suspect there is some disease of the joint ; if so, the sooner you attend to it the better.

**EPILEPSY.**—G. H. F., Minn., writes that his little boy, ten years of age, has been suffering with epilepsy for about three years, gradually getting worse. Habits have been in a measure hygienic ; wishes directions for treatment.

*Ans.* Epilepsy is a disease which is due to a variety of causes, the determination of which, in each particular case, requires careful examination. There may be causes in the case of your son which we are not able to discover from your description. The treatment of the disease of course consists in removing the cause. Every means should be adopted to improve the general health. Give the lad plenty of out-of-door exercise of a pleasant character, and do not allow him to study much, or long at a time. The diet should be simple. Sugar and milk should be avoided, and overeating should be especially guarded against. You should also attend strictly to his personal habits. If you can do so, send him to the Health Institute for a few months.

W. H. H., Norwalk, Ohio : Your questions are not suitable for answer in this place ; please send us your address in full, and we will address you a private note answering your inquiries.

**SICK HEADACHE—TORPID LIVER.**—H. F. B., Missouri, inquires what is the best remedy for sick headache and torpid liver.

*Ans.* The best and only remedy is to become a thorough hygienist. Sick headache usually accompanies some derangement of the stomach; it is very commonly the result of the use of tea or coffee. Torpid liver is more commonly than otherwise the result of drug medication.

*Treatment.* 1. Sick headache may usually be relieved by a hot foot-bath, applications of hot or cold cloths to the head, whichever is more agreeable to the patient, and a hot fomentation upon the abdomen. When there is nausea, it may be relieved by copious draughts of tepid water to induce vomiting. The bowels must be kept free by the use of proper kinds of food.

2. To relieve torpidity of the liver, employ frequent wet-sheet-rubs, daily dry-hand-rubbing, and fomentations over the liver.

**PIMPLES—HAIR—GLYCERINE—BORAX.—M. E. B., Kansas,** makes the following inquiries: 1. I have been troubled with pimples on the face and shoulders for fourteen years; eat no grease, and live so plain that my victuals are not palatable; and yet the more I do for my face, the worse it seems to be. Is there anything good to put on to take away the marks and make the complexion clear?

2. What is good to keep the hair from coming out?

3. Is glycerine good to use on hands and face?

4. Is borax beneficial to hard water?

*Ans.* 1. The pimples on your face are probably a form of skin disease known as acne, which is a disease that seldom derives even apparent benefit from drug medication. Sometimes the use of arsenic will cause the eruption to disappear from the surface, but it is only at the cost of irretrievable damage to the internal organs. Your only safe course is to continue living strictly hygienically, trusting that time will remove your disfigurement, as it probably will if you persevere in adopting every means to improve your general health. Your food should be nutritious and sufficient in quantity, but not excessive. Secure plenty of out-of-door exercise, bathe frequently, and keep the skin of the whole body active by a vigorous dry-hand rubbing each morning.

2. To prevent the falling out of the hair, the first requisite is scrupulous cleanliness, secured by frequent washing with soft water. Daily friction of the scalp with a stiff hair brush and cold water will promote its healthy activity. Avoid the use of oils and pomades.

3. Glycerine is not objectionable, as it is un-irritating in character. A very excellent means of keeping the hands soft is to dust them with powdered starch after thorough washing.

4. Borax or any other chemical added to

water only increases the amount of impurity which it contains. Rain or snow water, or that obtained by distillation, is the best for toilet purposes.

**PILES.—C. T., Ct.,** writes that he suffers greatly from the piles, and wishes us to tell him all we can about the disease.

*Ans.* We have not space to describe here all the different forms of the disease and the various methods of treatment adopted; we can only indicate the general treatment. The disease is invariably the result of constipation, which occasions congestion of the hemorrhoidal vessels. The use of graham flour, unstimulating articles of diet, and the cool sitz-bath, often effect a complete cure without surgical interference; but sometimes an operation is necessary. Our correspondent should consult some competent surgeon with reference to the propriety of an operation, which is usually very simple in character.

**POLYPUS TUMOR.—J. W. A., Mich.,** has been troubled with catarrh in the right frontal sinus and nostril for fifteen years. He now finds a tumor growing in the nostril. Wishes advice.

*Ans.* Apply to a competent surgeon for an examination of the tumor. If proper to do so, he will remove it. The only remedy for catarrh is a strict and persistent adherence to the laws of health accompanied by appropriate treatment. Local applications of any kind are very inefficient unless reinforced by constitutional treatment. You would do well to spend a few months at a health institution and then procure a home prescription.

**SOAP.—N. G., Mass.,** inquires: Is it proper to use soap for bathing purposes?

*Ans.* Yes, when necessary. A daily bath in pure soft water will keep the skin free from impurities without the use of soap; but when several days, or even weeks, are allowed to elapse without an ablution, soap is as necessary as for any other detergent purpose.

**K. H., New Brunswick:** See "Dietetics" in this number for answer to your question, under head of Hygienic Recipes.

RESOLVE is what makes a man manliest;—not puny resolve, not crude determination, not errant purpose, but that strong and indefatigable will which treads down difficulties and dangers, as a boy treads down the heaving frost-lands of winter; which kindles his eye and brain with a proud pulse-beat toward the unattainable. Will makes men giants. It made Napoleon an emperor of kings; Bacon a fathom-er of nature; Byron a tutor of passion; and the martyrs masters of death.

## SCIENTIFIC.

### What Makes the Apples Rot?

OUR worst enemies are the smallest. All the ravenous beasts in the world, mad dogs included, probably destroy fewer human lives than are destroyed in this city alone by the ravages of those minute but virulent organisms of the genus *micrococcus*, to which we owe small-pox, diphtheria, and some other malignant diseases. Similarly, the thousand sturdy weeds which annoy the farmer, the caterpillars and grasshoppers which occasionally devour his crops, are relatively innocent and harmless compared with the numerous microscopic pests which rust his grain, rot his potatoes and fruit, and otherwise levy their burdensome taxes without making themselves visible.

Just at this season, not the least interesting of these individually insignificant, collectively enormous, nuisances are the two forms of fungous growth which have most to do with the untimely destruction of fruit—*mucor mucedo* and *penicillium glaucum*.

Our apples decay, not because it is their nature to, as Watts might say, but because it is the nature of something else to seize on them for subsistence, as we do, at the same time making of them a *habitat*, as we do not. Kept to themselves, apples and other fruit never rot; they simply lose their juices by evaporation, shrivel, and become dry and hard, or, if kept from drying, remain substantially unchanged, as when securely canned. It is only when invaded by the organisms we have named that they lose color and quality, take on offensive tastes and odors, become covered with white or green mold—in short, develop rottenness and decay.

Formerly, this process was thought to be no other than a continuation or exaggeration of the natural process of ripening, the chemical changes which produce the odor and flavor of the ripening fruit simply going on to their legitimate though less delightful end. But this theory overlooked the very common and important facts that fruit may rot without ripening, and that ripe fruit will not rot if properly protected.

When a fruit is invaded by fungi, the vegetative filaments send their branches among and around the fruit cells, and rapidly envelop them in a network of mycelium, absorbing the substance and juice of the fruit, and producing the chemical transformation characteristic of decay. All this goes on in the interior of the fruit, the fructification of the fungus taking place only on the surface, in contact with the atmosphere. For this reason, fruit covered with a firm, fine skin, like the apple, may be a mass of what we call corruption within—in other words, thor-

oughly decomposed by fungous growth—while no visible mold—the fructifying part—appears on the surface. On the other hand, thin-skinned fruits like the strawberry, which are easily pierced by the reproductive filaments, are often covered with an abundant fructification in a very short time; for the fecundity of these microscopic fungi is sometimes as marvelous as the rapidity of their growth. For example: A single zoospore of the *peronospora infestans*, which causes the potato rot, will envelop the cellular tissue of a potato leaf with mycelium filaments in twelve hours, and fructification will be completed in eighteen hours longer. One square line of the under surface of a leaf, where the fructification naturally takes place, may bear as many as three thousand spores. Each spore supplies half a dozen zoospores, individually capable of originating a new mycelium. From one square line, therefore, there may come, in less than two days, nearly twenty thousand reproductive bodies, and a square inch may yield nearly three millions! No wonder the disease spreads rapidly.

In the case of fruit, decay may be originated in two ways, and two only: by direct contagion or by wind-wafted spores. With firm-skinned fruit like apples, still another condition is essential, namely, a break in the skin of the fruit to allow the parasite to enter and take possession. In every case of decay in apples, the center of disturbance will be found at a bruise, scratch, or puncture; and unless such a way be opened, the apple may hang until it is dry as leather, or it may lie for weeks in direct contact with rottenness, and remain perfectly sound.—*Scientific American*.

## Literary Notices.

**THE LABORATORY.** A monthly journal of the progress of chemistry, pharmacy, medicine, recreative science, and the useful arts. Boston: Wm. W. Bartlett & Co.

This new journal, the third number of which is before us, promises to do a good work for hygiene in exposing the numerous and extensive adulterations of food which are at present practiced by unscrupulous dealers. The journal also contains much useful and interesting matter of practical and scientific character.

**INFANT DIET.** By A. Jacobi, M. D., Clinical Professor of Diseases of Children, College Physicians and Surgeons, New York. New York: G. P. Putnam's Sons.

This little volume of one hundred and nineteen pages, contains a great deal of very useful information concerning the important subject of which it treats. It exposes a host of foolish and absurd, yet popular, notions concerning the food of infants, and their care during the first months of dentition.

## Items for the Month.

**A BLUE CROSS** by this paragraph signifies that the subscription has expired, and that this number is the last that will be sent till the subscription is renewed. A renewal is earnestly solicited.

### Rapid Sales.

THE Hygienic Family Almanac for 1875 is having rapid sales at this early date. We have printed about 25,000 copies, and are making preparations to print another edition of 25,000 soon. One order of 2,000 copies is being put up as we write. It should find its way to 100,000 families ahead of the coming deluge of Drug Almanacs. Send in your orders. Be in season. Price, post-paid, 10 cents a single copy; sixteen copies for \$1.00. Special rates to dealers and Tract and Missionary Societies by the thousand copies, also when taken to give to friends. Let the Hygienic Family Almanac find its place at the fireside of 100,000 families ahead of those whose mission is to advertise poisons.

J. W.

### Our Health Almanac.

THE friends of health reform will be glad to know that the Hygienic Family Almanac for 1875 is now ready. It has fifty-two large, fair, well-executed pages, and contains most valuable reading on the subject of health, to the amount of a thirty-two page tract, besides that which usually pertains to an almanac. It is just the thing to place at the fireside of 25,000 families. Nothing can possibly be better to hand to, or send by mail to, your friends, before whom you wish to let shine rays of light preparatory to their more full investigation of the great health subject.

The Sanitarium for each month in the whole year, which gives special directions relative to food, clothing, cleanliness of person, premises, &c., is invaluable. It has three pages of recipes for cooking, which make it almost a complete kitchen guide; and more than a page on bathing, which goes far in giving a system of home treatment. Besides these, the Almanac contains able articles on the following subjects:—

What Health Reform Is—Not—What Health Reform Is—Thirty Shots at Tobacco—Using—A Live Hog Examined—Why Tea and Coffee Are Unwholesome Beverages—Is It Better?—The Terrible Trichina—Hygiene of the Hair—Keep Clean.

Besides the Calendar for each of the twelve months, the Sanitarium for each month, and the articles indicated by the above-given titles, there are five pages of advertisements of the Western Health Reform Institute, located at Battle Creek, Mich., the HEALTH REFORMER, Catalogue of Health Books published at the REFORMER Office, Kedzie Water Filter, the Fountain Syringe,

Skirt Supporter, Honeywell's Crackers, and Schumacher's staples of hygienic living.

For several years the publishers of the HEALTH REFORMER and managers of the "Health Reform Institute," have meditated the publication of a series of annual calendars; but the constant press of more urgent matters has made the enterprise impracticable until the present, so that we now present the first of this long-contemplated series.

For many years the "Family Almanac" has been a favorite and very efficient means through which quacks and charlatans have sought to place before the public deceptive advertisements of their wares and nostrums. Such is in no sense the object of the present publication. Its primary design is to call the attention of the people to a subject the importance of which is hardly susceptible of over-estimation; viz., that of health reform. The object of this publication being, as before remarked, the promulgation of reformatory ideas, chiefly pertaining to health, we feel no hesitation in calling upon the friends of the cause everywhere to assist in its extensive circulation.

Address, HEALTH REFORMER,  
Battle Creek, Mich.

### Canvassers Wanted.

WE want five hundred men and women to enter the field as canvassers for the HEALTH REFORMER, Way of Life, Hygienic Family Physician, Hygienic Almanac, and other health works.

We offer better terms than last year; but cash must accompany all orders. For particulars send for our circular. Be in season.

Address, HEALTH REFORMER,  
Battle Creek, Mich.

**Mr. Ralph E. Hoyt**, of Chicago, Ill., one of our most talented contributors, is again in the lecture field, and is receiving the most flattering notices from the press wherever he goes. Mr. Hoyt is a thorough hygienist and reformer, and is doing much to call public attention to popular errors and fallacies, making his lectures both entertaining and instructive.

**Dr. O. T. Lines**, of 344 Washington Avenue, Brooklyn, N. Y., is prepared to accommodate a very few patients who may require special treatment. He is beautifully located in one of the most pleasant portions of the city, and gives his patients the benefit of a long and extensive experience in hygienic treatment.

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