

THE  
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OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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Old Folks.

Ah! don't be sorrowful, darling,  
And don't be sorrowful, pray;  
Taking the year together, my dear,  
There isn't more night than day.

'Tis rainy weather, my darling,  
Time's waves they heavily run;  
But taking the year together, my dear,  
There isn't more clouds than sun.

We are old folks now, my darling,  
Our heads are growing grey;  
But taking the year together, my dear,  
You will always find the May.

We have had our May, my darling,  
And our roses long ago;  
And the time of year is coming, my dear,  
For the silent night and snow.

And God is God, my darling,  
Of night as well as day,  
And we feel and know that we can go  
Wherever he leads away.

Aye, God of the night, my darling—  
Of the night of death so grim;  
And a brighter and endless life, good wife  
We shall live through faith in him.

General Articles.

Health. No. 9.

GLUTTONY; OR EATING TO EXCESS.

It will be remembered that in a previous article we showed several of the evil effects of gluttony. We now purpose to notice some of the many ways in which people eat to excess, and how to avoid them.

One very common cause of gluttony is

to stimulate the taste and create a craving and unnatural appetite by eating unhealthy articles, such as peppers, mustard, horseradish, vinegar, and various other hurtful condiments, and by eating largely of salt and highly-seasoned meats, etc. When an unnatural craving is produced by these stimulants, the appetite ceases to be a proper guide. Its demands are not natural, but spasmodical; either requiring too much food, or not requiring enough to sustain nature, according as the nerves of taste and those of the stomach are unduly stimulated to action by the presence of unhealthy excitants, or as they are relaxed by reaction in the absence of these hurtful stimulants. Hence it is that the majority of people are subject to extremes in eating, and usually eat much more than they should. But this excessive eating is often followed by a lack of appetite and relish for food. This is only what might be expected. After that the nerves of taste and those of the stomach have been whipped up to do more than they ought, they demand rest and will have it if they can, to replenish their wasted energies. It is the best thing they can do to rest.

But some are mistaken here and think that they lack appetite because they do not use enough of these stimulants. But it is because they have used too much of them that their nerves will cease to sense, work and appreciate. Yet many will resort to these injurious things again to disturb exhausted nature; and of course she will work as long as she can, to have her efforts followed again, sooner or later, by relaxation, and a lack of inclination to eat. The wisest course would be to dispense with stimulants, and you will soon be able to depend upon the natural, regular and reasonable demands and promptings of nature, without having to resort to the

use of hurtful things to sharpen the appetite; for natural appetite will sharpen itself, if you provide it with proper materials to work with. And what a saving of time, strength and anxiety this will prove!

But some will say, I eat more since leaving off the use of stimulants than I did before. How can you harmonize this with your views of the subject? This, we think, can be very easily done. In using stimulants, etc., you establish perverted appetites and wrong habits of eating; and these cannot be changed at once. You will have to contend with the habit of eating to excess, acquired by previous practice, even in, and for some time after, adapting yourselves to a proper diet, especially as this diet is more congenial to the nature and wants of the system, and affords more real pleasure than can possibly be derived from a more stimulating diet. It is therefore clear that eating to excess of even proper diet may be, and is often caused by a previous continual use of stimulants. But by proper care, and a change of practice, natural appetites will be established, whose demands will be regular and in perfect consonance with the real wants of the system; and you will know when you have eaten enough. This has been our experience. For some time after adopting a vegetable diet, it was somewhat difficult to know when we had eaten sufficiently, unless we made a reasonable estimate of what the system demanded; but now we have no trouble in determining when we have taken a proper amount of food. When we have reached this point, nature and our appetite say to us, It is enough, and we stop, feeling satisfied.

Of course we admit there is danger of overeating after adopting a vegetable diet; and we firmly believe that it is more detrimental to health to eat to excess even of healthful food, than to eat a little meat occasionally with a smaller amount of food. But this is not intended to recommend animal food. These, as we have shown, are objectionable; neither is it necessary to use them. And if it is so injurious to use too freely even of healthful food, what must it be to gormandize in overloading the stomach with food as generally prepared by the masses at the present time? To say the least, it is imposing more than a double task upon that organ, and consequently upon

the general system, and greatly increasing the liabilities of breaking down.

Another common cause of gluttony is to eat of too large an assortment at one time. And we are sorry to say that this is sometimes done by so-called Health Reformers, who, perhaps, think that because they have left off the use of meat and various condiments, and adopted the two-meal-a-day system, they can use almost unbounded liberty in the vegetable kingdom, as to quantity and variety. We have seen not less than ten different kinds of sauce and rich preserves on a table at one meal, besides a far too great variety in other branches of diet used on the occasion. And this is only a sample of the extravagance prevailing in this direction. It is ruinous work for the poor stomach to adapt itself to and dispose of so great a variety.

It takes more vitality for the stomach to adapt itself to and digest a large assortment at one meal, than it does to accommodate itself to and dispose of a smaller variety. You can realize a change in your feelings, especially if you have a weak stomach, in changing from one staple article of diet to another, and how much more in using so great a variety at one time. It would be better to use but one or two kinds of sauce, and from two to four staple articles of food with simple preparations, if necessary, at one meal, than to go into a larger assortment. We would not by these remarks encourage slackness in cooking and preparing food; neither would we deprive our readers of the good things with which the Lord has so bountifully provided us. Display proper care and taste in cooking, and if you want to range in all the great and rich variety of food which the vegetable kingdom affords, do not do it at any one meal, but at different meals, making a change, within reasonable bounds, by having at one meal what you do not have at another.

But it is safe to say, The simpler and smaller the assortment, provided extremes are avoided, the better. A large assortment is a temptation, and if you are not careful, by the time you have eaten of every kind before you, you have eaten too much. We would therefore say to cooks, Do not sin and tempt others to transgress by preparing a large variety. And in closing under this head, we would call the attention of those who are obliged to sit at a table extravagantly provided

with dainties, to the following caution from the wisest of men: "When thou sitt'st to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat if thou be a man given to appetite;" or as the French translation reads, "else thou shalt put a knife to thy throat, if thy appetite rules thee." Prov. xxiii, 1, 2. And what can be the meaning of this wonderful proverb, unless it is this, that he who sits to eat with a ruler before "dainties" or "deceitful meat," verse 3, and suffers unsanctified appetite to control him, is guilty of the same crime that he would be if he literally cut his throat with his knife? That is, he is a self-murderer. He must feel the effects of his excess sooner or later.

D. T. BOURDEAU.

### The Food of Man.

IN the following from the Gospel of Health, published by R. T. Trall, we find many valuable ideas. It is certainly consistent that we, as rational beings, should candidly consider what *is*, and what is *not*, proper food for man, and partake only of that which promotes and does not destroy health. That journal says:

"Many of the readers in the Health journals know that certain articles in common use in bread making, as bi-carbonate of soda, salt, yeast, cream-of-tartar, are not proper articles for food. They know that alcoholic liquors, tea, coffee, and even hard water, are not proper for drink; that impure air is improper for us to breathe. But why they are so, is not generally understood; and one reason is, it is easier to write an article, that will please even the readers of a Health journal, stating that this or that, is thus and so, than it is to explain *why* they are so.

That matter which is endowed with life, is called organic matter. To sustain life, organs are furnished; to animals, lungs, heart, bowels, kidneys, arteries, veins, nerves, etc.

Vegetables have organs, as rootlets, roots, trunks, branches, leaves, etc.

Inorganic matter has no life—it has no need of organs to support its existence, for it exists from age to age; it may be subject to change of form and place, but does not grow old as do men, animals, trees, and all matter endowed with life. Life must at some time cease, and the

organic matter of which living bodies are composed, must return to the earth from which it came—the organic dies—decays, and becomes inorganic matter.

The vegetable kingdom subsists on inorganic matter, and by a process of vitality peculiar to its organization, changes the inorganic into organic matter.

In animal life there is a continual change of substance, nutritious matter becoming a part of the living body; and while this addition is being made, other parts are broken down and removed.

This change in animals, and growth in vegetables, are carried on by small structures known as cells, somewhat analogous to an egg that has no shell; their size is very minute, and their form varies by the pressure of surrounding cells.

In animals, the materials of these cells are formed from the food eaten.

Now, can animals take the inorganic elements of earth, and organize them into cells, form and structure, and add them to their bodies? Can an animal eat clay or soil, and be nourished thereby? No one will claim that such materials are food for "man or beast;" and if one should eat it, it could not be so changed as to make anything organic.

Vegetables, on the contrary, do subsist on the inorganic elements of earth, and decayed or broken-down cell-structure of plants and animals; changing them into their own structure, by cell formation; adding cells to the end of previously-formed cells thus increasing in length, or by placing several around on the outside of others and thus increasing in size. Thus has God made the vegetable kingdom to prepare the inorganic materials of earth, and organize them for food for the animal kingdom. Animals take of the cell-formation of the vegetable kingdom, and build up their own solid structure. Vegetables furnish food for animals by their growth; and animals furnish food for plants by decay, or the breaking down of their cell-structure.

It is a fundamental law of animal life *that it can in no wise add to its cell-structure any matter that is not cell-structure*. If cell-structure is broken down, be it animal or vegetable, it can in no wise become a part of the cell-structure of animal life. Inorganic matters cannot be digested—they are not cell-structure—they are the same when they leave the body that they are when they enter it; which is not the case with an ap-

ple, or bread, or anything that is food.

Food is digested and by assimilation becomes a part of the body—a part of the cell-structure of the living, moving body; and when it leaves the body, it does so as broken-down or waste matter, which is food for plants.

This principle is not generally understood; if it was, all matter not of cell-structure, would sedulously be excluded from the vital domain, as bearing an abnormal relation to the living tissues.

A statement was made in a late number of the *Dental Cosmos*, that a man died for want of phosphate of lime in his bones, and yet he had taken large quantities of the phosphates as a medicine.

The statement was a part of the report of the doings of one of the most learned Dental Societies in the United States; yet no one explained the mystery. All mineral medicines are inorganic matter; iron, of which such large quantities are used as a “tonic,” by the very learned Allopathic M. Ds., is an inorganic substance, and as a consequence, it can never become a part of the cell-structure of the blood, or of any other part of the body; but in common with all other inorganic matters bears an abnormal relation to the living system. This is a sufficient reason why we, as Hygienists, should not use it.

As soon as the cell-structure of our bodies becomes broken down, it becomes as repugnant to the living system, as dead bodies are to a living, refined, civilized community; and if it is retained in the body, or becomes absorbed from without, it must be expelled, or death must soon follow.

Broken down cell-structure, taken as food, bears an abnormal relation to the living tissues, so that it matters not how good food a substance may be, in its natural state of perfect development; as soon as it becomes decayed or broken down in its structure, by fermentation, so far as the change has taken place, so far has the article of food deviated from its perfect adaptation to the wants of the system; and the parts so changed is no longer food; it cannot become a part of the cell-structure of the living body, but is a poison to be expelled.

Fermented articles, either as food or drink, are more or less broken down cell-structure, and bear an abnormal relation to the living system.

Disease is the effort of the system to rid itself of obstructing materials.

These obstructing materials are—first, the broken down cell-structure of the system itself, and not deperated or removed from the body; or, second, those which are received into the system by absorption, or as inorganic substances in food, as bi-carbonate of soda, or bi-carbonate of potassa, or common salt used in making biscuit. Hard water contains carbonate of lime, which is an inorganic substance, and bears an abnormal relation to the living system. Fermented bread is made by decomposing the sugar in the meal or flour, as the case may be, converting it into carbonic acid gas and alcohol, thus destroying at least one-sixteenth of the nutriment there was in the flour, and breaking down the cell-structure, so that so much of the flour as has undergone the change by fermentation, not only does not nourish, but thereby becomes a source of disease. Alcohol is broken down cell-structure. There is no alcohol in any of the grains in their natural degree of perfection, but they all contain both sugar and starch; the sugar is first decomposed; then the starch is changed into sugar, and both sugars are changed into carbonic acid gas and alcohol. The carbonic acid gas is used in making carbonate of soda and potassa, which are used in making bread which the good temperance people use, while those who make no pretensions to being temperate, use the alcohol itself. All of these broken-down cell-structures are poisonous to the living tissues, because being broken down matter, they bear an abnormal relation to it. Many substances that are of cell-structure bear an abnormal relation to the living system, which it is not proposed to discuss at this time.

Chemical action invariably destroys the cell-structure of all organic matter on which the action takes place, so that in the chemical preparation of medicines from vegetables that are good for food, as soon as the chemical change has taken place, they are no longer tolerated by the vital powers, because their cell-structure being destroyed, they bear an abnormal relation to vitality. All medicines are poisons. They all bear an abnormal relation to the living system, and almost without exception, are, when taken, but adding inorganic matter or broken down cell-structure to that already the

cause of the disease; so that it matters not according to what school of practice the medicine is administered, it is but adding broken-down cell-structure, which is obstructing matter, to that already the cause of the disease, and is but carrying out the principle of 'like cures like;' and we read the 'blind lead the blind, and both fall into the ditch,' *alias* the grave."

In view of the principles set forth in the preceding paragraphs, in what light should we view that economy of housewives, who re-stew, re-boil, or re-bake the sour (partially broken down in their cell-structure) beans, peas, preserves, &c., and then serve them up as food for their families, thinking (if they do think) that, because the sour taste is disguised they are as healthful and good as ever. How much better to throw them into the slop-pail, not to be fed to the cows, and so poison them making them yield a large amount of depraved secretions (milk) to be eaten as food, but to be buried about the roots of fruit trees, and shrubs, vines, vegetables, &c., whose proper nourishment it has become.

H. C. MILLER.

### Animal Food and Ill-Temper.

REV. HENRY WARD BEECHER, in a late sermon, gave an admirable illustration of physiological theology in the following words:

It is not enough for you to pray that God would give you self-control. You are to study the cause of your irritableness. You are to study it both according to the law of moral truth and the law of physical truth. If men would go to their physicians they frequently would find an answer to prayer in the revelations of truth regarding their structure. I have known men who prayed for the grace of good temper in vain until their physician proscribed their eating meat; for they were of a peculiar temperament that could not endure such stimulation. So long as they ate animal food they could not control themselves, they were so irritable; but as soon as they were put on a farinaceous diet they were able to keep their temper. They sought in

prayer relief from their irritableness. Their physician, by the aid of science, revealed to them the cause of that irritableness, and their prayer was answered. They were not unwise in praying; but they were wise when to prayer they added medical advice.

It is quite in vain for you to pray for a tranquil spirit, or a genial, hopeful spirit, when your organs of digestion are out of order. Not that one that is suffering from sickness should not pray for health; but prayer is to be conjoined to diet. It is vain for you to pray that God will give you patience, and then run heedlessly into those very circumstances where experience shows that the causes which lead to impatience will be omnipotent. Is it wise for me to ask that I may not be torn by briars, and then run into the thickest hedge? Is it wise for men to pray that God will give them all the fruit of the spirit, and then associate with men that will contaminate them? Have I a right to pray that God would purify my heart, and then let my ears drink in all the vile sayings, and wicked speeches, and vulgar insinuations of corrupt men? Can a man take fire in his hand and not be burned? Has a man a right to pray that he may be honest, and then go into temptation? Has a man a right to pray that he may be a truth-speaker, and then take no pains to seek the truth? Has a man a right to pray that he may be moral, and then put himself in a place where his morality would be sapped and undermined? It is folly for a man to pray for common morals even, and still more for spiritual graces, and then take no heed of the way, humanly speaking, by which these things are achieved. Just as soon might a man shut his arithmetic and pray that he might know how to cipher, or to sit in his chamber and pray that he might be a practiced civil engineer, as to pray for Christian graces and then do nothing. You must study these things. They are dependent on certain procuring causes, and study is one of those causes. And the presumption of your prayer being answered is measured by the degree in which it leads you to study the conditions that tend to bring about that for which you pray. You are to work for it not without prayer, and you are to pray for it not without works.

WHAT is fashion? Dinner at midnight, and headache in the morning.

### Violations of Law.

DISEASE of every character is a disturbance of vital action, and originates in a disturbed mind, an obstructed circulation of vital forces, or an impure condition of the blood.

All forms of disease which do not arise from a disturbance of the nervous system, or troubles of mind, have their birth in the vascular system. This is a self-evident truth, when we consider that the component parts of all animal matter are found in the blood. The bones, muscles, cartilages, all the fluids, acids, alkalis, etc., pertaining to the animal structure, are developed and nourished by the blood. Dr. Combe says "that the quantity and quality of the blood must have a most direct and material influence upon the condition of every part of the body. If the quantity sent to the arm, for example, be diminished by tying an artery, through which it is conveyed, the arm being then imperfectly nourished, wastes away, and does not regain its plumpness, until the full supply of blood is restored. In like manner, when the quality of that fluid is impaired by deficiency of food, bad digestion, impure air, or imperfect sanguification in the lungs, the body, and all its organs become more or less disordered."

A free circulation of vital and nervous electricity, an unruffled mind, and pure blood, are essential to good health, and it requires only a moderate exercise of common sense to see that all forms of disease originate from a disturbance of these indispensable conditions. There may exist hereditary organic weaknesses, but even these, had their origin in the disturbed fountains of life of our parents or ancestors.

We will next invite your attention to physiological laws, and to the principle causes of nerve and blood derangements, or to the primary causes of various forms of disease.

*Gluttony* is universal with the American people. Medical men in our midst attribute the prevalence of indigestion and the exhaustion of nervous power chiefly to our gormandizing habits. We begin to stuff the infant when only a few hours old. We stuff it through childhood, continue the stuffing through youth, and persevere till middle age; and when at last the worn out stomach yields to its overtasked work and disease is produced,

we lament the rest of our lives our compulsory abstinence. In the mansions of the rich, and in the humble cottage of the poor, there is on an average, twenty per cent. more food consumed than nature requires, or health will allow.

To this gluttony is to be attributed the sallowness of complexion, the torpid liver, and the melancholy spirits which is characteristic of us. The overloaded stomach is never permitted to have rest, and sequent upon this the skin acts sluggishly, the mind feels dull, and a lassitude pervades the whole system. I have known one hearty meal to produce acute bronchitis, and the overloading of the stomach to bring on paralysis; thus the system is fretted, and worn out, by excessive toil and friction.

*Fast eating*, and the swallowing of the food half masticated, is another evil which the American people have run into. Nature has provided glands in the mouth and cheeks for the thorough insalivation of the food, and requires that the food taken should be thoroughly comminuted, and reduced to a soft pulpy mass before entering the stomach. We do not deny but that food swallowed whole, is partially digested. Still good health cannot be maintained in the use of any kind of food, unless this law is implicitly obeyed. This has been witnessed in the experiments upon the stomach of St. Martin, of which we may hereafter have occasion to speak.

E. O. MEACHAM, M. D.

### The Chignon Panic.

WE are heartily glad of the panic gotten up on the abominable appendage worn on the top of ladies' heads, and called chignons. They may or may not be infested with that horribly disgusting little pediculi, but it is very reasonable to presume they are much more likely to be than the natural hair; and that the natural hair is sometimes so infested, we have incontestible proof in the poem of ROBERT BURNS, written upon seeing a shocking *parasite* crawling upon a lady's bonnet. He says:

I would na been surprised to spy  
You on an auld wife's flainen toy;  
Or aiblins some bit duddie boy,  
On's wyliecoat;  
But Miss's fine Lunardi! fie,  
How dare you do't?

You see they are no respector of persons; an old felt hat or a head-dress of velvet and bugles are alike familiar

ground to them. Indeed, it seems we are more likely to discover them upon the velvet; for a woman who wears the felt will probably not wear the chignon, her scanty purse forbidding the use of such expensive luxuries as chignons and gregarines.

But, aside from parasites, and aside from the fact that they are the most atrociously ugly things ever worn upon a woman's head, we believe them to be productive of other and worse evils than pediculi. We speak from experience, and can therefore speak feelingly; though, thank our lucky star, our chignon was not imported, but had been shorn from the head of a dear friend; but that did not prevent it from generating an unnatural degree of heat in the back part of the head, and producing a distracting headache just as long as it was worn, which was not long; for we are free to confess we have no vocation for martyrdom to a style, unless it makes us look enough better to compensate for the pain we may have to bear in consequence of its adoption.

It seems to us it would be hard to find a *man* in the city, or country either, who would say one word in favor of the monstrous bunches of curled hair, cotton, seagrass, wool, Spanish moss and other multitudinous abominations, of which the aforesaid bunches are composed, and which are worn, of course, to attract the attention and win the admiration of the aforesaid man. They give to the wearer such a wide-awake look that I've often wondered if they, like Miss "Bly," celebrated in song, "shut their eyes when they go to sleep." To the best of our knowledge, it would be an utter impossibility to shut one's eyes unless they took the chignon off. Let us hope the fickle goddess will give us something less hideous ere long.—MRS. J. T. HAZEN, in *Western Rural*.

WHEN you meet with neglect let it arouse you to exertion; instead of mortifying your pride, set about lessening those defects which expose you to neglect, and improve those excellencies which command attention and respect.

Do not attempt to frighten children and inferiors by passion. It does more harm to your own character than it does good to them. The same thing is better done by firmness and persuasion.

### That Ten Cents.

MR. THOMPSON had the fever while in the army. Among the first things prescribed for him, by his physician, was whisky; the next prescription was whisky; the last, also, was whisky. Mr. Thompson was a little intoxicated when he met his wife and two little boys, on his return from the army. He kept drinking—the doctor had prescribed whisky. The wife and mother saw what the consequences of this course must be; she threw her arms around his neck, and entreated him, as no other could entreat, to forsake the cup. She pointed him to her little boys—to a drunkard's grave, and a drunkard's hell. She showed him their wedding ring, and spoke of the joys of Heaven. She talked as none but a wife could talk; her influence was more than another's could be. With her arm around his neck, she upon one side and her boys upon the other, they knelt before God, the husband and father then and there promised his wife, his children, and his God, that he would never again touch or taste that which intoxicates.

The wife was a happier woman and he was a happier man. Months rolled away, and it happened on a cold morning he stopped at the hotel to warm him. The landlord and the cold now accomplished what the landlord and many others had often failed to accomplish. He persuaded him to drink a glass of whisky.

The husband went home drunk.

The landlord had ten cents. The drunkard's wife had a drunken husband, a broken heart, a ruined family, blasted hopes, a sorrowful life, and a prospect or an early grave.

Who voted for this state of things? Who signed the petition for that landlord to have a license to ruin this family? If he sold a man a rattlesnake for ten cents, and the snake had bit him, and he died from the effects in twelve hours, it would have been much better for the man and his family than it now is. Nowhere does it say in the good book, "he that is accidentally bitten by a rattlesnake 'shall not enter the kingdom.'"

FIND fault, when you must find fault, in private, if possible, and sometime after the offense, rather than at the time. The blamed are less inclined to resist when they are blamed without witnesses.

## Editorial.

### Water-Drinking.

QUITE an error exists in community in regard to water-drinking; many supposing that in order for water to suitably quench thirst, and fully supply the demands of the system, satisfy the taste, and be most conducive to health, it must be drank quite cold. This is a great mistake. Many diseases are caused by drinking water too cold, and many others are aggravated by it. The pernicious habit of drinking ice water during the hot season of the year, and when the body is enfeebled by fatigue, or disease, has been the cause of a large amount of sickness, suffering, and death. We contend that a large portion of Health Reformers drink water at too low a temperature—saying nothing about bathing in water that is too cold.

All dyspeptics, and persons with weak stomachs, should be especially careful on this point. And farmers that work in the hay and harvest field, or wherever they may heat their blood, should never drink water at as low a temperature as it is when first drawn from a well. The difference between that and the stomach is altogether too great. The temperature of the stomach in health is about 100 deg. Fahrenheit, and that of water as found in most of our deep wells will probably not vary much from 50, to 55 deg.; thus you can see how readily the stomach is cooled, and what a tax it must be upon its vitality, to be cooled so suddenly, and be compelled to restore its equilibrium immediately in order to maintain health and prevent disease. This habit frequently creates an abnormal thirst, and produces pain, congestion, and various other derangements.

The drinking of hot water is also a very pernicious practice—except it be in extreme cases for its therapeutic effect.

At what temperature shall we drink water? it may be asked. Perhaps from 65, to 75, or even 80 deg., according to

age, condition of health, etc., would be about right. But, says one, at that temperature it would not taste as good. Try it for six months and see if it will not taste better. Habit has a great deal to do with our tastes and appetites. Another wide-spread evil is that of drinking *hard* water—water that is contaminated with lime or some other noxious substance. Quite a large portion of the derangements of the liver, stomach and kidneys, are caused in a great measure by this practice, and as a general thing might be avoided as well as not. Those living in sections of country where the water is hard should not dig wells but build cisterns, and use filters, and they would generally cost less, and be much more conducive to health.

Much might be said in favor of water-drinking when it is pure and of the right temperature. Four-fifths of the human body by weight is water. Water is Nature's great solvent—without it we would very soon die. By its use the blood is enabled to flow to every part of the system, and by its impurities and waste materials are conveyed out of it. How grateful and beneficial is water-drinking in fevers, and many other diseases. Its virtues are not easily over-estimated. In short, it is the best, and only proper drink for man.

### What is Health Reform?

WE often hear it remarked by individuals that they think they have some skill in the use of water in administering to the necessities of the sick; and we are always pleased to find such. There is little danger of overrating the value of water, if judiciously used in the treatment of disease. But there are many other hygienic agencies of much value, all of which should be brought into use, if the invalid would make the safest and speediest retreat from suffering and weakness to health and enjoyment.

Food is one of the most potent hygienic agents, and yet how few can boast that they have skill in its preparation for



the table, so that when partaken of it will nourish the system, and cause a healthy growth of all its tissues.

Food prepared with saleratus, lard, butter, pepper, various spices, and a hundred articles which afford not the least nourishment, is destroying daily the health of the American people. Those who have skill to so prepare it for use that it will answer Nature's great design, namely, to furnish nourishment to all parts of the body, containing nothing which will weaken or debilitate either the digestive apparatus or any other part of the body—food too which is palatable, sweet, wholesome, delicious, and really inviting to the taste—such, we say, have within their reach powerful means to restore and preserve health.

Here is a field of usefulness open for every wife and mother—to prepare food which is wholesome and nourishing, and which will not corrode and destroy the tissues of the system.

Cheerfulness is another hygienic agent which is almost indispensable in the restoration of health. How many have skill in imparting it to others, and in dispelling from the care-worn brow of the sick, the sadness which has so long been interwoven with their life, and which has been undermining the foundation of health? Show me a person skilled in cheerfulness, and who has a faculty to make others cheerful when circumstances, perhaps of themselves trifling, are causing sadness to becloud the mind, and you will show me one who is possessed of powers to restore the sick far beyond that which money has, with all the luxury it can procure. Some have a real tact to dispel sadness. They have a natural intuition or aptitude to make others cheerful and hopeful; to look on the bright side and forget trouble. How often have we seen an invalid made cheerful by the coming of a friend who had power to dispel gloom from their mind, and to change sadness to happiness. It is well known to physicians, and many others that cheerfulness has a wonderful

power in restoring the sick. There are times when it is proper for all to feel sad. But it is safe to recommend to all to cultivate a cheerful disposition, and to have their influence over others such as will impart happiness to them.

Clothing, labor, rest, air, light, sunshine, exercise in riding on horseback and otherwise, &c., &c., are all hygienic agents, which, when skillfully made use of, have power to enable the sick to recover their health. To bring to our aid all the recuperative force which is within the circle of hygienic agencies, we should be made familiar with the effect which every such agent has under different circumstances, and have them all so within our knowledge and control, that we can derive the greatest possible benefit therefrom.

When we have learned to use water skillfully, we have taken a step in the right direction: but when we have learned to so regulate all our habits that on no occasion we are doing violence to our natural conditions, we shall be true Health Reformers.

J. F. B.

### A Word of Caution.

THOUSANDS die every year of diarrhea and dysentery. Children are especially subject to these diseases; and with them it usually proves much more fatal than with adults. There are seasons when it prevails both endemically and epidemically, and proves very obstinate when treated according to the common medical practice. We believe these diseases in most cases result from bad habits, and might be avoided if proper precaution were taken, and healthful laws obeyed.

We are now approaching the season of the year when these diseases always prevail to a greater or less extent; and as it is far better to pursue a course to avoid them, rather than cure them when once existing, it is the object of this article to point out some of the causes and show how to avoid them.

1. *Errors in diet.* These may exist in

the quality of the food, the quantity and the times of taking it. We would advise that the quality of the food be of the best kind. Grain to be healthful should be of the best quality. No fruit should be eaten in an unripe condition, nor in a state of decay. Most all kinds of fruit which are of healthy growth, if not too acid, may be regarded as healthful. Vegetables should also be of healthful growth and sufficiently mature, and even then be partaken of rather sparingly. It is not best to make use of too many kinds at a time. The quantity should be moderate, never overloading the stomach. An individual with a good appetite rarely if ever does himself injury by partaking of too small a quantity of food. Leave the table before the appetite is fully satisfied rather than with a feeling of fullness. Be regular in the time of eating. Meals should come at the same hour every day. It is a better practice to partake of only two meals per day; but if three are taken, let the last one be very light, and it should not be eaten within three or four hours of retiring. Never on any account eat between meals.

2. *Clothing.* Many are liable to serious errors in this respect. During very warm days, or warm parts of days, they are very thinly clad, and are not careful to change their clothing if the day is a little cooler, or when night comes on. Great care is necessary in this respect. During the hot weather the system is very much relaxed, and a very slight chill will cause the dysentery or a severe diarrhea, or even in some cases during the prevalence of cholera, it might be the exciting cause of this disease. If the day is cooler, warmer clothing should be worn. During the latter part of the day and evening, additional clothing is nearly always in place. The feet should be well clothed, warm and dry. Clothing worn through the day should not be worn during the night, and should be changed sufficiently often to be always clean and wholesome.

3. *Exercise.* Fatigue has cost many

their lives during the prevalence of bowel complaints. Exercise is good. It is not in the least detrimental to labor, but regularity in labor is very important. To do an unusually large day's work one day and rest the next day is very bad. Be regular in this regard. Never take unusually long walks, or do anything which will cause fatigue.

4. *Sleep.* This should be always sufficient in quantity, at regular hours, and in a well ventilated room. A nap an hour before dinner will often be found very beneficial.

5. *Stagnant water,* drains, cesspools, or anything from which an unwholesome effluvia will arise may be productive of the worst forms of bowel complaints. All such places should be cleansed or removed from dwellings as far as possible.

6. *Poisonous medicines,* in the form of cathartics, and otherwise, have done their share in causing diseases of the bowels. When once weakened by such poisons they are very likely to become the seat of obstinate and fatal disease. They should of course be avoided.

During the warm weather while the system is in a lax condition to a greater or less extent, from various causes, and especially those above named, there will be accumulations of poisonous matters in the system until nature makes the effort to eliminate them through the bowels causing various diseases. Therefore to avoid the causes is to avoid the diseases. We do not think it advisable to change habits of living too rapidly during the unhealthy seasons. If a change is made, it should be gradual and with care.

We believe the reason why these diseases are so fatal with children is because their habits are so bad. Limbs almost wholly without clothing, eating all kinds of unripe fruit, and eating at all hours, &c., &c., are very deleterious to health.

We do not by classing these diseases together mean to be understood that they are the same. Far otherwise, although what will cause one will often cause the

other. In dysentery the bowels may be obstinately constipated, while in diarrhea the whole alimentary track is in a lax state.

Treatment for diarrhea will be found on page 56, Vol. 1, of the Reformer.

J. F. B.

**Whole-Meal Bread.**

UNQUESTIONABLY it is a very serious error to separate the bran from the wheat, in preparing it for food. So much evidence exists that it is every way more healthful, and that a given amount affords more nutriment when the bran is not separated from the fine flour, that it would seem that every candid individual who investigates the subject, would be convinced the bran is quite as essential as any part of the wheat.

The following from an exchange paper, the *Country Gentleman*, is worthy of consideration.—J. F. B.

The important question has not unfrequently been discussed, whether the practice of consuming none but the whitest of bread was more conducive to health and economy, than a more universal use of that which contains all the constituent portions of the wheat. The following statistics, presented to your many readers—to whom, no doubt, it will not appear altogether uninteresting—we think, will fully accomplish all that becomes necessary to be informed on the subject:

In the preparation of wheat the miller cannot entirely separate the bran, and hence a portion of it is ground up with the flour, but by sifting he separates more or less completely, and thus obtains his seconds, middlings, &c. The whole meal, as it is called, of which brown household bread is made, consists of the entire grain ground up together, and used as it comes from the millstone; it therefore contains all the bran. By rejecting the bran, as we do when the finest flour only is used for bread, we actually lose a large amount of nourishment of the most important kind.

If we examine the composition of the two portions of the grain, the fine flour and the bran, we shall be able to ascertain how much they respectively contain of the several constituents of the animal

body. Professor Johnston has put the subject into a practical form, by showing the value of whole-meal or house-hold bread, in forming and sustaining the three principal solids of the human body—fat, muscle and bone.

1. *The Fat*.—Of this ingredient, 1,000 lbs.

Whole grain contribute, .....	38 lbs.
Fine flour, .....	20 "
Bran, .....	60 "

So that the bran is much richer in furnishing the materials of fat than the interior portion of the grain, and the whole grain ground together is richer than the finer part of the flour, in proportion of nearly one-half.

2. *The Muscular Matter*.—One thousand pounds of whole grain, and of the fine flour, contain of muscular matter respectively—

Whole grain, .....	156 lbs.
Fine flour, .....	130 "

So that of the material out of which the animal muscle is to be formed, the whole-meal or grain of wheat contains one-fifth more than the finest flour. For maintaining muscular strength, therefore, it must be more valuable in an equal proportion.

3. *Bone Material and Saline Matter*.—One thousand pounds of bran, whole-meal and flour contain respectively—

Bran, .....	700 lbs.
Whole-meal, .....	170 "
Fine flour, .....	60 "

So that in regard to this important part of our food, necessary to all living animals, but especially to the young during their growth, the whole-meal is three times more nourishing than the fine flour.

Taking the three essential elements of a nutritive food thus existing in wheat, and comparing their respective amounts to the whole meal and in the fine flour, we find that on the whole, the former is one-half more valuable in fulfilling all the purposes of nutrition than the fine flour. "It will not be denied," says Professor Johnston, "that it is for a wise purpose that the Deity has so intimately associated in the grain the several substances which are necessary for the complete nutrition of animal bodies. The above considerations show how unwise we are in attempting to undo this natural collection of materials. To please the eye and palate, we sift out a less generally nutritive food; and, to make up for what we have removed, experience teaches us to

have recourse to animal food of various descriptions. It is interesting to remark, even in apparently trivial things, how all nature is full of compensating processes. We give our servants household bread, while we live on the finest of the wheat ourselves. The mistress eats that which pleases the eye more—the maid, what sustains and nourishes the body better.”

It has been found, by Majendie and others, that animals died in a few weeks when fed only upon fine flour, but lived long upon whole bread. Thus, the coarse bread given to prisoners is the best they could have; for, being restricted from all other food, there would not be sufficient nutriment in fine white loaves to sustain life for any length of time. The nutritive properties of bran are exhibited in its effects in fattening pigs and other animals; and thus, this apparently woody and useless material is found to produce valuable results.

The foregoing facts we deem of sufficient importance to impress on the memory at this present time, when the fine white flours are in their upward progress to the most exorbitant prices.

#### George Francis Train on Whisky.

GEORGE F. TRAIN withdraws from the canvass as a candidate for Territorial delegate in Congress from Nebraska, for reasons thus set forth:

“I am told to-day that money is wanted for carriages to bring up the voters, and to scatter among the beer shops and the groggeries. Any spare money I may have, I prefer to devote to education and Christian charities. Purchasing votes debases the franchise and demoralizes the people. I have lectured too often for the Irish Father Matthew societies to go back on them by treating the voters. No wife, no children shall have reason to complain of a drunken husband or father on election day on my account. Whisky is the curse of our time. It is ruining our young men, and hurrying our old men into the grave. Rich and poor, high and low, alike, are being destroyed under its blighting influence. When we have fewer breweries, fewer distilleries, and more Christian churches, more universities, and more schools, the law courts and the jails will be less patronized, and the world the better for it.”

#### Pleasures of Contentment.

I HAVE a rich neighbor who is always so busy that he has no leisure to laugh; the whole business of his life is to get money, that he may still get more and more money. He is still drudging on, saying that Solomon says, “The diligent hand maketh rich.” And it is true, indeed; but he considers not that it is not in the power of riches to make a man happy, for it was wisely said by a man of great observation, “That there may be as many miseries beyond riches as on this side of them.” We see but the outside of the rich man’s happiness; a few consider him to be like the silk-worm, that, when she seems to play, is at the same time spinning her own bowels, and consuming herself. And this many rich men do—loading themselves with corroding cares, to keep what they have already got. Let us, therefore, be thankful for health and competence, and, above all, for a quiet conscience.—*Isaac Walton.*

THE IMPORTANCE OF SLEEP.—The great importance of nature’s sweet restorer to the weary frame should ever forbid our dissipating the time allotted for rest and repose. Early and regular hours should be preserved, and plenty of refreshing sleep secured. This is an indispensable necessity in order to discharge well the duties and sustain the fatigues and hardships of life. We do not sleep enough. The reply of General Zachary Taylor, who was an eminently practical man, after the battle of Palo Alto, to the many inquiries put by his officers, what was next to be done? is significant on this point: “*Let the men sleep,*” was his only answer, and the victory at Resaca on the morrow proclaimed that they had slept well and to a good purpose.

Insanity sometimes follows a sleepless victim. We recuperate and grow best when we sleep plentifully and well. Mothers should never awaken their babes—invalids should sleep, sleep, sleep *all they can*. No one should be deprived of the full measure of natural sleep. “Early to bed and early to rise,” etc.

IN a New Jersey village, a plain stone over the grave of a young woman has this inscription: “Julia Adams, died of thin shoes, April 17, 1830, aged 18.”

## Let Us Be Happy.

Oh! let us be happy when friends gather round us,  
 However the world may have shadowed our lot;  
 When the rose braided links of affection have bound  
 us,

Let the cold chains of earth be despised and forgot.  
 And say not that friendship is only ideal,  
 That truth and devotion are blessings unknown,  
 For he who believes every heart is unreal,  
 Has something unsound at the core of his own.  
 Oh! let us be happy when moments of pleasure  
 Have brought to our presence the dearest and best,  
 For the pulse always beats to most heavenly measure,  
 When love and good-will sweep the strings of the  
 breast.

Oh! let us be happy, when moments of meeting  
 Bring those to our side who illumine our eyes;  
 And though folly, perchance, shake a bell at the  
 greeting,  
 He is dullest of fools who forever is wise.  
 Let the laughter of joy echo over our bosoms,  
 As the hum of the bee o'er the midsummer flowers,  
 For the honey of happiness comes from love's blos-  
 soms.  
 And is found in the hive of those exquisite hours.  
 Then let us be happy when moments of pleasure,  
 Have brought to our presence the dearest and best,  
 For the pulse always beats to most heavenly meas-  
 ure,  
 When love and good-will sweep the strings of the  
 breast.

Let us plead not a spirit too sad and too weary  
 To yield the kind word, and the mirth-lighted  
 smile,  
 The heart, like the tree, must be fearfully dreary,  
 Where the robin of hope will not warble awhile.  
 Let us say not, in pride, that we care not for others,  
 And live in our wealth like an ox in his stall;  
 'Tis the commerce of love with our sisters and broth-  
 ers,  
 Helps to pay our great debt to the Father of all.  
 Then let us be happy when moments of pleasure  
 Have brought to our presence the dearest and best,  
 For the pulse ever beats with more heavenly measure,  
 When love and good-will sweep the strings of the  
 breast.—*Eliza Cook.*

## The Follies of Fashion.

THE inventors of female fashions are the first-born of the kingdom of knaves and fools. They study how to make women ridiculous and expensive to their husbands and fathers. It is discreditable to the sex that they love to have it so, and that they gladly submit to the dictum of their tyrants, no matter how vulgar, immodest, unhealthy, and costly their exactions may be. Here is a picture of female fashions more than a hundred years ago.

In the earlier part of the reign of George the Third, the style of the ladies' dresses was as elaborate and, with those who could afford it, was as expensive as possible. Very large hoops continued to be worn. They were formed of whalebone, sometimes quite round in shape, like a barrel; and sometimes, as the fashion varied, the framework of the "cage" extended only sideways over the

hips, and were then called farthingales. The skirts of dresses were so arranged as to fall properly over these extensions, and the wearer, from necessity, always entered a room walking sideways. The style of hair-dressing varied from time to time with the caprices of fashion, but for many years the head-dress of a woman added to her stature sometimes a few inches, and sometimes half a yard. A book was published, in 1782, which directs that to "build up" a lady's head, a foundation of *tow* or *wool* was necessary. The natural hair was taken off the face, and arranged sometimes over a thick cushion, and sometimes over a *frame-work of wire*, or puffed over "frizettes" of wool or horsehair. False hair was added in great curls, bows, or "bobs," as they were called, and in loops or ties. This preposterous mountain of hair had to be plastered together with soap, pomatum, and gun, and then whitened with flour, by courtesy called hair-powder. Payments to the hair-dresser—then a very important person—formed a large item in a lady's toilet expenses.

It was one of Miss Burney's duties to read to the queen during the hours in which her majesty sat each day under the hands of her hair-dresser. Charlotte was always an early riser, and she wore in the morning what was called an "undress," or "negligee," with her hair plain, and the powder brushed out of it. About noon, "her majesty's head was made up," and her dress changed for the elaborate costume her portraits have made us familiar with. As she was small and slight in figure, the mountain of hair must have made her look ridiculous. Heads, when fixed, *were allowed to remain untouched for a fortnight, or even longer*, except for a little outside smoothing! The tower thus raised was adorned with jewels, flowers, lace, and ribbons, according to the rank of the wearer, and sometimes was surmounted by a huge cap. Bonnets were unknown. Hats were of two kinds, one flat and round as the tea-trays then in use, and which was fixed on the hair with long pins; the other had a deep wide crown when trimmed, and looked very much like a flower basket. In cold weather the hood of the cloak or mantle was drawn over the head under the hat. The gowns were open in front, displaying the quilted and embroidered peticoat. Sleeves were worn short at the elbow, and fin-

ished with embroidered frills or ruffles. Long gloves reaching up to the elbow, and shoes with high heels, were worn for many years.

Pity that a society of ladies could not be formed to originate a healthful, graceful, economical style of dress, and pledged to stick to it for life. Will not some of our lady readers lay its foundation? Could they succeed they would be the benefactors of their sex.—RHODA, in *Sunday-School Journal*.

### To Correspondents.

M. E. N. writes :

DR. H. S. LAY: Will you please give through the Reformer some instructions in regard to the whooping cough. Can it be cured? It is now in this part of the country and it is reported that many children have died with it.

Whooping cough is a very contagious disease, and when once contracted must run a longer or shorter period, which is from three weeks to many months. Persons who live on vegetable diet and obey hygienic laws are much less liable to contract any of these contagious diseases than those who pay no regard to the kinds of food they eat. Children who have been exposed to whooping cough should not be exposed to cold, should be warmly clad, should have plenty of sleep, should be regular in their habits of eating, bowels kept regular by the use of tepid water enema, not exposed to any sudden changes, and all their wants well attended by parents, nurses or guardians. When the paroxysms of coughing are severe they may be relieved by drinking warm water, by a foot bath at 105 degrees, for about four or five minutes, usually cooling it to 80 deg. for one minute before leaving it; a sitz-bath at 90 deg. for five to ten minutes, cooling it from two to five degrees before leaving it, for two to four minutes; and by keeping the limbs warm and natural whenever inclined to be cold. Ablutions of the body in water at an agreeable temperature should be given sufficiently often to keep the skin free from impurities.

H. B. of Ohio writes :

I have had a very bad ankle for several years. It swells and discharges, looks red and angry, and at times it heals up, but the swelling does not go down. I feel better when it discharges. When it dries up my lungs trouble me. The past winter they have been bad, being so hoarse that I

could not speak above a whisper. Am able to work considerably, having a good constitution. What would be your home treatment?

Your system is undoubtedly scrofulous, and should the discharges from your limb be permanently arrested, without first having this scrofulous taint freed from it, you would unquestionably lose your life by consumption or some other form of disease. You should therefore rather encourage than otherwise the discharges from your limb until your system is in a condition for it to be healed without disturbance elsewhere. You should in the second place have nourishing diet, but should avoid all food of a scrofulous nature. These kinds of food are animal food of various kinds, and sugar, milk, eggs, and all unripe or decaying fruits or vegetables, butter, the various condiments, &c., &c. Thirdly, you should take such hydropathic treatment as will favor the elimination of impurities from the system. This should consist in packing, sitz-baths, general-baths, fomentations, &c.

Fourthly, be saving of your strength. Never labor so as to become much fatigued.

Fifthly, take plenty of sleep. This will allow your food to assimilate and cause a healthy growth of all the tissues of the body.

Sixthly. Avoid all exposures to cold, or predisposing causes to disease of any kind.

Seventhly, Take plenty of gentle exercise in the open air.

BEER DRINKING IN PRUSSIA.—The Kingdom of Prussia, according to the internal revenue returns, consumes 14 quarts of beer annually for ever man, woman and child. Berlin, however, drinks 52 quarts for each inhabitant. But to all this fuddling stuff manufactured from malt, must be added vast quantities made by brewers, who substitute for malt articles not subject to the internal tax, which no doubt increases the amount of beer drank one-third, or one-half.

"JOHN," said a physician to his servant, "did the lady get the medicine I ordered?" "I think she did," said John, "for the next morning I saw a crape on the door."

KEEP the horrors at arm's length. Never turn a blessing round to see whether it has a dark side to it.

## For the Family Circle.

**TELEGRAM TO THE SUN.**—The waves of sound go only 377 yards in a second, while the earth itself goes eighteen and one-third miles, and light ten thousand times faster than that; while electricity—which again is probably another kind of vibration of the solid atoms of bodies, and certainly not a fluid—runs along a wire about half as fast again as light. So, if the earth were a cannon-ball, shot at the sun from its present distance, with the velocity it now travels with, and the moment of explosion telegraphed to the sun, they would get the telegram there in about five minutes, and would have nearly two months to prepare for the blow, which they would receive about fifteen years before they heard the original explosion. This is merely taking the sun as a target to be shot at, without regard to his power of attracting the earth at the final rate of 390 miles a second.

**VEGETABLE DIET.**—Wm. H. Barton, Lisburn, Cumberland County, Penn. says: "In 1860, when I recovered from a two months' illness of the diarrhea, I quit eating meat and took to a vegetable diet, with all the fruit I could afford. I drank nothing but water with occasionally some good cider, and now I do not know what it is to be sick. In one time of eight months I did more work than I expect ever to do again in the same period."

**A CORRESPONDENT** of the New England Farmer furnishes that paper with a long and learned essay on the advantage of "Teaching Pigs to Eat Slow!" We fear the writer will not be able to reduce his brilliant theory to practice. Hogs will be hogs, in spite of all the good advice he may give them.

**CRUEL.**—Mothers, a word with you. Having arrived at years of discretion, you are at liberty to sacrifice comfort to fashion, but you have *not* the right to murder your children. Yesterday we saw a little girl, led by its mother through the street. Her little collar and muff and hat were of the warmest fur, and well she needed them, for it was bitter cold; but her little legs, bare and blue, between her stockings and skirts, told a shivering tale. What inconsistency! Shall we

bundle our children's necks, that really don't need bundling, and allow their legs to go without even a thickness of muslin to protect them from the keen winter's blast? A curse on the fashion that kills or makes invalids!

**WORTH KNOWING.**—If people planting orchards would give strict orders to mark the north side of trees with red chalk before they are taken up, and then set out, to have the tree put in the ground with its north side to the north, in its natural position, a large proportion would live. Ignoring this law of nature is the reason of so many transplanted trees dying. If the north side is exposed to the south the heat of the sun is too great for that side of the tree to bear, and therefore it dries up and decays.

**SEND** your little child to bed happy. Whatever cares press, give it a warm good night kiss, as it goes to its pillow. The memory of this, in the stormy years which fate may have in store for the little one, will be like Bethlehem's star to the bewildered shepherds. "My father—my mother loved me!" Fate cannot take away that blessed heart-balm. Lips parched with the world's fever will become dewy again at this thrill of youthful memories. Kiss your little child before it goes to sleep.

**NOTHING** teaches patience like a garden. You may go around and watch the opening bud from day to day, but it takes its own time, and you cannot urge it on faster than it will. If forced, it is only torn in pieces. All the best results of a garden, like those of life, are slowly but regularly progressive, affording great pleasure to those who take pride in it.

**"BAD WORDS."**—"Can't, and "Don't want to," are cowards not to be tolerated, when work is to be done.

"Shan't" and "Shall" are coarse, and not to be used when summoned by the passions.

"Won't" and "Will" are stubborn fellows, with whom we should have nothing to do as long as they are enlisted against duty. "I will sin," "I won't be a Christian," are enough to ruin any one.

G. W. PALMER, of Polk City, has reached his one hundred and third year, and is hale and hearty.

## Items for the Month.

**SEND** the Reformer to your neighbors. They will read it, pronounce it a good journal, subscribe for it, and so extend the knowledge of Health Reform. A large number of subscribers may be obtained in this way.

**A THOROUGH-GOING** Health Reformer in almost any neighborhood can send us a good club of subscribers. Any such individual who will act as agent and correspond with us, we will furnish with specimen numbers to help them in the work.

**THE** present number is the commencement of a new volume. We start out in our next year's work with determination, courage, and zeal, and expect that our work will be crowned with success. And why should it not? It is a work which commends itself to the candid. It gives health to those who adhere to its principles; and with health every earthly blessing is obtainable. Without it all our efforts—mental or physical—must be comparatively feeble. We still beg for the co-operation of friends in the work of Health Reform. "In union there is strength."

It will be observed by our readers that the mechanical execution of the Reformer is of the very first class. The paper on which it is printed is of superior quality, and the work is executed in the most neat and tasty style. And yet its price is but one dollar per year.

On the 8th inst. the work of erecting a brick edifice 40x100 ft., and five stories high, including basement, was commenced. Messrs. O. B. Jones and N. N. Lunt have this work in charge, and are every way competent to erect a building of the first class. The work will progress rapidly, and we have every reason to believe that very soon we shall have room for a much larger number of patients than we can now accommodate.

**IF** any of our readers have numbers 5 and 7 of the Reformer, that they can spare, they will confer a favor by sending them to us.

**ONE THOUSAND SUCH WANTED.**—The following is from our much-esteemed friend, H. Hilliard, of St. Lawrence Co., N. Y. He has within a short time sent us a number of new subscribers. Such favors are appreciated. A few friends of this kind in every neighborhood would give such strength and impetus to the cause of Health Reform, that it would reach thousands of invalids who would be rescued from a premature grave. He writes:

"Enclosed you will find one dollar for the Health Reformer for J. G. My dividend at the Institute, I donate to the charitable fund. Wish-

ing you success in restoring health to the feeble, I remain yours."

We would say to our friends that we know of no way to so effectually get the ideas of the Health Reform before the people, as to get them to take the Reformer. It is read, not only by the one who subscribes for it, but generally by many of his or her friends. In all probability it is read by from three to five thousand to every thousand subscribers. Send in the subscribers and we will endeavor to return them much more than a dollar's worth before the year expires. J. F. B.

**MANY** persons come to the Institute for the purpose of hearing lectures, learning our methods of giving treatment, and posting themselves generally on the principles of Health Reform; and they unanimously declare that they are more than paid for all that it has cost them,—say nothing about the great improvement they have made in health.

**A HUMBUG.**—In Reformer No. 3, Vol. 1, we inserted an advertisement of a microscope for one George Meade, of Thompsonville, Wis. By seeing this advertisement, we understand a number have sent the money for said microscope, and have received no reply. We are therefore led to believe it to be one of the many humbugs of the present day. We inserted the advertisement in good faith, and regret that any have been humbugged by it.

**EXCURSION.**—June 25, some fifty persons from the Health Institute visited Goguaac Lake, which is a favorite resort for the patients, about two miles from here, and spent a large portion of the day in a spacious grove beside this beautiful lake. At 2 p. m. a sumptuous hygienic dinner was spread out before the multitude, which was partaken of with the keenest relish. But this by no means was the only interesting feature of the occasion. Our old friends, A. A. Dodge and C. P. Whitford, were present with one of Smith's Double-Reed, 5 Octave, American Organs, and discoursed to us some very choice music. A large portion of the company entertained themselves in boat-riding, walking upon the beach, and in various other ways,—and altogether it was a very fine time. All seemed happy in endeavoring to promote the happiness of each other, and thus the day passed off pleasantly, and the sick ones felt that they had been cheered and benefited by this excursion.

**READ** with care the article in this number, "The Food of Man." It is from Dr. Trall, that *scientific* Health Reformer.

**HAVE** you sent in your renewal for Vol. II, of the Health Reformer, which begins with this No. ? "A word to the wise," &c.