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General Articles.

Is the Article Butter Recognized in the Scriptures?

While butter, as an article of diet, is falling into general disuse among many families who wish to live healthfully, there are others who still continue its use, and argue in its behalf, from the supposition that as an article of food, its use is recognized by the Bible. We shall not attempt to show the fallacy of that argument, which would pronounce a thing "good" because it is mentioned in the Bible; but rather show what the Scriptures intend by the word "butter." However, we will remark that butter is never mentioned in the New Testament, and those places in the Old where it is referred to, are merely dietetic allusions, without giving any precept or direction about its use, one way or the other. For instance, the food of John the Baptist was "locusts and wild honey" [Matt. iii, 4], but who would contend that that scripture was preceptive, and argue therefrom that the staple article of diet with Christians, should consist of honey and grasshoppers! Neither shall we attempt to give any physiological reasons for pronouncing against butter, but, as we have before intimated, attempt only to show what the Sacred Writings mean by the article.

In the Hebrew text there are *three* words which are rendered in the Authorized

Version by the word *butter*. These are *ghem-ah*, *gheh-mah*, and *mah-ghamah-ohth*; also these Hebrew terms are never translated in the Bible by any other word but "butter." Their complete use may be found in the following texts:

1. GHEM-AH: Gen. xviii, 8; Deut. xxxii, 14; Judg. v, 25; 2 Sam. xvii, 29; Job xx, 17; Prov. xxx, 33; Isa. vii, 15, 22.

2. GHEH-MAH: Job xxix, 6.

3. MAH-GHAMAH-OHTH: Psa. lv, 22.

Now to find the definitions of these Hebrew words, we must appeal to a Hebrew Lexicon, and Gesenius, who stands at the head in Hebrew criticism, shall be our authority. In his "Hebrew and English Lexicon" we find his definitions in full are as follows:

GHEM-AH: "1. *Curdled milk, curds*, Gen. xviii, 8; Judg. v, 25, where comp. Jos. Ant. B. V, cap. v, Sec. 4, milk in this state having an inebriating power. Isa. vii, 22; 2 Sam. xvii, 29. Poet. also for *milk* in general, Job xx. 17; Isa. vii, 15; Deut. xxxii, 14. To eat *curdled milk* and honey, Isa. vii, 22, i. e., by those who remain in the land after it is desolated by the enemy, without fruits and grain. 2. *Cheese*. Prov. xxx, 33."

GHEH-MAH: "*Milk*, Job xxix, 6."

MAH-GHAMAH-OHTH: Psa. lv, 22, commonly taken as a noun, derived from *ghem-ah*, curdled milk, q. d. *milky words*, but against the context." [Gesenius here spends a few lines in criticising this Hebrew word, and then gives his opinion of its use in Psa. lv, 22, where only this word is used by the following rendering: "*Smoother than curds of milk is his mouth.*"]

The foregoing definitions speak for themselves, and in order to get their full import, the reader should turn to the passages where these words are used (there are

but ten of them), and then apply the definition given to the text in hand.

Under the word *ghem-ah*, Gesenius refers to Judg. v, 25, where our version says Jael gave Sisera "butter in a lordly dish," and says it means "curdled milk," or "curds." He then refers to Josephus' Jewish Antiquities, where, by examining, the reader will find it says nothing about "butter," but on the contrary, when Sisera asked for water she gave him "*sour milk*." Burekhardt, the celebrated Oriental traveler, gives us to understand what this sour milk was. When crossing the desert from the Dead Sea to Egypt he says, "I carried some dried *leben* (sour milk), which, when dissolved in water, not only forms a refreshing beverage, but is much to be recommended as a preservative of health when traveling in the summer."

Perhaps as strong a passage as any, which may be taken as recognizing our modern article of butter, is Prov. xxx, 33: "Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood;" but Gesenius' second definition of *ghem-ah* refers to this text where he makes it mean "cheese." And the "Dictionary of the Holy Bible," published by the American Tract Society, under the word BUTTER, referring to this very text, says, "Even in Prov. xxx, 33, we may render, 'The *pressing of milk* bringeth forth *cheese*.'"

I will now give a few testimonies which speak of the article butter, in harmony with the foregoing. The Bible Dictionary just referred to, in defining, under Butter, says: "The Hebrew word usually rendered *butter* denotes, properly, sour or curdled milk. Gen. xviii, 8; Judg. v, 25; Job xx, 17."

The Union Bible Dictionary, by the American Sunday School Union, says, "BUTTER. (Gen. xviii, 8.) As this word is used in the Scriptures, it probably means sour or coagulated milk, which, when mingled with water, is still regarded as a very agreeable and refreshing beverage by Eastern nations. (Job xx, 17.)"

Mr. Kitto, in his "Cyclopedia of Biblical Literature," under the word MILK, says that the word *ghem-ah* "is a distinct term for milk when curdled." He also says, "It was this curdled milk, highly esteemed as a refreshment in the East, that Abraham set before the angels (Gen. xviii, 8), and which Jael gave to Sisera, instead of the water which he asked.

(Judg. v, 25). In this state, milk acquires a slightly inebriating power, if kept long enough." Mr. Kitto rather recognizes butter in the Bible, and he has given in full the process by which that article was made. He says, "The milk is put into a large copper pan over a slow fire, and a little *leben*, or sour milk, or a portion of the dried entrails of a lamb, is thrown into it. The milk then separates, and is put into a goat-skin bag, which is tied to one of the tent poles, and constantly moved backwards and forwards for two hours. The buttery substance then coagulates, the water is pressed out, and the butter put into another skin. In two days the butter is again placed over the fire, with the addition of a quantity of *burgoul* (wheat boiled with leaven and dried in the sun), and allowed to boil for some time during which it is carefully skimmed. It is then found that the *burgoul* has precipitated all the foreign substances, and that the butter remains quite clear at the top."

The above is simply the *modern* Syrian mode of making butter, but whether the ancients manufactured after the same manner, is a question. We also might inquire whether butter, after the above *modus operandi*, would be chemically the same as our modern article, and whether the physiological effect on the system, if used in the dietary, would be the same.

In "Scott's Notes," on Gen. xviii, 8, he quotes Bishop Patric on the point as follows. He says: "We read of *cheese* in Homer, Euripides, Theocritus, and others; yet they never mention *butter*; nor hath Aristotle a word about it, though he hath sundry observations about cheese; for butter was not then known among the Greeks." The poet Homer is supposed to have flourished about the time of King Solomon.

The Encyclopedia Americana, under BUTTER says, "The word *ghem-ah* translated *butter*, in the English version, means some liquid preparation of milk or cream." This same authority, speaking of the origin of butter, says it "is not of Grecian nor of Roman invention; but that the Greeks received it from the Scythians, Thracians, and Phrygians, and that the Romans derived it from the people of Germany, and used it as a medicine, rather than a culinary luxury."

Mr. Robinson, quoted in the Comprehensive Commentary on Gen. xviii, 8, says: "*Butter*. The Hebrew word de-

notes rather *cream*, or more properly, *sour or curdled milk*. This last is a favorite beverage in the East to the present day." And the editor of the *Comp. Com.*, Mr. Jenks, adds to the above the following clause in brackets: "In Palestine, oil was used for butter, probably as in the south of Europe."

We have now extended this article sufficiently far, and must draw our remarks to a close. From the testimony presented, the reader must draw his own conclusions. But how can he do this; in the light of the above criticisms, without concluding that the modern article, butter, is not recognized in the Old Testament scriptures.

Will not some one also in a future number of the *REFORMER*, give us the hygienic arguments against the use of butter?

G. W. AMADON.

Drug Medication.

There is a disposition with many parents, to keep up a perpetual dosing of their children with medicines. They will always have a supply on hand, and when any slight indisposition is manifested, caused by overeating or exhaustion, the medicine is poured down their throats; and if that does not satisfy them, they send for the doctor. If he is an honest physician, and declines to give the child medicine because he is wise enough to know it will be for its hurt, the parents are offended and think the physician inefficient, and send for another, who is less conscientious, and who will give medicine to satisfy the parents, who were blinded by ignorance in regard to the real condition and need of their child. And not unfrequently parents are so anxious to do all they can to save their child, that they change physicians, having two or three to attend the same case. The child is drugged to death, and the parents console themselves that they have done all they could, and wonder why it must die when they did so much to save it. Upon the grave stone of that child should be written, *Died, of drug Medication.*

Many parents substitute drugs for judicious nursing. I have seen parents in constant terror, lest a breath of air should come upon their children. They place them perhaps in a crib or cradle near a hot stove. Their faces are red from heat, and they are pressed for air, and almost

gasping for breath. But the mother does not seem to understand their wants. She thinks her children sick, and runs for a cordial which only stupefies them, but makes them no better. The only cordial the suffocated, suffering innocent needed, was pure, fresh air. Several instances have come under my notice, where children were being murdered by inches by the mistaken kindness of parents. They deprived them of air as though it were a deadly poison. The rich blessing which Heaven has freely bestowed upon all, was not allowed to come to their children. I have stood by the cradle of these abused innocents thus unwisely nursed, and have felt indignant at the cruel course pursued with them. I have stripped the coverings from the cradle, and opened the window, and let in the richest of heaven's earthly blessing,—pure, fresh air,—to the immediate relief of the sufferers.

Children also are fed too frequently, which produces fever and suffering in various ways. The stomach should not be kept constantly at work; it should have its periods of rest. Without it, children will be peevish and irritable, and frequently sick. The parents do not trace the existing effect to the true cause—a transgression on their part—but hasten for a doctor, expecting that he will set things all right. The mother abuses the laws which govern that child's life, and then commits another transgression by interfering with nature in introducing poisonous drugs into the system. Children who might have retained a good constitution, are destroyed for lack of knowledge. Many die prematurely, and others live to be life-long sufferers, a burden to themselves and to society. Who is to blame for all this weight of evil? not our kind Creator surely, for he does not take pleasure in seeing his creatures suffer. He wishes them to be healthful and happy. The parents and physicians are the instruments who have caused this weight of woe. They were ignorant of the terrible wake they left behind them. Ignorance is sin, when knowledge can be obtained. Parents should read and inform themselves in regard to the laws God has established in our beings. Instead of trying to allay with medicine every trifling complaint, they might trace the disturbance to some defect in their nursing, or a change made in their food, air, clothing, or exercise, and

they would be rewarded for their investigation, by soon seeing a change for the better.

Parents should give their children abundance of fresh air. If they have kept them smothered with flannels, with windows and doors closed, fearing they would get their death of cold, let them make haste and reform, if they would save their children. You have not given the body any chance to breathe through the millions of little mouths which nature has provided for it; and in consequence, these pores have become clogged, and cannot perform the task allotted them, and so the internal organs have a double task thrown upon them, and the whole system is deranged. But now the doctor must be sent for, and if the little patients live through the terrible ordeal he prescribes, the credit is given to his skill, when the only reason they lived was, because they had a stronger hold on life than most such small members of the human family have.

E. G. WHITE.

Light.

Darkness is the absence of light; and it was upon the face of the deep before light existed in this world. Upon the first day the Almighty spake, "Let there be light, and there was light." How sublime, how majestic! Men would sit down to study and ponder, and when finally the idea was conceived, they would bring together the materials and utensils necessary to make a little candle, which did but poorly light a small room. But when the Lord utters his voice, darkness must flee, and light chases away the night, though no sun or moon as yet exists.

Again the great Creator speaks, "Let there be light in the firmament of the heaven, to divide the day from the night;" and, obedient to the Divine behest, immediately the two light-bearers appear, the sun to rule the day, and the moon to rule the night, with her innumerable company of silvery stars.

How beautiful the sun arose on the fourth day, sending forth his benevolent rays through a pure atmosphere, as yet unpoluted by decay or sin. And day after day, as light had gathered around the sun, and he, faithful to his charge, rolls forth in morning splendor as a bridegroom coming out of his chamber, what rich

blessings he pours forth upon a happy and thankful earth.

And though since the fall the atmosphere has been materially changed, so much so as to make us puff and sweat in summer, and quake and tremble in winter, yet light is still one of the greatest blessings bestowed upon mankind by a kind Creator. If this blessing, with the many other blessings of Heaven, were rightly used, how light the curse would be comparatively. People would even now be healthy, and happy, and rich in the enjoyment of life. But instead of gratefully receiving the blessings from above, they shut out the glories of the world to come, from their minds, and the blessings of nature from their bodies and houses.

How impartial the sun goes out on his mission every morning to visit rich and poor, well and sick, white and black. The little bird is ready half an hour before he comes to greet him with cheerful song, and the pretty flower lifts up its head with dew drops sparkling like gems, to receive a morning kiss from his golden rays.

But in this, as in everything else, man is far behind the rest of creation. How many gentlemen and ladies the sun finds still in bed, suffering from their late suppers, or late speculations, or late revels. But a much greater number he cannot find at all. Do you ask why? Don't you know how they have barred their windows? They are determined to shut out this great blessing of life. Not satisfied with paper curtains, and cloth curtains, and window blinds, besides all this, they must cultivate a shade tree or jessamine, and thus they are successful in their attempt.

But why do they put so many, and so large windows in their houses if they do not want light? a few single lights would give all the light they really get. Why then spend money on windows, and curtains and blinds?

"Oh, you talk so silly, why, that would be entirely different from all other people, and clear out of fashion."

Excuse me. I did not know that you were still sacrificing on the altar of the idol, fashion. Will you allow me to reason a little concerning this idol worship. Does not the first commandment say, "Thou shalt have no other gods before me?" Come away then from other gods. How many lives, how much property, and

health, is swallowed up by this terrible modern idol, fashion.

"Well, do you really want us to put only a few lights in our buildings, in order to save money?" I do not. But I want you to roll up the curtains, open the blinds, and banish your shade trees from the windows. I need not lecture scientifically on the properties of light. Others have done that, and you have both heard and read it. But I want to stir up your pure minds by way of remembrance. Let your faith be made perfect through works. Accept the blessings of Heaven with thankfulness.

Light is a great purifier of the air, and causes life and vitality to spring up anew. Deprive plants or animals of light, and soon they wither and die. As soon as you roll down the curtains, the flies are still; but hardly does light enter before they are all active again. Leave them in the dark a few days, and they will die. Thus light also works on you. It makes you more active, more healthy, and happy. But darkness makes you weak, sickly, and discontented. Why then do you love darkness rather than light.

"Oh dear, you forgot all about that new carpet and costly furniture, it would all fade in a short time."

Is not life more than raiment? Which do you love most, the carpet, or your own health and happiness? I would much rather see faded carpets in the house, and health blooming on the cheeks of our sisters, than the opposite; and this would certainly be more pleasing in the sight of God.

Then air your bedrooms and parlors, and not only so, but let light come in also. Be not afraid. Light is your friend, a visitor from your kind heavenly Father.

When light has been shut out from bed-rooms or parlors during a whole month, how unhealthy and unpleasant it is for your visitor to enter such a room. You ask him to step into the parlor, but he makes excuses, and says he would rather stay in the kitchen. No wonder that he shuns a gloomy dungeon whose treasures are all worthless in the dark. And perhaps you too have a secret desire that he should not disturb the dark peace of your idol.

Let us cease to love darkness, and admit the blessings of light in our dwellings, as well as the light of truth in our minds, that we may at last dwell in the mansions of light, with Jesus forever.

J. MATTESON.

Health of American Women.

Almost overwhelmed as I am at the thought that the women of America are, with scarce an exception, diseased, I enter the prolific field impelled by an earnest desire to help my suffering sisters, and impress upon them the importance of early attention to even slight deviations from the standard of health which they may discover in themselves or their daughters.

The foundation for thousands of ruined constitutions is laid in babyhood—aye, even before the babe has an independent existence—and is it any wonder that the superstructure is weak and tottering? The aching head and quivering nerves, the half-used lungs and enfeebled stomach, the torpid liver and inactive bowels, can never furnish to the embryo the means for a healthful organization, or supply proper nourishment for the development of the new-born babe.

It is said, and truly, that "if we would improve the world we must begin with the children;" but a word to the mothers, or those who are liable to become such, may be the means of saving some from the evils which oftentimes have strong hold before the child has ever seen the light.

Look well to it, O ye mothers! that ye leave no avenue untrod that shall lead you to a knowledge of yourselves and your conditions, for a sense of our own needs is a long step toward the acquisition of a supply for them. . . .

Let me whisper in your ear a truth, of which you, perhaps, have never thought. From many, very many, of the homes of the poor would grim poverty soon stalk out at the door, if the table were but simply and healthfully laid, and the clothing more plainly and healthfully made; for to the table, and the vanity displayed in dress, may be attributed the lack of health in thousands of our American homes.

But to those upon whom the iron hand of poverty rests not, those in the middle and higher walks of life, I have somewhat to say. Could each and all of the diseased within your ranks, with one fell swoop be set aside, how many think you would remain? So few, I trow, that it would be scarcely worth the while to count; for upon those on whom no definite disease is preying, nervousness and debility have so strong a hold that life seems scarce worth the effort you are compelled to make in

order to keep even your slight hold upon it.

Yet why need it be thus? Situated as you are, amid comforts and pleasures, with "neither poverty nor riches" to eat out your happiness, your life should be a constant joy, your every heart-beat full of gratitude for the blessings which are yours.

But can I help you to overcome your difficulties, and make bright your cloudy way? First and foremost, see to it that you have plenty of pure air to breathe, for God hath given this so lavishly that we show great ingratitude when we neglect to receive and use it; next, be sure you use the organs which have been given you with which to breathe this air—expand your lungs, fill them with nature's purifier, oxygen, and thus induce the bright glow and the ready flow of the life-current coursing through your veins; make it an hourly duty to inhale fresh air to the full extent of your lungs, and you cannot conceive how much this one little item will do to improve your health and strength; but in order to do this your clothing must be loose and free, so that every organ in your body shall have full play. You cannot breathe in a tight dress. And the miserable attempts at breathing which our corseted women of the nineteenth century have made, are filling the bills of youthful mortality, and telling their tales of woe upon thousands of the children who survive.

Another prolific source of disease is found in the "good things" (?) with which your tables abound. The quality of the food is such that the temptation to overeat is almost irresistible, so that the excessive quantity eaten becomes a greater curse than any quality could be if partaken with moderation. And here let me say that you, mothers, have a sin to answer for greater than you can estimate, inasmuch as you constantly and thoughtlessly place before your husbands and sons those articles of diet which tend most surely to arouse and foster the animal passions at the expense of vital stamina and mental vigor. Look well to it, and very many of you will find that your own sufferings in the marriage relations are dependent upon this, and that you are laying the foundation for lives of misery to those whom your sons may choose for wives.

Spread your table only with simple, healthful food, and if it be not too late,

your own miseries will be decreased tenfold, and your children to the third and fourth generations will call you blessed.

And still another hint may not be out of place. "Cleaunliness is next to godliness," and if you would that health should reign within your homes, the millions of little sewers with which your bodies are supplied must be kept cleansed and free; the pores of the skin can not be clogged without serious detriment to the health, for the effete matter which these pores should carry off if thrown back upon the internal organs, becomes the seed of suffering untold. Water in abundance is at hand in every house, and even little children may be taught to bathe the entire body thoroughly and properly, so there can be no excuse for disregarding this great necessity of our being.

Exercise too, of proper kind and quantity, should be taken daily, a portion of it, at least, in the open air; for inaction shows speedily its ill effects upon the entire system. Those who are feeble should exercise under the supervision of some one competent to direct their movements, but exercise either active or passive should be a part of the daily routine as much as eating or sleeping.—MRS. E. P. MILLER, M. D., in *Herald of Health*.

Relieved from Anxiety.

There are many persons who give themselves a great deal of imaginary trouble, quite as useless as that of the man who was afraid he had lost money by the failure of a bank:

"As soon as I heard of it, my heart jumped right up into my mouth. 'Now,' thinks I, 'sposin' I've got any bill on that bank? I'm gone if I have—that's a fact.' So I put on my coat, and I started for home just as fast as my legs would carry me—the fact is, I ran all the way; and when I got there I looked keerfully, and found that I had n't got no bills on that bank—*nor any other*; then I felt easier."

An Ohio stumper, while making a speech, paused in the midst of it, and exclaimed: "Now, gentlemen, what do you think?" Instantly a man rose in the assembly, and with one eye partially closed, modestly replied: "I think, sir, I do indeed sir, I think if you and I were to stump the country together, we would tell more lies than any other two men in the country, sir, and I'd not say a word myself during the whole time, sir."

The Best Cosmetics.

Ye who would save your features florid,
Lithe limbs, bright eyes, unwrinkled forehead,
From Age's devastation horrid,
Adopt this plan—
'Twill make, in climate cold or torrid,
A hale old man:

Avoid, in youth, luxurious diet;
Restrain the passions' lawless riot;
Devoted to domestic quiet,
Be wisely gay;
So shall ye, spite of Age's fiat,
Resist decay.

Seek not, in Mammon's worship, pleasure;
But find your richest, dearest treasure,
In books, friends, music, polished leisure:
The mind, not sense,
Make the sole scale by which to measure
Your opulence.

This is the solace, this the science,
Life's purest, sweetest, best appliance,
That disappoints not man's reliance,
Whate'er his state;
But challenges, with calm defiance,
Time, fortune, fate.

[Horace Smith.]

A Hint to Men Folks.

Do ever men folks think how much work they make a woman by going into a house with muddy boots? It would take but a moment for them to use the scraper and leave outside the dirt which they track over the floor, oil-cloth and carpet, or which they leave on the stove-hearth or fender—all of which must be mopped, cleaned, or scraped and wiped off. And when you go home at noon or night, do you ever notice how you act? You enter the door with a slam—it closes half, and some woman must shut it after you. Your overcoat is thrown on a chair in one corner of the room—your hat sails away in another corner to light upon a stand, or under it—gloves are thrown on a table, neck-wrapper hung on the first handy chair, and down you sit in the center of the room where every one must navigate around you. Hat, boots, coat, newspapers, overcoat, gloves, jack-knife, hair-brush, and all articles you may have in your hands, are scattered as though a hurricane had swept through the room. Books, papers, magazines, almanac and memorandum book are routed from their place. And when you have to leave, what a time is there! No one knows where your things are. "Where is my hat?" "Where is my overcoat?" "Who had my gloves?" Every one in the house

is put upon the witness-stand, and it is more trouble to get you started down town than to launch a steamer, or to start a new stage-coach. Then after you are gone, the woman must spend a quarter of a day, more or less, in picking up things which you have scattered.

The trouble is you don't think. It would take but a moment to hang up your coat and hat—to put your gloves in your coat-pocket—to draw your neck-wrapper through the sleeve of your overcoat and to cultivate your bump of order. It takes but a moment to put an article in its place, and then it can be found. The woman who takes care of the house has enough to do without choring after her liege lord or waiting on a lot of men all day. A woman's work is never finished. You expect her to keep the house neat and tidy. If it is not so, you run to a saloon. You expect her hair to be always smooth, her dress always in order, her stockings always neat, your clothing in order, the dust swept from its thousand gathering places, something good to eat three times a day, beside lunches, and her to be as neat and attractive as she was the night you popped the question. How can she be all this, if she has to spend half her time picking up what you throw down? If your wife, mother or sister be neat, you should be. If not, teach her neatness by good example. We print this little chapter in hopes that it will make some men who read it a little more thoughtful and neat, and that it may help those who never have too much.—*Ex.*

SIMPLE MODE OF COMPUTING INTEREST.
—A new method of computing interest on any number of dollars at six per cent. appears very simple. Multiply any given number of dollars by the number of days of interest desired, separate the right-hand figure, and divide by six; the result is the true interest of such sum for such number of days, at six per cent. This rule is so simple and so true, according to all business usage, that every banker, broker, merchant, or clerk should post it up for reference and use. There being no such thing as a fraction in it, there is scarcely any liability to error or mistake. By no other arithmetical process can the desired information be obtained with so few figures.

Temperance is the best physic.

Editorial.

Eating Between Meals.

THERE is scarcely a dietetic habit more common among the people of this country, or one that is more injurious to health, and that tends more to break down the integrity of the digestive organs, than that of eating between meals.

This habit is almost universal with the children of the present day. Parents generally have imbibed the mistaken idea that children must eat much oftener than adults—that they should eat at any and at all times of the day, or as often as they may fancy that they are hungry.

This habit probably does more than any other one thing to lay the foundation for those much-dreaded diseases, liver complaint and dyspepsia, with all their train of evils. Physiology determinately establishes for us certain general principles in regard to diet, to which we must give heed, or serious results inevitably follow. The fact is fully established by physiology that the digestive organs need regular periods of rest, just as much as any other organ or portion of the vital domain, and without it they must fail.

In eating between meals, we necessarily interfere with the digestion of the previous meal, interrupting its progress, and at the same time adding an extra amount of labor for the already heavily-taxed digestive organs to perform, and rob them of that rest that Nature demands; for if we eat but a piece of pie, a crust of bread, or even an apple, the entire process of digestion has to be gone through with, just the same as if we had taken a full meal.

Now the time requisite for fully and perfectly digesting an ordinary meal, is at least five hours, and no food of any kind should be introduced into the stomach while this important process is going on, lest it be interrupted, or so hurried that the food does not remain in the small intestines, a sufficient length of time for its nutriment to be taken up and conveyed to the thoracic duct preparatory to its entering the blood.

The true philosophy is, that the human stomach (at least at any time after the person has arrived at the age of two or three years) needs as many hours of rest out of the twenty-four as it labors. If this be true, what the effect must be of so eating between meals as to cause the stomach to labor incessantly for at least eighteen hours out of every twenty-four, I leave the candid reader to judge.

Paper Collars.

Those who use paper cuffs and collars will, or ought to be, interested in the following. These articles are miserable shams at best, and their use, if as injurious as it is represented to be, should be abandoned at once. So says the *Peninsular Courier*; but hear what another authority says:

“The daily newspapers have been discussing with considerable spirit, ‘Are paper collars poisonous?’ A Boston physician states the cases of seven young men who have suffered from protracted and painful eruptions on the neck, all of them wearing paper collars, and each one suffering most when perspiring most, the arsenic from the enamel in the collar being taken up more freely than at any other time. Everybody knows that the enamel on visiting cards is poisonous, and that instances of the death of children from chewing the same, are on record. The *Round Table* concludes a protest against the use of paper cuffs and collars, thus: ‘That the men and women who wear them have no eruptions upon the neck, is only a proof of their greater peril; for it shows that the system is so corrupted or weakened, as to take in the arsenic without that natural, healthy resistance, which produces sores or boils. On the other hand, however, it is quite possible that ladies may be disfigured for life by unsightly blotches arising from the use of these collars and cuffs. As they are, at best, only a sham, and a substitute for linen and muslin, and as no great expense is involved in the purchase of the only materials of which collars can be safely made, we hope that the wearing of poisonous paper collars will be discontinued, and we urge all physicians, and especially the Board of Health, to instruct the public in regard to this important subject.’”

Irregularities in Eating.

Experience and observation have satisfied me that eating between meals is a very pernicious practice. I have noticed that those who eat the most frequently, say five or six times in a day, complain more of hunger than those who only take their regular meals. My own experience co-incides with this. I can recollect that when I was in the habit of eating any time I happened to come in contact with any thing eatable, I felt more inconvenience from hunger, or what I supposed to be hunger, than I would feel now if I only had one meal in the day. But this I find is not in reality hunger, but the complaint and remonstrance of a wearied and over-burdened stomach.

I have seen cross children, made such by continual feeding, and still the tender and solicitous parent was constantly increasing the difficulty by giving rich and enticing food to pacify them. Parents wonder sometimes, after they have fed a child to surfeiting, why its appetite gives out; and when rich cake and sweetmeats cease to tempt the child to eat, the next thing that is thought of is medicine. This the child must take, and so the evil is increased.

But I was about to say, that since I have eaten only two meals a day, and have not allowed myself to take any food between meals, I hardly know or feel any inconvenience from hunger. I have a good appetite—can always relish a plain meal at the usual hour—but if any circumstance prevents my eating at the proper time, I find no difficulty from the loss of a meal.

If you wish to have a quiet, peaceable stomach, eat nothing between meals. Perseverance in this will satisfy the most incredulous. "Give it a fair trial," as the doctors say of their nostrums.

R. F. COTTELL.

A GOOD PRESCRIPTION.—Dr. Abernethy's prescription to a wealthy patient was: "Let your servant bring you three or four pails of water, and put it into a wash-tub; take off your clothes and get into it, and from head to foot rub yourself well with it, and you 'll recover." "This advice of yours seems very much like telling me to wash myself," said the patient. "Well," said Abernethy, "it is open to that objection."

Health. No. 2.

EATING AND DRINKING.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x, 31.

In order that it may be said that we eat to the glory of God, we should, as far as possible, eat sanitary food, eat properly, and temperately. And,

1. We should, as far as it is practicable, eat sanitary or healthy food. Under this head we will first refer to the most healthy food. And we claim that that food is the best which was originally selected for man's use. And what was this food? Was it flesh meats? No. We find no permission from God to eat flesh meats for more than sixteen hundred years after the creation. The Creator originally selected a vegetable diet for man. Thus reads the sacred record: "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat." Gen. i, 29.

When man was in his state of innocence, the kind Creator must have selected that kind of food for his use which was best adapted to his nature and wants; and any material deviation from God's original selection, must necessarily affect man in various ways.

It must be apparent to every enlightened and reflective mind, that the permission to eat flesh meats must have grown out of the fall. God's original design could not have been that man should subsist on flesh meats; that he should have to destroy the lives of other creatures equally tenacious of life, and averse to suffering, as himself, to prolong his own life. There is something deeply affecting to any one whose heart vibrates in tenderness for all of God's creatures, to see any of them suffering and dying to save our lives. The tendency of this must be to remind us that man has fallen,—that by the fall the beautiful creation is marred, and that there must be a penalty attached to sin. And how appropriate it was for the Creator to institute sacrifices to keep the idea of the fall and the curse, fresh to the human family, and to point their minds to the great sacrifice that was to be offered up that they might be saved from sin and death.

The advantages of a vegetable diet ov-

er flesh meats, are numerous and worthy of our candid attention.

1. A farinaceous and vegetable diet contains all the nutritive properties that can be derived from food, and we can partake of it without feeling that we are eating that which has had to suffer and die.

2. It is a cheaper diet than that which consists of flesh meats. Let those who eat flesh meats take the grain that they feed out to the creatures they eat, or the means they use in buying meat, and they will see that it will be cheaper for them to eat the grain, or to use their means in buying grains, fruits, and vegetables. It is a fact easy of demonstration, that the grains, fruits, and vegetables which will grow on a certain piece of land, will go much further in sustaining life when eaten by man, than they will if you first feed them to swine, cattle, or any other creature, and then eat the meat into which a portion of these articles has been converted.

3. You can get a greater and better variety in a vegetable diet than in a meat diet. The variety in a vegetable diet is almost infinite, and such a diet is used with great gustatory pleasure, as those have found who have adapted their taste to it. Desserts are considered as the best part of a meal, and are usually composed of grains and fruits. Now the vegetarian lives chiefly on desserts, and partakes of his food with the greatest possible relish.

4. A farinaceous diet is more nutritious than a flesh diet. It has been frequently proved by chemical experiments that one pound of bread contains more nourishment than two pounds of the best meat.

5. A vegetable diet is freer from disease, and consequently can be used with more safety, than a flesh diet; and it is easier to detect disease in grains, fruits, and vegetables, than in flesh meats.

6. Inasmuch as those beasts which subsist on animal food are characterized by ferocity and rapacity, a flesh diet, eaten largely by man, naturally and necessarily develops fierceness and rapaciousness in him also; whereas a vegetable diet is constitutionally adapted to foster docility.

The reader needs only to compare the ferocity of the eagle, the lion, the tiger, the hyena, the wolf, etc., with the docility of the dove, the lamb, the deer, the ox, etc., to convince himself of the truthfulness of this point. Compare also the fe-

rocidity of the savage with the natural docility of the Japanese. You have also noticed that those dogs that live at the slaughter-house, and subsist wholly on raw meat, are more ferocious and ugly than the common domestic dogs. The ancients in preparing fighters for their bloody arenas in which ferocity was required, fed them exclusively on raw flesh.

7. In order that health may be promoted, it is necessary that our various faculties be equally exercised and developed; but a flesh diet excites and unduly develops the feelings and animal propensities to the prejudice and deterioration of the moral and intellectual faculties. This is equally true of intoxicating drinks, tea, coffee, and tobacco, and highly stimulating food of any kind. By these stimulants, the animal organs are unduly excited and developed, the blood and vitality are withdrawn from the moral and intellectual organs, and they are blunted and weakened. And thus it is that so many are swayed by feeling, appetite and passion, instead of being led by enlightened reason. Thus it is that so few are prepared to appreciate religious principles, and to be religiously inclined. But not so with a plain vegetable diet, which reduces the inflammation of the blood, keeps the system cool, promotes clearness of thought, equally develops all the organs, and opens the way for moral and religious pursuits.

8. A plain vegetable diet is more conducive to longevity than flesh meats. It is not so stimulating in its nature as animal food. A flesh diet, especially if it is diseased and of a coarse and scrotulous nature, stimulates the system to undue action—beyond the strength that it imparts, draws from the general fund of vitality, from the oil and stamina of the system, causes the wheel of life to roll faster, and consequently shortens life.

Animal food tends to corruption more than vegetable food. It has been ascertained that chyme and blood formed of flesh, will corrupt sooner when extracted from the system and exposed to the atmosphere, than when formed of a vegetable diet. The same is also true of the flesh that is formed of animal food.

Again it is more difficult for sores or wounds to heal in those who eat largely and promiscuously of animal food, than it is in those who live on a vegetable diet. This has been proved on various occasions; but especially was it illustrated

during the late war between the Russians and the allied powers. It was ascertained that wounds which would prove fatal in French and English soldiers, would heal up rapidly in Russian soldiers. This difference was inquired into, and was easily traced to the difference in the diet of the two armies. The French and English soldiers ate largely of animal food, while the Russian soldiers subsisted chiefly on a vegetable diet.

But more on this branch of the subject in our next. D. T. BOURDEAU.

A Talk with Women.

Deformity meets the eye in the persons of our mothers and daughters everywhere. There must be a cause. Nature has formed the body perfect. Wrong education and practice in dress, of course has brought it about. Upon observation it will be noticed that the greater part of women, young ladies especially, fill the upper part of the lungs with air, while the lower lungs are not expanded and filled with air often enough to keep them in a healthy condition.

The lungs alone do not suffer, the heart and abdomen are pressed, and other organs weakened in consequence. What a state of things is thus brought about! Yes, alarming, if considered in the light of truth. The young lady may say, in order to fill the lower lungs with air, my corset must be loosened and dresses made larger. Well this is easily done. But I shall get vulgarly large. Let the body enlarge, and your mind and intellect will become ennobled, when such reasons will make you ashamed.

There are dahlias in the yard, some have large round flowers upon the stalk, others come out imperfectly; any person would not be long deciding which of the flowers were the most beautiful to look upon. Thus it is with the human form; in its perfect development it presents beauty to the intelligent eye and mind, while the contracted body is anything but beautiful to the eye of one who understands the fearful consequences.

The time has come when we need not be ignorant of these things—if ignorant it will be a willful ignorance, as light upon this very point has been given for some time by noble minds; and yet how insensible and unmoved the mass of our woman remain upon a subject which so much concerns the life, health, and happi-

ness of the present and future life, as we are accountable to our Creator for the manner in which we treat the body.

L. C. TOLHURST.

Lorrain Co., O.

The Confession.

There's somewhat on my breast, father,
There's somewhat on my breast!
The live-long day I sigh, father,
At night I cannot rest;
I cannot take my rest, father,
Though I would fain do so,
A weary weight oppresseth me—
The weary weight of woe!

'Tis not the lack of gold, father,
Nor lack of worldly gear;
My lands are broad and fair to see,
My friends are kind and dear;
My kin are leal and true, father,
They mourn to see my grief,
But, oh! 'tis not a kinsman's hand
Can give my heart relief!

'Tis not that Janet's false, father,
'Tis not that she's unkind;
Though busy flatterers swarm around,
I know her constant mind.
'Tis not her coldness, father,
That chills my laboring breast,
It's that confounded cucumber
I've eat, and can't digest!

[*Blackwood's Magazine.*]

Power of Imagination.

"A few years since, Elijah Barns, of Pennsylvania, killed a rattlesnake in his field, without any injury to himself, and immediately after put on his son's waistcoat, both being of one color. He returned to his house, and on attempting to button his waistcoat, he found to his astonishment that it was much too small. His imagination was now wrought to a high pitch, and instantly conceived the idea that he had been bitten imperceptibly by the snake, and was thus swollen from its poison. He grew suddenly very ill, and took to his bed. The family in great alarm and confusion, summoned three physicians, and the usual remedies were prescribed and administered. The patient, however, grew worse every minute, until at length his son came home with his father's waistcoat dangling about him. The mystery was soon unfolded, and the patient, being relieved from his imaginary apprehensions, dismissed his physicians and was restored to health."

A man's strongest passion is generally his weaker side.

Questions & Answers.

QUESTION.

E. G. of N. Y.:

1. "Can a laboring man enjoy good health on two meals a day?"

Ans. Yes; provided he obeys the laws of hygiene in other respects.

2. "Do you consider the two-meal system a prominent feature of Health Reform?"

Ans. I do.

3. "Can a person take three meals a day, and give the stomach a sufficient time to rest between each meal, and have its work all done when he lies down to rest at night, so that his stomach may enjoy rest as well as other portions of his body?"

Ans. No.

4. "Do you consider that unbolted wheat-meal in diet, is an important part of the Health Reform?"

Ans. Certainly.

5. "What is your opinion of salt as an article of diet?"

Ans. It is an irritant, and is innutritious, affording no nourishment to any organ or portion of the human body; and the excess to which it is used by the people of this country, is a source of a very great amount of disease.

Mrs. B. J. E. of Wis.: You request us to give in our Question Department, the cure for catarrh, saying you are afflicted with it.

We would say that nasal catarrh is seldom, if ever, an original disease. It almost invariably has its foundation in, and depends upon, the existence of disease in some other portion or portions of the body. Therefore it is not enough for us to simply know that you are troubled with catarrh. And for us to give you directions how to treat this disease, as it exhibits itself in its various forms, would require much more space than we can devote to it in this department of the REFORMER. Could we see you, or were we better acquainted with the particulars of your case, we would be better prepared to give you advice.

Mrs. H. J. W. of Wis.

Your question covers too much ground to be answered in the limited space devoted to this department. Your better way would be to send for a written prescription for home treatment, which would

give you the particulars in regard to diet, exercise, rest, plan of treatment, &c., the price of which would be \$5.00.

Mrs. M. C. C., Me.: For your husband's rush of blood to, and severe pain in, the head, and his inability to exercise his brain, I would advise instead of pouring cold water on the head, an occasional foot-bath at the temperature of 105 deg., for 5 or 10 minutes, immediately followed by dipping the feet in cold water, and then rubbing them thoroughly, and wiping them dry. Then briskly and lightly dry-rub them for two minutes, leaving the skin warm, dry, and velvety.

He must avoid all taxation of the mental faculties, having his surroundings pleasant and agreeable, taking no responsibility upon him, living largely in the open air, taking once a week a general and thorough ablution of the whole body by an attendant; living on simple, unstimulating and nutritious diet, being hopeful and cheerful, and engaging each day in some light, and slightly exhilarating amusement.

By strictly adhering to the above, I have no doubt of his improvement.

Interesting to Candy Eaters.

M. H. Smith, in one of his interesting letters from New York, speaks of the adulterations of candies, as follows:

"Our new health espionage is bringing to light some queer things. The common candies and confectioneries of commerce, are not altogether toothsome nor wholesome, if recent investigations are to be believed.

"The adulteration of sugars, candies, and spices, is a trade largely and regularly carried on in this city. Instead of plaster, which till lately entered so largely into the manufacture of confectionery, in place of sugars, a new article has been discovered, called *Terra alba*, or white earth. It comes from Ireland, and costs by the barrel, about two and a half cents a pound, while loaf sugar costs seventeen cents. The body of candies, the coating of almonds and lozenges, are made from this earthy material. It is whiter than plaster, and is much used in the adulteration of flour sold in this market. A glue, paint, and oil manufacturer of New York, has sent round his annual circular, which I have seen, to the principal confectioners, calling attention to a fresh ar-

rival of this white earth. I have seen an ounce of lozenges dissolved in water, in which two-thirds of an ounce was *Terra alba*, and not a particle of sugar in the lot. The common method of flavoring candies, almonds, sugar plums, &c., is with deleterious substances. The pineapple flavor, the banana, and the peach, are made from fusil oils, which are very poisonous. Bitter almond flavor is made from prussic acid unadulterated. Pineapple flavor is also made from rotten cheese, very rotten, and nitric acid. Gum arabic for pure gum drops is costly. An article has been invented of the most beautiful appearance, that is used instead of the gum. It is very cheap and very poisonous. In pure candy, cochineal is used to color red, and saffron for yellow. But in the common candies, poisonous coloring is put, the same that is used to color wines and liquors. One of the most common is called 'carlot,' into which arsenic largely enters. A few grains of the substance will color a cask of wine. Liquorice drops for the 'trade' are made of poor brown sugar, glue, and lampblack, flavored with liquorice. And for the Western trade, much of this vile stuff is packed in barrels, and sent West to be put up in boxes to suit the market, of which from seventy-five to ninety per cent. is *Terra alba*. This material also enters largely into the common chocolates and spices. Much of the cream of Tartar used for bread, is made of *Terra alba* and Tartaric acid. To aid in this work of adulteration, the Government tax on the impure is two cents a pound, and on the pure candies, four cents a pound. Our Board of Health need to look into the candy business. To such condiments does New York call her guests."

Air and Sunlight.

It is one of the mysteries by which we are surrounded, that so many people seem afraid of the pure air, one of God's best and choicest blessings, yet so often ignored by his children. Enter the dwellings, to say nothing of the seven-by-nine sleeping-rooms of community, and what an atmosphere meets you at the threshold even! Why, there is not another living creature, bird, beast, insect, or creeping thing, that would live week after week and inhale the impure air which human beings do without feeling its deleterious effects. No wonder there are so many

pale-faced wives and daughters who look as though they had neither seen the sun, nor snuffed the fresh air of heaven for months. Spending, as they do, most of their time in close, heated, unventilated rooms, going the same tiresome rounds of domestic labor from day to day, from year to year, using one set of the faculties of the mind to the entire neglect of all the others, why should they not become frail and sickly, to say the least. The wonder is, not that there are so many sickly women and children, but that there are not *more* with the present mode of living, by the majority of people. God gives the rich, warm sunshine to impart strength and vigor, not only to the vegetable kingdom of the earth, but also to infuse life and activity into the animal and the mental. Light, air, and water are the great agents which he uses to give and sustain life; and yet how many exclude almost entirely the sunlight and air from their dwellings. Why will ye thus do and suffer when it is a sin to be ignorant? Learn a lesson from the open book of Nature. Go out, my sisters, under the warm rays of the sun, and toil among the flowers and in your gardens, and draw strength from the bosom of mother earth, and hope and cheerfulness from smiling nature all around you. Make everything conduce to your happiness, then shall ye grow strong in body as well as in mind. Try to develop all your God-given powers for the benefit of all who may come within the circle of your influence. Do not feel that it is all of life to be a good housewife, although that is no mean attainment; yet there are higher and nobler ones for woman to aspire to—even the intellectual, moral, and religious, which shall fit her to shine in the home and the social circle on earth, and in Heaven as the stars forever and forever.—H. J. S., in *Am. Phren. Jour.*

WANTED.—A Vermont farmer sent to an orphan asylum for a boy that was smart, active, brave, tractable, prompt, industrious, clean, pious, intelligent, good-looking, reserved and modest. The superintendent replied that their boys were all human, though they were orphans; and referred him to the New Jerusalem if he wanted to get his order filled.

You cannot preserve happy domestic pairs in family jars.

Words from our Friends.

DR. LAY: The first No. of the Health Reformer is just received. I am much pleased with its appearance and contents. I can heartily recommend it to all without any discount.

It is about two years since I began to adopt the health-reform. I am confident that it is proving a great benefit to me. In all parts of my travels, I meet with persons who say that a plain, unstimulating, nutritious diet has benefited them far beyond the value of dollars and cents. I send you twelve subscribers for the Health Reformer, and shall do my best to extend its circulation, believing that by so doing I shall be conferring a blessing on humanity.

D. M. CANRIGHT.

Somerset Co., Me.

DR. H. S. LAY,

Dear Sir: I rejoice to know that a Health-Reform Institute is being established at Battle Creek. I wish you, sir, and your cotemporaries in this noble enterprise complete success.

So far as my influence goes in the sphere of my acquaintance it shall be theoretically and practically on the side of health-reform.

Please find enclosed one dollar for the Health Reformer.

J. P. HUNT.

Saginaw Co., Mich.

DR. H. S. LAY,

Dear Sir: I have received the first number of your excellent paper, the Health Reformer, and I prize it very highly. I think it should be in every family. I have got one subscriber, and will try to get more.

ALVECIA WIGGIN.

Kennebec Co., Me.

DR. LAY: I have received with great satisfaction the first number of the Health Reformer. With me, this journal receives a very friendly welcome. 1. Because of the pleasing personal acquaintance I have been permitted to form with its editor. 2. Because of the neat, nice, tasty, and convenient style in which it is gotten up. And 3, because of the noble mission on which it goes forth to the world. The sick, certainly need its counsel, while the well cannot afford to be without it.

As an exchange for one dollar advanced now, we get a monthly visit of the Health Reformer, and at the close of the volume, we have for future reference, nearly two hundred pages of valuable reading matter, every page giving important instruction how to live so as to regain lost health, and take proper care of what we may have.

Now, it is not unfrequently the case that in this time, ten, twenty, or one hundred times this amount, is expended by the anxious, suffering, sick man, for medicines, or to pay doctor's bills, at the end of which period, he can speak neither of increased health nor of a better knowledge how to live healthfully. Neither can he tell how much poison he has taken into his system.

For the Health Reformer and the hygienic treatment of the sick at the Health-Reform Institution, we bespeak the most bountiful success.

Yours truly,
Orleans Co., Vt.

A. S. HUTCHINS.

About Water.

Almost all children are fond of water. Even the baby kicks and crows in his bath-tub, and as soon as he can walk or waddle, if his nursery door is open, he is out of it and making for the nearest brook, to the alarm of all his friends. Boys delight to wade in the water; not country boys merely, who have springs and brooks for playmates, where the banks are blue with violets or yellow with cow-slips, but unfortunate city boys, whose only "water privilege" is a muddy stream in a gutter. There was once a delicate little boy, born in a palace, and playing in a nursery full of beautiful furniture and golden toys. When he was four years old, his grandamma, who was a queen, brought him a quantity of elegant birthday presents. The little boy looked at them all very patiently, and then went to the window to watch the rain falling outside. It was very wet, and he was not allowed to go out; so as he stood at the window there were little drops running down on both sides of the glass. "Don't you like your toys?" asked his grandamma. "Oh yes, I like them very much," said he, "but if you will only let me run about in that beautiful puddle, you may take back all the things you have given me."

It is quite right that we should be fond of water, for we could not live without it much longer than a fish. All the fruits and vegetables of which we are so fond, are largely composed of water, and as much as five-sixths of our own bodies is of the same material. This is why we can live without food a great deal longer than we can without drink. In fevers people go without solid food for weeks, yet if they had no drinks they would die of thirst in a very short time. It is well for us that water is plenty. Nearly three-fourths of the whole world is covered with it, and there is always a great deal of it overhead in the sky. You often see the broken clouds looking like waves of the sea; they are waves of a very light sea, lighter than air, and floating on it as snow and ice float on the river. Water is almost always beautiful; in the white clouds and whiter snow, in the sparkling icicles and dew-drops, in the clear brooks that ripple over moss, and in the ponds and lakes that are like great blue eyes looking up to the sky. It is beautiful when it is at work, turning mills and carrying ships

and watering flowers; but if it lies idle for a long time, it becomes as ugly and hateful as laziness itself.

Read Aloud.

Reading aloud, is one of those exercises that combine mental and muscular effort, and hence has a double advantage. To read aloud well, a person should not only understand the subject, but should hear his own voice, and feel within him that every syllable was distinctly enunciated, while there is an instinct presiding which modulates the voice to the number and distance of the hearers. Every public speaker ought to be able to tell whether he is distinctly heard by the furthest listener in the room; if he is not able to do so, it is from a want of proper judgment and observation.

Common consumption begins uniformly, with imperfect, insufficient breathing; it is the characteristic of the disease that the breath becomes shorter and shorter, through weary months, down to the close of life, and whatever counteracts short breathing, whatever promotes deeper inspirations, is curative to that extent, inevitably and under all circumstances. Let any person make the experiment by reading this page aloud, and in less than three minutes, the instinct of a long breath will show itself. Reading aloud helps to develop the lungs just as singing does, when properly performed.

This loud reading when properly done, has great agency in inducing vocal power, on the same principle that muscles are strengthened by exercise, those of the voice-making organs being no exception to the general rule. Hence in many cases absolute silence diminishes the vocal power, just as the protracted non-use of the Hindoo devotee paralyzes it forever. The general plan in appropriate cases, is to read aloud in a conversational tone, thrice a day, for a minute at a time, increasing a minute every other day, until half an hour is thus spent at a time, which is to be continued until the desired object is accomplished. Managed thus, there is safety and efficiency as a uniform result.

As a means, then, of health, averting consumption, of being social and entertaining in any company, as a means of showing the quality of the mind, let reading aloud be an accomplishment far more indispensable than that of smattering

French, or lisping Italian, or dancing cotillions, gallopades, polkas and quadrilles.—*Hall's Journal of Health.*

The Moral Market.

An exchange gives the following report of matters in the moral market. We hope it is not strictly correct.

Honor—Scarce. Old stock exhausted, and the new will be a complete failure.

Virtue—Old growth nearly consumed. Young growth—prospects very unpromising.

Honesty.—None in the market.

Patriotism.—First quality scarce; none to be disposed of. Second quality easily bought on speculation at 100 per cent. discount.

Prudence—All in the hands of old stock-holders.

Modesty—Stock badly damaged. None for sale.

Vice—Overstocked.

Pride—Market glutted.

Politeness—Cheap. Holders unwilling to dispose of stock at present rates.

Scandal—None at wholesale. Dealt in chiefly by hawkers and peddlers at retail.

Religion—None genuine on hand. Stock generally adulterated. Very few investments.

Love—None offered—except for greenbacks.

Talent—Scarce article. Sold exclusively for cash.

Consistency—Out of fashion.—*Ypsilanti Sentinel.*

THOUGHTS FOR PARENTS.—It is quite a mistake that all children are alike, and therefore may be treated alike, for there is among them a great diversity in temperament, taste, and disposition. It is with children much as it is with soils. Soil is not every where the same—although generally it has elements in common; nor will it in all localities produce the same crops with the same cultivation. So with children. Though intelligent and depraved, they are dissimilar in many respects. And hence parents should study to learn the peculiarities of their children—their mental and moral characteristics, and govern and educate them accordingly. Much damage is done to children and the community by failing to do this.

Items for the Month.

DEFICIENT. We are aware that the Reformer thus far is deficient in one characteristic, which we doubt not all our readers will esteem of great importance; namely, directions in regard to the use of water for baths and other purposes, and the best method of treating some of the more common diseases. We design to have something on these points in each number, in order to make our Journal of the utmost practical benefit to our readers. The many labors and cares incident to opening the Western Health-Reform Institute, have been sufficient to fully occupy both head and hands thus far, and have thus prevented our giving the attention we would like to the paper. The reader will therefore please have patience with us. And when all the machinery of the Institute is once regularly in operation, we hope to have more time to devote to the interests of the Reformer.

THE WESTERN HEALTH-REFORM INSTITUTE. Since the last issue of the Reformer, we have added by purchase, to the site of the Institution, nearly two acres. This addition gives us a nice cottage, which will accommodate quite a number of patients, and more than doubles the beautiful grove in front of the Institute. The new Bath building is nicely finished and ready for operation. All who have visited the place declare the beauty of the situation far beyond their anticipations. The prospect from the building embraces every variety—water, field, woodland, hill, plain, city, and country. It is a prospect which cannot be exhausted at a glance; but the longer it is studied, the more beauties will be discovered. In short, our premises are such that a person once fairly on the grounds will be loth to leave. We will not attempt description. You who can, come and see them. We venture to predict that you will not be disappointed.

Some people seem to think that nobody can talk on Health but an M. D., and nobody on Theology but a D. D. But how ever much there is in a name, or in a title, everybody will admit that all knowledge of health should not be left with the doctors, nor all theology with the ministers. Many have written for the Reformer thus far, whom we hope to retain as permanent correspondents, who are not professionally medical men. But they have been forced by circumstances and their own experience to acquaint themselves more or less with the Health Reform; and they are prepared to speak as advisedly with reference to its great principles, as though they could attach to their names all the titles known to the medical profession. To those, however, who must have the magic of an M. D. to inspire confidence, we

would say that all these articles are examined professionally and endorsed, before they are laid before the reader.

OUR EXCHANGES. The Reformer has not as yet made a very extended circle of visits to our brethren of the Press. Those upon whom it has called have been, however, quite ready to extend to us their editorial courtesies.

The Battle Creek Journal, published in this city by C. E. Griffith, in its issue of Aug. 16, gives the Reformer a friendly notice. In addition to all the characteristics which go to make up a first-class county paper, we can add another in favor of the Journal: it has thrown out of its columns all that class of immodest, disgusting and immoral advertisements of quack nostrums which are everywhere thrust into our very face and eyes at the present day. May it have abundant success in this commendable move.

The Harvard Independent, Harvard, Ill., edited by H. V. Reed and A. J. Kingman, comes to hand indulging in a tone of great misgiving in regard to the Graham system. After stating truthfully that the Reformer is "anti-pork, anti-tobacco, anti-three meals a day, anti-medicine, and anti-meat, of all kinds, it says: "We have once swallowed down the whole Graham system, and almost know from experience that it will do to *die* by, but not to *live* by." We wonder the writer did not find out for certain. Only think of it! swallowing the whole system at once. This reminds us of the man who bought a box of pills, and thought if one would be good, more would be better, and so took the whole box at one dose! He came pretty near finding out that pills were good to die by. Now if our friends of the Independent will take hold of the system with considerably less ultraism, and much more moderation than it is evident from their note they did, we will guarantee them an experience which will show that this system is good to live by, inasmuch as it not only gives better life, but more of it. The Independent is a paper of good size, lively and spicy, and, when the editors "come to" on the Graham system, will be all right.

The Phrenological Journal responds promptly to the offer of an exchange. Published monthly by Fowler and Wells, 389 Broadway, New York, at \$2 per year. According to its prospectus, it "is devoted to the Science of Man in all its branches, including Phrenology, Physiology, Physiognomy, Psychology, Ethnology, Sociology, &c." This publication has so wide a circulation, and is so well known that it needs no commendation from us. To those interested in the subjects on which it treats, it will prove a most interesting and instructive companion.

We have not space to speak further of our Exchanges in this number, but shall notice others from time to time.