

THE
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OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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General Articles.

HEALTH. No. 5.

"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." 1 Tim. iv, 4.

This text should be limited by the scope of declarations in which it is used. In the previous verses the apostle speaks of some who should "depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe." Then our text is given as a reason to refute the course of the class described.

But we trust we do not bear the characteristics of this class. For, 1. We believe in, and contend for, the faith of the gospel. 2. We do not give heed to seducing spirits, and to the doctrines that they teach; but we appeal to the Law and to the Testimony, which are against their course and teaching. 3. We abhor hypocrisy, and would ever speak the truth. 4. We believe in, and would ever cherish a tender conscience, a conscience which is enlightened and softened by divine truth. 5. We do not forbid to marry, but believe that the marriage institution is as sacred and divine as ever. 6. And finally, we do not even command to abstain from meats "which God has given to be received with thanksgiving. For every creature of God (which he has given to be received and used) is good, and nothing to be refused, . . . for it is sanctified (or set apart) by the word of God and prayer." Verses 4 and 5.

But all will admit that there are meats

Pure Water.

BY R. F. COTTRELL.

TUNE.—*O Say, Busy Bee.*

Before every drink in esteem under heaven,
Expressed from the pomace, or drawn from the still,
I choose the pure water which nature has given,
As it bursts from the fountain, and flows in the rill.
Pure water, pure water,
Pure water, pure water,
As it bursts from the fountain, and flows in the rill.

Do not tell me of coffee, with its blood-curdling savor,
Of your Hyson and Souchong from afar o'er the sea,
All corrupted with poison, giving color and flavor—
From the clouds and the fountains I receive the
best tea.

Pure water, pure water,
Pure water, pure water, [tea.
From the clouds and the fountains I receive the best

In summer, in winter, in every season,
In the morning or evening, it's ever in place;
It kills not the body, destroys not the reason,
It gives you no headache, nor sombers your face.
Pure water, pure water,
Pure water, pure water,
It gives you no headache nor sombers your face.

Through all your life long, if you wish to be healthy,
If you'd not have your life-sun declining ere noon,
If you wish to be temperate, happy and wealthy,
Accept for your beverage Heaven's rich boon—
Pure water, pure water,
Pure water, pure water,
Accept for your beverage Heaven's rich boon.

All excess is ill, but drunkenness is the worst sort. It spoils health, dismounts the mind, and unmans men. It reveals secrets, is quarrelsome, lascivious, impudent, dangerous, and mad. In fine, he that is drunk is not a man, because he is so long void of reason that distinguishes a man from a beast.—*Wm. Penn.*

which were never given to be used as food, and which have never been sanctified by the word of God, and upon which we would feel extremely delicate to invoke the blessing of God, preparatory to using it; and that even diseased meats were never designed to be used. Consequently this text should not be taken in its broadest sense. If you were to take this text in its broadest acceptation, then would you prove cannibalism true, and would be justified in joining with those who feast upon the flesh of their aged parents, and in eating the flesh of your enemies who have been slain in battle, as some have been known to do; and there would be no end to this license.

Again, "For one believeth that he may eat all things; another, who is weak, eateth herbs." Rom. xiv, 2.

The subject of the apostle in this passage is not the comparative merits of flesh-meats and vegetables as articles of diet. He is dwelling on an entirely different subject. He is enforcing the same principle that he taught the Corinthians, viz., that we should receive him that is weak in the faith without doubtful disputations, without rashly judging and condemning him, verses 1 and 3, and bear the infirmities of the weak, and not please ourselves. Chap. xv, 1. Yet he does this from a different stand-point. He does this with reference to the fact that there were brethren at Rome, who still made a ceremonial distinction between meats, or articles of diet, on feast-days (compare verses 4 and 5; Ex. xii, 8; Lev. xxiii, 5-8, etc.), while others made no such distinction, but ate the same on feast-days that they did on other days, considering that the ceremonial law was no more binding. And there was danger that some, in contending on this difference of opinion, should destroy with meat, or articles of diet, those for whom Christ died.

The apostle, however, sets this subject in its true light, by saying, "I know, and am persuaded by the Lord Jesus that there is nothing unclean (or common, margin,) of itself." Verse 14. By the term unclean the apostle does not mean physically unclean; for all will admit that there are many creatures which are in their natures and practices unclean in this sense, and that physical uncleanness is no more justifiable than it was anciently. Neither does he mean morally unclean; for beasts, and other objects specified by the law are not amenable to moral law,

and consequently cannot be subjects of moral impurity. Therefore, the apostle must have reference to ceremonial uncleanness. In this dispensation, nothing could be unclean for not being sanctified or set apart by the ceremonial law. That ceremonial distinction between clean and unclean, which represented the moral difference that should exist between God's people and the heathen around them, whose characters were indicated by the creatures they ate, and which was designed to preserve the nationality of the Jews for certain wise purposes, being done away in Christ, ceremonial cleanness and uncleanness are also done away.

But who will hence conclude that this recommends the eating of all those beasts which the law pronounced unclean? This is not the drift of Paul's remarks. All reliable physiologists and commentators who have written on those beasts which were pronounced unclean under the law, concur in the decision that they are less wholesome in their nature and habits than those beasts which are called unclean; and that those of them that some think wholesome enough to be eaten, were hurtful where they were forbidden. Therefore, as God does nothing in vain, in selecting meats for his ancient people, he did by them as a wise and good father does by his children, whom he restrains from eating what he knows will make them sick. The ceremonial distinction between the beasts which could be eaten and those that could not, has been removed; but the physiological distinction between those beasts cannot be blotted out while they remain. Even nature has, to a certain degree, taught civilized nations this difference, and, accordingly, they have refused most of those beasts forbidden by the law. See Lev. xi.

Doubtless those for whose special benefit Paul was writing were tainted with the erroneous idea that prevailed among the Jews, and even among the Gentiles, in the days of Christ and the apostles, which made them attach too much importance to mere outward acts and ceremonies as meritorious and propitious in and of themselves, and to overlook the objects for which those acts and ceremonies were instituted, and what they represented; as though the mere act of eating certain meats, for instance, made them holy or unholy in the moral sense of these terms. Hence the force of the following declarations: "The kingdom of God is not meat

and drink ; but righteousness, and peace, and joy in the Holy Ghost." Verse 17. "But meat commendeth not us to God : for neither, if we eat, are we the better ; neither, if we eat not, are we the worse." 1 Cor. viii, 8.

In harmony with this exposition should Peter's vision, in which he was commanded to eat "all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air," Acts x, be explained. The burden of this vision was not to have Peter and all Christians after him, eat all those coarse, filthy, and unhealthy beasts forbidden in the law. If this was the object of the vision, then Peter and Christians after him have transgressed ; for no class of Christians have felt free to use all of those beasts as articles of diet. That this was not the meaning of the vision appears from the following facts collected from Peter's own experience :

1. When the scene in the vision had passed before his mind, and the voice had spoken three times, saying, "Kill, and eat, . . . what God hath cleansed, that call not thou unclean," Peter doubted in his mind what the vision should mean. And well might he be perplexed, if he was shut up to the idea that he must eat all the monstrous creatures which he had seen—lizzards, reptiles, buzzards, etc. ! Must he eat all these creatures ! But,

2. Peter himself, in giving the interpretation of the vision before the Gentiles, to whom he was called to preach, says, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation ; but God hath shewed me that I should not call ANY MAN common or unclean." Verse 28. This is what God had showed him in saying, "Kill, and eat," and "what God hath cleansed, that call not thou unclean." The middle wall of partition, which consisted in types and shadows, and separated the Jews from the Gentiles, that God's promises to, and purposes concerning, the Jews might be fulfilled, had been broken down, and the time had come for the Gentiles, who were represented by unclean beasts, to be grafted into the people of God. But the physiological natures of those beasts spoken of in the law, did not change by the abolition of types and shadows. If they have changed since the abolition of these things, it has been for the worse, and not for the better.

And we would now ask, What have

we seen in the scriptures we have noticed, that militates against our position ? Nothing, as the candid can readily perceive by the following synopsis of our views on the meat question :

1. We believe that the best food for man is found in the vegetable kingdom, for reasons already assigned in a previous article ; and we see that in the beginning God gave man a vegetable diet. Gen. i.

2. A second-class diet is found in those meats which God gave his ancient people, who murmured at the plain diet he had been pleased to give them, and were sick in consequence of eating flesh-meat, which he had sent them in his wrath.

3. When you leave those meats that God gave Israel, to use those which were forbidden, then, in our judgment, you use a third-class diet, which is not as good as the second or the first. And it is for this reason that we choose to fall back on those meats which the law pronounced clean. But

4. Even these meats should not be used as freely, and as richly prepared with spices, grease, butter, etc., as they are by the generality of people at the present time. To use them thus is very injurious, nerves up to undue action, and shortens life. Hence we see one great cause of the rapidity with which the lives of the human family have been shortened.

5. When God led his ancient people out of the land of Egypt, where they had doubtless eaten largely and promiscuously of flesh-meats, to make of them a peculiar people, he purposed to heal them of their diseases, Ex. xv, 26, and deprived them of flesh-meats. This was hygienic ; and if we pursue the same course when we would be healed of our diseases, who will blame us ? This is what physicians of different schools recommend for certain diseases at least. They know that the presence and circulation of grease and coarse meats in the system aggravate disease more or less, according to its nature, and that the stimulating effects of meats, especially if they are highly seasoned and richly prepared, accelerate the functions of the assimilating organs, so that they cannot build up properly, and their work of healing being hurried, it goes on imperfectly, and is not effectual.

6. If, owing to the fact that diseases have been, and still are, increasing in beasts as well as in man, it has become difficult to find healthy meat, and dangerous to eat even the best meat, we, from

choice, and as a matter of self-preservation, refrain first from meats that are not in their nature healthy, and then gradually from other meats, we see not who can be tried with us, especially since we have no command or necessity in the Bible to eat even the most healthy meats, and since the Holy Scriptures make it a sacred duty that we owe to ourselves, to our fellow-creatures, and to God, to care for our health and preserve our lives.

7. If, in the light of these truths, and the sad experience of many who have neglected them, people will continue to eat as the masses do, till their systems are filled with trichina and dangerous diseases, we will not get up a fight with them, nor command them to adopt our views; but will endeavor, with patience, and a feeling heart for human woe, consistently to present, as a healing balm, what we honestly believe to be the truth, hoping that some will receive it, and live accordingly.

D. T. BOURDEAU.

(To be continued.)

My Experience.

Ten years ago, by reading the Bible, I was constrained to leave off the use of tobacco by the force of the following texts, 1 Cor. iii, 16, 17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? if any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are." And Chap. vi, 19, 20. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God; and ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." 2 Cor. vi, 17, 18. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." Chap. vii, 1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." These scriptures convinced me that, although I had annually used over \$15.00 worth of tobacco for twenty years, I must either give it up, or be destroyed by the Lord; because I knew it was a filthy practice, and defiled the body. And

I thank God to-day, that through his grace I was enabled to leave it off entirely, and that now even the smell of tobacco is disgusting to me. As I am traveling, I sometimes stop where people do not wish to let me know that they use tobacco, but I can smell it on their furniture, and on their Bibles and hymn-books. I have known them sometimes to go up stairs to smoke, so that I would not know it, but the moment they would come back I could smell the tobacco smoke and knew that they had been smoking, and their slipping around in this way, shows that they feel condemned and ought to leave it off.

But after I left off the use of tobacco, I also left off the use of coffee and tea; the first of these I used to drink a great amount of. During the time that I was leaving off these articles, I was much afflicted with the Inflammatory Rheumatism, and had been for several years. I still continued to eat heartily of flesh diet with condiments, and ate late suppers and frequently between meals, till two years ago last June, I concluded I would leave off the use of meat, which I did by leaving pork first; then beef, then condiments, fish, and mince pies. Then I adopted the two meals a day, had breakfast at seven A. M., and dinner at half past one P. M.; used no drug medicines of any kind, lived on Graham bread, fruit and vegetables, using no butter, but a little cream in place of butter. I drink nothing with my meals, and I relish and enjoy my meals as I never have before; and the result is, I am entirely well of the rheumatism, which I used to have so bad by spells that I could not walk a step for days; and although I travel through all kinds of weather, and speak often in crowded assemblies, in ill-ventilated school-houses, and am exposed in various ways, yet I have not had a bad cold for more than two years.

Oh, what a blessing! who will not secure it when all can have it on the same terms! I do, and will praise the Lord for light on this subject.

ISAAC SANBORN.

AIMS AND DUTIES OF LIFE.—What are the aims which are at the same time *duties* in life? The perfecting of ourselves, and the happiness of others.—*Jean Paul*.

Few know the value of a friend till they lose one.

Health Reform. No. 2.

In the Reformer, No. 5, we told you that it was important for true health reformers to take a comprehensive view of the subject, and not confine themselves to some one or two ideas to the exclusion of others. In that article we gave some attention to those who make the reform all consist in refraining from the use of flesh meats, or who make it a diet reform, and others who were in danger of comprehending the whole thing in the use of water. The *proper* use of water, is an essential element of the reform, but it is important to understand how much water treatment we need; how many baths in a week, and, at what temperature we may take them, to be conducive to our health. If our circulation is poor, it is imperative to so adapt our baths to our strength that they shall help, and not still further derange the circulation. To impose a cold water bath, in cold weather, in a cold morn, on a person whose blood already flows sluggishly is, to say the least, slow torture, if not martyrdom. "Oh!" you say, "I do that to get up a shock on the system, and arouse Nature. Powerful reaction takes place as the result of the cold bath and I feel revived and warm for a time." Yes, "for a time." Provided you can get up a reaction, without a chill, which every one has not the vitality to do. Where one bath of such a "heroic" character may react properly, nine will not. "Revived for a time!" But what after that little "time" is over? If you ever watched your own symptoms after such a bath, you would ascertain that after this "time" was passed you feel more stupid than before, and why not? Instead of chilling your system with a sudden shock of cold, it needed help in the way of warming up, which comes naturally through a good circulation. Thus a proper application of water in a warm room, and at an agreeable temperature with a gentle hand-rubbing following it, and perhaps from one-half to one and one-half hours' sleep following that, in a warm bed, will leave the feeble person warm and invigorated, without any of these sudden shocks, which in ninety-nine cases out of a hundred are an injury. After such a bath and rest, they are prepared for a pleasant walk according to their strength. They come out of the whole treatment invigorated, while your *heroic* cold-water bather is sinking into still greater stupor and sluggishness.

I write thus because what I have seen since writing the article in No. 5, tells me it is needed. I visited a friend of mine in Northern Indiana, who had been in the habit of taking *cold baths* to arouse the system. While in active life, with a comparatively good circulation, and with considerable of the natural fire in the body, he had taken such baths without noticing any ill effects from them. At this time of my visit, some two weeks since, he was quite feeble. I reasoned with him, to show that such baths as he was taking were a decided injury, instead of a benefit to him. But, as he felt languid he thought it might arouse him to take a bath; so in his feeble condition he ventured to take one of his *heroic baths* on the morning referred to. With vigorous hand-rubbing by his attendant, warmth was restored to his body, but in two hours he was more languid than before. He told me he was satisfied that the cold bath had been an injury to him. The next day his condition being similar, I proposed to him to make applications of warm water to his body followed by water of a little lower temperature, say five degrees, and that followed by careful dry wiping, and gentle hand rubbing. He did so, slept after it for an hour, and arose refreshed, and, withal, a thorough convert to a reform in his mode of water treatment.

The great object of common bathing, aside from securing cleanliness of body, must be to assist and equalize the circulation of the blood. An application of water to the body will cause a flow of blood to the surface and of course to the head; therefore, before making any application of water to any part of the body, the head should be wet in cool or cold water, or if an application of water of any length of time is made, a wet towel or wet cap should be worn on the head. For common or general baths, water at ninety degrees followed by an application of water at eighty-five degrees is good. For special cases and acute pains a person needs to vary from this to still warmer baths that will occasion sweating, always being careful to use water at a lower temperature at the close of the bath.

If there is one point in this Reform that is superior to every other consideration, it is the maintenance of a proper circulation of the blood in all parts and organs of the body. To enjoy good health we must have a good circulation. The man or woman who has a perfect circulation of the

blood in every part of their system, is well. A good and perfect circulation is health. In order to secure and maintain such circulation we must give attention to all the principles of the health reform, for they all point, either directly or indirectly, to this one great object. The blood is "the life" of man, then, to so care for ourselves as to keep the blood in a healthy condition, that it may flow properly and undisturbed through every part of the system, is to secure health. To do this we must needs take a comprehensive view of the matter. Proper food prepared, masticated, and digested in a proper manner, is essential indeed. It is through the food that the blood receives the larger supply of aliment with which the system is built up. To load the stomach with unhealthful or improper food imposes a double tax on the stomach, and quickens the circulation of blood to the stomach, less chyle and pure blood are manufactured of such food, and in the end, the blood has a reaction, similar to that experienced after the cold bath on the surface of the body, and so, again, the circulation is impeded.

Temperance in labor, a proper amount of rest each day, and a proper control of the passions, are all needful to maintain a proper circulation. Hard labor, an undue effort or over-doing in labor, sudden excitement of passion, manifest in anger, are all a tax on the system, causing an excessive rush of the blood, and are all more or less productive of injury, and in many cases have in feeble constitutions caused paralysis, and sudden death. To maintain, then, a cheerful state of mind, tends to promote a healthful flow of the blood.

A proper amount of exercise in the open air is also needful. It is beneficial in two ways. On the surface of the body, it quiets the nerves. In the lungs, it gives life. While the blood is said to be the life of man, the air is the "*breath of life.*" The air contains an element of life which is essential to our existence. So, to have a good circulation of the blood we want air. Pure air. In doors and out. By day and by night. In our sleeping rooms. In our sitting rooms. In our work shops. Everywhere we move, as much as possible, let us have wholesome air. Not always, necessarily, cold air; but, air that has an abundant supply of oxygen, one of the main life principles. To secure this we must have proper ventilation, and sufficient exercise in the open air. J. N. L.

The Charms of Good Health.

Woman's incapacity is the only real barrier to woman's progress. Whenever women show themselves able, men will show themselves willing. This is what you need—strength, calibre. You do not set half value enough on muscular power. *Æsthetic* young lady writers and sentimental penny-a-liners, have imbibed and propagated the idea, that feebleness and fragility are womanly and fascinating. The result is, a legion of languid headaches, an interesting inability to walk half a dozen consecutive miles, a delicate horror of open windows, northwest winds, and wholesome rain-storms. There is no computing the amount of charming invalidism following in the wake of such a line as

'There's sweetness in woman's decay,'

a lengthened sweetness long drawn out by some complaining and imitative females. I do not, of course, refer to real invalids, who have inherited feeble constitutions, and by unavoidable, and often unselfish, and unceasing wear and tear, have exhausted their small capital, and to whom life has become one long scene of weariness and pain. Heaven help them bear the burden; and they do bear it nobly, often accomplishing what ought to make their ruddy and robust sisters blush for shame at their own inefficiency. I mean women who have every opportunity to be healthy, but who are not healthy—who are sick when it is their duty to be well. A woman of twenty, in comfortable circumstances, ought to be as much ashamed of being dyspeptic as of being drunk. Fathers and mothers, burdened with cares and anxieties, may neglect physiological laws without impugning their moral character, but for a girl, care-free, to confess such an impeachment, is presumptive evidence of gluttony, laziness, or ignorance, and generally all three. This is not elegant language, I know; but when we have learned to call things by their right name, we shall have taken one step in the right direction; and it is an indisputable fact, that a great majority of ailments arise from over-eating and under-exercising. The innumerable hosts of nervous diseases with which our women are afflicted, are always aggravated, and often caused, by these indulgences. Women do not know this, and if they did, it would be of but little use, so long as they consider illness one of the charms of beauty.

Let the idea once get firm hold, that illness is stupid and vulgar, and a generation or two—nay even a year or two—would show a marked change. If a woman is ill, let her take it for granted that it is her first business to get well, and let her forthwith set about it. A good stout will, a resolute purpose, would work wonders. "Few persons like sick people," says Charles Lamb; "as for me, I candidly confess I hate them." Whatever poets sing, you may depend upon it, a good digestion is "an excellent thing in a woman."—*Country Living and Thinking.*

Patent Medicines.

The use of many advertised medicines, as they are called, is often a refined species of dram-drinking. A more striking instance of the danger of resorting to these nostrums, was, perhaps, never given, than that which is related in the memoirs of the late Dr. Adam Clarke.

A. B., and his wife, C. B., were members of the Methodist society, in Portsmouth Common, in decent, respectable circumstances. C. B. was frequently troubled with indigestion. A female neighbor said to C. B., "There is a very fine bottle, which has done me much good, and I was just as you are; and I am sure it will do you much good also. Do try but one bottle of it." "What do you call it?" "The cordial." "Well, I will try it, for I am sadly troubled, and would give anything for a cure, or even for ease." A bottle of this fine spirituous, saccharine opiate was bought, and taken as directed; and it acted as an elegant dram. "Oh dear! this is a very fine thing! it has done me good already; I shall never be without this in the house." A little disorder in the stomach called the bottle again in request; it acted as before, and got additional praises. By and by, the husband himself got poorly with an inward pain; the wife said, "Do, A., take a little of my bottle, it will do you much good." He took it; but then, as he was a man, it must be a stronger dose. "Well C., this is a very fine thing, it has eased me much." Though the wife was not cured, yet she was very much relieved; so bottle after bottle was purchased, and taken in pretty quick succession. The husband found it necessary also to have frequent recourse to the same; and now

they could both bear a double dose. By and by, more and more was taken, for former doses did not give relief as usual; but the increased dose did. No customers to the quack medicine venders were equal to A. B., and his wife. They bought it at last by the dozen, if not by the gross! Soon, scores of pounds were expended on this carminative opiate, till at last they had expended on it their whole substance. Even their furniture went by degrees, till at last they were reduced to absolute want, and were obliged to take refuge in the poor-house. Here they were visited by some pious people of the society; saw their error, deplored it, and sought God for pardon.

A good report was brought of this miserable couple to the society; it was stated that they saw their folly, and were truly penitent; and it was a pity to permit a couple, who, in all human probability, had much of life before them, to linger out uselessly in a wretched workhouse. A collection was proposed for their relief, among the principal friends; it was productive, for a considerable sum was raised. They were brought out, placed in a decent little dwelling, and a proper assortment of goods purchased with the subscription already mentioned, and they were set up in a respectable little shop. Many of the friends bound themselves to give A. B. and his wife their custom; they did so, and the capital was soon doubled, and they went on in religious and secular things very prosperously. Unfortunately, the wife thought her indigestion and unpleasant feelings had returned, were returning, or would soon return; and she once more thought of "the cordial" with desire and terror. "I should have a bottle in my house; surely I have been so warned, that I am not likely to make a bad use of it again." "C., I am afraid of it," said the husband. "My dear," said she, "we have now experience, and I hope we may both take what will do us good, and that only." Not to be tedious, another bottle was bought, and another, and a dozen, and a gross; and in this way they once more drunk out all their property, and terminated their lives in Portsmouth Common workhouse!—*Sel.*


CURIOSITY is a kernel of the forbidden fruit, which still sticketh in the throat of a natural man, sometimes to the danger of his choking.—*Fuller.*

Editorial.

The New Year.

THE latter part of 1866 has been a very important and responsible portion of our life, as we have been busily engaged in the new enterprise of establishing a Health Institution, which we trust is second to no other. During this time also the Reformer has commenced its career, and the part that we have been called to act in these important enterprises, has thrown a large amount of labor and heavy responsibilities upon us. But when we see the great work that has been accomplished during the last few months, we start out on this New Year with high hopes, good courage, and a determined purpose to labor on in the good cause of Health Reform, realizing that we have warm sympathisers and hearty co-workers in many places, who are rendering assistance to this work, and wishing us success in all our undertakings.

The present physical condition of our race is a deplorable one; sickness has come to be the rule, and health the exception. Wherever we turn our eyes we behold the terrible effects of disease. Pain and sorrow, unhappiness and misery, caused by violation of physical law, is witnessed everywhere. Not only the physical inability, but the mental inaptitude, and much of the immorality of the present day is owing directly or indirectly to the violations of the Laws of Health. And while the conducting of this Journal, and the managing of the Health Institute devolves upon us, it shall be our utmost aim to do all we can to ameliorate the condition of all that our influence can reach. And to our faithful contributors who have done so much toward making the Reformer what it is, we would say, You have our heartfelt thanks, and we hope you will still continue to favor us with your productions.

 It is not the law of God, but the violation of it, which causes our miseries.

Is It a Sign of Health?

The objection has been urged: "They who live out the 'Health Reform' are more easily affected with small matters than those who live otherwise." Granting all this, I ask, Is it an evidence of health that the system is not easily affected? The testimony of London physicians is, that those who are accustomed to drink largely of English ale and beer, and use tobacco, are not easily affected with drugs, and in their sickness the doses of medicine have to be largely increased. Is it because they are more healthy? The physicians do not so decide. Is it an evidence of health that a person can take large doses of whisky and tobacco "without feeling it?"

The truth is, that with the body as with the conscience, sensitiveness is the natural, healthy condition. It is nature's safeguard. The reason why drunkards and gluttons are not easily affected with medicines is, their systems have had to keep up a constant warfare with foreign, injurious substances, so that the tendency is to *repel* and not to *act*; and the sensibilities also become blunted so that disease is deeply seated before the person is aware of its encroachment. Please apply your objection to the eye. If your eye was not "easily affected with small matters," it would soon become useless. The "Maker of our frames" intended that we should take care of them, and every nerve of sensation is a constant monitor to keep us in the right way; and woe to him who has so far silenced their warnings as not to be "affected with small matters." He will violate nature's laws with impugny till arrested by a larger matter—too large to be controlled or overcome. Natural laws stand too firmly on a moral basis to have their "day of small things" despised.

J. H. W.

A Short Stay at the Institute.

While traveling from Missouri to Vermont, on Thursday, Nov. 8, 1866, I stopped at Battle Creek, Mich., and after I had taken a good hygienic dinner with the editor of the Review and Herald, Eld. Loughborough went and introduced me to the Western Health Reform Institute, where I met a cordial reception from the Physicians and several of my acquaintances from Vermont and Iowa, who were there for the purpose of recovering their health, and where I stayed four days. It

was truly cheering to see persons in the Institute, with countenances radiant, and hearts buoyant with hope, fast gaining their health, who previous to their coming there, had for months been looking into the grave, and about whom certain physicians had said that it was a miracle that they were living.

During my short stay at the Health Institute, I had pleasant interviews with the Managing Physician, assistants, and invalids; was present at one of their seasons of amusements which had been appointed, and was designed *especially* for the purpose of benefiting, healthwise, the patients of the Institute; and heard Dr. H. S. Lay give two interesting lectures to the invalids on Diphtheria—how it is brought on; how it can be prevented, and how it should be treated when taken.

From what I saw, I am fully confident that the Physicians and attendants are putting forth every possible effort for the restoration, comfort, and pleasure of the patients; and they seem to be eminently successful.

A. C. BOURDEAU.

A Few Suggestions.

The world is full of sick people, who are trying to devise some means to ameliorate their sufferings, but as a general rule meeting with a total failure. They have little strength and but little energy. And thus with their poor health they live on from month to month, and from year to year, accomplishing very little, but simply having an existence of suffering here on earth. To such we would say, There is a better and happier way for you. What is called the "Health Reform," will relieve you of very much, if not all, of your pain, and give you a cheerful mind. It will be a safeguard to you from almost a thousand diseases which are stealthily visiting every community.

There are, at the present time, many books published on the subject of Reform in our habits of life. To an interested people everywhere, we would say, Send for these books. Read them. Investigate this subject. Be determined to follow this better way. And then if you still feel that you are not able to secure this great blessing of HEALTH, visit our Health Institute a few weeks, or months, and we will use every endeavor to restore you to sound health and a cheerful mind.

J. F. BYINGTON, M. D.

The Reformer's Plea for the "Marthas."

I slept;—I awoke;—I was suddenly stirred
Ere the daylight appeared, by the noise that I heard;
The "men-folks" were sleeping all quiet and warm:
"What can be the matter?" I cried in alarm;
I listened—again—ah! I have it at last:—
'Tis the housewife preparing for breaking our fast.

Sleep on, Sir Contentment; unconsciously snore;
Your wife has been working an hour or more!

We toiled; and we rested, both body and mind;
We examined the "daily" and leisurely dined.
We sat on the porch and we chatted together
Of politics, prices, the crops, and the weather.
But the din of the house had not slackened a bit, [sit.
For the house-wife must "do up the work" while we
She must wash, scrub, and brush; she must sew, she
must knit,

And have all put aside when the supper's to get.

Sit still, Sir Contentment, beside your porch door,
Your wife is still working as hard as before!

The whistle has sounded, the shop is shut up;
We return to our homes, all eager to sup. [zest;
We have worked our "full hours" and we eat with a
Our stomachs are full, and we surely need rest.
But the din of the "housework" again is begun,
For the day of the wife is not marked by the sun;
She must wash up the dishes and clear every corner,
And then do some mending for "little Jack Horner."

Rest, rest, Sir Contentment, as you did before,
Your wife must work yet for three hours or more!

Ten hours a day we have worked; but of late [eight.
We have found that our strength will endure only
But the weary house-wife is far oftener seen
"Putting in double time"—working nearly sixteen.
She is "weakly," and "nervous," she coughs and
she sighs:

—Let her share in that rest you well know how to prize.
When you've done your day's work let her sit by
your side;—

"Who'll get supper? who'll wash up the dishes?" he
cried.

O, what shall be done for the weary house-wives?
These "three meals a day" are the curse of their lives!

J. H. WAGGONER.

Burlington, Mich.

Fever and Ague.

In the report of the Farmer's Club in the N. Y. Tribune of Dec. 14, 1866, we find the following interesting and sensible remarks:

As the causes of malaria have lessened, doctors, drugs, disease, and deaths, have increased. Some people imagine that their stomachs are made for apothecaries' shops. My father's family was large and healthy until we began to live upon fine wheat flour, hot biscuits and coffee, with other indigestible condiments and nick-nacks.

Ignorance of diet is the cause of most of our ills. I have cured myself and others by regulating diet. The great error in these Western States is the everlasting stuffing the stomach with meat, and especially pork, winter and summer the

same thing; and as a general thing, the harder people shake with the ague the more pork they eat, and then woe to the patent nostrums and other drugs. Pork alone has made more patent nostrum-venders than merchants rich. Western farmers say if we don't eat meat we can't work, and there is a necessity for it. I emphatically deny this. After I had ruined my constitution by eating meats, I partly retired from the practice of medicine, bought me a small farm, and went to work, substituting molasses for meat. Now I feel as sprightly as I ever did, and can endure more heat than any man can who eats meat. I know of several other persons who have, by my advice, adopted the same diet with the same result, and we bid defiance to all bilious diseases, and our theory has been well tested this past summer; for, while nearly every person in our section has suffered more or less from bilious attacks, and have subjected themselves to the pains and penalties of being dosed with physic, quinine, arsenic, strichnine and all the catalogue of poisons found in the dispensatory, and their emaciated forms tell their own sad tale. Experience has proved to me most conclusively that bread made of fine bolted flour is a curse to the human family, but pork is a great deal worse. I detest the accursed practice of drinking spirituous liquors. I am well satisfied that the practice of eating so much meat is a greater curse.

THE SECRET OF BAD LUCK.—The secret of bad luck, in our opinion, lies in bad habits, or bad management, much more than in accidental circumstances. Generally, those who complain most of Dame Fortune's frowns, are those who have done the least to merit her smiles. A writer of much experience in the world, says: "I never knew an early-rising, hard-working, prudent man, careful of his earnings, and strictly honest, who complained of ill luck. A good character, good habits, and iron industry, are impregnable to the assaults of all the ill luck that fools ever dreamed of. But when I see a tatterdemalion creeping out of a tavern late in the afternoon, with his hands stuck in his pockets, the rim of his hat turned up, and the crown knocked in, I know he has had bad luck—for the worst of all luck is to be a sluggard, a knave, or a tippler." *Selected.*

What Medicine Does.

DR. H. S. LAY, *Dear Sir*: I write a few words to inform you of my situation. I was attacked with typhoid fever in the commencement of May. I told my wife and son I did not want any doctor. But after I became delirious, my mother and sister insisted upon having one; and as he did not answer our expectation, they employed the second, and the result is, at the end of five months I find myself a bloated mass, with swollen joints and sore limbs; and I had three sores on my foot and leg which they term fever sores. But an old physician whom I have consulted, pronounces them calomel sores. They are now healed, but they are tender and blue. My teeth are also very sore. There is a constant burning in my feet, or numbness. I was not able to bear any weight on my feet until the end of fifty-five days, and then not over three seconds, with a person on each side to steady me. I am now able to do some light chores. But if I turn my mind on any subject, it makes me very nervous. I do not doctor except to take a few roots prescribed by an old doctor. My mind is also very weak, and I do not know as you will think it best to inform me through the Reformer the course I had better pursue. If you do, I shall be very grateful.

J. E. H.

It is truly sad to witness the suffering caused by poison taken into the system in the form of what is called medicine. Bad habits of life cause the human system to become diseased; so much so that, turn where we will, we find our fellow-creatures suffering in some form from nature's transgressed laws. But when we add to this the untold suffering caused by calomel, and a thousand other drugs which are given to cure disease, the condition of mankind is made sadly worse.

The above letter, recently received, well illustrates some of the evils of the Drug System. Through the poisonous effects of calomel, and other poisons, this man finds himself, as he expresses it, "a bloated mass," with swollen joints, sore limbs, fever sores, burning in the feet, numbness, great nervousness, with sore gums and teeth.

The typhoid fever, under a proper course of treatment, is usually not difficult to manage. If our friend who has thus described his case had been a thousand miles from a physician of any kind, with a good nurse to administer to his wants, and had daily bathed his fevered head and body with pure water, the probability is that within three weeks from the time he was taken he would have found himself free from fever, with a good appetite, afflicted with none of the above diseases.

How to recover from this sad complication of drug diseases, is what our friend

wishes to know. We would say, as advice in this case, the speediest and most certain means of recovery would be to spend at least a few weeks or months in a good hygienic Health Institute. It is hardly possible to tell the advantages that would be gained by such a course. But if this cannot be done, we would in the first place advise a strictly healthful diet, consisting wholly of grains, fruits, and vegetables. Never exercise so as to fatigue either body or mind. Sleep, if possible, one and a half hours at a regular time in the middle of each day. Eat regularly twice a day. Twice a week take a wet-sheet pack for thirty minutes. After coming out of the pack, take a general bath in water at 85 deg., being well rubbed after the bath. Once a week a sitz bath 90 deg., ten minutes, cooling it to 80 deg., five minutes, just before coming out. Also a foot bath 105 deg., five minutes, cooling it to 80 deg., one minute. These baths should all be taken just before the rest-hours in the middle of the day. If the bowels are constipated, secure a thorough evacuation every day by copious injections of soft, tepid water. Be cheerful, remembering that the resources of nature are very great in repairing the system, if obstructions are removed so as not to hinder her in her work.

J. F. BYINGTON, M. D.

What a Friend Says.

DEAR DOCTOR: I read the first number of the Health Reformer, and can truly say that I received far more than one dollar's worth of benefit from that one number. God bless the Health Reformer and all its friends. I believe with all my heart that God is leading on this people to final triumph and victory over every besetting sin. I have obtained two subscribers beside myself, and I herein send three dollars.

[Who will go and do likewise?—ED.]

A persecuted Huguenot said: "Your unchristian virulence against me shall cost hundreds of people their lives." For this remark he was brought before a court of justice, charged with harboring the most bloody designs. "I am innocent," he replied. "My only meaning was, that I meant, since I could not preach, to practice as a physician!"

A Child's Inheritance.

Bodily health is only one of the possessions which every child has a right to claim from its parents. Not merely health, but dispositions, traits, lie within human control far beyond the extent of common recognition. We say that character is formed at fourteen or sixteen, and that training should begin in infancy; but sometimes it seems to me, that, when the child is born, the work is done. All the rest is supplementary and subordinate. Subsequent effort has, indeed, much effect, but it cannot change quality. It may modify, but it cannot make anew. After neglect or ignorance may blight fair promise, but no after wisdom can bring bloom for blight. There are many by-laws whose workings we do not understand; but the great, general law is so plain, that wayfaring folks, though fools, need not err therein. Every one sees the unbridled passions of the father or mother raging in the child. Gentleness is born of gentleness, insanity of insanity, truth of truth. Careful and prayerful training may mitigate the innate evil; but how much better that the young life should have sprung to life from seas of love and purity and peace! Through God's mercy, the harsh temper, the miserly craving, the fretful discontent, may be repressed and soothed; but it is always up-hill work, and never, in this world, wholly successful. Why be utterly careless in forming, to make conscious life a toilsome and thankless task of reforming? Since there is a time, and there comes no second, when the human being is under human control,—since the tiny infant, once born, is a separate individual, is for all its remaining existence an independent human being, why not bring power to bear where form is amenable to power? Only let all the influences of that sovereign time be heavenly,—and whatever may be true of total depravity, Christ has made such a thing possible,—and there remains no longer the bitter toil of thwarting, but only the pleasant work of cultivating Nature.—*Gail Hamilton.*

No support, when we are right, can be derived from those who are very ready to yield to us when we are wrong.

Though health may be enjoyed without gratitude, it cannot be sported with without loss.—*Buckminster.*

Questions & Answers.

I. S., of Wis., asks:

1. Is lead pipe injurious to cistern water? If so, what kind is best?

Ans. It is. Galvanized iron pipe is the best of anything we know of.

2. What would you recommend to be done for those who have what is called the prairie itch, or simply, the itch?

Ans. Itch, technically termed *scabies*, is a skin disease caused by an insect that burrows in the skin, called *acarus scabiei*; and in order to successfully treat the disease, this insect must be destroyed. Some have said that that can be done by water treatment; but I think, from the limited experience I have had, that the little animal is not very easily drowned. I have sometimes thought it would be as easy to wet a duck through by pouring water on its back, as it would be to drown this little animal. I have had very little experience, however, in treating this disease hydropathically. The surest cure that I know of, and the one I consider quite safe, is to use sulphur ointment—the greatest objection to its use being its disagreeable odor, which can be remedied, however, to a great extent, by combining with it bergamot, or some other perfumery. Two or three applications is all that is generally necessary. Medicine is better to *kill* than to *cure*, and it being thus used in this disease is not for the purpose of *curing* but of *killing* the insect.

3. What would you recommend to be done for those who are troubled with boils, in connection with an itching humor upon the skin?

Ans. I would recommend a farinaceous and fruit diet, discarding sugar and milk, and all kinds of greasy food. The skin should be kept clean by frequent ablutions of the body in pure, soft water, at from 90 to 85 deg., and the abdominal bandage wet in front should be worn all the time, and where it is practicable, a wet-sheet pack two or three times a week would be very beneficial.

Mrs. E. D. C. G., of Wis., asks:

How would you advise infants to be treated with wind colic? There are some half dozen little sufferers in town. Many things are given, but none relieve soon enough, except Soothing Syrup. It would be quite an important thing for wearied mothers to learn.

Ans. Most cases of colic in children

are owing largely to, and arise from, errors in diet. Infants are generally allowed to nurse, or are fed, too often, and at irregular periods, giving the stomach no time whatever to rest. The new-born infant should not nurse or be fed certainly any oftener than once in two or three hours, and that should be with the strictest regularity, from time to time, lengthening the period between the times of feeding as the child grows older. It is frequently the case that mothers live in such a manner that the nourishment they provide for their offspring is of such a character that it produces colic. In the most of cases after the child has arrived at the age of a few months it will do better if fed on good Graham gruel, with the addition of a little milk from a good cow.

Many cases of colic are also produced by the unhygienic mode in which little children are dressed—their arms generally left exposed, their dress left low in the neck, and the limbs and feet in a great measure, if not wholly, unprotected from the cold. The blood is thus driven from the extremities, and a severe colic is the result. In such cases, by dipping the feet in quite warm water for a few minutes, and applying a warm cloth to the stomach and bowels the little sufferer is relieved.

By avoiding the above errors, and by nursing or feeding the child at regular intervals, and not too frequently, as above, the colic, in most cases, will be prevented.

F. G., of Ohio, writes:

I have been afflicted with sore eyes for five years. When I was first taken, my eyelids were very red and swollen, and pained me very much. The balls are not red and swollen now, but the lids seem dead-like. I can hardly raise them, and they pain me evenings very much. They are worse in the evening.

We would recommend in the first place, that your exercise be such as *never* to fatigue either body or mind; also, that it be pleasant and agreeable to you. Second, that you eat but two meals per day, and that your diet be composed of grains and fruits. Eat no grease of any kind. Third, be regular in your habits of eating, sleeping, &c. Fourth, retire to rest one hour and a half in the middle of each day, and sleep if possible. Wednesday of each week, take a pack thirty minutes. When you come out of the pack, have a general bath, being well rubbed after it. Friday and Monday take a sitz bath 90 deg. ten minutes, 85 deg. five minutes. Do not use

your eyes by lamp-light. Do not use them in doing any work which tries them. See that your feet and limbs are at all times warm, dry, and well clothed. Wear all your clothing so loose that your circulation may be perfectly free. Do not rub your eyes much. Wash them carefully three times per day in pure, soft water. If you do not have daily evacuations from the bowels, secure one by injections of tepid water.

Z. S., of Kansas:

The nature of your wife's case is such that we could not give the requisite advice through the Reformer. It could hardly be expected that a case so severe as hers could recover except under the eye of a skillful hygienic physician.

Children's Feet.

Life-long discomfort, disease, and sudden death, often come to children through the inattention, ignorance, or carelessness of the parents. A child should never be allowed to go to sleep with cold feet; the thing to be last attended to, in putting a child to bed, should be to see that the feet are dry and warm. Neglect of this has often resulted in a dangerous attack of croup, diphtheria, or fatal sore throat.

Always, on coming from school, on entering the house from a visit or errand in rainy, muddy, or thawing weather, the child's shoes should be removed, and the mother herself should ascertain if the stockings are the least damp; and if so, should require them to be taken off, the feet held by the fire and rubbed with the hand until perfectly dry, and another pair of stockings be put on and another pair of shoes, while the other stockings and shoes should be placed where they can be well dried, so as to be ready for future use at a moment's notice.

There are children not ten years of age, suffering from corns from too close-fitting shoes; the parent having been tempted to "take" them, because a few cents were deducted from the price, while the child's foot is constantly growing. A shoe large enough with thin stockings, is too small on the approach of cold weather and thicker hose. No child should be fitted with shoes without putting on two pair of thick woolen stockings, and the shoe should go on moderately easy even over these. Have broad heels, and less than half an inch in thickness.

Tight shoes inevitably arrest the free circulation of the blood and nervous influences through the feet, and directly tend to cause cold feet; and health with habitually cold feet is an impossibility.

The parent is guilty of a criminal negligence who does not always see to it that each child enters the church and school-house door with feet comfortably dry and warm. Grown persons of very limited intelligence know that, as to themselves, damp feet endanger health and life, however robust; much more so must it be to the tender constitution of a growing child.

Why we Should Wear Beards.

There are more solid inducements for wearing the beard than the mere improvement of a man's personal appearance, and the cultivation of such an aid to the diplomacy of life. Nature combining, as she never fails to do, the useful and ornamental, provides us with a far better respirator than science could ever make, and one that is never so hideous to wear as that black seal upon the face which looks like a passport to the realm of suffering death. The hair of the moustache not only absorbs the moisture and the miasma of fogs, but it strains the hair from dust and the soot of our great smoky cities. It acts also in the most scientific manner, by taking the heat from the warm breath as it leaves the chest, and applying it to the cold air taken in. The beard is not only a respirator, but with the beard entire we are provided with a comforter as well, and these are never left at home like the umbrella and all such appliances, whenever they are wanted. Moffat and Livingstone, the African explorers, and many other travelers, say that in the night no wrapper can equal the beard. The remarkable thing, too, is that the beard, like the hair of the head, protects against the heat of the sun; it acts as thatch does to an ice-house; but more than this it becomes moist with the perspiration, and then by evaporation cools the skin. The man who has accepted this preparation of nature, may face the rudest storm and the hardest winters. He may go from the hottest room into the coldest air without any dread; and we verily believe he might sleep in a morass with impunity—at least his chances of escaping the terrible fever, would be better than his beardless companions.

Fashion.

Fashion rules the world; and a most tyrannical mistress she is—compelling people to submit to the most inconvenient things imaginable, for her sake.

She pinches our feet with tight shoes, or chokes us with a tight neckerchief, or squeezes the breath out of our body by tight lacing.

She makes people sit up by night, when they ought to be in bed; and keeps them in bed in the morning, when they ought to be up and doing.

She makes it vulgar to wait upon one's self, and genteel to live idle and useless.

She makes people visit when they had rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

She invades our pleasures and interrupts our business.

She compels people to dress gaily, whether upon their own property or that of others, whether agreeable to the word of God, or the dictates of pride.

She ruins health, and produces sickness; destroys life, and occasions premature death.

She makes fools of parents, invalids of children, and servants of all.

She is a tormenter of conscience, a despoiler of morality, and an enemy of religion; and no one can be her companion and enjoy either.

She is a despot of the highest grade, full of intrigue and cunning, and yet husbands, wives, fathers, mothers, sons, daughters, and servants, black and white, have voluntarily become her obedient subjects and slaves, and vie with one another to see who shall be most obsequious.

How to Make Cripples.

In the Personal Recollections of Charlotte Elizabeth, the following passage occurs. Her father came in while the stay-maker was spreading out her buckram, whalebone, &c.

"Pray, what are you going to do to the child?"

"Going to fit her with a pair of stays."

"For what purpose?"

"To improve her figure. No young lady can grow up without them."

"I beg your pardon; young gentlemen grow up very well without them, and so may young ladies."

"Oh, you are mistaken. See what a stoop she has already! Depend upon it, that girl will be both a dwarf and a cripple, if we don't put her into the stays."

"My child may be a cripple, ma'am, if such is God's will; but she shall be one of *his* making, not ours."

As a consequence of the father's obstinacy, and ignorance of what is requisite to make a lady, his daughter grew up without head-aches, dyspepsia, and other lady-like maladies.

Bad Spelling.

This is an evil more difficult to be eradicated than any other neglect of early education. A bad handwriting may be easily remedied by sufficient practice under intelligent instruction; a knowledge of mathematics and the liberal sciences is often acquired after one has attained to years of maturity; and it is even possible in an advanced stage of life to improve in spelling; but experience shows that in the majority of instances, this neglect in early training is never wholly remedied. From these reflections we draw the following conclusions: 1st, the subject of spelling should be carefully attended to in early education; and 2d, that when it has been neglected, the fault can be remedied only by the most persistent efforts.

A young man should no more allow himself to remain a poor speller, than an ignoramus in any other direction. A bad handwriting is so common among men of culture that (unfortunately) it is not considered disgraceful; but bad spelling (even in such efforts as the poor wit of Josh Billings and other imitators of Artemus Ward) is inexcusable. In the matter of social disgrace, dirty linen is not a circumstance to it.

WHAT IS NEEDED.—We need for our dwellings more ventilation and less heat; we need more out-door exercise, more sunlight, more manly, athletic sports; we need more amusements, and more holidays. Our infants need better nourishment than colorless mothers can furnish, purer milk than distilleries can manufacture; our children need more exercise and less study. Our men need more quiet, and earlier relaxation from the labors of life. All men, both young and old, need less medicine and more good counsel.—

DiETING.

Some persons eat themselves to death. When a man is sick he is weak, and concludes that, as when he was well he ate heartily and was strong, if he now eats heartily he will become strong again; well-meaning, but ignorant friends, are of the same opinion, and their solicitations to eat become one of the greatest annoyances of a sensible invalid. Nature purposely takes away the appetite under such circumstances, and makes the very sight of food nauseating. A sick man is feeble; his feebleness extends to every muscle of the body, and the stomach, being made up of a number of muscles, has its share of debility. It requires several hours of labor for the stomach to "work up" an ordinary meal; and to give to it that amount of work to do when it is already in an exhausted condition, is like giving a man worn out by a hard day's work a task which shall keep him laboring half the night.

Mothers are often much afraid that their daughters will hurt themselves by a little work, if they complain of not feeling well; and yet if such daughters were to sit at dinner and shovel in enough food for an elephant or a ploughman, it would be considered a good omen and a harbinger of convalescence. A reverse of such proceedings would restore multitudes of ailing persons to permanent good health; namely, to eat very little for a few days; eat nothing but coarse bread and ripe fruits, and work about the house industriously, or, what is better, exercise in the open air, for the greater part of each day, on horseback or in the garden; or walk through the woodlands, or even the hills, for hours at a time. Objectless walks, and lazy lolling in carriages, are little better than nothing.—*See*.

MEMORY AS AFFECTED BY DISEASE.—


It is stated in several papers that Mr. Hotchkiss of Brooklyn, who was waylaid by robbers and almost killed some months ago; is entirely recovered in his physical health, but his mind seems much shattered. He seems to have forgotten everything he learned during his life, and is now learning his letters again, as if he were a child. The sounds of his voice it is said, constitute his principal source of amusement. This is one of the many striking instances of disordered memory. Dr. Beattie relates the case of a gentleman, who, in consequence of a violent

blow on the head, lost his knowledge of Greek, but did not appear to have lost anything else. Dr. Abercrombie also relates an instance not less remarkable, of a lady, who, in consequence of a protracted illness, lost the recollection of a period of about ten or twelve years, but spoke with perfect consistency of things as they stood before that time.

A case very similar to that related by Dr. Beattie, fell under our own observation some ten years ago. It was that of a young man residing in Northern New York, who, having made considerable progress in Latin as well as in the English branches, received a severe kick from a horse over the left eye, which caused it to protrude from the socket, rendering him senseless for some days. On recovering the use of his faculties, his memory was found to be so much impaired, that he had forgotten all his knowledge of Latin, rendering it necessary to commence anew the elements of the language.

In other cases, disease, as fever, causes a quickened mental action. Flint, in his recollections of the Valley of the Mississippi, says, that during the paroxysms of derangement, occasioned by a violent fever, his memory was more than ordinarily exact and retentive, and he repeated a whole passage in the different languages which he knew with entire accuracy. "I recited," says he, "without losing or misplacing a word, a passage of poetry which I could not so repeat after I had recovered my health."

POISON FROM OIL LAMPS.—The following on the subject of oil lamps which we clip from an exchange, is worthy of attention: Many persons who use kerosene oil lamps are in the habit, when going to bed or leaving a room for a time, of turning the wick down low, in order to save a trifle of the consumption of oil. The consequence is, that the air of the room soon becomes vitiated by the unconsumed oil vapors, by the gas produced by combustion, and also by the minute particles of smoke and soot which are thrown off. Air thus poisoned is deadly in its effects, and the wonder is, that more persons are not immediately and fatally injured by breathing it. Irritation and inflammation of the throat and lungs, headache, dizziness and nausea, are among the effects.

 Let the above be a warning.

Items for the Month.

WE can no longer furnish back numbers of the Reformer. Our subscription list has increased so rapidly, and subscribers have so generally wished to commence their subscriptions with the first number of the volume, that our back numbers are exhausted. New subscribers will, therefore, please remember that their subscriptions must commence with the January number.

THE QUESTION DEPARTMENT. We intend as we have before stated, to make this an interesting feature of our Journal. In our answers to inquiries in this Department, our aim is, while we give a direct answer to the questions asked, for the benefit of those who ask them, to also make our remarks of such a nature that all the readers of the Reformer may be benefited thereby. Frequently individuals write us, giving a lengthy history of their cases, wishing advice through the Reformer, an answer to which would fill all the space allotted to this Department, and yet be of no special benefit to any one but the individual who asks this special advice. It would be wholly inconsistent to devote so much space to cases of this kind. The proper course for such persons to pursue, is to send for a home prescription, in which case our advice can be more full and explicit, the terms of which, as will be seen by our circulars, are Five Dollars for the first, and One Dollar for every subsequent prescription. Others, we are often satisfied, can in no way regain their health unless they take a course of treatment at some thorough and well-regulated hygienic Health Institution. In all these cases we must be left perfectly free to express our opinion, advising our friends according to our best judgment. Our aim is to so impart information that it may accomplish the greatest amount of good. We still invite our friends to send on their questions, and we will dispose of them according to the best of our ability. We would say, however, be brief and concise, but let all your ideas be clearly and fully expressed.

INDIVIDUALS frequently write to us, signing only initials to their letter or article. To these communications we pay no attention. We have before said in the columns of the Reformer, that we must know the writer's real name. It is not always necessary that the whole name appear, but for our own benefit we must know the whole name.

THE MATTSON SYRINGE. We have used quite a number of varieties of syringes in our practice, and think we can safely say that none gives more general satisfaction than the Mattson. No family should be without one. A good syringe

is indispensable in the treatment of many diseases. Their use often gives instantaneous relief from severe suffering.—For sale at the Health Institute. Sent by mail when desired. Price, by mail, post paid, \$2.50.

TRALL'S HYDROPATHIC ENCYCLOPEDIA. This work should be in the library of every individual. It is too widely and favorably known to need commendation by us. Price, by mail, \$4.50. See advertisement.

JENKIN'S VEST POCKET LEXICON. An English Dictionary of all except familiar words, omitting what everybody knows, and containing what everybody wants to know, and cannot readily find. "It would be difficult to exaggerate the great practical utility of this admirable little book." Price, by mail, post paid, 75 cts. Pocket-book form, \$1.00. Address J. F. Byington, Battle Creek, Mich.

WE would again express our thanks to those who have aided us in extending the circulation of the Reformer. At the commencement of the New Year, we trust our friends will still remember us by sending new subscribers to our health journal. We continue our work with new zeal and courage, feeling assured that we have the co-operation of many warm friends. As an inducement to our friends to aid us in this work, we offer the following:

To every individual sending us five new subscribers, with \$5, we will send an extra number of the Reformer, or that excellent little work, entitled, How to Live, worth \$1.

For seven subscribers, with \$7, we will send two sets of cast iron bread-pans, worth \$1.60.

For ten subscribers, with \$10, we will send one of Mattson's New Patent Elastic Syringes, worth \$2.50.

For sixteen new subscribers, with \$16, we will send Trall's Illustrated Hydropathic Encyclopedia, worth \$4.50.

To those sending us twenty or more new subscribers, with the money, \$1 each, accompanying the order, we will for each twenty, and in the same ratio for a larger number, send \$6 worth of any articles which we offer for sale, either Books, Syringes, Bread-pans, extra numbers of the Reformer, Thermometers, etc., etc.

Those sending subscriptions for premiums are not required to send them all at one time, or from one place, but should specify when they send their orders that it is for the purpose of obtaining premiums.

ADVERTISEMENTS. The Reformer presents rare opportunities to those who wish to scatter their advertisements widely. None but those of respectability inserted. Our Journal circulates in all the Northern States and in the Provinces.