

The Health Reformer.

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

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The Health Reformer.

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The Health Institute.

To the suffering sick who may be anxiously inquiring, "Where shall we go to get health?" we say, Come to the Health Institute located in this place. Here are afforded unsurpassed facilities for treating disease in all its myriad forms, both chronic and acute. Pure air, abundance of the finest water, every necessary appliance for the administration of each of the various baths—hydropathic, electrical, hot-air, and sun-baths—together with apparatus for giving passive movements, give the managers of the Institute entire command of nature's potent remedial agents, and enable them to do for their patients all that human agencies are capable of effecting.

To the worn and wearied mental worker who feels the need of a few weeks' relaxation, and is querying, "Where shall I spend a short vacation to recuperate my wasted energies?" we say, Come to this delightful resort, the Health Institute, where you will find just the assistance needed to renovate your enervated system and reinvigorate your overtaxed and congested brain. Do not be deceived by the fascinating allurements of "Saratoga," "Long Branch," or other fashionable resorts. They will doubtless afford excitement; but you require rest and quiet, pleasant recreation. Then come where these can be readily secured, and where you will be surrounded with all the comforts and conveniences of home, instead of being subjected to the innumerable annoyances and vexations inseparable from hotel life at a fashionable watering-place. Not the least among the attractions of the Institute are its ample facilities for supplying its table with the very best of hygienic food. Its extensive gardens and nurseries afford an abundance of the most delicious varieties of small fruits all in their prime, having lost none of their delicate flavors

by being picked before fully matured and shipped many miles to market.

To the individual who has become somewhat interested in the cause of hygiene, and wishes to look deeper into its workings, and to learn by practical observation how to comply with its requirements—to such we say, Come to the Health Institute and see what hygiene is doing for suffering humanity. Come and observe what a wonderful power it has in restoring to yellow, faded countenances the bloom of health. Come and mark how it transforms a gloomy, despairing, morose, irascible dyspeptic into a happy, hopeful, cheerful individual. Come and listen to the instruction of the physicians, who take great pains to impart to their patients the practical information necessary to enable them to comply with the laws of health implicitly and understandingly. Several lectures and familiar talks upon interesting topics are given each week by members of the medical staff.

We extend a hearty welcome to all the suffering to come and be healed of their infirmities. And especially to such we say, Do not delay until your malady is incurable. Improve the present opportunity. Scores of such individuals are constantly coming, receiving benefit, and returning to their homes to astonish their friends, and send to us their afflicted neighbors.

Hydrophobia in New York.

ALL sorts of theories have been advanced to account for the phenomena which are manifested in this singular, and not very uncommon, disease. By the majority of people and physicians, it is regarded as a disease which arises from the introduction into the system of an exceedingly poisonous virus from the mouth of a mad dog by the act of biting. In opposition to this theory, another has been proposed which denies the existence of such a poison, and attributes the agony of the sufferer from this disease, and his ultimate death, to mental influence. That is, it supposes the disease to be closely allied to hysterical affections.

Some time since, a gentleman of considerable wealth and notoriety in New York city, contributed to one of the city papers an article in support of the last-mentioned theory. This gentleman was exceedingly fond of the canine race, and spent large sums of money in collecting dogs of various breeds and colors. Being an enthusiastic believer in his theory, he of course took no precautions to prevent the occurrence of hydrophobia. A few weeks ago he was bitten by one of his dogs, and he has since died with all the symptoms of the disease known as rabies or hydrophobia. This seemed to be conclusive evidence that his theory was erroneous.

Since the death of this gentleman, a man by the name of McCormick has also died, apparently as the result of being bitten by a mad dog. He also gave every symptom of the disease, and his case was firmly believed to be an indisputable instance of hydrophobia. Hitherto all attempts to discover any structural lesions as the result of this disease have been without success. In this case, the coroner's jury was made up of the most scientific physicians of the city, who made a very minute post-mortem examination. The *medulla oblongata*, the great nerve center at the upper portion of the spinal cord, was carefully removed, and after being kept in alcohol for some time, was pronounced to be in excellent condition for examination. The famous Dr. Hammond then proceeded to cut it into little bits and examine it with the aid of a powerful microscope.

Very soon the result of this very scientific investigation was announced by Dr. Hammond, who claimed that he had discovered the long sought lesion. Diagrams of thin slices of the *medulla oblongata* in which little black specks could be seen, were published in the newspapers. These minute specks were said to be extravasated blood which had been poured out as the result of the disease. The *modus operandi* of the matter was said to be this: The poison entered the system through a bite upon the hand of the patient. The learned doctor traced its course from that point to the great center of the nervous system, the *medulla*, where it all centered, having a special affinity for that part, and by inducing a violent inflammation of that organ the patient's life was destroyed. During the interval between the bite and the patient's death, as was said by the same doctor, the poison was working about the system (probably

searching for the *medulla*), especially in the brain, making the patient say a great many strange things about mad dogs.

This was considered one of the most wonderful triumphs of modern scientific medicine. Looking at the matter from the standpoint of a correct theory of disease, we can see no good grounds for any positive conclusion whatever with reference to the disease in question. The *medulla oblongata* did seem to be affected, both from the symptoms of the disease and from the post-mortem appearance; but this was evidence that there had been morbid action of the organ, and not that the virus of the mad dog had been attacking it.

But that which places this wonderful discovery in a very ludicrous light is the fact that the dog which bit the patient, and which was supposed to be rabid, is still living, and has as good a prospect of life as other dogs, it now appearing that he has never had hydrophobia. Now what about the poison that entered poor McCormick's hand and made such a murderous assault upon his *medulla*? Who will rise to explain? We are afraid that our medical savants with all their acknowledged wisdom are as much in the fog as ever concerning the nature of *hydrophobia*, although they do seem to be learning something of disease in general.

Personal Cleanliness.

"CLEANLINESS is next to godliness," is a very old adage, the general belief in which by civilized nations is attested by the enormous quantities of soap annually employed for detergent purposes. The use of soap seems to be confined wholly to civilization; hence, a noted writer tells us that the degree of a nation's civilization may be determined by the amount of soap which it uses. This evident incompatibility of dirt with refinement and culture is certainly very natural and desirable, and the old adage referred to is by no means to be despised; but if we might have the privilege of so amending it as to make it accord with our own sentiments, we would make it read, Cleanliness is a *part of godliness*. Possibly it is not the most essential constituent, may be it is more of an auxiliary than primary virtue; but we are firmly convinced that godliness is very incomplete without it. Indeed, personal cleanliness is one of the most prominent articles of a Mohammedan's creed.

Dirt is, simply, matter out of place. The

ultimate atoms are all alike. Even the most offensive forms of matter are very useful in their proper sphere. It is only when matter is misplaced, or is left to accumulate in some improper place, that it becomes *dirt*.

But we do not wish to dwell longer upon dirt in general, as the subject is too large for present attention. *Personal* cleanliness is our theme; and by the term personal cleanliness we do not wish to include all that might be said about soiled cravats, dirty collars, dingy cloaks, or smutty aprons; we desire to call attention to the care of that beautiful and flexible article of clothing which, though differing somewhat in texture and color in various localities, is usually made after about the same pattern, and is not very much affected by the vicissitudes of fashion; viz., the skin, or epidermis.

The skin, the superficial covering of the whole body, everywhere abounds in little mouths or openings called pores. There are more than 2,000,000 of these openings upon the surface of the body. Each one is the external orifice of a capillary tube which acts as a kind of sewer to convey away dead, effete, and decomposing matter from the body. Each of these purifying organs is constantly at work unless its mouth gets obstructed in some way. They are especially active in the summer season when the weather is warm, pouring out large quantities of perspiration in which the offensive matters are held in solution.

Now let us see what takes place if we pay no attention to the natural clothing with which we have been kindly provided. The sweat or insensible perspiration, with a load of impurities, is poured out of 2,000,000 little sewers, upon the surface of the body. The watery portion evaporates, leaving behind all the foul matter which it contained, which adheres to the skin. This is what occurs the first day. The next day an equal quantity is deposited in the same way, making with the previous deposit a thin film of dirt covering the skin. The third day the quantity has augmented to the consistency of varnish. The fourth day the person becomes completely encased in a quadruple layer of organic filth. By the fifth day fermentation begins and an unsavory and pungent odor is developed. The sixth day adds new material to the accumulating pollution, and still further increases the intensity of the escaping effluvia. Upon the seventh day a climax of dirtiness is reached. The penetrating,

pungent fetor becomes intolerable. The person feels as though he had been bathed in mucilage or molasses. When he approaches his more cleanly friends, they look around to see if there is not some fragment of carrion adhering to his boot. But the individual himself is unconscious of any unpleasant odor, his nose having become accustomed to the stench; or if he recognizes it, he flatters himself that as no one can *see* the condition of his cuticle he will escape detection. Vain delusion. Every person whose organ of smell is not wholly obliterated by snuff or catarrh, will single him out as quickly as a dog detects the exact locality of a weasel.

The above is a description of the process as it occurs in summer, under the sudorific influence of such weather as July and August afford us. In the winter, the process is less rapid, requiring three or four weeks instead of one, unless the person occupies a heated room; but the ultimate result is just the same in either case.

How often must a person bathe in order to keep his skin clean and himself free from any offensive odor? Just so often as he becomes dirty. He should not wait until he becomes so odoriferous with souring, putrifying excreta that he is not only a nuisance to his associates, but a disgust to himself. The first trace of odor is not an evidence of dirt merely, but of dirt which has been so long retained that it has become rotten.

Some years ago, we saw a man who boasted (!) that a drop of water had not touched his back for nearly thirty years. Think what must have been the condition of such an epidermis. Happily for us, we met him on a cold day, so that our olfactories were not so greatly shocked as they might otherwise have been. That such a condition of things is not very uncommon, was once demonstrated to us by the disgusting revelations of a bath man at one of the fashionable mineral-spring resorts. He readily concurred in our expressed opinion that the remarkable effects attributed to the water were mainly due to its cleansing properties when accompanied by a little good soap. It is no uncommon thing for a person to be so untidy in his habits that he acquires a peculiar odor, by which his more intimate friends could easily recognize him in the darkest night.

In the winter, one or two general baths each week will usually be sufficient to keep a person

decently clean. But during the hot weeks of summer, a daily bath is indispensable. Two or three times a week plenty of soap and water should be employed. On other days a light sponge or towel bath will answer. A large quantity of water is not always absolutely necessary. A person can take a very refreshing and useful bath with a soft sponge and a pint of water. Such a bath can be taken anywhere without the slightest danger of soiling even the finest carpet.

The hair and feet are some times especially offensive. The hair needs cleansing several times a week in hot weather. Pure, soft water of lukewarm temperature is the best cleansing agent. No soap should ever touch the hair. Sometimes the white of an egg applied before washing will assist in removing accumulations of dandruff, and other impurities. Those portions of the person especially prone to generate offensive odors may often be rendered healthful by an acid wash made by adding a little vinegar to soft water.

Hygienists complain dreadfully of the awful stench of tobacco and rum. Let some of them take care that they do not become successful rivals of those disgusting articles in the matter of smell. Health reformers ought to be the cleanest, sweetest individuals in the world.

Beware of "Bitters."

ONE of the most prolific sources of dyspepsia, as well as a direct cause of a large share of the drunkenness in the land, is the rapidly increasing use of "bitters," "tonics," "blood foods," "restoratives," and kindred quack nostrums. These are usually represented as being wholly harmless and un intoxicating, while it is a well ascertained fact that some of them contain nearly sixty per cent of pure alcohol, or six per cent more than the strongest Scotch or Irish whisky. There are thousands of men who consider themselves strictly temperate, who are as entirely dependent upon their matutinal draught of "bitters" as is the habitual drunkard upon his morning dram. The city of New York contains several hundred young ladies, the *elite* of the city, who have become hopelessly enslaved to the intoxicating glass by the use of these so-called harmless "bitters."

Even some professed hygienists do not hesitate to "aid their digestion," as they say, by the frequent use of these filthy compounds, under the

delusion that they are vegetable, and not injurious. They are, in fact, making use of poor whisky which is disguised with various sickening and poisonous herbs.

But one of the most infamous outrages connected with the whole business of making and selling this "bottled death," is the swindle known as "Walker's Vinegar Bitters." The manufacturers claim that this article contains no alcohol, and is, consequently, not intoxicating. A baser falsehood than this could not be framed. Before us lies an analysis of these same "Vinegar Bitters," recently made by H. W. Vaughan, State Assayer for New York. This analysis shows that a bottle of the compound contains nearly *twice as much alcohol* as an equal quantity of many kinds of ale, and as much as many of the light wines.

In addition to this large quantity of alcohol, the "bitters" contain a great amount of acetic acid which destroys the delicate membranes of the stomach and gives rise to the most obstinate constipation. Among the patients who come to the Institute for treatment, there are often individuals whose digestive organs have been terribly injured by this nefarious mixture. Again we say, Beware of "Bitters." None of them are harmless. All alike are filthy compounds of various poisons with bad whisky.

Hygiene and the Temperance Movement.

As Christian hygienists and health reformers, we always hail with joy the advent of any movement which promises to call the attention of the people to any of the many great evils which impede civilization and antagonize Christianity. Intemperance stands in the foremost rank of these baneful influences, and hence we have been exceedingly gratified to witness the wonderful interest which has been manifested in combatting it during the few months since the inauguration of the "Temperance Crusade" by the women of Ohio. We have felt much interest in the movement, and have narrowly watched its workings, hoping that much good might result; and such we believe has been the case. Public attention has been turned toward the subject in a very auspicious manner. Many drunkards have been reclaimed, and not a few liquor saloons closed. This much we hoped for, and we have not been disappointed.

But, notwithstanding our good wishes for the success of this movement, and our confidence that a measure of good would be accomplished, we have felt it quite proper to call attention to what

we consider to be the *true* temperance platform, and by so doing to indicate our conviction that the present movement could not be considered as anything more than a palliative of the evil. We believe that intemperance is a VICE, and that the root of the evil is to be found in the *desire for artificial stimulation*, just as stealing is a vice founded in selfishness and covetousness.

We also firmly believe in laws against stealing and all other crimes, but have no confidence that thieves and criminals will ever be exterminated by the enactment of even the most strenuous laws and their rigid enforcement. So long as men lack the principle of godliness in their hearts, so long as they are selfish and dishonest, just so long will they continue to commit the crimes which evil motives and desires may prompt, in spite of laws.

Just so it is with intemperance. We are heartily in favor of the most uncompromising legislation, making the traffic in liquor wholly unlawful. Nothing can be plainer than that no man has any right to deal out to his fellow-men that which he knows is leading them down to death. Alcohol is a deadly poison; and who can say that a government is morally justified in granting to men the privilege of deliberately murdering their friends and neighbors with the intoxicating cup, to say nothing of the scores of other evils even worse than death itself, which alcohol occasions?

But just so long as there is a demand for liquor, there will be a supply, notwithstanding all prohibitory laws. Just so long as men retain the appetite for intoxicating drinks, they will find some means for gratifying it, so that intemperance will be perpetuated.

We are firm advocates of the no-license doctrine with reference to liquor; but we cannot stop here. Apply the same arguments to that great social nuisance and abomination, tobacco. It is a poison even more deadly than alcohol. It keeps a man in a state of *constant* intoxication. It is not of the slightest benefit to any human being; and we are prepared to show that it is not only vastly more productive of disease than is alcohol, but that it is one of the chief causes of intemperance. Then why not oppose it equally as strongly as we do alcohol? There can be no good reason. Its effects are not so apparent at first as are those of alcohol, but they are more deeply implanted in the system.

But, says one, how shall this great problem be solved? how may intemperance be routed, and with it all the evils which grow out of it? We answer, In just the same manner that other vices

are to be eradicated. Make Christians of all the thieves, and stealing will cease. Make hygienists of all the men, women, and children, in America, and the dram shops will close from lack of customers, the distilleries will cease to waste the precious grains for want of patronage. Instruct the people in healthful ways of living. Show them the relation between diet and intemperance. Impress upon them the truth that more than half the drunkards in the land are made such at the dinner table and around the domestic hearth. Show to them that rich pastry, highly-seasoned viands, stimulating drinks—like tea and coffee—and irritating condiments—such as pepper, mustard, spice, etc., together with the wine sauces and the brandy pickles—are the seeds of drunkenness which germinate in childhood, and in youth develop the full-grown tree of intemperance.

Hygiene is the mortal enemy of intemperance. As its principles gain acceptance, and as its precepts are practiced, the great scourge of society will cease its ravages. Health reform is the only physical salvation for the race.

“A Pill for the Vegetarians.”

UNDER the above heading, the following paragraph has been circulating quite widely among the newspapers and anti-vegetarian journals of the day:—

“In a French industrial establishment, employing six hundred and thirty men, chiefly vegetarians, the sick fund was constantly in debt. The director of the establishment took measures for the introduction of butcher's meat into the food of the men, and the effect was such that the average loss of time per man, on account of illness and fatigue, was reduced from fifteen to three days per annum. Thus the animal food saved twelve days' work a year per man.”

One of our subscribers writes us that having received the REFORMER through the kindness of a friend, during the past few months, he has been induced by its teachings to reduce his meat bill to less than one-fourth its original amount, and that he is, like one of old, “almost persuaded;” but, seeing the above and similar items, his growing faith is somewhat shaken. He wishes our opinion on the subject; and for his benefit and that of others who may be in a like situation, we will examine this wonderful “Pill.”

It is said that the six hundred and thirty men employed in the establishment referred

to were chiefly *vegetarians*. Now if we were required to understand that these men were *hygienists*, we might have some occasion for modifying our views on the meat question; but we ascertained some time since that hygiene and vegetarianism are by no means synonymous terms. A vegetarian is simply a person who eats no animal food. As no intimation to the contrary is given, we shall be justified in supposing that with the exception of being deprived of meat, these six hundred laborers lived in a manner not differing from the mode of life customary with others of the same class in France.

Now what are the general dietetic habits of the French? No other nation indulges so largely in the refinements of the culinary art as do they. Highly seasoned viands are habitual constituents of their bills of fare. Savory soups and stews, redolent with pungent herbs and irritating condiments, are special favorites with the native French, as every one is aware. Fine-flour bread, rich and innutritious pastry, indigestible pickles, and other unwholesome articles, also receive as large a share of patronage as in this country. Under such circumstances, it is quite possible that flesh food, when not excessively diseased, would be the most wholesome article of the whole dietary.

We unhesitatingly express our firm conviction that animal food is unnatural for man, that it is unfavorable to longevity even when only the very best is eaten, and that its use is productive of a great amount of suffering on account of its great liability to serious contamination by disease. Notwithstanding this, we freely acknowledge that flesh is nutritious food, and that, in general, its use is not attended by nearly as pernicious consequences as is the constant use of condiments, tea and coffee, fine-flour, or even a great amount of liquid food. Flesh is not the *best* food. Fine-flour bread is *still more* inferior.

We never recommend people to abandon the use of animal food and then attempt to subsist on the residue of their former dietary. The continuance of the use of flesh would be much preferable to this course. Neither would we hesitate to recommend the use of flesh food to a person whose circumstances were such that he could not obtain an abundance of wholesome vegetable food.

In the case of the Frenchmen referred to in the paragraph quoted, we may fairly suppose

that sufficiency of good, nourishing food was not provided, so that their systems were ill-nourished. Under those circumstances, the use of meat was doubtless beneficial; but if the fine-flour bread had been exchanged for graham, and if the pickles, highly seasoned soups, and other injurious articles of diet had been exchanged for wholesome, nutritious, hygienic food, without the addition of meat, we have not the slightest doubt but that still greater benefit would have been received.

As an illustration of the wide difference between mere vegetarians and true hygienists, we will give the following recipe which we find in a vegetarian cook book, and which, as will be seen, is composed of vegetable substances, but is, at the same time, one of the most indigestible and irritating compounds imaginable:—

"The pickle may consist of one quart of vinegar, ground black pepper one ounce, ground ginger half an ounce, mace half a drachm, cloves one drachm, mustard seed one ounce, and a little salt."

The same book directs that green walnuts should be allowed to soak in brine for a week, and then be placed in the above abominable compound. This is vegetarianism, but is certainly far from being hygienic. Indeed, a dinner of ham and sausage, even with some risk of trichinæ poisoning, would be almost preferable to such a dish.

But perhaps we have already devoted quite sufficient space to the consideration of this "Pill for the Vegetarians"; for upon close examination it is readily seen to be wholly inconclusive, from the fact that all the benefit which was attributed to meat-eating may have been wholly due to improvement in sanitary conditions concerning which nothing is said.

Science, experience, and common sense all concur, that meat-eating is unnatural and unhealthful; and we shall continue to advocate this among other hygienic truths until some more highly potentized pill than the homeopathic pellet just examined is presented.

AMUSING THE CHILDREN.—A Boston clergyman, who believes in amusements, if properly conducted, says it is quite curious to note how many of our people have attended the circus the past week, only because they wanted to "please the children;" but still more curious to observe that in very many instances it has taken two or three able-bodied men, with as many strong women, to look after one darling little boy or girl.—*Sel.*

GENERAL ARTICLES.

MAN.

CAST on the margin of the world he lies,
A helpless babe, but by instinct he cries.
He next essays to walk, but downward pressed,
On four feet imitates his brother beast.
By slow degrees, he gathers from the ground
His legs, and to the rolling chair is bound ;
Then walks alone ; a horseman now become,
He rides a stick, and travels round the room.
In time he vaunts among his youthful peers ;
Strong-boned, and strung with nerves, in pride of
years,
He runs with mettle his first merry stage,
Maintains the next abated of his rage,
But manages his strength, and spares his age.
Heavy the third, and stiff, he sinks apace,
And though 'tis downhill all, but creeps along the
race.
Now, sapless on the verge of death he stands,
Contemplating his former feet and hands :
And, Milo like, his slackened sinews sees,
And withered arms, once fit to cope with Hercules,
Unable now to shake, much less to tear, the trees.

—Ovid.

"Hygenic Mania."

In Good Tidings of July 1, 1874, Eld. O. R. Fassett raises his toy trumpet to his mouth, and gives a blast on "Hygenic Mania," this spelling being his own. We wonder if his acquaintance with the hygienic system is indicated by his apparent acquaintance with the orthography of this word. This would be the first impression, and this is strengthened by the way in which he treats his subject.

He regards, he says, "the hygenic method of living . . . to be founded in ignorance and superstition, detrimental to health and length of days, destructive to mental force and happiness."

Again he says :—

"The health and life of young and old in households have thus been sacrificed, and many members of families have been hurried to premature graves by this indiscretion ! And the community suffers, and is imposed upon by weak, fanatical minds, made so by enfeebled bodies, and the want of pure blood, which is 'the life of the flesh,' and the invigorator of the brain."

To sustain these sweeping assertions, he brings forward the case of a young lady, recently deceased. He says :—

"An afflicted father has besought me to make public the case of his own beloved daughter, for the good of community, and the saving of others from becoming the victims to the infatuation of the system of diet advocated and enforced in some of our religious papers."

Here, then, we look for a representative case of those who, according to this writer, have

been "sacrificed" and "hurried to premature graves" by "the system of diet advocated and enforced in some of our religious papers." Let us look at a few of the particulars. The name of the young lady is given as Miss Mary Tryon, of Youngstown, N. Y. Her attending physician, Dr. Bartholf, was visited ; and from him it was learned that "she, as others, had become firmly persuaded for years that all articles of food, except a few, were injurious to her, and that they would cause her disease and distress if she partook of them ; and it was almost impossible to make her eat those which were absolutely necessary to the continuance of her life. . . . This was true of meat, bread, potatoes, and of salt."

The reader will mark these articles of diet. While there is some difference of opinion respecting meat and salt, some admitting the occasional use of the former, and more of the latter, we want to know what "system" has ever thrown out "bread and potatoes" from the list of things that might be eaten. Everybody knows that these are the very staples of every reformed system of diet. Was it then in obedience to any such "system of diet" that she refused to partake of these things ? By no means.

It seems that a *post-mortem* examination was made which "showed the stomach perfectly sound, the liver also. The lungs indicated consumption, but not in an advanced stage, nor enough to cause death. Death was the result chiefly of inanition from emaciation and lack of nutrition. The perfectly healthy condition of the stomach, and of the liver as well, negatives the doctrine of disease then existing for which the invalid should resort to the abstinence from food, or to scanty food for its cure. Consumption was developed—the result of prolonged insufficiency of food for the system requirements."

Now we have another question to ask : Is it any part of the hygienic system to advocate an insufficiency of food for all the wants of the body ? Yet this was the trouble with this young lady. Her death is attributed to the fact that she did not take a sufficient quantity of food to properly nourish her system. In this course was she following any system of diet advocated by any paper in the land ? Just the reverse of it ; for everybody knows that hygienists advocate the use of the full amount of food that the system can properly appropriate. Less than this would be as much of an evil as more.

The writer adds :—

"Mary, after being convinced, and admitting to her physician that the prescribed diet did not hurt but even benefited her, returned to her educated habits from conscientious and religious scruples, and to-day lies in a premature grave," &c.

This is a plain confession of morbid conscien-

tiousness. Hysteria may have been the ultimate cause, which physicians assure us often leads its victim to refuse proper kinds or a proper amount of food, as in the case before us. But that a case like this in which the individual refused certain kinds of food which the hygienic system enjoins, and refused a sufficient amount to nourish the system, contrary to its teaching, should be held up as one who has been sacrificed by the system, and as a warning to prevent "others from becoming the victims to the infatuation of the system of diet advocated and enforced in some of our religious papers," is passing strange. Either Mr. Fassett knows nothing about the system, or he is not to be envied as a reasoner. Our minds are not yet made so "weak" and "fanatical" by our system of living, as to accept such a misapplication for good common sense. This case should be a warning to any who may be inclined to restrict themselves too far in the amount of food they take; but it is not a warning against the hygienic system, for it is contrary to that system.

It is further urged against the "system of diet advocated," &c., that God has made children and youth "*amniverous*" while growing and developing physically and mentally. What fearful characteristic this may be intended to describe, unless it is that during this time they would eat up Jupiter Ammon if they could get at him, we are unable to decide.

That the health institutes of our land will close up, or the health journals suspend, or this grand reform collapse to any perceptible degree, as the result of this false note of alarm, we do not by any means imagine.

U. S.

Nature's Wants and Fashion's Requirements.

"MAN wants but little here below." Strange to say, this seemingly erratic fancy of an English poet has been concurred in and advocated by philosophers, physiologists, and physicians in every age. Moses, the mighty Jewish law-giver, deemed it not derogatory to his high mission when he essayed, besides governing, to regulate the diet of the Israelitish people. Formerly, entire nations have been content with one meal a day; the demands of modern society render four or five necessary. No doubt the practice of taking but a solitary repast during the four-and-twenty hours was physically injurious, because of the quantity of food then consumed. Hence Celsus recommends those in good health to eat twice a day instead of once; while, according to Sanctorius, who condemns the like practice, "the body grows more heavy and uneasy after six pounds of food taken at one meal than after eight pounds consumed at three; and he who makes but one

meal in the day, let him eat much or little, is pursuing a system ultimately productive of mischief."

Privation, moderation, and excess! Each of these has its advocates and disciples. The peasantry of most European countries endure perpetual privation of necessity, not from choice. Mr. Thomas Carlyle conceives that a man may subsist upon fourpence a day. A physician residing at Malvern lately wrote a *brochure* in which he maintains that health and strength may readily be sustained by the mere outlay of sixpence per diem. History records that Alexander the Great, on setting out on a march, dismissed his cooks, observing that he carried with him superior assistants, viz., a long morning's journey to serve as an appetizer to his dinner, and a frugal dinner to give a relish to his supper. In sooth, dietetics have long become a philosophy, of which school there are several sects, each of which battles stoutly for its opinions.

Ordinarily, the inhabitants of this country partake of three meals a day, namely, breakfast, dinner, and supper. With many, what is called "tea" forms an additional repast. With regard to the morning meal, how greatly have we changed even since Queen Elizabeth's time! Then a maid of honor, although highly bred, was not over-daintily nourished. Even the queen herself did not at all disdain a coarse repast. But then it must be borne in mind that our ancestors were harder, possibly healthier, than their degenerate successors. Now, not alone the gentleman, but the artisan, breakfasts upon tea or coffee—luxuries which a century ago were procurable scarcely by the rich.

What sort of a morning meal should be taken? This is a question which has caused some contention among those erudite folk to whom we are prone confidently to look up for guidance. Learned authorities are divided as regards the utility of a *dry* or a *liquid* breakfast. Because, forsooth, Marcus Antoninus made it a rule to eat a hard biscuit when he got up, this practice has been advocated. But most respectable medical authorities concur that as the insensible perspiration is so greatly promoted by sleep, a liquid meal becomes absolutely necessary.

But such may not suit every stomach; for the stomach is occasionally a stubborn jade, that will persevere in its obstinacy, succumbing to no treatment, gentle or severe. It becomes as sensitive to the presence of certain kinds of food as do the olfactory nerves of a Roman lady to perfumes, creating sickness, and even syncope. Tea, accompanied with bread and butter or hot toast, for example, speedily creates heartburn in some people, owing to the oily part of the food becoming separated by the heat of the liquid. New bread is usually deleteri-

ous, in consequence of its being difficult of assimilation, no less than from the distention it occasions. Muffins and crumpets are still more so. I have frequently noticed the wan, bloodless faces of pretty American women, especially in the Southern States, and have reason to believe that this peculiarity is, in a great measure, owing to their fondness for hot buckwheat cake, which they consume with avidity. In partaking the first meal, it is necessary to observe one broad rule—namely, that its solidity should be regulated by the labor and exercise to be performed, and to the time allotted for dinner. Luncheons, as a rule, are neither necessary nor desirable, either for the robust or the infirm. A midday repast, between breakfast and dinner, is peculiar to England. It has been aptly denominated an insult to the former, and a reproach to the latter. A great many people seem to adopt the specious aphorism of Dr. Temple, that “the stomach is like a school-boy, always at mischief unless it be employed.” But modern physiological science is directly opposed to such a pleasant theory, which, according to one authority, “has occasioned more dyspeptic disease than that respectable physician could ever have cured, had his practice been as successful as that of *Æsculapius*, and his life as long as an antediluvian.”

Another question arises—When is the proper time to dine? We may readily reply to this by simply paraphrasing a line from Dr. Young’s “Night Thoughts.”—

Nature cries ONE, while Fashion points at EIGHT.

It has been averred that the best time for dining is, “for a rich man, when he can get an appetite; and for a poor man, when he can get food.” But this aphorism is neither reasonable nor practicable. Some regularity must be observed, and for obvious reasons; such regularity, in truth, being necessary to health. There can be little doubt, however, that the very late dinner hour patronized by modern society is highly unnatural, undesirable and pernicious. The fatigues undergone by fashionable folk during the day do not tend to whet appetite—rather they serve to blunt its cravings; besides, the stomach of such is deteriorated, and unfitted from properly fulfilling its functions. Of course, tempting viands are presented on the dining tables, prepared by practiced and skillful cooks, while the pleasures of love, friendship, and social converse become added as incentives. All the more dangerous, I should say. It is possible to cloy the stomach, and yet derive no benefit therefrom, but contrariwise. Better be in the condition of the Cambridge students of yore, and “diet upon fasting every day,” than cause the human system to receive more than it can digest. “I restrained myself,” observes Bacon, “to so reg-

ular a diet as to eat flesh but once a day, and a little at a time, without salt or vinegar.”

I apprehend it would greatly redound to the advantage of the community, especially of the “Upper Ten,” were the wants of nature made to give precedence to the requirements of fashion. The latter change, but the former do not; the man, being presumably intellectual, should diet himself scientifically and on principle. One might well feel sensations of loathing upon perusing the details of a modern civic banquet, as though human beings were to be stuffed like turkeys, or money was of no further value than to be cast away. Intemperance, of course, is detestable; but gluttony is a far more glaring and debasing sin.—*S. Phillips Day.*

Concerning Medical Matters.

[THE following from the *American Agriculturist* tells a good deal of truth in a very plain manner. We are inclined to think, however, that the writer must have been blessed with a family physician much in advance of the great majority of doctors on the subject of drugging. We might also express some doubts about the propriety of cultivating and perpetuating the confidence in drugs by the use of placebos; but such a practice is certainly better than poisoning the patient to death.—ED.]

A lady in Illinois writes that she sent us several months ago some recipes that she had found exceedingly useful in her family, and wonders that we have not published them. In respect to medical matters we have some very positive opinions, one of which is that there is far too much medicine taken for the good of the people, and that, so far as we are concerned, we shall do nothing towards inducing our readers to dose themselves. Physicians are far in advance of the people in this respect; they do not give one-tenth part of the drugs they did twenty-five years ago, and were it not that their patients would not be satisfied if they did not “do something,” they would give still less than they do now. A sick person needs to have his mind treated as well as his body, and if he feels that something is being done for him, his mind is at ease, and he will not fret about himself. So a physician really does him a benefit by leaving some harmless thing, to be taken in exact doses every few hours, the oftener the better, as it will occupy the mind in looking out for the precise time. Every physician knows that while the patient’s view of his services is confined to the medicine given, his trouble is to find out exactly what is the matter, and how far nature is tending to repair damages. If matters are going on well enough, and if not interfered with, nature will

effect a cure; all he has to do is to amuse the patient with harmless doses. If he were to say, "There is nothing serious the matter with you; you have only to keep in bed and feed on slops, and you will be well in a week," that doctor would be discharged, and one sent for who would "understand the case and give something to cure it." The mental effect of the visits of a cheery doctor is of great help to patients who are not especially ill, and his services in this respect are worth all they cost.

* * * * *

We think that those papers which under the head of a "Hygienic Department" publish all sorts of remedies and recipes, do more harm than good. Hygiene has very little to do with dosing. We may here perhaps properly answer questions which have been proposed probably a hundred times in one form or another, that is, if in our denunciation of all secret remedies, patent or proprietary medicines, we would not exempt this or that particular one which the writer has tried and found useful. No; we do not except one. A large portion of these are frauds, being mere stimulants of the cheapest sort. Others are medicinal, but there is not one of them from beginning to end that is composed of any other than well-known drugs. No; we object to all these things put up in bottles and labeled, for the reasons that you do not know what you are taking, and that you are paying an enormous price for some cheap drug—fifty cents or a dollar for what could be bought for five or ten cents, simply because it is put up in a bottle with a showy label, and called somebody's "balsam," "panacea," or what not. The hundreds of babies that have come to their untimely death from the use of "soothing sirups," which the mothers did not know contained deadly quantities of morphine, should be a sufficient warning against secret compounds. Our friends who have sent us recipes for what they consider "the best thing in the world" for this or that disease, must excuse us if we do not publish them. It is a little curious that most persons recommend any remedy as "the best thing in the world," while their knowledge of the world is exceedingly limited.

Free Drinking Fountains.

BY RALPH E. HOYT.

ONE of the most patent causes of whisky-drinking and beer-guzzling in many of our large cities is the scarcity of good water in public places. In Chicago, for example, there are scarcely half a dozen public fountains, or hydrants, where the thirsty can at all times help themselves to a drink of pure cold water, free of cost, and without intruding upon the rights or privileges of others. But there is a saloon in every business block, while many

blocks contain a dozen or more. Men whose dietetic habits are bad (as most men's are) become thirsty very many times during a hot day, and rush into saloons to procure ale, beer, or something stronger, when, if pure cold water were at hand, they would be satisfied with "the beverage prepared by God himself to refresh and invigorate his creatures and beautify his footstool." But it is not to be had, at least not conveniently, and so they resort to the saloons.

If the time and money expended in the recent "temperance crusade" had been used in the erection of a free drinking fountain in front of every saloon, the cause of total abstinence would have been helped forward far more than by the impractical measures which were generally resorted to.

Chicago, July, 1874.

Smell.

THE seat of the sense of smell, says M. Papillon, in the *Moniteur Scientifique*, is, as we know, in the lining membrane of the nostrils. This membrane has a mucous and irregular surface, over which spread a number of nerves, with delicate terminations. It secretes a lubricating liquid. By means of muscles, the apparatus of smell is dilated or contracted, like that of sight.

The mechanics of smell are, simply, the contact of odorous particles and the olfactory nerve. These particles are carried by the air into the nostrils. If, on the one hand the nerve is injured, or even compressed; if, on the other, the air is prevented from passing into the nostrils, there is an absence of smell. The upper part of the nostrils is the most sensitive as regards odor. The sense of smell varies much in different people. Some are entirely without it. Others are quite insensible to certain odors; a case similar to that of Daltonism, in which some eyes fail to perceive certain colors. It is recorded of a certain priest that he perceived no odors but those of smoke and decayed cabbage, and to another person vanilla seemed quite inodorous. Blumenbach speaks of an Englishman who could not perceive the fragrance of mignonette.

Smell is sometimes voluntary, sometimes involuntary. In the former case, to obtain a lively sensation, we close the mouth and make a long inspiration, or a series of short and jerking ones. The muscles contract the orifice of the nostrils, and thus increase the intensity of the current of air. On the other hand, when we wish *not* to smell, we *expire* through the nose so as to drive away the odorous air, and inspire by the opened mouth.

Smell and odors are closely connected with the phenomena of taste or gustation. Most savors perceived by us arise from a combination

of sensations of smell with those of taste. There are, indeed, only four primitive and radical kinds of taste—acid, sweet, salt, and bitter. This may be shown by experiment. If we close our nostrils on tasting any sapid substance, the perceived taste will come under one or other of these four heads. Thus, when the olfactory membrane is diseased, the savor of food is altered.

How do odorous substances act with reference to the matter which separates them from the organ of smell? Prevost, in 1799, showed that if an odorous body were put in a saucer full of water the emanations from it agitated the molecules of the water visibly. These motions, of which camphor gives a very good example, have been recently studied by M. Liegeois.

He found that some substances caused movements of gyration and translation over the water surface, similar to those of camphor. Of this class are benzoic acid, succinic acid, and orange bark. In the case of others, this motion ceases very soon, as they become encased in an oily layer over their surface.

He thinks these motions are due, not to a disengagement of gas, causing something like recoil, but to the separation and rapid diffusion of the odorous particles in the water. The fluid shows affinity for these. Similarly, a drop of oil falling on water sends out an infinite number of very small globules, which spread through the liquid, while the volume of the drop is not sensibly diminished. So with aromatic essences; though insoluble in water, the small odorous particles tend to disperse themselves in it. A small quantity of odorous powder will thus impart perfume to a large body of water. It is the same odorous molecules which are carried to our nostrils; and the action of water is thought, by M. Liegeois, to assist in the formation of them. In the morning, when the ground is moist, and the flowers are covered with dew-drops, there is a large exhalation of perfume. Similarly after a shower of rain. In gustation we have something analogous: the saliva is fitted to diffuse the odorant principle; by the motion of the tongue in the cavity of the mouth, this diffusion is promoted, for the surface of evaporation is enlarged. Now in the same way as the small particles diffuse themselves in water do they diffuse themselves in air, which then becomes the vehicle carrying them to our nostrils.

Some odorous substances have a very great diffusibility. Ambergris, newly cast on the shore, is smelt a long way off. Bertholin states that the odor of rosemary off the Spanish coast is perceptible long before the land comes in sight. The degree of division of the particles is in some cases marvelous. A grain of musk will perfume an apartment for a whole year, without sensibly losing weight. Haller men-

tions having kept for forty years some pieces of paper perfumed with a grain of ambergris, and at the end of that time they still retained their odor.

It is to be noted that the odorous particles are *sent out*, and the body emitting them does not act as a center of agitation, giving rise to vibrations. It is thus a different case from those of light and heat. The odor is the odorous molecule itself; whereas light, as perceived, is not the luminous body.

We cannot tell whether oxygen has some chemical influence on the particles, nor what kind of action takes place on contact of the particle with the nerve, whether a mechanical agitation or a chemical decomposition. But the distinction of the senses into *physical* (sight, touch, and hearing), and *chemical* (taste and smell), is a just one. In the latter, contact is always implied.

The intensity and delicacy of the sense of smell vary in different individuals and races. In some it is wonderfully sensitive. Woodwart tells of a woman who predicted storms several hours in advance from the sulphurous odor (due to ozone probably), which she perceived in the air. A young American, who was deaf, dumb, and blind, became a good botanist, simply by the sense of smell. It is, however, in some of the lower animals that we find the sense most highly developed; ruminants, pachydermous animals, and, above all, carnivorous mammifers. Smell is, with some of them, like an eye, which sees objects, not only where they are, but where they have been. The keen scent of the dog is well known.

Humboldt mentions that when, in his travels in South America, it was desired to attract condors, all they had to do was to slaughter an ox or a horse, and in a short time the odor attracted a number of these birds, though none were visible previously. Of birds, waders have the largest olfactory nerves, and their sense of smell is most highly developed.

The olfactory organ in reptiles is large. Fishes also have an olfactory membrane; and fishermen have observed that they are driven away when certain odorous substances are thrown into the water. Sharks and other voracious fishes often gather from great distances when a carcass is thrown into the sea. Crustaceans are not insensible to emanations which come in contact with their olfactory fibers.

Entomologists say that the sense of smell in insects is very subtle, but it is difficult to determine the seat of it. When meat is exposed in the air, flies soon appear in great numbers, though none were seen before. The carcasses of animals left on the ground attract hosts of insects, which find nourishment in them, and deposit their eggs. This will often happen when the object is concealed, so that their search cannot be guided by sight.—*M. Papillon.*

Alcohol in the Kitchen.

[WE commend the following article to the serious consideration of our readers. Although we hope that most of our patrons are genuine reformers, it is possible that some of them may not be wholly innocent of some of the charges preferred.—ED.]

I do not now refer particularly to the contents of the black bottle which Susan or Biddy may possibly have smuggled, "unbeknownst to the mistress," into the department of culinary science in the modern household. It is to the evil spirit of alcohol, wherever or however its satanic power may be made manifest in the processes of the culinary art, delicate and profound as may be those mysteries, that I would make most pointed allusion.

I am not sure but every crusade against strong drink in the house should begin in the kitchen and end in the drawing room. At any rate, when you consider the subject culinarily, you reach, by consent, a vital point in your treatment of the whole question. What men eat has a great deal to do with what they drink. More than this, their eating may be such as to directly create and cultivate the habit of drinking intoxicating liquors. It is plain that if the fumes and taste of alcohol are regularly, or even frequently, recognized in the food of the people, that the desire to take it "straight," as the topers have it, will be perfectly natural and unavoidable. Plain, simple, nutritious cookery will never create or foster an appetite for strong drink. Mixing puddings and pastry, and the variety of dishes which might be recounted, with alcoholic fluids certainly will.

Look at the vast array of fruit-cakes, pies, puddings, jellies, sauces, preserves, in their well-nigh interminable variety, and witness the insidious workings of the alcoholic fiend under the guise of necessary nutriment! Why cannot the luscious fruits of the summer and the autumn time be preserved with their natural flavor and pleasantness, and the "devil's juice" of brandy left out of the process? Why must the most harmless and healthful of articles be contaminated with the poison of alcohol before they are placed upon our tables? Why must sweet cream, and snowy sugar, and choice fruits, and the variety of things, good and healthful in themselves, used in puddings and pastries and desserts, in jellies and confections, be "doctored" with alcohol? These are serious questions for the thoughtful Christian women of to-day. If they are to be the leaders and saviors of the land in the war against intemperance, let them be careful that no blood of the inebriate be found at the doorways of their kitchens. Let them purge the culinary art of all that is bad and vicious, notably of every alcoholic preparation whatever. It must be clear to observ-

ant people that if from every kitchen of the land, in hotel, boarding-house, and the houses of private living, there issued only healthful foods and drinks, and these everywhere in abundance, and served with scrupulous neatness and the appliances of real comfort, there would be a heavy blow stricken at depraved physical appetites and tastes. "High" living and poor living have combined to curse the nation in multitudinous cases, and drive their victims to the maddening bowl to satisfy cravings of appetite which should have been answered by full supplies of sweet, pure, and healthful food and drink. An, as yet, unwritten tale of history will rise up in judgment against the careless, unwise, or unthrifty housewives who have permitted these things, and its record will be mighty with evil. In the excitement of other and bolder phases of the drink question, alcohol in this quieter, but none the less deadly, sphere of its operations has largely been forgotten.

In a collection of recipes before me, published under the auspices of a religious society of ladies, I find, in the list of puddings and sauces, such directions as these: "Wine to the taste," "eat with wine-sauce," "add a cup of wine"; of "Eve's pudding" it is said that "Adam would n't eat it without wine"; "pour two table-spoonfuls of brandy over it," "two table-spoonfuls of brandy," and all on a single page. In a cake-list which I have inspected, also prepared by the hands of religious women, we have items like "brandy," "half tea-cup of brandy," "half a glass of brandy," etc.; of "miscellaneous" items we have "hot wine-sauce," "brandy," "one pint of wine," etc. These samples are quite sufficient to show the range which the use of liquor takes in the cookery of many households; and this would be extremely mild, doubtless, in comparison with numerous cases in the ultra-fashionable ranks of society.

A war, then, in the kitchen, upon every brandy-flask, and demijohn, and decanter, and wine-bottle, upon every sight and smell of the hateful poison! A grand campaign, with mop, and broomstick, and shovel, and poker, against old King Alcohol! Clear away the cider-cask from the cellar below, and baste the sides of the portly rum-jug till all the spirit is out of it! Hard at them all, mistress and maid, in a hand-to-hand fight, a home "crusade," until your queenly dominions are forever rid of the lusty giant! And sign a treaty, a solemn compact, a kitchen pledge, to be true to the real friend of the housewife, the patron of her helpers, and the crowning blessing of the well-ordered house—sweet, cleansing, healthful, and life-giving water.—JAMES H. KELLOGG in *National Temperance Advocate*.

VALUE the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.

The Magic of an Auctioneer's Advertisement.

The Building News, London, is responsible for the following:—

An English country gentleman recently became tired of his house, and determined to sell it. He instructed an auctioneer, famous for his descriptive powers, to advertise it in the papers for private sale, but to conceal the location, telling persons to apply at his office. In a few days the gentleman happened to see the advertisement, was pleased with the account of the place, showed it to his wife, and the two concluded it was just what they wanted, and that they would secure it at once. So he went to the office of the auctioneer and told him the place he had advertised was such a one as he desired, and he would purchase it. The auctioneer burst into a laugh, and told him that that was the description of his own house, where he was then living. He read the advertisement again, pondered over the "grassy slopes," "beautiful vistas," "smooth lawn," etc., and broke out, "Is it possible? Well, make out my bill for advertising and expenses, for, I wouldn't sell the place now for three times what it cost me."

A Move in the Right Direction.

THE subject of health and dress reform is at the present time engaging the attention of many. He who carefully, in the light of science and reason, observes the dietetic habits and the mode of dress adopted by the masses, will at once recognize the necessity of a radical change. No king or queen, even in the palmiest days of the great universal empires of earth, ever swayed a mightier influence over their subjects than dame fashion does at the present time over her votaries. She speaks, and almost every one of the fair sex becomes a willing slave. She waves her scepter, and nearly all bow in submission. A few have moral courage enough to raise their voice against her tyranny. They have taken a noble stand in defense of the right, and boldly declare that "trailing dresses," corsets, and other articles of fashionable dress too numerous to mention, are fruitful means of impairing health and shortening life. The influence of the efforts of the earnest few who have labored so untiringly to bring about a reform in regard to dress is being felt in the most fashionable circles. That such is the case, let the following facts, which recently appeared in the *Inter-Ocean*, of Chicago, testify:—

"HYGIENIC DRESS."

"The ladies of New York and Brooklyn have been treated to several courses of lectures during the past season from female physicians. The

main scope of these lectures has been to show that right modes of life and dress will insure sound health without the aid of medicine; that headaches and backaches, and all the ills that result from violations of plain hygienic laws, are a physical disgrace to the sex. As the beginning of a reform in these matters, a change in the modes of dress among women is earnestly insisted on. The corset is singled out as the scape-goat for a large number of disorders and diseases that affect the female sex, and it is laid down as physical law and gospel that there shall be neither weight nor compression about the waist. Women have just as many muscles about the back as men have, and those muscles can be made, if rightly managed, to sustain the body in an erect position without any aid from steel or whalebone.

"In the mode of dress proposed by Mrs. Everett, and which many ladies have tried for years and totally approve, the entire dress is sustained by the shoulders, and there is no more compression or weight about the waist than in the dress of men. The first garment, and that worn next to the body, is of English canton flannel, high in the neck, long in the sleeve, and reaching to the ankle. It consists of a waist with a broad belt, to which drawers are firmly sewed. The second garment is of muslin, and made nearly in the same way. On this may or may not be worn, according to one's taste, the ordinary chemise. Next comes the hoop, to which is sewed a pair of common suspenders. Over this is worn a light muslin skirt; felts, balmorals, and quilted skirts, are tabooed as heavy, unnecessary, and unhealthy. Then comes the dress skirt, sewed to a thin waist, so that its weight also depends from the shoulders. The basque, polonaise, or redingote, completes the costume. The feet are to be covered with a cotton stocking, thick in winter and thin in summer, which is drawn over the garment next the person, and fastened at the knee by a safety pin, which keeps it in place without an elastic. From September to June slippers are to be locked up in our treasure chests, and thick shoes be worn in the house and in the street. This point is insisted on as of great importance, since headaches, coughs, and many other ills, can be traced directly to cold feet. In winter, a merino vest is worn beneath the canton flannel, and during the heated term, either thin canton flannel or gauze is worn next the person. The amount of dress should always be adjusted to the temperature. Every garment worn during the day should be removed at night, and placed where the air can have free access to it. A thorough sunning and blowing in the wind will often prove as cleansing as immersion in boiling water.

"Some of the most fashionable women in New York and Brooklyn have adopted this under dress, and are delighted with the perfect

freedom of movement which it permits. With the hope that sensible women in the country, who groan under the grievous yoke custom and fashion have hitherto imposed upon them, may see their way clear to a more healthful and enjoyable style of dress, we have been thus minute and specific in what we have said."

Surely, this is a move in the right direction. This mode of dress in many respects is an excellent one, and does away entirely with that useless, health-destroying corset, and obviates the necessity of suspending the clothing wholly from the waist, and furnishes protection for the feet, but does not so fully for the limbs. Nearly all health institutions have adopted a style of dress which secures to the wearer those things so essential to a healthful style of dress.

The reader will notice, in the list of publications for sale at the Office of the REFORMER, a treatise on the subject of "Dress Reform," which presents a style of dress that, for protection, modesty, and convenience, cannot be excelled. In view of the facts brought to light by the above quotation, let those who have stood as examples in wearing the reform dress take courage when they learn that the reform is gaining ground even in fashionable circles.

S. H. LANE.

Shall We Throw Physic to the Dogs?

WITHOUT professing to be able to demonstrate mathematically, we assert that the effect of medicine—by which we mean drugs, simply—long has been, and still is, greatly overestimated. We believe that the experience of every well-educated, observing physician will justify the assertion that in more than three-fourths of the diseases which are treated, medicines, if they do any good at all, are merely non-essential adjuvants in the recovery of the patient; that it is doubtful whether the list of mortality would be materially swelled if the physician should ignore all so-called curative drugs, providing he used the same means to sustain and strengthen his patient, and to secure the observance of the rules of hygiene. We believe that many a physician alights at the door of some aristocratic mansion, feels the pulse of his patient, looks at his tongue, prescribes with all due gravity and formality, receives his fee, and grandly drives away, knowing, all the while, that the patient needs nothing but fresh air and exercise; leaving, nevertheless, in the mind of the patient, the impression that the doctor's services are essential, but carrying in his own mind the sneaking conviction that he himself is but little better than a humbug. The physician may do this without any intention to practice dishonesty, or gain undeserved applause, from the simple habit, so easily formed, of yielding to the mistaken popular

prejudice, that drugs are an essential to the treatment of every disease.

Nothing is more probable or more natural than that we should overestimate the virtue of medicine. We do it because we wish to do it. We all expect to be ill, and we wish to believe that when we become so, we can be cured. Many of us will indulge in violation of the known laws of health, and we wish to believe that the punishment for such violation can be averted. We all wish to have faith in the skill of our physician, and will pardon a great amount of assumption of authority and wisdom on his part. It never excites our jealousy to hear him extravagantly praised. We like to see him sport a fine turn-out, and often make him a pet in our households. We will not harbor the suspicion that he is capable of a mistake, or that his judgment can be at fault. Some, it is true, in health, profess to believe the doctor a humbug; but when sickness comes, the most swaggering heretic is suddenly converted, summons the physician, and swallows the nauseous potion with all the alacrity of a life-long believer.

The physician, very naturally, too, allows his powers and the virtue of his drugs to be overestimated, because it is flattering to his vanity, and he soon begins to accept the undue appreciation of himself and his medicines, as really deserved. Thus it happens that the selfishness of the patient and the selfishness of the physician alike tend to produce an extravagant estimate of the necessity and virtue of medication.

It has long been the opprobrium of medicine that there is so little definitely determined and clearly demonstrable with regard to it. The very uncertainty in its action, the difficulty of determining whether any supposed effect in disease is due to the drug or to some other cause, increases the possibility that its influence may be overestimated. When the power of any force can be demonstrated by mathematical calculation, there will be no room for exaggeration; but the effect of a drug cannot be so-determined. An approximate estimate can only be formed by continued observation of its effect in a multitude of cases. This effect will vary according to the idiosyncrasy of each particular individual.

There is a principle of life in all animals and plants whose tendency is to restore when disease invades; it has been called "*vis medicatrix naturae*." If the limb of a plant is injured or broken, this principle tends to restore or replace the lost member; and unless the injury has been immediately fatal, it accomplishes its object. There is the same tendency to recover in diseases; and in most cases the recovery will take place without external aid, as we should discover if we would withhold medicines long enough to permit the experiment. Medical

text-books now recognize this fact more generally than they did a few years ago.

We find that the number of "self-limiting" diseases is greater in proportion than formerly. In civilized countries we can seldom determine what nature can accomplish for herself, so eager are all to assist or supersede her efforts by medicine. Among savages we see what she can do alone, and we find that she does her work well. The Esquimaux, whose pharmacopeia is exceedingly scanty, will contrive to recover from their various ills, and reach a longevity equal to that of their more civilized neighbors. If to drugs, and not to nature, is to be given the credit of healing disease, then where drugs are the most constantly and scientifically prescribed, there should be the least sickness, the most speedy recovery, the most stalwart frames and the longest lives. In wealthy cities, where the science of medicine is supposed to have reached its greatest perfection, there should be found men and women of muscle and endurance; while in the forest, where nature is allowed to practice the healing art, we should expect to find puny, pale-faced, cadaveric, so-called intellectual-looking men and women suffering from all the different grades of nervous debility. The opposite is true. The Indian, whose only medicine for every ailment is his decoction of herbs, the Patagonian, who probably never heard of medicine, has better health, can endure more hardship, and will live longer than his civilized neighbor who has hourly access to the chemist's shop.

If medicines are as effective as has been popularly supposed, we should naturally expect to find a great difference in the results of the practice of skillful and unskillful physicians. The man of superior intellect would take the same rank as physician, in the popular estimation, when compared with his less talented associates, as he would take in the professions of law or theology. This, however, is not the case. It is true that the highly scientific physician cannot fail to be recognized as such, but the fact will not be brought to light by his success in the practice of his profession. We have a right to assume that the acquisition of a large and flourishing practice by any physician is an evidence that his patients are as successfully treated, at least, as the average. Now we should expect that the skill in the treatment of disease shown by the highly educated physician would be so manifestly superior to that of one less thoroughly educated, that the extent of his practice would correspond with the excellence of his attainments. Such, however, is not the fact. We find that in the practice of medicine, more than in any other profession, the success of the physician in acquiring practice depends not so much upon his superior education as upon his pleasing address, his portly and imposing form, and his skill in adapting the amount of "palaver" to the respective fac-

ulties of each particular patient. The scientific and highly educated physician is recognized, it is true, but only as every other intelligent man is recognized—not by his superior success and skill in the administration of drugs. The fact that he is educated, and that for this reason he ought to be skillful, will perhaps increase his business, but not in the ratio we might expect. The most impudent and presuming charlatan will often acquire a practice which a modest physician, with such attainments as would give him a front rank in any other profession, will be unable to obtain. The most ignorant pill-maker will never lack for testimonials, certifying that his particular pill, whatever its composition may be, will cure diseases of the greatest variety and virulence; and his success is assured if he can only obtain the means to advertise his patent medicine. This could never be accomplished if there were a very perceptible difference between the success of the pill and some more scientific method of treatment. We argue, from this fact, no special virtue in the patent medicine, but an absence of it in the medicines more carefully prescribed. We argue from the success of the charlatan, not the value of the drugs, but the worthlessness of many prescribed by the educated physician.

The fact that even among scientific physicians such a variety of medicines is recommended in almost every disease, that such a complexity of combinations is prescribed, that often no well-defined plan of treatment is universally agreed upon, but that each physician selects and experiments for himself, and the fact that, in spite of all this, the result appears about the same, indicate that either all forms of treatment are alike successful, or that none accomplish the result, which is due to some other cause. The probability that the latter hypothesis is the true one is increased, when we remember that even in incurable diseases the number of medicines recommended is often great.

The history of medicine for the last fifty years tells a tale either of great errors in the early practice of the period, or of just as great in the present, or it shows that methods of practice professedly at variance can be alike successful. Not many years ago, calomel was considered the indispensable drug in practice. The physician without calomel was the artilleryman without his ammunition—Samson shorn of his locks. The tongues that were swollen, the teeth that were loosened, the gums that were made tender, modern physicians say, will present a horrible array of testimony when doctors get their deserts for malpractice. But the men who believed the patient was nothing unless he was bilious—who believed that there was but one organ in the body, and that the liver, and that this was to be unlocked at stated intervals, and entered, and swept, and garnished

with mercury—who believed that, in at least half the known diseases, salivation and salvation were synonymous terms—these men were Jenner and his contemporaries—men undoubtedly of careful observation, sound judgment, and great skill. For aught that we know, they were just as much respected by their patients, just as successful, as the modern *Æsculapius*, who says they were unmistakably and seriously in error. Patients recovered under their treatment, as patients recover under that of later physicians, who assume to possess the true Koran, and be its only interpreters. Thirty years ago, a patient would be bled in disease where now it would be considered egregious malpractice; but the patient bled and the patient unbled alike recover, or alike die.

One fact in the history of medicine might well stagger the faith of the most confident believer in the virtue of drugs: It is the co-existence of two systems of practice, professedly antagonistic, each denouncing the other as absolutely ineffective or positively harmful, yet both apparently flourishing, both having enthusiastic and intelligent advocates. At a time when human blood was flowing in streams both large and small, not from the sword, but from the lancet—when men believed that their temporal salvation depended on their being scarified, cupped, leached, and venesected—an impudent Teuton, Hahnemann by name, broached the insane idea that patients could recover with less bloodshed, or even with none at all; and, strange to relate, they did so recover with unmutilated integuments, and, so far as human eyesight could determine, just as well unscarified as the reverse. At a time when no fact was better established in medicine than that in certain cases blisters must be applied to the shaven scalp, and to the “spine of the back,” and to the calves of the legs, this same German said to his tender-skinned followers, “Do not blister,” and they persisted in recovering without blisters, but in direct violation of the orthodox rules of practice. Moreover, when hundreds and thousands were standing, hours at a time, spoon in hand, contemplating with rueful countenances the nauseous contents, and hesitating to make the dreaded plunge which should deposit the dose in its uncertain resting-place, the Hahnemann before-mentioned was tickling the palates of his patients with sugar pellets, and facetiously insisting that they were taking medicine. Some of them believed him, and from some inexplicable cause would recover from their ailments quite as frequently as under the old regime. This wonderful burlesque on the practice which had been adopted, whether it has added anything useful to the pharmacoceia or not, has at least added a horn to a dilemma. Either the ridiculously mild measures and small doses were useful and effective—which we must be pardoned for saying we

do not for a moment believe—or the ridiculously large and filthy doses and severe treatment, which had previously been in vogue, were useless, which we just as firmly believe. The inference is a fair one, even if it has not been absolutely demonstrated, that the virtue of drugs and their efficacy in healing disease had been over-estimated, and that recoveries had been ascribed to the action of medicine which were due to an entirely different cause.

Assuming that there is evidence that drugs have received more credit than they deserve, the serious question arises in the mind of the medical Othello, whether his occupation is not, in a great measure, gone. Not at all. It is to be feared, however, that he has mistaken, not his calling, but the nature of the duties required of him. Perhaps it would be well for him to consider himself a doctor, and not a physician—a teacher, and not a dispenser of drugs. It might be well for him to assume the role, directing not how to administer medicine, but how not to administer it. Let the educated physician give his attention to those manipulations in surgery and kindred arts, where success is evident and certain. Let him educate his patients so that they will understand the laws of health, and not suppose that they can violate them with the expectation that the physician will be responsible if the punishment for so doing is not averted. Let him attend to the diagnosis of disease. This is a field in which a skilled physician can best distinguish himself from the army of quacks who surround him, and this is a branch of medicine in which such perfection has been attained as to place it high in the rank of sciences. If the intelligent physician believes that in three-fourths of the cases where medicine is prescribed, the patient would recover under the same hygienic conditions as well without as with it, let him earn the gratitude of the invalid by telling him that such is the fact—that his disease is self-terminating, and that a fatal result is not to be apprehended. He would thus discourage deceit, relieve himself from the ignominy of failure, which he might incur by prescribing where medicine is uncalled for, as it often is in cases necessarily fatal; and he would take away the prestige of success from those who can prescribe equally well with himself, where the patient is sure of recovery; and in the comparatively few cases where the issue of the disease depends on the skillful selection of drugs, his real knowledge, and the results of a careful training, will be strikingly manifest.

When the time arrives in which the physician will not prescribe until it is manifestly for the safety or comfort of his patient to do so—when he will not allow himself to be deceived or to deceive others—then medicine will take rank with surgery as one of the positive sci-

ences; then the human stomach will no longer be a laboratory for the solution of chemical compounds, nor a confectioner's saloon for absorption of saccharine infinitesimals; and the grand army of quack-medicine makers, mourning over the returning reason of a community to which they have acted as vampires, will sadly turn to some respectable avocation.—*Good Health.*

How to Cleanse Artificial Dentures.

BY DR. D. C. HAWXHURST.

I HAVE told you in the preceding number of this journal that you cannot judge of the purity of your own breath. Your senses cannot tell you whether the dental plate which you are wearing has been thoroughly cleansed or not. Having pointed out a certain way of ascertaining this, it now remains for me to describe such methods of purification and disinfection as are adapted to artificial dentures.

Among cleansing agents, the most important are water and a good brush. To these should be added that searching friction which can only be secured in its perfection by the use of a good powder. Without powder the brush will slip along over all but the crudest impurities, and will not cleanse with any satisfactory degree of thoroughness. There is often a little mucus and the pulpy remains of food, combined with freshly deposited calcareous matter, spread over certain parts of the plate, which the brush will not readily take hold of when used with water alone. By using a powder, the bristles may be made to cut their way through this slippery deposit, and render the plate comparatively free from any odor-producing substance.

I dare not undertake to say how frequently I have examined plates that had just been "thoroughly brushed," and how I have found their surfaces covered with a thin film of organic matter, which the use of a small amount of powder would have removed. A lens of moderate magnifying power will render this more apparent to the eye, and may frequently reveal something frightful to a person of refined taste.

In a few cases, the means just described may be made to cleanse your plate thoroughly, especially if you have taken great pains to carry your brush vigorously through all the fissures and interstices of the plate. But it will often happen that when you have done this, a subtle and invisible fetor still remains, which neither your brush can remove, nor your friends endure.

If this be the case, you must find it out. It is a matter of too much importance to be neglected. And I must again remind you that your friends are your only resource for an examination. Your own senses are worthless to

detect that which they have been long accustomed to. If you discover that there are unpleasant emanations still lingering about your plate, you will know that your task is now one of chemistry rather than mechanical cleansing. How to perform this, we will briefly consider.

Exactly what to do to render such a plate odorless, will depend in a great measure upon the character of the fetor, and especially upon its causes. The latter vary so greatly in different cases that no one method will cleanse every plate. After thorough brushing with powder has removed all but the odor, I have known a plate to be rendered sweet by the use of simple lime-water, applied with a brush. It is often well to let a plate soak during several minutes in lime-water.

Should this not prove effectual, a weak solution of permanganate of potash will often accomplish all that can be desired. A half ounce may be bought in the form of crystals. You will drop a half dozen crystals into a quarter of a glass of water, or more in proportion. Into this, put the plate which you would purify. It may remain from one to twenty minutes, according to the degree of obstinacy with which it holds its odor. If the rich wine color of the solution is weakened while the plate remains in it, or turns brown, an additional number of the crystals should be thrown in. It must be a very obstinate and unregenerate plate that can resist such treatment. I have seen a great many plates that were quite unbearable, and that had stoutly resisted other processes of cleansing, come out quite sweet after soaking ten minutes in this solution of permanganate of potash.

After this treatment, you will rinse with pure water, brush with soap and water, rendered fragrant with orange and cinnamon waters, or fit it for the mouth in any way that fancy shall dictate or taste find agreeable.

I must not forget to mention a very excellent process of cleansing dental plates by means of soap and powder. This method involves the vigorous use of a brush along with an abundance of soft water. The powder best adapted for this purpose is pulverized pumice-stone, to be bought at the druggists. The objection to ordinary tooth powder is that it immediately renders the water hard. These materials are usually at hand, or easily obtainable, and will often prove efficient. And yet, I am bound to say that many a plate will go through the severest ordeal that can be put upon it with brush, soap, and powder, without yielding that last vestige of odor which shall betray its presence in the mouth. In this case, you must fly to permanganate of potash or hypochlorite of lime for relief. If you cannot get these agents, fasten your plate in a stream of running water, or bury it in black muck over night, or pack it in pulverized charcoal, or soak it in alcohol for

a half hour : do any thing rather than carry about in your mouth a source of disgust to your friends, and mortification to yourself. Even the scouring of a plate with ashes and sand, which I first saw practiced by a country lady of my acquaintance, has its merits in the absence of all other materials, although I prefer other methods.

I must caution you against expecting *certain results*, from any of the above-mentioned methods of cleansing. The causes of fetor are different according to the physiological condition of the wearer. The same agent that will render one plate odorless, may have no effect on another. That kind of treatment which would commonly prove perfectly effectual, might utterly fail when the health is impaired, and the secretions of the mouth in a morbid state.

There have been times when I desired to carry no source of offense about me. If that time comes to you who are wearing a dental plate, as it will come on some particular day, and at some particular hour, I have no doubt that you will commence at the beginning and run through all the methods of purification which I have described, perhaps inventing many new ones, rather than fail to present yourself with a sweet breath. I heartily wish you success, and to that end I offer you a single additional suggestion.

After your plate has been well cared for, your breath may still be vile beyond description. Now turn your attention to the remainder of your natural teeth, and to the mucous membrane of the mouth, throat, and nasal passages, about which I shall remark in a future article.

COMMON SENSE.—There is a chilly, disagreeable article, called common sense, which is, of all things most repulsive and antipathetical to all petted creatures whose life has consisted in flattery. It is the kind of talk which sisters are very apt to hear from brothers, and daughters from fathers and mothers, when fathers and mothers do their duty by them ! which sets the world before them as it is, and not as it is painted by flatterers. Those women who prefer the society of gentlemen, and who have the faculty of bewitching their senses, never are in the way of hearing from this cold matter-of-fact region ; for them it really does not exist. Every phrase that meets their ear is polished and softened, guarded and delicately turned, till there is not a particle of homely truth left in it. They pass their time in a world of illusions ; they demand these illusions of all who approach them, as the condition of peace and favor. All persons, as by a sort of instinct, recognize the woman who lives by flattery and give her the portion of meat to which she is entitled in due season ; and thus some poor women are hopelessly buried, as suicides used to be

in Scotland, under a mountain of rubbish, to which each passer-by adds one stone. It is only by some extraordinary power of circumstances that a man can be found to invade the sovereignty of a pretty woman with any disagreeable tidings, or as Junius says, to "instruct the throne in the language of truth." —*Mrs. H. B. Stowe.*

How the Swine Purified the Air.

ABOUT five miles south-east of City Point (Boston) is situated Spectacle Island ; better known in this vicinity as Ward's Island, upon which Messrs. Ward & Co. have erected barracks as receptacles for the dead and hopelessly diseased horses of Boston. The stench which naturally arises from the great mass of corruption upon the island can better be imagined than described. The air for miles becomes impregnated with a sickening odor. And as the gentle south wind wafts this perfume toward the inhabitants of City Point, you may see the people beat a hasty retreat from the sea-shore to find shelter from the awful stench wafted by the breeze, not daring to raise their windows for fear of inhaling this most offensive air. The inhabitants of City Point, having endured this continued nuisance until forbearance ceased to be a virtue, petitioned for the removal of Ward's Island, or the establishment situated thereon, further down the harbor. This would have cost the Messrs. Ward & Co. several thousand dollars. They were put to their wit's end to find a remedy to save this evil about to befall them. They planned and speculated upon various methods by which to stay the hands of justice and so save expense. Finally they adopted the plan of enlarging the number of scavengers, so that the putrified flesh of horses, and other decayed matter, might be at once entirely consumed. Thus, a still larger herd was transported to the island, which served to answer a two-fold purpose, quelling the clamorings of an enraged people by devouring the filth and thus purifying the air, and at the same time making the investment one of immense profit to the proprietors by fattening the hogs for the Boston and European markets.

It is indeed astonishing that the very people who complained most of the loathsome smell arising from the great mass of corruption should be the very ones to feast upon the same foul flesh by eating the hogs after they had eaten it.

M. WOOD.

MEN'S lives should be like the day—more beautiful in the evening ; or, like summer—aglow with promise ; or like the autumn—rich with golden sheaves ; where good works and deeds have ripened in the field.

Where Reform Is Needed among the Farming Community.

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

PERHAPS some may not be able to see the force of the historical argument presented in my last article, and may ask why I speak as I do. History repeats itself. What has been, will be. The laws of God are unalterable, and he has inseparably connected certain results to certain methods of action. Therefore, when we have learned from the past the operation of any law, we know what to look for in the future.

Mankind are by nature selfish. Now start any reform, and the very first thing that the mass of the people think of is whether or not they can gain some personal advantage by joining in the movement, and they are so greedy that they want this immediately. Commence a political agitation. Many will rush into it, hoping for some fat office or other emolument; but just as soon as there are any signs of defeat, they will turn their backs upon the cause they were defending, and trample under foot the very men who had been their chosen leaders.

No great reform can be carried on without a tone of *moral earnestness* on the part of those engaged in it. In war, a soldier is valued according to what he is willing to suffer for the cause. So it is in reform movements. The value of any adherent to the cause may be estimated by the personal sacrifices he is willing to make. *Personal* reform brings to birth this spirit of self-sacrifice. It develops moral greatness. It so fixes the minds of men upon the need of social and political reforms that they are willing to undergo great hardships to carry them through. Give such men efficient leaders, no mere money power, and no superiority of numbers, can successfully withstand them.

Let us now notice some evils complained of by those leading in the farmer's movement, and then I will endeavor to show how personal reforms will pave the way to remove these evils, and make success possible. We are told that the farming community are oppressed by capitalists, who form rings for the purpose of controlling the price of products, and that legislation favors these capitalists so much that the farmers, as a class, are in great danger of being reduced to a condition of poverty and ignorance.

Now, I do not apprehend that there is any danger that the farmers of this country will ever be reduced to a condition quite so bad as that of the ancient Roman husbandmen described in the history which I quoted. Still, the signs of the times give the greatest cause for alarm to the farmers as a class, and to the whole nation, for the reason that the safety and stability of any nation depends in great part upon the character and condition of its agricultural people. It does not require any great spirit of

divination to predict that, unless some change be made, the time is not far distant when a great portion of the lands of the West will fall into the hands of capitalists, and the real working population of the country will be reduced to the condition of renters and dependents. This transformation is already going on in many parts of the country. In other parts, the American population is being entirely supplanted by foreigners. These will occupy the land for a generation or two, when the same fate will overtake their descendants. Take any family among the farmers, and follow its fortunes. In the second, third, or fourth generation, the children of the richest will be reduced to the condition of renters. This kind of transformation is going on all the time, and it is no wonder that the farmers have sounded the alarm.

But what is the source from which so great dangers are threatened? I believe it is the existence of certain evils which have crept into the farming communities from the contact with the cities and towns adjoining. The evils to which I refer may be classed under the general head of luxurious living. I say this, I know, at the risk of being considered absurd. Some will even laugh at my proposition as ridiculous. They will tell us that the farmers are mostly too poor to afford any luxuries, and that they deny themselves many of the comforts of life that they may add something to their small capital. I grant that all this is true, and still I hold that my statement is correct.

The farmers are not all poor. Some have become quite wealthy. As a rule, I believe they acquire property quite as fast as those engaged in any manual labor. But an increase of property does not always bring with it an increase of blessings. It often proves a curse. So often is this the case, that it is a question for serious consideration whether any community can become wealthy without becoming so corrupted by this wealth as to insure its certain decline, and ultimate degeneracy and ruin. Unless some radical reforms are introduced into the farming communities of our country, just as fast as they become wealthy, they will be corrupted by luxury. But it is not the wealthy alone who are corrupted. The poorer classes imitate the rich, and are thus kept in poverty. This is one peculiar feature of American life.

So, if the farmers could once succeed in putting down all the powers which oppose them, and gain twice the present compensation for their labor, although this would undoubtedly improve their appearance, according to the opinion of the world, yet it might not really improve their condition. Indeed, if the additional amount of income were spent on corrupting luxury, it would make their condition worse instead of better.

But is it true that the farmers and their families are corrupted by luxurious living? and, is

there need of reform in this particular? I think it can easily be shown to be true.

How much whisky, beer, wine, and cider, is annually consumed by the farmers and their families? It is not many years since it was thought that a man could not endure the work of haying and harvesting without stimulation from one or more of these beverages. In this particular an improvement has been commenced. But, notwithstanding, farmers still drink enormous quantities of intoxicating liquors. I can name a town near where I am writing in which there are, at least, half a dozen grog saloons, supported mainly by the farming community within ten miles of the town. Each of these must derive a yearly income of a thousand dollars, or more. This makes a tax of \$6000 per annum, for a poison, the largest part of which is poured down the throats of farmers. But this is only the half. Allowing that the material costs the liquor vendor one half of what he charges his customer, and the tax foots up to \$12,000. This alone would be sufficient to pay the expenses of a first-class agricultural college, and make the tuition free to all.

But we do not patronize grog shops. So say a host of farmers. Yes; but how much do you pay for tobacco? If you use a moderate quantity, you pay for it an amount which, if invested annually at ten per cent interest, would be sufficient to support you at the age of seventy years—about as much as most farmers have saved when they arrive at that time of life.

We do not use tobacco. So say many more of my friends. How much does it cost you for tea and coffee? These things do not contribute an iota to the well-being of those who use them. The money spent on them is thrown away—a needless waste.

We do not use these, answer a few. Well, but how much do your families pay for corsets, lace, and gewgaws of dress, which are only a senseless imitation of the fashionable ladies of our American cities? How much does it cost for pies, cakes, pastry, and other extravagances of the table? I mean, how much does it cost including the labor of your wives and daughters?

But I am not done yet. Before you tell me what it costs the farmers for spirituous liquors, tea, coffee, tobacco, superfluous dress, and extravagances of the table, please add to the sum total the cost of doctors, nurses, drug shops, and the whole expense of sickness in the farmers' families.

These things which I have enumerated, together with other bad habits of living, are what bring sickness, with its long train of evils, into your families. What, can we avoid sickness? Certainly. I would not have you dismiss your physician when sick; but I maintain that you can learn to live so that you will seldom get sick, and will be able to take care of those in

your own family, and very seldom need medical advice.

One more point, my friends. The American portion of the rural population of our country shows signs of the speedy growth of an evil which, unless it be checked, will work its utter ruin. I refer to a growing social evil in the family relation. The native population of New England, according to the best authorities, is decreasing in numbers. This decline, among any people, is the certain index of the most fearful social corruption. It shows a poisoning of the fountains of life. This mighty tide of evil has not yet been much felt throughout the farming districts of the West; but it is making its appearance, and in a generation will do more to ruin the farmers than all manner of public reforms, and all possible legislation, can do to save them. I am not now going to discuss this question. I will only say that the grangers cannot occupy themselves better than by facing it manfully, and attempting to enlighten the people in such a way that a reform may become possible.

I have only indicated some particulars in which reform is needed among the farming communities of our country. My remarks are intended to be suggestive. The salvation of farmers from the evils which threaten, can be accomplished only by getting at these roots of evil, and eradicating them.

Now to return to my first statement, that a strict attention to the subjects mentioned in the resolution of the Rockford grange will enable the farmers to put down all opposition, and become the best educated, most moral, wealthy, and most intellectual portion of the population of the United States. A strict attention to these personal reforms which I have enumerated, will awaken a tone of moral earnestness which, in time, will make them the most moral people of the land. The economy of resources will give them the means with which to establish agricultural schools quite equal to any educational institutions in the country. The physical and mental vigor developed by the temperate habits of living, which I suggested, will make their children more capable of learning than any other students in our schools and colleges. The absence of disease will create a desire for wealth, and at once give the means for its steady pursuit. Then, putting these influences together, they will so rise in the scale of real manhood that the mechanics and laborers of the whole country will follow their lead, and they will hold in their hands the political power of the Republic.

HIGH-HEELED BOOTS FOR LADIES.—A London surgeon, Mr. P. Hewlett, reports several cases of serious fractures of limbs indirectly caused by these heels, which had tripped up

their wearers ; and he refers also to the distortion and injury to the foot that they often induce. He says : "Last year I was sent for to see a young lady in one of our London hotels. She wished to consult me about her foot. On seeing it I thought its state depended upon her boots, and I asked to see them. The boots were brought in by the lady's maid, but the only thing I could observe about them was the immensely high heels. I said : 'It is the high heels of your boots that cause the mischief, and unless you diminish them I can do nothing for you.' She became quite angry, and said she could not alter them. 'I cannot do it and will not.' Suddenly she again toned down, and said : 'Pray, sir, what would people say if they saw me walking about the park without high heels?' I said : 'It is simply heels *versus* brains. If you have brains, you will cut off the heels ; if you have no brains, you will continue to wear them.' She fortunately had brains, cut off the heels, and her foot got quite well."—Sel.

Why Disguise Your Food?

If it is good and wholesome, the taste cannot be bad ; then why not enjoy its natural taste, and not disguise it with condiments ?

Were I persuaded it was necessary to swallow a bitter pill, I should want it sugar-coated, or would take it in honey, or molasses, so as to avoid tasting the thing itself. If one felt himself obliged to eat a slice of pork, in order to make him strong for labor, being delusively persuaded that such stuff is the best food to "stick by the rib," it would be no wonder if he should cover it over with mustard or pepper sauce, and then take a small piece with a larger piece of bread or potato, in order to get it down without tasting it.

But when we use good hygienic food, grains, fruits, and vegetables, which of themselves are pleasant to the unperverted taste, why should it be thought necessary to avoid their natural taste by the use of indigestible condiments ? Do pepper and salt taste so much better than food that grains and vegetables cannot be relished without them ? I am fully persuaded that the use of these things is only a perversion of natural taste ; and that it is merely habit that binds people to their use. It is not customary to salt apples and peaches and fruits in general ; if this had been our custom from childhood, I doubt not these would not relish without salt. They would taste "*so flat*." For myself, I can see no reason why good potatoes, turnips, beans, and peas should need salting to make them relish any more than apples and peaches. And having carried out the theory in practice for a number of years, I am fully confirmed in it. I can, and am necessitated to do so occasionally, eat salt with garden vegetables, but I prefer their

natural taste ; and would as lief have the salt in my fruit-sauce as in them. And I believe that all who will give this theory a fair test in practice, will arrive at the same conclusion.

Why use indigestible things—things that are not food in any sense—to make our food relish, as though the Creator had not made these things right ? When we have undeceived ourselves, we shall know that food tastes better than anything else ; and we shall have no desire to burden our system with the things which it cannot use, and needlessly tax its energies in the extra work of casting them out ; to say nothing of their evil effects as irritating stimulants, leading to intemperance, gluttony, and sensuality.

Who has faith enough in the theory to give it a thorough test in practice ? Such shall know the truth.

R. F. COTTRELL.

Is it Mad Fanaticism ?

At a recent annual meeting of Friends in New York City, a member remarked that "pies and puddings were the original cause from which many drunkard's graves had been filled." The editor of the *People*, a paper published in the interest of liquor selling, was so much amazed at this that he was obliged to "stop and take breath," (and, doubtless, a drink). His disgust and wrath found expression in the declaration, "Fanaticism run mad finds here its fullest exemplification."

If this sentiment is wild fanaticism, we are very happy that such honest, conscientious, steady, people as are our Quaker friends are the afflicted ones ; and we are not unwilling to acknowledge our devotion to the same sentiments, and an earnest desire that *such* "fanaticism" might become the ruling spirit of the day.—ED.

A QUAKER AND HIS DOCTOR.—A Quaker who had been seriously ill, but was fast recovering, was recommended by his medical man to take some "stout." "Indeed," said the Quaker, "how am I to get strength out of that which does not contain it ?" "But you must take it," said the doctor, "or I will not be answerable for the consequences." "Thou mayest make thyself perfectly easy about it, for I will take the consequences, but not the drink." "Well, you'll do yourself great harm," said the doctor. "Nay, my friend, but I can't do harm to myself by abstaining from a bad thing." "But you require it as a medicine just now," said the doctor. The Quaker hesitated for a moment, and then said, "Dost thou like 'stout,' doctor ?" "Yes, I do." "I thought so," said the Quaker. "Go thy way. I pay thee for thy skill, and not for thy likings!"—*Temperance Record*.

A True Sentiment.

"THE Autocrat of the Breakfast Table," in the *Atlantic Monthly*, says he firmly believes that if all the *materia medica*, as now used, (with some exceptions which he specifies) "could be sunk to the bottom of the sea, it would be the better for mankind, and all the worse for fishes."

Verily, when sentiments like these begin to prevail in high circles, there is hope for our cause.

A. M.

Apples.

MANY persons do not value apples sufficiently as an important article of diet. Besides containing a large amount of sugar, mucilage, and other nutritive matter, this fruit contains vegetable acids, aromatic qualities, etc., which act powerfully in the capacity of refrigerants, tonics, and antiseptics, and when freely used at the season of mellow ripeness prevent debility, indigestion, and avert, without doubt, many of the "ills which flesh is heir to." The operators of Cornwall, England, consider ripe apples nearly as nourishing as bread, and far more so than potatoes. In the year 1810—which was a year of much scarcity—apples, instead of being converted into cider, were sold to the poor, and the laborers asserted that they "could stand their work" on baked apples without meat; whereas a potato diet required either meat or some other substantial nutriment. The French and Germans use apples extensively, as do the inhabitants of all European nations. The laborers depend upon them as an article of food, and frequently make a dinner of sliced apples and bread. There is no food cooked in as many different ways in our country as apples, nor is there any fruit whose value, as an article of nutriment, is so great.

An old gentleman recently stated to us that every fall he used to have a severe sickness, but since he bought during the season a barrel of good apples, for himself alone, and ate the whole barrel in two or three months, he had every year saved himself from this sickness, without wanting a doctor.—*Manufacturer and Builder.*

AVOID EVIL HABITS.—It is related that an Indian once brought up a young lion, and finding him weak and harmless, never attempted to control him. Every day the lion gained in strength and became more difficult to manage. At last when excited by rage, he fell upon the Indian and tore him in pieces. It is thus with evil habits and bad passions. They are like this lion. If indulged in youth, they will cause us much vexation in after life, and may perhaps destroy us. Youth, remember, and beware!

Insanity and Crime.

"INSANITY" is often the excuse for wickedness. In many cases it is doubtless impossible to decide at what point moral accountability ceases and madness begins. It is certain, however, that unbridled passions often lead to madness, and there is no safety in giving free license to the animal part of man's nature. A recent English magazine puts forth the theory that many notable persons of past ages were insane; and thus accounts for their wild and wicked deeds. He believes that Robespierre was made insane by the exciting events of the time; that Louis XI. was insane both in his despotic cruelty and in his caprices; and that Jeffries, the notorious English judge, was a raving maniac. He also asserts that Nero and Caligula were lunatics, and their cruelty and tyranny the outbursts of insanity. The capricious freaks of Heliogabalus are called madness, and the ambition of Alexander the Great a disease of the mind.

ALL THE SAME FOR THE PATIENTS.—A good anecdote of Dr. Garth is told in connection with the Kit Kat. He paid a visit to the club one night, but said he must shortly go, as he had fifteen patients to attend. Some good wine, however, having been produced, Garth forgot all about his patients till reminded of them by Steele. Hereupon the jovial author-physician said, "It's no matter whether I attend them to-night or not; for nine of them have such bad constitutions that all the physicians in the world can't save them, and the other six have such good constitutions that all the physicians in the world can't kill them."

SCOLDING.—Of all the disagreeable and useless habits the world was ever troubled with, scolding is the most annoying. To hear a saw filed, to hear a steamboat whistle, to hear an ass bray, to hear a peacock scream, or an Indian yell, is music compared with it. Since we were a little child we have always felt a mortal abhorrence to scolding. If we had been scolded as some children are, we know not as we ever should have been good for anything. Our sensitive spirit would have rebelled and wrought itself into a hateful, discordant thing. It is no wonder many children are bad. The good is all scolded out of them. It is stunted or killed by early frosts of cold, icy scolding. What a frost is to the spring buds, is scolding to all the best in the child heart. Scolding folks at home! How miserable! Lightning, thunder, hail, storm and winds, let them all come, rather than hurricanes of scolding. Let all the powers that be wage a war of kindness on all the scolders, that they may be overcome with a better spirit.—Sel.

Necessity of Carefulness in Old Age.

An old man is like an old wagon. With light loading and careful usage, it will last for years; but one heavy load or sudden strain will break it and ruin it forever. Many people reach the age of fifty, sixty, or even seventy, measurably free from most of the pains and infirmities of age, cheery in heart, and sound in health, ripe in wisdom and experience, with sympathies mellowed by age, and with reasonable prospects and opportunities for continued usefulness in the world for a considerable time. Let such persons be thankful, but let them also be careful. An old constitution is like an old bone—broken with ease, mended with difficulty.

A young tree bends to the gale, an old one snaps and falls before the blast. A single hard lift; an hour of heating work; an evening of exposure to rain or damp; a severe chill; an excess of food; the unusual indulgence of any appetite or passion; a sudden fit of anger; a dose of powerful medicine—any of these, or other similar things, may cut off a valuable life in an hour, and leave the fair hopes of usefulness and enjoyment but a shapeless wreck.

—Sel.

SCHOOL-HOUSE VENTILATION.—There is little hope that school buildings will be so constructed as to secure abundant ventilation. Still, I would hold up the ideal, which must become real before our schools shall meet the demands of the age. A writer has well said that when the proper and fitting thing to be done is once clearly pointed out, it generally contrives to get itself done in the long run. A proper temperature as the first condition of mental activity, and the removal of carbonic acid, which “lowers the vitality and kills with indefinite warning,” are prime conditions for the development of a nation that is yet to rule the world. We have abolished the choking of our worst criminals by the hangman’s rope; let us abolish the strangling of the innocent children by viewless ropes of poisoned air.—R. C. Kedzie, M. D.

METHOD OF TALKING.—Talk often in company and in a way which shows that you understand what is said around you. But do not talk long. In that case you are apt to tire your hearers. There are many persons who, though they have nothing to talk of, never know when to stop talking. There are some who labor under so great and insatiable a desire for talking that they will even interrupt others when about to speak. We should in society never talk of our own or others, domestic affairs. Yours are of no interest to them, and theirs should not be to you. Besides, the subject is of so delicate a nature that with the

best intentions it is a chance if we do not make some mortifying mistake, or wound the feelings of some of the company.

Medical Hints.

THE less that simple cuts, bruises, and burns, are meddled with the better. If they are kept clean and excluded from the air, nature will take care of the healing process. The salves and lotions so commonly used are generally irritating rather than beneficial, and hinder rather than hasten the cure. For cuts, a little court-plaster to keep the edges of the skin together; for bruises, wet cloths; for burns, a covering of dry wheaten flour, are usually the only treatment, and the very best that can be used. If, from an unhealthy state of the body, or from external irritation, inflammation is produced, something more may be required, the remedy varying with the special case.

PAULINE HENRI, in the *Liberal Christian*, concludes an excellent article on “Woman’s Dress Reform” with the following pithy words:—

“Alas! my sisters, with absurdities on our heads, bunches on our bodies, trains and demi-trains dragging behind us—burdens all, which Nature never intended to impose upon us—what wonder that we do not many mighty works! Wherefore, dear friends, seeing we are compassed about with so great a cloud of drapery, let us resolve to lay aside every weight that impedes our highest usefulness, and the sin of fashionable display that doth so easily beset our sex.”

BE CHEERFUL.—“Be cheerful,” says the man who is easy in his circumstances, missing no loved face at the table, nor by the hearth. But does he ever consider how hard it may be to be cheerful when the heart aches, and the cupboard is empty, and there are little fresh, green graves in the churchyard, and friends are few and indifferent, and even God, for the time being, seems to have forgotten us, so desolate is our lot? How difficult for one man to understand another in such different circumstances. How easy to say, “Be cheerful!” How hard he would find it to practice, were he stripped of all life’s brightness!

THREE-FOURTHS of the difficulties and miseries of men come from the fact that most want wealth without earning it, fame without deserving it, popularity without temperance, respect without virtue, and happiness without holiness.

THE "BEST ROOM"

THERE was a parlor in the house, a room
To make you shudder with its prudish gloom.
The furniture stood round with such an air,
There seemed an old man's ghost in every chair;
Each looked as it had scuttled into its place,
And pulled extempore a Sunday face,
Too snugly proper for a world of sin,
Like boys on whom the minister comes in.
The table fronting you with icy stare,
Strove to look wittless that its legs were bare,
While the black sofa, with its horse hair pall,
Gloomed like the bier for comfort's funeral.
Two pictures graced the wall in grimdest truth,
Mister and Mistress W. in their youth—
New England youth, that seems a sort of pill,
Half wish I dared, half Edwards on the Will,
Bitter to swallow, and which leaves a trace
Of Calvinistic colic on the face.
Between them, o'er the mantle, hung in state,
Solomon's temple done in copper-plate;
Invention pure, but meant, we may presume,
To give some scripture sanction to the room.
Facing this last, two samplers you might see,
Each with its urn and stiffly weeping free,
Devoted to some memory long ago
More faded than their lines of worsted woe;
Cut paper decked the frames against the flies,
Tho' none e'er dared an entrance who were wise,
And bushed asparagus, in fading green,
Added its shiver to the Franklin clean.
When first arrived, I chilled a half hour there,
Nor dared deflower with use a single chair;
I caught no cold, yet flying pains could find
For weeks in me—a rheumatism of mind.

—O. W. Holmes.

Rude Treatment of Children.

Boys and girls ought not to be brought up too tenderly. It is no hardship, but a life-long blessing to a child, to be obliged to rise early, and to take hold of work as a part of the household—work that brings a steady responsibility upon him. It may seem hard to one over-indulgent to send boys out on cold winter mornings to do chores in the barn, to gather frosty chips, to chop and split wood, or to perform any of the hundred things which belong to the family life. But contempt of petty suffering, regular work, pride of being able to help one's self, fidelity and perseverance under difficulties—these are lessons far more important than any that can be learned in books or schools. Many a man has been hindered all his life long because he never learned self-reliance and industry in childhood. So, then, putting children to work early and with a wise adaptation to their years, is not a hardship, but a benefaction.

But there are practices which ought to be suppressed as refined cruelties. I mean all those petty punishments which are inflicted on children's heads. I have seen teachers, when boys were whispering, steal up and bump their heads together severely. It is very common to jerk children by the hair off from their feet, and it is not uncommon for parents to pull a

lock of hair pretty severely as a small punishment for some misdemeanor.

No punishment of any kind ought to be inflicted upon the head of any of the Caucasian stock. It may be handy, but it is demoralizing. It rouses the temper and every evil feeling in a child. Cuffing the ears, snapping the head, especially with a thimble-armed finger, are always demoralizing,

If children have any grace, it all flies under such discipline. They burn with anger, they are stung with shame, they inwardly curse their tormentor, and we have known many a boy come forth from such misjudged parental handling livid with rage, and as soon as he was out of hearing, pour forth a torrent of oaths and blackguardism that well might make one shudder.

The head is the center of all sensibility. Slapping the mouth, pulling the hair, rapping the scalp, or pinching the ears, are good measures for the development of depravity; but if designed as restraining or reformatory punishment, they are utterly bad and provocative oftentimes of as many evils as they seek to cure. When children have done wrong and when correction is needed, it ought not to be ignominious. No man or child is ever made to love right conduct by being brutally treated, or by offending, at the same time, both his sense of justice and his proper pride of character.

But there is a nursery view of a child's sufferings not quite so important, but which I feel impelled to protest against. I mean the unmanly and inhuman way of washing and combing. Oh, Mr. Bonner, what a sad reminiscence of life does that subject open! Does not my face even yet tingle, as I recall the rude scrubbings which it used to suffer! A great, round, rosy face, with eyes so prominent that soapsuds could hardly fail to soak into them, and with a skin that seemed to show the slightest streak or spot—how was it rubbed round and round by the elder sister's hand, as if it made no difference whether it was rubbed up or down! To her it did not. To me it was a matter of unspeakable importance. Then, to comb one's hair as one would hetchel flax—is that to be tolerated in a civilized community? In behalf of ten thousand boys and girls, and in memory of untold grievances of this kind, I beg of you to protest against such inquisitorial ways with little folks, who have not yet learned how to bear little pains.—H. W. Beecher.

Keep the Birthdays.

KEEP the birthdays religiously. They belong exclusively to, and are treasured among, the sweetest memories of home. Do not let anything prevent some token, be it ever so slight, to show that it is remembered. Birthdays are

great events to children. For one day they feel they are heroes. The special puddings are made expressly for them; a new jacket, trowsers with pockets, or the first pair of boots is donned, and big brothers and sisters sink into insignificance beside "little Charley," who is "six to-day," and is soon "going to be a man." Fathers who have half a dozen little ones to care for are apt to forget birthdays—they come too often. Sometimes they are too busy, and sometimes they are bothered; but if they only knew how much such souvenirs are cherished by their children years afterwards, when away from the hearthstone they have none to remind them that they have added one more year to the perhaps weary round of life, or to wish them, in the good old-fashioned phrase, "many happy returns of their birthday," they would never permit any cause to step in between them and a parent's privilege.—*Sel.*

Household Duties.

"DEARY me," says a would-be young lady, "if you are going to talk about anything so low and common as housework, I shall put my hands over my ears." Well, it would n't be a bad plan for you to have them there a portion of the time if you could also have them over your mouth and eyes; we should then hear less senseless talk—an index of the lack of ideas occasioned by light, trashy reading.

Everywhere we see a growing dislike for manual labor. Much is said about the boys who leave their father's farms for some more genteel occupation in the city; but how is it about the girls? Possibly the individuals who speak so disparagingly of this custom of young men, have never seen their sisters who left mother to bake, and wash, and churn, and went to the city as clerks in dry-goods stores, or those who remained at home for their mother to wait upon, while they took lessons on the piano, crochet, knit tatting, etc. But it is said that mothers mold the minds of their children. Can it be possible there are mothers so foolish as to teach their daughters that labor is degrading? Possibly. Not long since, a fond mother said, referring to her daughter, "I always felt as if she had too nice a turn of mind to do housework;" and another remarked, "I had almost as soon my daughters would be supported by the town as to have them go out doing house-work."

Is it so very necessary, then, that clerks in dry-good stores, milliners, etc., should have fine minds, and so very appropriate that those destined to be "the light of home," to cook, and make, and mend, should be those who do not know whether Columbus or Washington discovered America, or whether New York is in England or Africa?

The time has been when ladies of rank did not consider it beneath their dignity to assist in performing labor in the kitchen; and how was it with our great great grandmothers? Some of them were certainly noble types of womanhood. Imagine one of them, the year after the Mayflower came to Plymouth, coming to breakfast—which she had done nothing about preparing—in muslin wrapper, and hair in infinitesimal braids, preparatory to frizzing; and then, after daintily sipping her chocolate, and fretfully saying, "There is n't anything fit to eat," repairing to her room to dress for callers. Such pictures were not so plenty then as now.

But do those who look with so much contempt upon life's common duties, and studiously avoid them, enjoy the lives they lead? The most benevolent wish some are ever heard to make is that they might die, others are usually in Giant Despair's cellar; one might infer from their persistency in remaining there, that they preferred its gloomy apartments to the palace-Beautiful.

It is not extravagant display, but real worth, which in moments of calm reflection commands the highest respect. When duty calls a young woman away from that dearest earthly spot—home—the fondest recollections cluster around the memory of the grandmother who with white cap and black dress used to sit quietly knitting in the corner, and the patient mother with her basket of mending, as father reads the weekly paper, while the music teacher, who used to come day after day, with rings on half her fingers, and bracelets on her arms, and lisp in an affected manner, is almost, if not entirely, forgotten.

Away with the idea that it is unladylike to perform household duties. The ladyhood that will not stand the test of dish-water, or soap-suds, and the rubbing board, if necessity requires, is not the genuine article. "It is not the position that degrades the person, but the person who dignifies the position;" and there is something wrong about the head or heart—or both—of the young woman who thinks herself too fine a lady to share the mother's labors in making home what it should be for her father and brothers.

Life's most common every-day duties may be invested with much of beauty if performed with right motives, from a loving heart, and with ready, willing hands. It will be time enough to live above the clouds when we are placed there. Sawdust and moonlight are both very good in their places, but do not form very substantial food or clothing.

Let us never lose sight of the fact that

"Life is real! life is earnest!"
And ever endeavor while passing along,
To make it as smooth as we can."

*DIETETICS.**Food.—No. 2.*

ALL living things, be they animal or vegetable, require nourishment of some kind. It is this which distinguishes most clearly between dead and living matter. The two great classes of objects possessing life, animal and vegetable, do not require the same kind of sustenance. One feeds upon the crude, inorganic materials which abound in the mineral kingdom; the other can only subsist upon the elaborated and refined products of the vegetable kingdom. Thus it is seen that the two classes are complementary; or, rather, that the latter class is subservient to the wants of the former.

The plant receives into its circulation, through its leaves and roots, such materials as ammonia and carbonic acid. In nature's curious laboratory, these dead substances are endued with life, being arranged into new forms of organized matter, such as oil, starch, sugar, and gluten. These substances, called proximate principles, are combined in various proportions and in a great variety of modes in the numerous edible substances with which the vegetable kingdom abounds. None of them are ever found existing alone. That is, gluten is never found in an uncombined state; indeed, it is quite difficult to separate it entirely from its connection with other organic substances by any artificial process. Starch and sugar, also, are never produced alone. The various fruits and grains are mostly composed of the four proximate principles mentioned. Thus, wheat, rice, barley, rye, corn, and the other grains, are almost entirely composed of starch and gluten, the former element being largely predominant over the latter. Vegetables usually contain much less solid nutriment than grains. Fruits contain much starch, little gluten, and usually a large share of sugar. Nuts contain a larger proportion of vegetable oil than most fruits or grains, besides a large quantity of starch and some gluten.

As before mentioned, these substances are called *proximate principles*, or elements. This name is given to them because they are obtained from the organic substances in which they occur without being subjected to any chemical process which will destroy their vitality and render them inorganic. Thus, starch is obtained by simply crushing the kernels of wheat and then washing the bruised mass upon a coarse cloth or sieve. The pasty mass remaining after the conclusion of this process is gluten; while the starch accumulates at the bottom of the vessel containing the liquid which has been employed in washing. Thus, both starch and gluten are obtained nearly pure by the same process. Sugar is obtained by simply evaporating the watery portion of the sweet juices of fruits or plants, or the sap of certain trees, or even some

vegetables. This evaporation may take place with considerable rapidity, at an elevated temperature, as in sugar-making, or it may be carried on very slowly and at ordinary temperatures, as in the manufacture of raisins. In the latter article it may be usually found in little masses beneath the skin. It also occurs in dried dates in a similar form. Oil is usually obtained by mechanical pressure, by which means it is made to escape from the cells of the vegetable substance containing it. Many seeds are very rich in this product.

Some well-meaning hygienists have contended that sugar was an inorganic substance, like sand, pounded glass, etc.; but this position cannot be sustained by scientific reasoning, and is contrary to well-established scientific facts. One of the most conclusive evidences of this is the fact that it is subject to fermentation, a change which only organic substances are capable of undergoing. The true position of sugar is that of an intermediate substance between inorganic matter on the one hand, and organized structure on the other. Sugar is formed in the plant for the purposes of growth. According to the statements of our best vegetable physiologists, the saccharine element is elaborated in the leaves, whence it is transported to those parts where growth is taking place, being there organized into cell structure, or woody fiber. It is evident, then, that its relation to the plant is that of prepared food, or partially-organized material. It is this fact which explains what to many people is wholly inexplicable; viz., how sugar can be made from saw-dust. The saw-dust was made from sugar in the first place, and the reformation of sugar from it is only a retrograde process. The same is also true with starch. Sugar is sometimes stored up in the plant in the form of starch, into which it has been transformed by the vital activities of plant life. When wanted for use, all that is required is its reconversion into sugar, which is readily effected.

The proximate elements which have been mentioned are composed of primary elements identical with those composing the earth, the air, and water. Their wonderfully different properties, when organized, are supposed to be due to their peculiar arrangement, though how, cannot be explained. Gluten is composed, essentially, of carbon, hydrogen, oxygen, and nitrogen. Starch and sugar are composed of nearly identical proportions of carbon, hydrogen, and oxygen. The oils are usually composed wholly of carbon and hydrogen, containing no oxygen. It will be observed that only the gluten contains nitrogen, while all contain carbon. Gluten and all articles resembling it are termed nitrogenous substances; while sugar, starch, and oil, are called carbonaceous compounds. Each class supplies a particular want in the system, as we shall show in the next article.

In addition to the proximate elements mentioned, there are certain mineral matters con-

tained in all vegetables in varying proportions. Of these we shall speak more fully hereafter. We will conclude this article by presenting a table showing the proportions of nitrogenous, carbonaceous, and mineral elements, in some of the most common articles of food. It has been chiefly compiled from Dr. Edward Smith's excellent work on "Foods." The following table shows the number of parts of each element in a hundred parts of the whole substance :—

	Water.	Nitrogenous.	Carbonaceous.	Mineral.
Wheat (dried),	14.88	19.87	63.40	2.40
Oats,	15.	12.6	69.4	3.0
Maize,	14.	11.	73.3	1.7
Barley,	15.	6.3	76.7	2.
Rye,	15.	8.	75.2	1.8
Rice,	13.	6.3	80.2	.5
Millet,	13.	9.	76.6	2.8
Beans,	14.	24.	58.5	3.5
Peas,	15.	23.	59.5	2.5
Lentils,		25.		
Potatoes,	75.	2.1	22.2	.7
Turnips,	91.	1.2	7.2	.6
Carrots,	83.	1.8	14.7	1.
Parsnips,	82.	1.1	15.9	1.
Beets,	83.5	1.5	11.3	3.7
Cabbage,	94.4	.9	4.1	.6
Apples,	84.	8.	7.6	.4
Pears,	86.	4.7	9.	.3
Peaches,	85.	.5	2.1	.4
(Fresenius.)				
Strawberries,	87.3	.4	8.7	.6
(Fresenius.)				
Figs,	18.7	5.	72.9	3.4
Cherries,	76.3	.6	22.1	1.
Dates,	24.		76.	

What Is an Impoverished Diet?

We often hear hygienists speaking of an impoverished diet, and of the evils which result from such an undesirable thing. Upon endeavoring to ascertain what is meant by a diet characterized as impoverished, we are met by a wide diversity of descriptions. One person declares that an impoverished diet is one which excludes all flesh food of any description. Another thinks that the term should be applied to a dietary which does not include butter, milk, or eggs. Still another individual considers the prohibition of spices, salt, and other condiments as the chief characteristic of an impoverished diet. While others regard the liberal use of sugar, in its many forms, as quite necessary to save a system of dietary from the imputation of impoverishment.

Among such a host of conflicting notions, how shall we decide this very interesting question? Let us frame a definition for the term, and in so doing we shall solve the difficulty. An impoverished diet must be one which makes impoverished blood. The blood can become impoverished in only one way, viz., by being deprived of some of the elements of nutrition. Then food which does not contain all of the elements necessary to supply all the wants of the body, to repair the wasted tissues and renovate the worn ones, will surely render the blood deficient in some of its essential constituents, and so impoverish it. It may be

possible, also, that although an aliment contains all of the necessary elements, they are in such a form or condition that they cannot be utilized by the system. The effect would be identically the same as though those elements were wholly lacking.

We may say, then, as a definition or description of an impoverished diet, that it is one which does not furnish to the system a sufficient amount of the proper material to nourish and sustain the body. Owing to peculiarities of constitution and condition, as the result of disease or education, it often occurs that the bill of fare which is fully adequate to supply all the wants of one individual may be deficient in some particulars as food for another. Hence, we cannot describe a fixed, inflexible dietary which must be invariably followed by every person; we can only state general principles and leave each person to work out by intelligent reasoning and observation, his own dietetic regimen.

But we must not omit to call attention to the many erroneous views which are entertained with reference to the nutritive value of certain articles of diet. Those who think their systems need butter, should remember that it is wholly unnecessary as *food*, being nothing more than a condiment. The same must be said of salt, spices, and even of sugar in any but very small quantities. All the real nutriment of our food is contained in the wheat, potatoes, corn, apples, and other fruits, grains, and vegetables which we eat. How, then, can a person be said to be subsisting upon an impoverished diet when he has an abundance of such nourishing articles of food as graham bread, oatmeal pudding, delicious foreign and domestic fruits, and a score of other healthful aliments? Certainly, none of the elements of nutrition are lacking, and they are all presented in an uncontaminated state, wholly free from adulteration with irritating and indigestible condiments; and, consequently, it cannot be urged that they are not in a condition to be easily and readily assimilated.

It is doubtless true, however, that there is such a thing as an impoverished diet among health reformers. Who are living upon this kind of a diet, we will tell in the succeeding article upon making the change in diet.

How to Make the Change in Diet.

THIS is an interesting question to all who are really desirous of becoming thorough reformers. It is especially interesting, inasmuch as it has been the occasion of much discussion and diversity of opinion. A certain class of reformers say, Renounce at once and forever every article of diet not in strict harmony with the teachings of hygiene. Another class of more liberal individuals advocate a gradual change. They say, Renounce your bad dietetic habits by degrees. Which is

right? In general we think experience supports the latter position; but it cannot be doubted that the immediate change is more successful in some cases. Let us examine, briefly, the advantages and disadvantages of each of these methods.

Those who advocate sudden changes in diet argue that if a person is doing that which injures him, the sooner he stops, the better. A very plausible argument, certainly; but in taking this position, certain influences which have a powerful bearing upon questions pertaining to diet are wholly ignored. For instance, it is well known that by long-continued habit the system may become so accustomed to the presence of substances once very obnoxious that they will be tolerated without resistance, and even appear to be recognized as beneficial. The use of salt is a good illustration of this. When a person has been long accustomed to its use it seems to aid materially in supporting some of the principal vital processes. When it is entirely withdrawn, digestion becomes deranged, and a general enervation of the whole system is felt in consequence. The reason of this is that salt is a stimulant; and when the stomach is deprived of its usual, though unnecessary, stimulus, it at first refuses to perform its accustomed labor.

Again, it is a matter of frequent observation that the mental faculties exert a most powerful influence upon the vital processes; upon digestion, especially. This is the reason why a relish for food is necessary to its prompt digestion. And it is often the case that when the use of salt, or any other favorite condiment is suddenly relinquished, digestion suffers, and the appetite fails, just because the sense of taste is not gratified.

Some people of very strong wills can overcome this difficulty and compel their gustatory sense to submit readily to the promptings of reason. Such persons may make as sudden a change as they please. But other individuals of less powerful wills, or stronger appetites, cannot so easily control their natural appetencies and may suffer materially, in consequence. Such ones should make a gradual change, by steadily decreasing the amount of the condiments employed in the food until they can be wholly dropped without being missed. In this way spice, salt, and, to a great extent, sugar, may be abandoned in a short time.

There are very few, in truth, who could not make even the most radical and sudden change without difficulty if they were placed under right circumstances. Suppose a person to be cast away on some lone island where none of the accustomed refinements of cookery were by any means attainable, although an abundance of nutritious food in the form of edible fruits and vegetables could be obtained; who will say that a person under such circumstances would pine and famish because he must eat his potatoes without salt and his fruits without sweetening? We imagine that necessity

would soon prove sufficiently appetizing to overcome any slight remonstrances on the part of the palate, while the stomach would readily adapt itself to the change.

The strongest arguments which extreme and ultra hygienists can urge against the gradual plan of making dietetic changes is the fact that many persons who make the attempt in this manner forget the importance of constant, prolonged, and persevering efforts, and allow themselves to rest contented after taking only the initiatory steps toward a reformation.

Many of those who attempt to reform only exchange one bad habit for another. It is no reformation to exchange light, sweet, fine-flour bread for heavy, perhaps sour, graham bread, or "gems" impregnated with saleratus and saturated with burnt grease, as is often the case. Substituting large quantities of sugar, sirup, or molasses, for meat, is not advancement, but a terrible retrograde instead. Banishing butter from the table and then saturating the gems, pie crust, potatoes, and griddle cakes with suet is no improvement. How many would-be health reformers have made themselves dyspeptics by attempting to reform in so unphilosophical, not to say absurd and ridiculous, a way!

The following paragraph we take from the Hygienic Cook Book:—

"In commencing the change, discard the worst articles of diet first. Spices, vinegar, pickles, preserves, mustard, peppercorn, old cheese, and similar articles, may be discontinued at once and forever. Pork and all its products may be abandoned equally as promptly. Exchange fine-flour for graham bread. Next attack the tea and coffee habit, reducing the quantity for a few weeks at first, if necessary, but being sure to rout the enemy. Curtail the butter and salt, and use only a moderate quantity of meat. By degrees these may be relinquished. Nuts may be freely used instead of butter. Sweet fruits may also be largely substituted for sugar. In the course of a few months, a person may thus easily become a thorough hygienist if he will constantly keep in view the ideal standard of a true reformer, which demands ultimate freedom from every habit which is the result of perverted taste, or departure of any kind from the strict observance of the laws of nature."

RECIPE FOR MAKING GEMS.—"Into one part of cold soft water stir two parts of rather coarsely ground graham flour made from the best white wheat. Sift slowly in with one hand while stirring with the other, thus endeavoring to get in as much air as possible. If the flour is made from red wheat, a little more than two parts of meal will be required. The batter should always be thick enough so that it will not settle flat. If it is too thin, the biscuit will be likely to be flat and blistered; if too thick, they will be tough and heavy. Bake in a quick oven."

SEASONABLE HINTS!

Dysentery.

THIS is the season of the year when dysentery and other bowel complaints begin to be most frequent. Perhaps none of them are more painful than the one mentioned. It is not, however, necessarily a very dangerous disease. A majority of sufferers from it recover, even under drug treatment; and under proper hygienic treatment, even the most difficult cases are seldom lost, although drug physicians lose a very large proportion of the more severe cases.

The disease often begins like ordinary diarrhea, many times with chills and subsequent fever. Griping pains in the abdomen, with great tenderness, frequent inclination to go to stool, with scanty discharges of hardened feces, together with blood and mucus, either mingled or unmixed, are the prominent symptoms.

Dysentery is an inflammation of the mucous membrane of the large intestine, which soon extends to the other portions of the intestinal canal when it is not speedily checked.

Treatment. Only the general principles can be indicated. There being a strong determination of blood to the central organs, the effort must be to regulate the superficial circulation. Keep the head cool and the feet warm. The patient should remain very quiet, and the abdomen should be constantly covered with a cool compress which may be occasionally replaced by a hot fomentation for a few minutes. During the febrile stage, keep the surface cool by tepid or cool sponging, or by frequent packs.

Great abstinence, if not total abstinence from food, should be maintained during the two or three days of the febrile stage—it does not usually last longer than that under water treatment. The patient will have little appetite, and should not be urged to eat. After the fever has decidedly diminished, small quantities of the very simplest food can be taken. Gruels, baked ripe apples, and blackberries, are excellent foods for adults. Infants should receive their natural food from a natural and healthy source.

Death in the Well.

DEATH comes in a great variety of forms, and obtrudes upon us his unwelcome visits in numerous ways; now appearing in a "damp bed-room," now in "the pot," and now in "the sirup jug." But few suspect his appearance in the well; yet the cool and sparkling water from many hundreds of wells, in both city and country, are contaminated with death, impregnated with disease. Numerous instances have occurred in which the origin of typhoid fever could be traced directly to

the use of well water which was tainted and poisoned with the products of organic decomposition. A well situated near a barnyard or vault is sure to be contaminated by the drainage from such sources, the filtration through the soil being insufficient to cleanse away the pollution. Even wells which were half a mile from a neighboring cemetery have been thoroughly poisoned by the percolation through the earth of water which held in solution decayed animal matters from the cemetery.

The water of wells sometimes becomes almost putrescent from the presence of worms, frogs, or other small animals, which have entered from above. Such water should never be used. When a well becomes thus affected, it should be thoroughly cleansed at once. Never use without filtering or boiling, water in which dead worms or frogs are found. A well should be thoroughly cleansed at least twice each year. An excellent way to exclude worms is to dig a trench about the top and fill it with ashes.

When new wooden pumps are placed in wells, the water often acquires a bad taste from the decomposition of the wood of the pump. This is not only unpalatable, but unhealthful; it can be readily remedied by throwing into the well a few handfuls of pounded charcoal which has been recently burned. After the charcoal has been allowed to settle, the water will be sweet and clear.

Examine the Premises.

DURING the present hot weather, the most careful scrutiny should be bestowed upon all of the surroundings of every dwelling, to make sure that you are not living in the midst of disease-producing influences of the most potent character. Compost heaps, reeking swill barrels, neglected out-houses, drains, sinks, cisterns, and cellars may be the concealed sources of sickness and death to one after another of the members of an unsuspecting household. Summer complaints, diarrhea, dysentery, and kindred diseases find in the emanations from decaying organic matters their most common cause. So also with Asiatic cholera and yellow fever; although they may be communicated by a specific poison, yet it is well known that cholera and other dangerous epidemics never flourished except where sanitary regulations are disregarded. Fever and ague, typhoid, and other fevers, are also directly due to the inhalation of disorganizing or vegetable matter.

Noxious gases may usually be detected by the organs of smell; but sometimes the olfactory nerve becomes so accustomed to the presence of foul odors that it ceases to recognize them as such, and then no warning of danger is given. But the important problem is to know how to avoid these productive sources of disease. Cleanliness and disinfection are the only remedies. To prevent

the generation of poisonous gases about the premises, two precautions must be taken :—

1. Never allow offensive matter to accumulate. Remove to a safe distance every particle of waste from the table, slope or garbage from the kitchen, and any other matter which is capable of undergoing decomposition. Never leave matters of this nature to accumulate in vaults and cess-pools. They are deadly agents of destruction. Pig-sties and compost heaps should never be tolerated within smelling distance of any human habitation.

2. In cases where it is found impossible to prevent the slight accumulation of some kind of offensive matter, as excrement, disinfectants should be so constantly employed as to prevent any offensive odor. By a disinfectant is not meant something which will simply obscure the odor by a stronger one. A proper disinfectant is a substance which will either absorb and retain the offensive material, or effectually destroy it. The very best of all disinfectants is dry earth. Finely pulverized clay is the best, but almost any fine, dry earth is efficient. It should be thoroughly dried, and should be often and generously applied. Of course, the cost is insignificant. Solutions of permanganate of potash and of copperas are also excellent disinfectants to be applied to vessels requiring cleansing, or under other circumstances in which dry earth cannot be conveniently used. A little of either of these solutions will often quickly remove all unpleasant odor from an odoriferous drain pipe.

Something about Cisterns.

SEVERAL have asked, "What shall I do for my cistern? The water is so offensive as to be almost intolerable." Cisterns often become a source of disease. They are usually situated under the house, where not a ray of sunlight can get into them, even ever so rarely. This alone would be sufficient to render them foul and offensive, as sunlight is one of the most powerful disinfectants. In addition to this, cisterns are often so loosely inclosed at the top that worms, rats, and other small animals fall into them and die, thus vitiating and contaminating the water, and rendering some cisterns little better than stagnant, fuming pools of liquid corruption.

When cisterns become thus foul, they should be cleansed without delay. The present month is a good time to give them a thorough purification so that they may be filled with pure water by the fall rains.

Sometimes a cistern becomes offensive from the decomposition of the organic matter washed from the roof and brought down from the air. When the amount of impurity is not excessive, such water can be purified and deodorized by a very simple process. Take a bushel of freshly-burned charcoal, pulverize a portion of it, or mix with it a small quantity of animal charcoal. Place the whole in a bag, and suspend it in the cistern. If the water is not purified in a few days, renew the coal by ignition, or replace it by fresh charcoal, replacing the bag in the water. Gentle agitation, occasionally, will facilitate the purification.

Literary Notices.

PROPER DIET FOR MAN. Battle Creek, Mich.: HEALTH REFORMER Office. 48 pp. Price 15c.

A pamphlet of 48 pp., comprising a concise summary of the arguments in favor of a vegetarian diet, objections to the use of animal food, and answers to the most common objections to the exclusive use of vegetable food. Especially designed for circulation among those who are unacquainted with the subject and ought to understand the scientific arguments upon which the principles of vegetarianism are based.

HYGIENIC COOK BOOK. Battle Creek: HEALTH REFORMER Office. 76 pp. Price, 25 cts.

This is a work which presents the great truths of the health reformation in an applied form. It is intended as a valuable auxiliary to the cause of hygiene, inasmuch as it not only gives directions concerning the quality of food requisite for the maintenance of health, but presents a fine collection of recipes, which describe a great variety of methods for producing such food.

HORRORS OF VACCINATION. By Dr. Schieferdecker. New York: American News Company. 48 pp. Price 50 cts.

As the title of this pamphlet indicates, it is devoted to an exposure of the terrible evils resulting from the practice now so prevalent, of general vaccination. The work is well worth reading.

THE REFORMER is the name of a monthly paper devoted to general reformation. It is especially opposed to Masonry and all other secret societies. Subscription, \$1.00 a year. Published at Sycamore, Ill.

THE WAYSIDE. This little sheet presents a very comely appearance, is printed in neat type upon fine tinted paper, and is filled with very excellent religious instruction. It is published weekly at Wilmington, Del., at \$1.00 a year.

THE Cincinnati Monthly, is a magazine published in Cincinnati, Ohio. The May number was received too late for notice in the July REFORMER. This journal seems to be making very earnest efforts to establish itself upon a solid basis. It is not devoid of merits, but we must confess our regret at being obliged to regard it as one of the hundreds of periodicals at present in circulation, which seem to have no especial aim, without it being to obtain a rank among the floating literature of the day. What the present age needs is earnest work—work in behalf of humanity. We want papers and magazines which point out the sins and follies of fashionable life; which call the attention of people to wrong habits; which show the absurdity of bestowing the whole attention upon the moral and intellectual natures while the physical wants of the individual are wholly neglected. The advent of every new journal of this sort is hailed with delight; and we are heartily sorry that we cannot offer such a welcome to the journal before us. Nevertheless, it is equal in merit to many of the journals of miscellaneous reading which come to us for notice, is neatly printed, and with a little more promptness will doubtless secure a fair patronage.

To Correspondents.

SUGAR AND MILK.—H. C., Ind., asks, 1. What is a person to do who has a terrible craving for sweet at times? 2. Is not the use of nearly a quart of hot milk at one meal almost as unhealthy as drinking two cups of tea or coffee made weak?

Ans. 1. A terrible craving for any article of food, unless prompted by excessive hunger, is wholly unnatural and abnormal, and the best way to become free from it is to resist and overcome it. Still, in the present case, the appetite may perhaps be appeased by the use of sweet fruits, as dates, raisins, or figs. We do not wish to be understood as wholly condemning the use of sugar under all circumstances, although some people will do well to avoid it almost entirely, and all should avoid excess.

2. We should have no hesitation in saying that such a practice is certainly *almost* as bad, if not much worse. Drinking anything at meals is a very reprehensible practice. Drinking milk is very unhealthful, chiefly because mastication is necessary to secure proper digestion. If milk must be used, it should be chewed, like other food. This can only be done by eating it with solid food.

PARIS GREEN AND POTATOES.—L. M. inquires, Is it injurious to use potatoes that have had Paris green on them to destroy the bugs?

Ans. We suppose our correspondent refers to the practice of sprinkling Paris green upon the tops of potato vines. When the practice was first begun, there was considerable said about its being dangerous; but we have heard of no cases of poisoning resulting from it, except of potato bugs. Dr. Kedzie, professor of chemistry in the Agricultural College of this State, maintains that there is not the least danger from eating potatoes which have been preserved from destruction by the use of Paris green, unless a very great excess of the poison should be employed—much more than is ordinarily used.

DEFECTIVE FILTER.—E. G., Cal., writes, "I have one of Kedzie's filters which lets the charcoal through every time water is drawn. I have had it some months, and still it don't improve. Can you prescribe a remedy?"

Ans. It is quite probable that the earthen jar in your filter is broken. You should remove the contents and examine it.

CHILDREN'S CLOTHING—CARE OF THE HAIR.—S. P. C.: 1. We do not issue patterns for children's clothing. 2. In many respects light flannel under-clothing is superior to cotton at all seasons of the year. 3. Neither very cold nor very hot water should be employed in dressing the hair; the first is unpleasant, and the second is injurious.

WORMS.—Many requests are sent us, asking for a remedy for worms. "Worm Tea" is often recommended as an anthelmintic in answer to such requests. This article can be obtained at the Health Institute. The *Bistoury*, an enterprising medical journal, recommends anointing the anus with sweet oil as a very efficient remedy when perseveringly applied, as it prevents the deposit of eggs. A rigid dietary is also necessary.

BEST SUGAR.—J. H., Ohio, wishes to know which we consider the better sugar; the white, or the light brown variety.

Ans. The whitest, purest, cleanest sugar is undoubtedly the best commercial kind to be obtained. Much of the light brown and cheaper-grade of coffee sugar is greatly adulterated by the use of nitric and sulphuric acids which are employed in manufacturing them from poor material. But the best sugar is *sugar* still, and must be regarded as a suspicious article of food; for we are so likely to eat too freely of it.

PARALYSIS.—E. J. P., Mich., had shock of palsy over twenty years ago; is now troubled with numbness, and sometimes pain in hands and arms. She wishes to know if she is again threatened with the same disease.

Ans. The numbness referred to is usually regarded as a premonitory symptom of paralysis. You should immediately take active measures to avert the disease. Send at once for a home prescription.

WEAK EYES.—C. O. B., Mass., has weak eyes which blur and sometimes mature. He wishes to know what to do for them.

Ans. Weak eyes are commonly the result of some constitutional disease. More frequently than otherwise, they are caused by derangements of the liver. The only remedy is strict obedience to the laws of health and hygiene. We cannot prescribe more definitely without having a more minute description of your case and general conditions.

ITCH.—A correspondent, who seems to be a very enthusiastic and confident adherent of the hydropathic system of treatment, writes us that he has successfully treated a number of cases of this very unpleasant disease by the use of water alone. He feels certain that he can cure the worst case of itch in one week by means of the pack and dripping-sheet. We are very glad this gentleman is so successful in treating this disease with simple remedies, and wish that we could report that others of very extensive experience and practice have found the water treatment always effectual in exterminating the little mite which gives rise to the disease. The object to be gained is the death of the parasite. If he can be drowned or suffocated, very good; but if it is necessary to poison him, as is sometimes the case, do not spare him.

Items for the Month.

Tracts! Tracts! Tracts!

THE long promised tracts are now ready; or, at least, a few are prepared for circulation. The subjects treated are such as the people are in the greatest need of being enlightened upon. They have been prepared especially for general circulation, and are, accordingly, written in a manner adapted to the popular mind. All of them are short and concise, and the effort has been to make them attractive and interesting by avoiding prolixity of language and unnecessary refinements of argument. The writers have endeavored to condense as much matter as practicable into the least possible space, and to so arrange and divide the subjects treated as to keep constantly before the mind of the reader new and attractive subjects of interest. The prices have been placed low, as an inducement to the friends of the cause of health reform to give the tracts a liberal distribution. We hope our friends will send for specimen copies and read them with careful scrutiny; then if they find them adapted to the wants of their ignorant neighbors and friends, we shall be heartily glad to have them sown broadcast over the land, and will supply them by the hundred at the liberal discount of forty per cent. We give below brief descriptions of each of the several tracts. Circulate the truth, friends. Let us not selfishly hide our light; but let us work for the general good of humanity.

Startling Facts about Tobacco.

In this tract are presented thirty unanswerable objections to the filthy habit of tobacco-using, the main scope of which is indicated in the motto of the tract, "Tobacco ruins a man physically, mentally, and morally; it is a social nuisance and a national curse." Price 5 cts.

Twenty-five Arguments for Tobacco-Using Briefly Answered.

THIS is a thorough exposure of the fallacious reasoning and unfounded assertions by means of which the users of the filthy weed attempt to apologize for the disgusting habit. We think it will be found a useful tract to hand to those whose minds have been called to the subject by reading the preceding tract or some similar publication. Price, 3 cts.

Tea and Coffee.

THIS is a tract of 32 pp., in which the subject of the use of tea and coffee is considered in each of its several bearings. The following are some of the points considered:—

What Science says about Tea and Coffee; Why Do People Use Tea and Coffee; Tea and Coffee Medicines or Poisons; How Tea and Coffee Are Injurious; Morbid Effects of Tea and Coffee, including both their Physical and Mental Effects; Alleged Benefits of Tea and Coffee Considered, among which are the common assertions, They

Soothe the Nerves—Assist Digestion—Relieve Headache—Supply the Place of Food—Are Stimulating—Increase Mental Vigor—Correct the Injurious Effects of Poor Water—Are Necessary Condiments—Cheer and not Inebriate—Prevent the Change of Tissue; Moral Bearing of Tea and Coffee-Using; Chocolate and other Beverages Resembling Tea and Coffee; Use and Adulterations; How to Stop Drinking Tea and Coffee. Price 5 cts.

Pork; or the Dangers of Pork-Eating Exposed.

THE character of this tract will be indicated by the following list of headings:—

The General Use of Pork; A Live Hog Examined; A Dead Hog Examined; What Is Lard; Disgusting Development; Where Scrofula Comes from; Origin of the Tape Worm; The Terrible Trichinae; Pork Unclean; Evil Effects of Pork-Eating; Apologies for Pork-Eating Examined; What Shall we Do with the Hog? Price, 3 cts.

Dyspepsia.

In this tract the subject of dyspepsia is briefly considered under the three general heads, Causes, How to Prevent, and How to Cure. The causes of the disease are quite fully discussed, as well as the means of prevention, so that the work might be made of the most practical benefit to its readers. Brief descriptions of the various baths which can be made available for home treatment are also added. We can safely guarantee that almost any person suffering from this dreadful disease can readily find the road to health by a careful perusal of this little work. Price 5 cts.

Other Important Tracts.

IN addition to the above-mentioned tracts, which are now fresh from the press, we offer a very excellent little tract entitled, "Dress Reform," which is just suited to the purpose of distribution by those who wear the reform dress. All such persons should keep constantly on hand a supply of these tracts to hand to those who may inquire their reasons for wearing the dress.

A tract, entitled, "Principles of Health Reform," or "What Health Reform Is and What it Is Not," will soon be ready.

Trall's Encyclopedia.

IN answer to quite a number of inquiries respecting this long-promised work, we would say that we can give no information whatever. At the latest accounts, the book was not yet written, and no arrangements had been made for publishing it. For the sake of the scores who have already paid for the work, we sincerely hope it may soon appear.

THE HEALTH REFORMER.

BATTLE CREEK, MICHIGAN.

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