

THE Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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CHIDE MILDLY THE ERRING.

CHIDE mildly the erring—
Kind language endears,
Grief follows the sinful—
Add not to their teap's;
Avoid with reproaches
Fresh pain to bestow;
The heart that is stricken
Needs never a blow.

Chide mildly the erring;
Jeer not at their fall;
If strength were but human,
How weak were we all!
What marvel that footsteps
Should wander astray,
When tempests so shadow
Life's wearisome way.

Chide mildly the erring;
Entreat them with care;
Their natures are mortal—
They need not despair;
We all have some frailty,
We all are unwise,
And the grace which redeems us
Must shine from the skies.

General Articles.

Diseases and their Treatment. No. 5.

THE TREATMENT OF FEVERS.

THE true healing art, in relation to all diseases, is a combination of those means which aid nature in her efforts to gain a natural action of all the different organs of the body, without causing a still greater waste of vital power, and without introducing into the system foreign substances which are liable to chemically injure the structures of the body,

and which, at most, are but morbid agents, and must as speedily as possible be expelled from the vital domain.

The hygienic treatment of all forms of fever is exceedingly simple, and, as Dr. Trall says, "Is all resolvable into good nursing;" and "Few patients would ever die of fever, if the whole treatment was left to the uneducated instincts and common sense of the people." The old traditions of the drug and bleeding system may lead some to fear water in the case of fever; but common sense would say, cool the parching tongue and burning surface of the suffering patient. I was called last fall to the bedside of Eld. Cottrell, of Western New York, who was suffering intensely with typhoid fever. His tongue was swelled badly and cracked. He himself was quite well posted in hygiene, but as he was delirious, he could render no instruction to his family in his own case. Although they were anxious to do all in their power for him, they were not prepared for the treatment of fever. Eld. C.'s wife had learned, from some of her neighbors, that it "did not answer to use water much in the case of typhoid fever, as it was dangerous so to do;" so was not using it. I told her to always bear in mind, that it was a safe rule to put out fire, wherever it was found, with water. In putting out a fire in a building, however, care needs to be used. If one pail of water will dispose of all the fire, there is no necessity of pouring on whole hogsheads of water, and damaging more property than the fire has endangered. So, in treating the fever, water must be used as a help to nature. The constitution and powers of the patient must be taken into account, otherwise there may be danger of being in too great haste, and over-taxing their energies by the treatment applied. It is better to give light treatment often, than too severe and protracted treatment at one time.

About three and a half years since, while several of us were on our way to a Hygienic

Institution for treatment, one of our number, a man with naturally a robust constitution, had quite a violent attack of *inflammatory* fever. As we all contemplated going on our journey the next day, it was quite essential to us that the fever of this one should be broken that day. Our ideas then were to follow up the case with treatment till the fever yielded, "be the same more or less." We gave our patient a sweating sitz and foot-bath for one hour, followed by a dripping sheet at 90° ten minutes, 85° five minutes, then covered him up warm in bed, expecting he would sweat. But, no; the fever raged harder than ever, so we soon took him out and packed him one hour and a half. In this pack he sweat most profusely. After the pack we put him into the bed again, where we sweat him in good earnest for about two hours; then gave him a sponge bath and quelled his fever. It was *heroic* treatment indeed. In his case, with that kind of fever, it produced no injury, as he had strength of constitution naturally to stand severe treatment; but it would not answer in all cases. In a feeble constitution it might have been a greater tax than nature could endure.

The principle established in a former article, in relation to the treatment of all diseases, is emphatically true in the case of fevers, viz: the equalizing of the circulation. On the general treatment of fevers Dr. Trall says: "When the circulation and temperature are unequal, cold, wet cloths are to be applied to the parts which are preternaturally hot, and warm applications made to the parts which are preternaturally cold. Usually, in these cases, the head is hot, and the feet and lower extremities cold. When the body is disposed to much chilliness, warm blankets, or bottles of hot water, should be applied to the sides and arm-pits. When the whole surface is moderately hot, tepid or cool ablutions should be employed frequently; and if the heat be very great, the wet-sheet pack is preferable. Gripping, or neuralgic pain is to be quieted with fomentations and pain accompanied with heat and tension, may be relieved with cold applications. It is always desirable to move the bowels freely with tepid water enemas at the outset, unless there is tendency to diarrhoea, in which case small enemas of cold water should be administered. The patient may drink pure water *ad libitum*, and may be allowed the moderate use of ripe, juicy fruits. No food, save thin gruel and a moderate allowance of fruit, should be permitted, until the crisis of the disease, or until the violence of the paroxysms, has materially abated. Free ventilation is always important, while all

sources of irritation or annoyance should be carefully avoided. The patient should be kept as quiet as possible, and at all times be allowed to sleep as much as he can. Lights should not be allowed in the room, except when waiting on the patient, nor should whispering night-watchers be tolerated for a moment. After the crisis has occurred, no very cold bath, nor the pack, should be employed, whatever the degree of feverishness, or how ever violent may be the "relapse." Tepid ablutions, warm or cold local applications, are all the bathing processes required in any form, state or stage of fever, *after* the crisis or "turn of the fever" has taken place. Mischief has been done by incompetent practitioners from not knowing or not observing this rule."

"Let it be borne in mind, that the above wholesome instruction is for cases when simply fevers of some type are to be treated. There are certain *complications*, in some cases of fever, that will need special treatment as much as though the diseases existed in the patient independent of the fever. These, with the management in peculiar forms of fever, will next occupy our attention.

J. N. LOUGHBOROUGH.

Orange, Mich., Feb., 1868.

About Diet.

THE following letter will be read with interest by all who love the Health Reform. With many or most of our readers, the reform is in its infancy. Many who have discarded, or partially discarded, a few of the most objectionable articles of diet, consider themselves thorough-going health reformers. We hope they will examine till they become convinced of their error.

Let our motto ever be "Right and Truth." Some, of course, will think we are radical and ultra, and some will think we are too slow in our movements, if we do not at once press everything upon every one, without regard to circumstances. In dealing with different classes of mind, we have become satisfied that much discretion and sound judgment are needed to be a thorough and consistent Health-Reformer. For ourselves, we shall not fail to seek divine guidance and a sanctified judgment in the performance of our responsible duties.

The letter contains a large number of recipes, mostly for bread. Some of them we

have had in use at the Institute, and know to be of value. The question of bread—good, hygienic bread—has troubled many whose efforts have not been satisfactory to themselves. We give five in this number, and shall publish more hereafter; and we doubt not all our readers will be thankful for information on this very important subject.—ED.

HYGIENIC DIETARY.

Much has been said in past numbers of the *Reformer* of the importance of a reform in the dietetic habits of the people. Those who have written on the subject, have produced satisfactory arguments to prove that flesh meats are not the best food for man. As one after another of the articles commonly used as food have been pointed out as improper, perhaps many of our readers have thought they would be left to starve, or that if all the proscribed articles were unwholesome, then at least wholesome food must be very unpalatable. If it be that such is the case with any, it is not to be wondered at, for the reason that the appetite has been wrongly educated, as most of the skill of cooks has been directed to the preparing of food in a manner to please perverted tastes, and gratify abnormal appetites. As Dr. Trall has remarked, we should not aim simply to cure the sick, but more permanent good can be accomplished by teaching the people to live so as not to get sick. Show them the causes of disease, and the way to shun the causes, that we may escape sickness; and that all causes of disease should be religiously avoided. First among the causes of disease is improper food. The only proper food for man consists in grain, fruits and vegetables. Some of these are best just as nature provides them; others require cooking; but they should be cooked and used without acids, alkalies, spices, salt, yeast, butter, cream, milk, eggs, sugar, syrups, lard, suet, and oils or seasonings of any kind. For the entire disuse of these things, scientific reasons may be given. Some may object to entire abstinence from milk, salt or sugar, but we have given it a fair trial, and think it to be our duty to practice what we believe to be the true way of living. And having practiced a sufficient length of time to know whereof we affirm, by our experience we are positive in stating, that we find more gustatory pleasure as far as taste is concerned; as to appetite, more satisfaction; as to intellectual power, an increase; as to disposition, more evenness of temper; a keener moral sensibility; also, a clearer perception of truth; and

last, though not least, a gradual increase of bodily health. And so complete is the victory over our previous perverted tastes and abnormal appetites, that we have no desire for any of the above enumerated articles, including all the flesh pots of Egypt.

We have tested the following recipes, and pronounce the bread, cakes, pies, mushes and puddings, light, nutritious and wholesome. And as we do not propose to take from the people their dishes without giving them something better, we append the following:

Hot Water Bread.—Mix graham flour (wheat meal unbolted,) with boiling water; but not so stiff as for cold water bread. Knead but little, as kneading this presses out the air and causes the bread to be heavy. Bake in cakes one inch thick, in a quick oven, or in loaves same as cold water bread. Or mix wheat meal with rye, corn, oat or barley meal, any or all, and bake as above. Always be sure to stir in all the air you can whilst mixing; the air expands in baking, making the bread lighter.

Cold Mush Bread.—Take cold mush made of either wheat, rye, barley, oat, or corn meal, or the *grits* or cracked grains of either of these, or boiled rice; knead into it enough wheat meal to prevent sticking; roll out and bake in cakes or loaves as above.

Oat Meal Cake.—Mix oat meal with cold water as stiff as possible; roll out about three-eighths of an inch thick, and bake in a quick oven; or bake on a griddle, in which case turn over.

Oat Meal and Boiled Rice Bread.—Take two-thirds oat meal and one-third boiled rice, with cold water enough to knead in all, and bake in cakes or loaves.

Cold Water Bread.—Mix wheat meal with cold water, (the colder the better), stiff as possible, with an iron spoon; then knead in all the flour you can; the more the better the bread; bake in cakes half an inch thick, or in strips one inch wide of any length, in a quick oven; or in loaves two and a half or three inches thick, of any length, in a little slower oven. All kinds of bread are better when baked on a grate, rather than in pans.

P. M. LAMSON.

The Way to Health.

THE only true way to health is that which common sense dictates to man. Live within the bounds of reason. Eat moderately, drink temperately, sleep regularly, avoid excess in anything, and preserve a conscience "void of offence."

Some men eat themselves to death, some drink themselves to death, some wear out their lives by indolence, and some by over-exertion, others are killed by the doctors, while not a few sink into the grave under the effects of vicious and beastly practices. All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of his own nature. All the medical science in the world cannot save him from a premature grave. With a suicidal course of conduct, he is planting the seeds of decay in his own constitution, and accelerating the destruction of his own life.—*Ex.*

Labor and Rest.

THE preservation of the proper relation between labor and rest, and the absolute necessity of sufficient rest, we have not failed to press upon the notice of our readers. The following article we take from the N. Y. Tribune. If any apology be necessary for publishing such a lengthy selection, it is found in its merit—in the important truths it so well presents. Would all these hard-working professional and business men adopt the rule we enforce upon the inmates of the Institute, and recommend to all, namely, take a rest of about one hour before the second meal of the day, they would greatly prolong their lives and increase their usefulness. Unfortunately, people generally will not take good advice, especially on the subject of preserving health and prolonging life, till they break down through imprudence and neglect. We intend that the readers of the Reformer shall be without excuse so far as knowledge on this subject is concerned. Will you act upon your knowledge and convictions?—ED.

OVERWORK AND UNDER-REST.

There is nothing better understood than that an overtaxed brain will speedily lose its power, if, indeed, it be not driven to a fatal congestion. We no longer err through ignorance. A clergyman, for instance, knows perfectly well if he devotes his nights to writing sermons, instead of sleeping, that very soon he will be forced to ask his congregation for permission to go to Europe. Still he keeps up his unseasonable work, and makes it a matter of conscience to commit a long and deliberate suicide. It is asserted,

upon the strength of a post-mortem examination, that the late much-lamented Gov. Andrew, a public man, whose life was of the greatest importance to the whole country, was really killed by hard work. It is painful to speak with anything like censure of a career so self-devoted, especially when we consider that Gov. Andrew knew perfectly well the terrible risk which he was running. When he gave himself to the cause of the Republic, he just as literally took his life in his hand as if he had volunteered to lead a forlorn hope upon the field of battle. Was this sacrifice necessary? Was it wise or prudent? Here was a man of extraordinary capacity for public affairs; here was a life of uncommon value to the community; here was that rarity in history, an able man with an educated conscience; here was one who might make mistakes, and who did make them, but who was utterly incapable of any act of deliberate selfishness, and just in the maturity of his powers, just when he had trained himself to fill higher posts in the public service, he is suddenly called away. "At this exigent moment," to borrow the language of Burke, "the loss of a finished man is not easily supplied."

Whoever undertakes to do the work of five days in one, will be sure either to kill himself or to do his work badly. In either case, nothing is gained by excessive and unseasonably-prolonged application; yet this is a truth universally acknowledged and just as universally disregarded by students and public men. The President of a College makes a fine speech to the Freshmen; he tells them that they must properly regard the laws of health; that night-study is worse than no study at all; that dyspepsia is the bane of our colleges; and it turns out upon inquiry that this excellent President is in the habit of reading Hebrew for half the night, and is himself a wretched victim of chronic indigestion, has something the matter with his head, is growing deaf, or growing blind, smokes more tobacco than is good for him, and will certainly be obliged to go to Italy by advice of the family doctor, unless Divine Providence works a special miracle, which it is not at all likely to do. It turns out that all the Faculty are in an equally unsatisfactory condition. The Professor of Greek has a rush of blood to the head. The Professor of Rhetoric has a most melancholy liver. The Professor of Mathematics has something the matter with his throat. Even the tutors are dreadfully out of sorts; and nobody is quite well except the steward and the bed-makers. It is taken for granted that intellectual labor must have a

malign influence upon the student's physiology. The worst of the whole matter is that graduates carry away with them from college the notion that nothing can be accomplished in this world without dangerous over-exertion. The clergyman accepts ill-health as his normal professional condition. The lawyer fancies that he must kill himself as Mr. Choate did, and as more than one brilliant practitioner in our own courts have done. Even physicians, if they are also students, disregard all their own maxims, and betake themselves in time to their own medicines. Just so it is with merchants—it is the pace that kills. Now it is true that every human life is exposed to an untimely termination by accident or by disease; but most men have a chance of living to three score and ten, and as a general rule it requires about 70 years to accomplish much—to make a fortune, to write a good book, to perfect a discovery, to rear a family. It is, therefore, generally speaking, a real misfortune for a man to die in what is called the prime of life. To be sure, some men will do more in 40 years than others in 80; but that work is more likely to be well done which is done with a slow and persistent composure. Hardly any application will compensate for the want of maturity which a moderately long life only can secure. Other things being equal, age is desirable because it renders wisdom possible. Nature means that we should live pretty nearly a hundred years; and she arranges nothing without a purpose. Now a life which closes at a period so obviously unnatural as that of middle age, can hardly be regarded as other than broken and fragmentary; and the consideration is all the more melancholy when the mind has been cultivated at the expense of the body, because the actual loss to the world is all the greater. What a misfortune to literature and to the world was the early death, for instance, of Mr. Buckle! Of what inestimable value would a long life have been to such a scholar and philosopher! We must wait long indeed before another man of such tireless industry and immense capacity for generalizing immense acquirements shall come to complete the noble fragment which is all that is left us.

There are two lives which offer themselves for our choice: there is the life of deliberative and quiet industry, of patient waiting and of steady persistence; and there is the life of hurry and of fret, of worry and of haste, of feverish anxiety, unremitting toil, and exhaustive pertinacity in the pursuit of this favorite object, or the other. The last is a mode of existence which not seldom defeats its own purposes, and limits the usefulness of

the nobly ambitious and honorably aspiring. Those who are really in earnest are the men we can least spare, and are soonest called upon to surrender. They leave behind them, it is true, a great example, and an honorable memory; but better far would be their presence, more inspiring their living activity, and greater the aggregate of their services, could they attain the years which are often vouchsafed to the useless, the stolid, and the coarse-minded. The Fates may be against us, but wisdom will miss no chance of prolonging a life the continuance of which is of importance to the world.

Eye-Sight.

MILTON'S blindness was the result of over-work and dyspepsia. One of the most eminent American divines has for some time been compelled to forego the pleasures of reading, has spent thousands of dollars in vain, and lost years of time, in consequence of getting up several hours before day, and studying by artificial light. Multitudes of men and women have made their eyes weak for life, by the too free use of the eye-sight in reading small print and doing fine sewing.

In view of these things, it is well to observe the following rules in the use of the eyes:

Avoid all sudden changes between light and darkness.

Never begin to read, or write, or sew, for several minutes after coming from darkness to a bright light.

Never read by twilight, or moonlight, or of a cloudy day.

Never read or sew directly in front of the light, or window, or door.

Never sleep so that on first awaking, the eyes shall open on the light of a window.

Do not use the eye-sight so scant that it requires an effort to discriminate.

Too much light creates a glare, and pains and confuses the sight. The moment you are sensible of an effort to distinguish, that moment cease, and take a walk or ride.

The moment you are instinctively prompted to rub the eyes, that moment cease using them.

If the eyelids are glued together on waking up, do not forcibly open them, but apply the saliva with the finger; it is the speediest dilutant in the world; then wash eyes and face in pure, soft water.—*Hall's Journal of Health.*

Round Shoulders.

In some parts of Switzerland, that land of beautiful scenery, but principally in low, damp valleys, shut out from the full influence of the sunshine and a free circulation of the air by high mountains, the inhabitants are seriously afflicted with a swelling of the neck, called "goitre." It is sometimes seen in this country, and all will at once recognize the fact that it is a most hideous deformity.

Now, so common is goitre in these valleys, that little is thought of it, and by some it is considered rather an ornament than otherwise. In our own country, land of freedom, land of progress, land of promise, nearly all the ladies, nearly all the gentlemen, be they rich or poor, in high or low life, have a deformity. And so common is it, that, like the Swiss goitered people, they do not think any thing about it.

Indeed, if we now and then find a man free from it, we are certain he is proud and haughty, rather than natural, so much has our taste been perverted. I speak of "round shoulders," hollow chest, and stooping forms. There are, perhaps, not three persons in any school of fifty pupils but have them. It is so among people of nearly all professions and occupations, sexes and ages. Indeed, our whole arrangement of society could have been no better calculated if on purpose to produce them.

Military men and sea-captains are usually exempt, and so are Indians and those peasant women of Italy and other countries, who carry burdens on their heads. School-teachers are often exempt, though not always. Ladies with excessive vanity often escape.

Now what are the causes of this deformity, the consequences, and the remedy? First, and in general, round shoulders are caused by the prevailing practice of doing everything in a bent-over position, from childhood up—so that, like the pumpkin growing between two rails, we grow into bad forms. The low desks in our school-rooms, and the habit of placing our books on them, and bending over to study, produce round shoulders.

I never knew a school-house with desks high enough, and do not believe there is one in America—perhaps not in the world. They ought to be so high that bending over them would be impossible, and the top adjustable, so as to set at any angle of inclination. The desks we use in all our offices, shops and places of business, are constructed as if man was hardly yet metamorphosed from some lower order of four-footed beings to what God made him—upright.

The positions which we assume in our work

tend to produce stooping. Digging potatoes, hoeing corn, and chopping, bring us into stooping postures, and unless we counteract the effects of such postures, we stay there. All sorts of women's work, and especially sewing, produce stooping. Mechanics stoop because their work makes them. Every sort of labor in a bent-over position, unless counteracted in some other way, tends to produce round shoulders.

The chairs we sit in are mostly made for deformed people. Persons with square shoulders are pained and made uneasy by sitting in them. It is even questionable whether our chairs were not better without backs, (I mean those in which we sit to write and do work, and not our chairs for parlor and sitting-room use,) than that they should, as they now do, crowd the shoulders forward and cramp the chest, and those with backs should be made after a normal and not abnormal standard.

The way in which we lie in bed helps to produce round shoulders. High bolsters, and higher pillows on top of them, may make a bed look fine, and be very convenient for those who wish to watch their pretty toes all night; but if we wish to rise in the morning an inch taller than when we went to bed, and preserve the upright form, we must not seek it by such means. True, the head should be kept higher than the feet, but not by bending the neck or back. Let the foot of the bed be a little the lowest; and if we lie on our back, lie without a pillow; or if on the side, with one high enough to keep the head in a line with the body.

Weakness of the muscles of the side and back produces stooping. The spinal column is kept in an upright position by groups of muscles, which move the spine in any direction. When these muscles act harmoniously, the body is held in its proper position; but when they become weak they fail to support the spinal column, and over it goes.

But enough of its causes, which may vary for different persons. Let us look at effects:

First, round shoulders, and stooping forms detract from a fine personal appearance, either when standing, sitting, or walking. Women like a beautiful face, eyes, feet, hands, fine dress, ornaments, splendid houses, horses, etc., etc., and take great pains and often run great risks of life to obtain them. Why not work as hard for fine forms?

But, laying aside all thought of good looks, and turning for a moment to "do and to dare," we find that a truly graceful posture is the only easy one; and where the "bearing" of the body is not correct, as in stooping, we

wear ourselves out by spending strength to support ourselves in an unnatural position; that those who go about their business gracefully, do more and do it easier than the awkward.

The boy who sits erect in writing does not become as exhausted as he who leans over the desk. If we were to displace the gearing of our watches, printing-presses, and engines, so as to cause great friction where there should be none, very soon our machinery would wear out; besides, it would require so much power to accomplish results. Although the human body is more accommodating than machinery, yet the same rule is applicable in degrees.

Stooping is unhealthful. The lungs are cramped and do not fully inflate. This brings on consumption; and besides, the blood being only half oxygenized, we only half live. Nothing is so important in securing good health and good feelings, as thorough breathing.

The cure lies in higher desks in our school-houses, better chairs, smaller pillows on our beds; less work in bad positions, and vigorous training of the muscles of the chest, back, and sides, in proper positions for counteracting the effects of sedentary habits and of work.—*Ex.*

Tobacco for Smokers.

IN Paris, and probably in this country, there are people who gather up the cigar stumps. The first man who did this, gathered together only a few stumps, cut them up very fine, and then sold the tobacco to poor people to smoke in their pipes. He was very poor, and this was the way he took to get a living. He succeeded so well that his business was found out, and, of course, there were plenty of others to pattern after his example. It is estimated that there are three hundred thousand cigars smoked every day in Paris, which would leave three hundred thousand stumps to be picked up in the streets, under the tables of the restaurants, in the public squares, and on the bridges across the Seine. Now, these stumps are carefully gathered up by a great many people who are engaged in the business. They are cut up very fine into smoking tobacco, are packed up into beautiful packages, and a man who smokes—which nobody ought to do—is just as apt to buy one of these papers to smoke in his pipe, as the very best tobacco.—*Ex.*

How degrading to humanity the use of this filthy, poisonous article is. Is it not strange that intelligent persons in everything else,

should condescend to use such an offensive and hurtful thing, when its use only tends to poverty, sickness and death?—ED.

Adulterating Beer.

A LONDON medical journal alludes to the fact that 50,000 pounds of *cocculus Indicus* was imported from India to England last year—a sufficient quantity to drug 120,000 tuns of beer. It is believed that this bitter, narcotic poison is secretly used simply to adulterate ale and porter. The natives of India employ the substance to stupefy fishes, so that they can be easily caught; and having discovered its narcotic influence, the beer manufacturers have eagerly appropriated it. The effects are very injurious to the health, occasioning headache, dyspepsia, and various mental disorders. The journal, therefore, calls upon the Government to head off its use by placing a heavy import duty upon the pernicious drug. Some idea of the physical harm which will result if this is not done may be obtained from the fact that 100,000,000 gallons of beer are consumed every year in England.

Burnt Butter.

THIS, as an article of diet, is preferable to burnt lard; but it certainly seems a pity to eat either, especially when it is wholly unnecessary. I have repeatedly observed that some families, which use the unleavened soft biscuits, use freely of butter to grease the bread pans; which often gets thoroughly burnt before the pans are filled, and of course is absorbed by the biscuits, rendering them unpalatable to one who would prefer not to eat butter at all, and highly injurious to the stomach of the dyspeptic, and none the more hygienic for the well stomach.

Now, if our patient cooks will listen to the following, and try the experiment for themselves, then can we say farewell to burnt grease of all kinds in this line of cooking.

Let your bread pans be thoroughly heated, either by placing them upon the stove, or in the oven, before the batter is poured into them, bake in a quick oven, and when the biscuits are done they can easily be removed, even if the pans are never greased. That is so, say several experienced cooks, who hear me read this. But remember that your pans must be hot when filled; properly cared for; kept smooth and free from rust.

A. S. HUTCHINS.

Editorial.

The Reason Why.

THE question is often asked, If the health reform is so valuable and is doing so much, why are the health reformers so feeble and infirm? Why are they not more hardy and robust than those who disregard the reform?

We must acknowledge that a large proportion of those who are in favor of this reform are feeble folks, and therefore the objection contained in the above question has the appearance (but only the appearance,) of being reasonable. And the reason is, that very few people will step aside from the downward road of custom and habit, and attend to the great interests of their health, till they are obliged to. It is not because the system is not true and useful; not because it will not or does not accomplish all that, or more than, could be expected, but because the hardy and robust do not feel the need of it themselves, and therefore seldom take any interest in it. And it is certainly not to the credit of any, that they will not attend to a subject of such vast importance till they are driven to. But such is human nature. We shall not expect the young spendthrift, with money that he never earned, to be a teacher of economy.

Again the objector says: But, see that pale, wan, feeble man or woman, who has been observing your rules for months; perhaps at a Health Institution. What good has it done him? Ask him, and he will tell you that it has saved his life; it has relieved him of suffering, and given him ease and comfort; it has removed despondency, or even lifted him from despair, and restored cheerfulness and hope to his mind and heart. It has given him and his household assurances of happy association and mutual joy, which once were considered lost forever. Perhaps years of active usefulness may yet be his. Aye, ask him what good it has done, and what value he attaches to it.

Now, permit us to ask, What good it might have done, had its principles and truths been regarded? What might now be the condition of that same feeble one, if he or she had never violated the laws of our being, but had

always lived hygienically? What might be the condition of that poor suffering, perhaps scrofulous child, if it had been fed regularly on pure diet, bathed, &c., as its nature really required? or if its mother had regarded the laws of health, instead of feasting at all hours on tea, pork, rich cakes, pies, &c.? Time would fail us to enumerate all the excesses and departures from the correct rules of living, by which the health of both parents and children is destroyed. Of course the health reform would prevent this destruction, if received in time.

But the objector is quite liable to be misguided in his judgment by appearances. Many of those who are supposed to be robust and hardy, are filled with disease, and just ready to break down under its influence. By proper attention to the laws of health now, they might be saved from entire prostration, with all its losses and sufferings. The health reform is valuable as a preventive, as well as a cure; and when its principles become better and more widely understood, and its benefits appreciated, it will be the means of saving many a one from that "pale and feeble" condition.

J. H. W.

Butter.

As true lovers of the health reform, we must express both regret and surprise that so many who seem to consider themselves "health reformers," and claim to be living according to its principles and rules, continue to use butter. And this remark does not apply to some only who have not taken a decided interest in the reform—whose opportunities for understanding its principles and for acting up to their knowledge are limited—but also to some who have been forward to introduce and sustain it, and who, as far as they go, act purely from a sense of duty. Now we are of the opinion, that a most important question is yet to be decided by many of our friends, namely, *What is the health reform?* and our only fear is that many are disposed to settle this question by the aid of perverted tastes and appetites, instead of correct principles, of a good conscience, and of a high moral sense of responsibility to God, to themselves, and to their fellow-beings.

The Health Reform is founded on principles as surely as is Christian character; and as a man cannot be a Christian while living in neglect of known duty, while disregarding

Christian graces, so a person cannot in truth be a health reformer while habitually disregarding some of its plainest and most important principles.

Some claim to have adopted the reform because they eat graham bread mostly. This is right and good so far as it goes. Others abstain from meat, or eat it occasionally only, and think the work is fully done. For ourselves, we think the majority calling themselves health reformers have great lessons to learn and great victories to gain, before they are fully entitled to the name. We do not mean that a person is not a reformer until he knows everything about it; but we do deny that a person is truly a reformer who stops before the reform is understood or accomplished.

Some think they must have meat sometimes, and why? Is it more nourishing than grains? No; but it is more stimulating, and they so exhaust their vitality by over-work and over-care, that they have to stimulate to keep up. Sometimes the imagination governs them, (no unusual thing,) and they *think they need it*, and therefore long and pine for it, which is very exhausting. In either of these cases the actual demand of the system is not met. More correct views, proper rest of body and mind, and a will to do right, would soon dissipate their notions.

But for the use of butter we can see no reason whatever, except to gratify a grossly perverted appetite. White bread certainly contains nutriment, though it lacks important elements essential to good bread, and has a tendency to constipation, which renders it really unfit for use. Meat also is nutritious in a degree, though far less so than grains, and too stimulating, heating, and irritating to be admissible as healthy diet. But what favorable word shall we speak for butter? Even the lame excuses that may be urged for white bread and meat fail us here. Butter is in every respect both useless and injurious. "Only that and nothing more!" What possible use can a health reformer have for a mass of indigestible grease, that affords no nourishment, and will not even stimulate the system to increased action, but which renders it more sluggish and impure? They may think it a strange thing, but it is true nevertheless, that if they would return to the use of beef, and throw away their butter, they would more nearly live out the health reform than they now do: they could find some reason for that, but none for this.

But we would not have any do that. We plead for *reform*, not for a *change*. Live up to your profession; act from principle, and

the Health Reform will yet confer blessings upon you and your households, which have not yet entered into your hearts. J. H. W.

IS SALT NECESSARY FOR STOCK.—A writer in the *Massachusetts Ploughman* argues with considerable force and ingenuity, bringing many facts to sustain his position, that the practice of giving salt to stock is a useless one. The editor of the *California Rural Home Journal* indorses the opinion, backing it with the following experience:

"Some eighteen years since, while living at Tangier, in the Empire of Morocco, we sent into the interior of the Empire to purchase of a tribe of Bedouins, who were famous for their choice and rare stock of Barbs, or Arab horses, one of their fine Barbs for our own use, which we were so fortunate as to obtain, after not a little manouevring and diplomacy. As a matter of course, we made a great pet of him; and almost the first thing that we offered him, as a condiment to his feed of barley and straw, (the universal food of the horses of that country,) was a handful of salt; but, to our surprise, he would not touch it, but turned up his aristocratic nose at it, as if he felt a big disgust at such, to him, unsavory dose. On making further inquiry, and experimenting with several Barbs that we owned subsequently, we found that neither the Moors or Arabs ever gave salt to their horses, cattle or sheep. And yet there are no horses in the world equal in healthful vigor, in powers of endurance, or elasticity of movement and robust constitution to these same Arab horses."

Finding the Right Way.

THE following is an extract from a letter to a friend, written by one who has been a patient at the Health Reform Institute. This letter was not written for publication, but as it has fallen in our way, we take the liberty of copying a part. The writer has had a large experience in sickness, and a happy experience in the reform. We expect, at some time, to be able to furnish some account of her experience to our readers.

"I have learned some useful lessons since I saw you. I have for a long time been sick, sick nigh unto death. I tried physicians' skill until I became fully conscious that neither doctors nor doctors' stuff could cure me. I could see nothing but the grave yawning to

receive me. I did not want to die. I looked about me to see if there was not some better way; some way by which I might regain my health. I heard of the Health Reform; I said, 'I'll try that.' I got books and papers; went to informing myself; found to my joy at last that there was a way. I embraced the opportunity; went to an Institute; heard lectures; adopted the reform; and to-day am on the road to health. Thank the Lord."

Clean Teeth.

"WHY is it so many people use the Sozodont?" This question, in large capitals, headed an advertisement of the above nostrum for unfortunate people with foul mouths. There followed a half column or so of high-sounding praise of the virtues of Sozodont, as the answer to the question. It occurred to the writer, on glancing at the question, that less, much less than half a column, would contain the proper answer. We would humbly suggest the following as a better answer: Because the dietetic habits of most people, both young and old, are so bad as to befoul the whole system, and being desirous to show a clean external, they have recourse to Sozodont, being ignorant of a better way.

We have a simple recipe for cleaning foul mouths and teeth, making them sweet-smelling, white and clean; we charge nothing for it. It is easily prepared. We whisper it in the ears of all who wish to try it: A vegetable diet. Now, by a vegetable diet we do not mean to include onions, garlic, or tobacco, because we think they each have a tendency to produce one or both the before mentioned evils. But we mean a diet composed of a good selection of fruits, grains, and the best of the roots and vegetables—potatoes, turnips, pumpkins, squashes, &c.—cooked in the simplest manner, and eaten without salt, butter, pepper, vinegar, or any other condiment, letting the rich flavor with which nature has so freely seasoned them suffice, as it will abundantly after a short trial. It does away with pastes, powders and sand, while the mouth is clean and sweet, the teeth white and glistening at all times. Try it. We have tried it, and find it excellent.

A query arises as to the propriety of a diet which so befouls the mouth, breath, and teeth, that they need soap and scrubbing brush in order to purge them. And what must be the condition of the whole body when such a diet is used? Not in a condition, truly, to be presented "a living sacrifice, holy, acceptable unto God, which is our reasonable service."

H. C. MILLER.

STARTLING NEWS FOR MUTTON EATERS. It is well known that the sheep in some sections of Western New York, are seriously affected with diseases called the "foot-rot" and the "scab," which are of such a character as to render the meat of the animal wholly unfit for food. A Rochester paper says that there is no doubt that such sheep are slaughtered and dressed for market, and that a party is building a slaughter-house for that purpose. Many of the flocks there are diseased, and the owners are disposing of the sheep at merely nominal prices. Sheep can be had there for sixty cents a head, and the pelt is worth that sum. The firm propose to dispose of the products in the following manner: The hind-quarters of the sheep are to be sent East, the fore-quarters are to be steamed and pressed for tallow, and the tongues and livers are to be sold in Rochester. A splendid enterprise, truly! The authorities should resort to some process to stop it.

TREATMENT OF CONSUMPTION.—It seems at first sight as superfluous to state, that in a disease of debility, like consumption, patients should breathe pure air, as that they should have good nourishing food, but it is not so. Theoretically, the value of pure air is accepted; but practically it is universally neglected. Healthful respiration has yet to be applied, not only to every-day life, but in the treatment of disease. In ill health, and particularly diseases of the respiratory organs, the dictates of science and common sense are grossly outraged. If those persons who have consumption, or who have an inclination to it, would spend an hour every day in breathing pure air to the fullest extent to which their lungs are capable of taking it in, they would do more to prevent and cure this disease than it is possible to do by medication.—*Ex.*

OVEREATING.—Some people seem to entertain the idea that the more they eat, the stronger they will grow. Such need to be informed of the fact that, besides not half digesting the food with which they cram themselves, they impose an additional burden on the vital powers to dispose of that which the stomach, in its overworked condition, cannot take care of, and thus more vitality is expended than is obtained from the additional meal.

 A new style of veil has been invented, which does not interfere with the sight, a different material being used over the eyes from that over the face.

A TRUTHFUL TALE.

WITHIN a school-house low, one day,
The people met, both grave and gay,
To hear an old man preach and pray ;
For one they'd known from day to day,
Upon the bier, all pallid lay,
So lovely yet, though cold her clay.

They laid her in the grave so deep
To sleep her last, long, silent sleep,
Where grasses wave, and clover sweet,
Where willows bow, and violets peep,
Where roses bloom, and myrtles creep,
And mourners sadly go to weep.

They parted there, the grave and gay,
And bent their steps the homeward way ;
And then I heard a young man say—
Who grief crushed back that would not stay—
"She might have been alive to-day
Had reason borne her gentle sway.

"Her father, with conceited will,
Sat down o'er doctor book to drill ;
Though doctors said, there's nothing still
Will save this maid so very ill—
No medicine, or doctor's skill—
Although, perhaps, good nursing will.

"He felt her pulse, said he, 'tis low ;
She's sinking now ; it must be so ;
Nor knew the inward fever's glow ;
Nor dreamed he as he blundered so,
The fearful deed his hands should do ;
But thought his judgment good and true.

"Despite of counsel worked the man,
(Thinking, 'I'll do the best I can.')

To feed her stimulants began :
Milk punch the fiery flames did fan,
Meanwhile the typhoid fever ran ;
Yet still pursued his foolish plan."

And so the beauteous maiden died.
'Twas bitter thus to stand beside
While nature struggled 'gainst the tide,
What wonder that the young man sighed,
And strove with grief that would not hide :
The maiden should have been his bride.

So goes the world this cruel way,
And ignorance oft rules the day.
Edged tools we give no child to play ;
But medicines bear cruel sway.
And fools may deal them day by day
While poison bears the loved away.

Then hear the warning, loud and long,
Contained within this truthful song,
That medicines are weapons strong ;
And think it not unwise or wrong,
To differ from the unthinking throng,
And leave all drugs where they belong.

L. C. HUTCHINS.

Ganges, Mich, Feb. 8, 1868.

To Correspondents.

T. E. M., of Peoria, Ill., asks,

There have been an unusual number of cases of typhoid fever, or what has been reputed as such by the drug physicians in this vicinity, this past fall. They tell us here that the great danger to be apprehended or guarded against, is the ulceration of the bowels. We wish to know if there is any truth in this, and if so, does not this danger result or follow the administration of drug poisons, by debilitating and concentrating the whole difficulty upon the internal organs? The drug treatment here is turpentine applications outwardly, and small doses of the same in combinations inwardly.

There is a tendency to ulceration of the bowels in that disease which is greatly increased by drugs. We have treated many cases with drugs, while in that practice and we know that our present system of treatment is as far in advance of that as light is of darkness, and by it that tendency is greatly lessened.

C. C. B., of Ind., asks :

What treatment would you recommend for the asthma?

We could not possibly answer this question in this department as it requires a lengthy article.

M. H., of Iowa, asks :

What is the cause and cure for lying awake from one to four hours of the night, at least one-third of the time.

There are many causes: such as prostration of nervous system, mental anxiety, overwork, improper food, wrong habits in eating, &c. The cause in any particular case must first be ascertained, and removed. Resting one hour in the middle of the day will be found beneficial.

H. C. W., of Kansas, asks :

Would it be in accordance with the laws of hygienic treatment to take whiskey internally for the bite of a rattlesnake? if not, what would you recommend?

This is not what is ordinarily termed disease, but comes more directly under surgery. Remove, if practicable, the wounded part by cutting. The best application is of *aqua ammonia* (hartshorn), bathed thoroughly. Tincture of iodine is also good, and blue clay may be used to advantage if the others are not at hand. Keep the bowels open with enemas of warm or tepid water. If neglected till it reaches the stomach, should prefer pure sweet oil to whiskey, but a warm water emetic is preferable.

RELATION OF BEARDS AND EYES.—There is an intimate connection between the nerves and muscles of the face and eyes, and allowing the beard to grow strengthens the eyes. It is said that surgeons in the French army have proved by experiments in Africa, that soldiers wearing their beards are much less liable to disease of the eye, and it is generally conceded that if the custom is to wear the beard, the eye retains its lustre and brilliancy much longer.

E. B. E., of Warsaw, Ill., asks :

Why cannot I, a dyspeptic, eat graham flour cooked in any way, either boiled or baked? Have tried it over and over again. The effect is, bowels bloated, and much colic.

We have seen hundreds of cases of changing from white to graham bread, but never yet saw such a case. If the wheat were musty, or otherwise injured on the surface or bran, it might produce such an effect; or if too coarsely ground might affect a person on first changing. Then there are many reasons which *may* exist, as eating too rapidly, or too much, (which should be guarded against carefully,) too late, too many meals a day; or may have overtaxed the system while making the change. We could not answer more definitely unless we knew the habits and circumstances of the patient. Under our own control we should have no fear of difficulty. We have seen many who said and thought they could not eat graham; but have never known such a case to exist, other conditions being proper.

J. F. McR.

Could give no more definite answer than above without a knowledge of other facts and circumstances.

E. J., of Berrien Co., Mich., asks :

1. Is what is called the-heart burn a symptom of dyspepsia? and what can I do to prevent it?

Yes; remove the cause by curing the dyspepsia.

2. Is molasses, made of the sugar cane in this country, healthy?

No; if well made, it ranks about with other sweets. The extent to which sweets are used is a prolific source of disease.

S. E. E., of Mass., writes :

What should be the diet of a young man who has the sugar diabetes? he is very thirsty, and has had a voracious appetite, and has always lived much as people usually do.

His diet should be purely hygienic, of course; farinaceous, with but a moderate amount of fruits and vegetables.

S. E., of Mass., writes :

1. Have above thirty years been suffering with extreme hunger, more or less, accompanied much of the time with a great sense of goneness; generally, when I arise from the table, I am about as hungry as if I had eaten nothing. Of late am not so well; am confident it is not a common case. What kind of food would be the best for me? If any thing can be done to relieve me, I shall be truly grateful. Labor most of the time as I have quite a family. I eat no pork, seldom taste of any meat, eat sparingly of butter, eat pretty reely of vegetables, drink no tea nor coffee, eat

two meals a day. My breathing is rather short and labored.

A short prescription in the Reformer would hardly answer for your case. You are dyspeptic, and may be benefitted by entirely abstaining from butter, laboring moderately, living largely in the open air, being very regular and hygienic in all your habits.

2. What would you prescribe for great dryness of the skin, especially the hands?

A thorough sponge bath once or twice a week; be particular to keep bowels open with tepid enemas, securing daily evacuations. Avoid severe brain labor, especially anxiety of mind.

H. F. D., of Maine writes :

Mrs. G. broke a blood vessel in one of her limbs about twenty years ago. It has become very painful, having broken out in sores. It is badly swollen, and greatly inflamed. The doctors say she must have it taken off. Can you give her some advice through the Health Reformer?

We cannot judge whether or not amputation is necessary. Never saw such a case where it was necessary, yet her condition may require it. With proper habits and under proper treatment in the past, it might have been obviated; and it might answer yet, but it would not be possible to determine without personal examination.

F. F., of Albany, Wis., writes :

In case of itch would you give sulphur and cream tartar internally?

No.

W. A. of Iowa, writes :

A friend who is suffering from a severe cough, pronounced by physicians as a bad case of bronchitis, wishes to know what she can do to relieve it.

A brief prescription for home practice would not reach such a case.

Mrs. A. B. C., of N. Y., writes :

My little son, when nearly three years old, had the dyptheria, and about the same time was troubled with the earache, which left him quite deaf; he remained so for over one year, when he had the whooping cough; after he began to cough hard, his deafness began to leave him, and when recovered from the disease, he could hear as well as ever. After having dyptheria, his tonsils were very much enlarged, and presented a scrofulous appearance; his coughing seemed to diminish them in size, considerably, and about one year ago we adopted the health reform which I think has tended to diminish them still more, till about four weeks ago he took a severe cold which caused them to become again irritated and enlarged; also, it has brought on deafness again so he does not hear common conversation. He has recovered from his cold, but still he is very deaf, and his tonsils remain enlarged.

The difficulty is congestion of the part affected. The object in treating should be to correct the circulation, and bring the blood to the surface and extremities. It would be difficult, in a brief prescription, to give all that would meet every point in the case with any certainty, as so much would depend on the condition of the patient in other respects.

Words from our Friends.

F. F. Emans, of Mendon, Ohio, says:

DR. H. S. LAY: *Sir*—We have received and read volume first, and have been greatly benefited by the instruction received therefrom. Our family consists of seven persons; we have abstained from the use of meat of all kinds for two years, and have lived on two meals a day for the last six months, drinking but very little water or milk, eating at seven in the morning and one in the afternoon; and we not only find our general health greatly improved, but we can perform a greater amount of labor, with less fatigue, than we could while eating three meals a day and using meat, tea and coffee, and fine flour bread. Our only doctor for the last two years has been Dr. Trall's Hand Book of Hygienic Practice, and the Health Reformer.

E. O. Hammond, Illinois, says:

Who cannot do something to circulate the Reformer, and induce people to read on the all-important subject of Health Reform? I had thought my neighbors so prejudiced against it, that inducing them to subscribe for the Reformer would be out of the question; but after spending about an hour's time, I have succeeded in getting three new subscribers. If all who are interested in the truth, would take an interest in this matter, the circulation of the Reformer might, at least, be doubled.

B. M. Osgood, Lairdsville, N. Y., says:

DR. LAY: *Dear Sir*—I write this to inform you that, through the blessings of our Heavenly Father, I am now in the enjoyment of comfortable health. I have endeavored to follow (in part at least,) the good advice you gave me when I was at Battle Creek last fall. However, I have not given up tailoring; but have endeavored to labor moderately as my strength would permit. I have been trying to live, labor, eat and drink, exercise and rest, hygienically; and by the blessing of God upon my endeavors, am more than paid, in the comparative freedom I now feel from the diseases that one year ago had so strong a hold upon my system. I bless God to-day for the principles of Health Reform.

I wish you and your helpers prosperity in the great work in which you are engaged. May the rich blessings of God rest upon the Institute and all its inmates. Much love to yourself and family. I send one name as subscriber to the Reformer.

Enough is as good as a feast.

Alcohol Kills, but does not Cure.

THERE is no nutriment whatever in alcohol, yet thirty-eight millions, out of the ninety million gallons manufactured annually in this country, are consumed by the people of the U. S. This quantity, at two dollars a gallon, makes seventy millions—a small estimate of what we pay for this beverage, which kills, but does not cure. This gives about 1 1-5 gallons to each individual, and as the women drink very little and the children none, it will be judged what quantity the many adult population consume. Six million barrels of beer are also consumed by us annually, but in this matter we are far behind John Bull, who consumes twenty million barrels of beer annually. The effects of these stimulants upon health were made very apparent some years ago among the British army in India, where out of an army of seventy thousand men, the deaths were about a brigade a day. It was evident to the government that they could not keep the army recruited with such a fearful mortality as that. An inquiry was instituted, experiments made, and the cause of the mortality was traced to the use of alcoholic beverages, which were thereafter forbidden.—*World's Crisis*.

MEN WANTED.—The great want of this age is men; men who are not for sale; men who are honest, sound from center to circumference, true to the heart's core; men who will condemn wrong in friend or foe, in themselves as well as others; men who will stand for the right if the heavens totter and the earth reels; men who can tell the truth, and look the world and the devil right in the eye; men who neither brag nor run; men that neither flag nor flinch; men who have courage without wrestling for it, and joy without shouting to bring it; men in whom the current of everlasting life runs still and strong; men too large for sectarian limits, and too strong for sectarian bonds; men who do not snivel nor cry, nor cause their voices to be heard in the street, but who will not fail nor be discouraged till judgment be set upon the earth; men who know their duty and do it; men who know their place and fill it; men who will not lie; men who are not too lazy to work, nor too proud to be poor; men who are willing to eat what they have earned, and wear what they have paid for.

AN INVITATION TO DRINK.

I'VE filled me a goblet,
To the brim filled it up;
Like jewels it sparkles
In the bright crystal cup.
'Tis not the juice ruddy
Of the fermenting grape;
Nor yet the draught fiery
Which the distillers make.

From the bosom of heaven
All in dew-drops it came,
As clear as the burning
Of an unsmoking flame.
It is pure as the kisses
Of a passionless love,
And sent as a blessing
From the angels above.

Come join me in draining
The cup which I fill;
There's in it no poison
All your manhood to kill;
No fuel for fever
Which your health would destroy:
It is life-giving water
From the fountain of joy!

—National Temperance Advocate.

OPENING A BAR.—Into one of our most thriving Western villages came Mr. Barston, uniting with the church on a letter of recommendation from the East, where he had been highly respected. For a few months all seemed fair; but debts pressed, and one day Mr. Barston came to the pastor and asked for a letter of dismissal.

He said, "I cannot live on my present means; my family will come to suffering. I am going to open a bar in my house. In three years, at most, I shall have made enough to free myself from debt, place my family in a comfortable position, and then I will use my means in extending the cause of Christ. I do not give up my hope of Heaven; but I must make a provision for my family; then I will come back and assume my old place."

In vain were all expostulations. The bar was opened, and in three years, the time Br. Barston himself had named, he was a homeless drunkard.—Howe.

Care of the Eyes.

LOOKING into the fire is very injurious to the eyes, particularly a coal fire. The stimulus of light and heat united soon destroys the eyes. Looking at molten iron will soon destroy the sight. Reading in twilight is injurious to the eyes, as they are obliged to make great exertion. Reading or sewing with a side light injures the eyes, as both eyes should be exposed to an equal degree of light. The reason is, the sympathy between the eyes is so great, that if the pupil of one is di-

lated by being kept partially in the shade, the one that is most exposed cannot contract itself sufficiently for protection, and will ultimately be injured. Those who wish to preserve their sight should preserve their general health by correct habits, and give their eyes just work enough, with a due degree of light.—*Selected for Reformer.*

The Bad Mark.

A MAN came to a master workman of a large establishment to get a situation for a neighbor's boy.

"I've got a new boy for you," he said to the foreman.

"Glad of it," said the other, "who is he?"

"The neighbor mentioned his name and residence.

"Don't want him," said the master, promptly. "He's got a bad mark. I meet him every day with a cigar in his mouth. I don't want smokers."

It was a bad mark indeed for a boy, though I dare say he thought it made him appear smart and manlike. It was certainly like the men one sees about the benches and doors of taverns and liquor-shops. They usually have a cigar or an old pipe stuck in their mouths. But they are not very good models for our young men and boys. They can find a great deal better one.

GOD'S PROTECTION OF YOUNG DEER.

—An old Canadian hunter declares that the reason why the wild deer are not all killed when young (as they breed once a year, and are always surrounded by other animals which prey upon them, as dogs, wolves, bears, panthers, &c.) is that "no dog or other animal can smell the track of a doe or fawn while the latter is too young to take care of itself." He stated that he had often seen it demonstrated. He had taken his dogs over the ground where he had just seen them pass, and they would take no notice of the track, and could not be induced to follow when taken to the spot; while they would instantly discover the track of any deer not having young ones. This is but one proof of the adaptation of the natural laws to preserve life when it most needs protection.—*Christian Mirror.*

THE richer a man makes his food, the poorer he makes his appetite!

WHOLESALE INFANTICIDE.—In Birmingham, in England, there were, in 1861, 290,000 inhabitants, and during the past ten years 35,000 infants had died, and this mostly because the mother, instead of caring for and nursing her own child, leaves it in another's care to be fed on artificial food, so that she may attend to factory labor. Those children who survive this poor treatment are dwarfed and puny, and never grow to full size and vigor. There is nothing so sad as the fact of a mother, whether in high or low life, abandoning her own offspring to such treatment. It would soon depopulate the world. It very greatly reduces the chances of a child's life when brought up on artificial food. In England it is customary for married women to work many hours in factories, but the results on the children are so bad that there are serious outcries now against it.

NOT SO.—"In an infant Sabbath School," says one, "to the care of which I was promoted a few years since, I gave a Bible story,—the 'Prodigal Son.'" When I came to the place where the poor, ragged son reached his former home, and his father saw him a 'great way off,' I inquired what the father probably did. One of the smallest boys, with his fist clenched, said, 'I dunno; but I des he set the dog on him.'"

God's Providence.

Now, there may be some here who have friends far away: let me comfort them. The eye of God is looking on them. There may be some here who are about to part with beloved ones, who are going to distant countries. Wherever they are they will be as much in the keeping of God as though they were here. If one part of the world is not as near the sun's light as another, yet they are all equally near the eye of our God.

Transport me where you please, wherever the cloudy pillar of Providence shall guide me, and I shall have God with me. That thought comforted the great traveler, Mungo Park, when he was in the desert of Sahara. He had been robbed and stripped of everything, and was left naked. He suddenly saw a little piece of moss, and taking it up he saw how beautiful it was. He said: "Then the hand of God is here; here is one of his works. Though I call loudly, none can hear me,

for there is nothing but the prowling lion and the howling jackal; yet God is here." That comforted him. Wherever you may be, whatever may be your case, God will be with you. Whatever period of your life you may now be in, God is with you. His eye is at the bridal and at the funeral, at the cradle and at the grave. In the battle, God's eye is looking through the smoke; in the revolution, there is God's hand managing the masses of men who have broken loose from their rulers.

In the earthquake, there is Jehovah manifest; in the tempest, there is God's hand, tossing the bark, dashing it against the rocks, or saving it in his hand from the boisterous waves. In all seasons, at all times, in all dangers, and in all climates, there is the hand of God.—*Spurgeon*.

IN the determination of doubtful and intricate cases, the nicest discrimination, and a great solidity of judgment, are required.

WOULD you touch a nettle without being stung by it? Take hold of it stoutly. Do the same to other annoyances, and few things will ever trouble you.

THERE are twenty-four columns of Smiths in the New York Directory—besides the Schmitts, and the Smithes, and the Smyths, and the Smyths.

PRAISE no man too liberally before his face, nor censure any man severely behind his back.

IN order to get an enemy, lend a man a small sum of money for a day. Call upon him in a week for it. Wait two months. In three months insist upon his paying you. He will get angry, denounce you, and ever after speak of you in abusive terms. We have seen this experiment tried frequently, and never knew it to fail.

COOKING POTATOES.—"What is the best and healthiest mode of cooking potatoes?"

Baking is the best and steaming the next best.—*Journal of Health*.

COLD SORES.—"What will cure 'fever blisters,' commonly called cold sores?"

Keep the skin clean and healthy, and restrict the diet, and your 'cold sores' will soon disappear.

Items for the Month.

☞ THE summer season, just opening, is specially favorable for curing many diseases. Almost every hygienic agency can be advantageously used in warm weather. We are prepared at our Health Institute to accommodate quite a large number of patients this summer. We intend to take advantage of every means of cure which is placed within our reach. Let all remember that now is a favorable season for the recovery of health.

☞ THE HEALTH REFORM INSTITUTE.—This Institute, located in Battle Creek, the most healthy and convenient part of the rich State of Michigan, affords rare facilities to invalids for regaining their health. It has good accommodations, and is prepared to receive a goodly number of patients. The purest water, perhaps, in the State, has been at great expense furnished for the bathing department. The dietary is excellent, as the best of grains and fruits are grown here in abundance. Patients who have come to us from other Cures, have freely given us the preference in many particulars. Those who are out of health would find it much to their advantage to give this Cure a trial, as it affords every facility that the sick need for obtaining health, and the expenses are less than in any other first-class Institution now in operation. Send for circular to H. S. LAY, M. D.

☞ Let every friend of the Health-Reform cause, when they renew their subscription, make an effort to send at least one new subscriber. This can be done in most cases. If any fail to do it when they renew, be determined to obtain at least one new subscriber during the year. Specimen copies sent on receipt of stamp.

☞ All who are suffering from poor health, should embrace the first opportunity to place themselves under circumstances favorable to a recovery. A few weeks' delay may find disease so far advanced that recovery is impossible. Or perhaps if not wholly impossible, it may take months or even years longer than it would have done had the proper means been employed at an earlier date. No sick person should rest contented while their health is still declining, if any means are within their reach which will bring relief.

☞ In a recent issue of one of our exchanges, we notice a druggist's card, having the "advertising rules" on either side of it bottom side up, virtually placing the advertisement in mourning. As the publisher of the paper is an "M. D.," we think he manifests good discernment in thus marking "death" upon an advertisement relating to "physicians' prescriptions." w. c. g.

☞ The following extract from a medical advertisement is perhaps correct:

"Consumptives, cough while you can, for after you have taken one bottle of my mixture you can't."

☞ BEING disappointed by the paper maker in procuring our stock of printing paper, this No. of the Reformer is somewhat behind.

☞ THE GOSPEL OF HEALTH AND JOURNAL OF THE TRUE HEALING ART.—Published monthly, by R. T. Trall, M. D., 97 Sixth Avenue, New York, at \$2 a year. It contains over forty pages, and is in point of mechanical execution and reading matter an excellent journal. The name of its editor need only be mentioned to give it notoriety.

☞ NORTH WESTERN FARMER.—A Monthly, devoted principally to the interests of farming; also, contains many interesting items on various subjects, making it a useful family journal. For specimen copies, address Dr. T. A. Bland, Publisher, Indianapolis, Indiana.

☞ THE NATIONAL AGRICULTURIST AND PENNSYLVANIA FARM JOURNAL.—Published monthly by J. M. & G. D. Kuester, Pittsburg, Pa., comes to us freighted with useful hints on the various topics pertaining to the farm, the garden, and the domestic circle. Its proprietors are men of "vim" and perseverance. We heartily commend it to our readers. We have one fault to find with all agricultural papers, viz: the publishing of recipes for cooking with that gross article, hog's grease. If they must have shortening, why not use a little cream, or still better, potatoes or beans properly used?

☞ THE GREATEST INVENTION OF THE AGE—KEDZIE'S WATER FILTER.—They have received many premiums, medals, and diplomas from State and other Fairs, for scientific and practical construction; testimonials from Commissioners of Water Works, Boards of Health, and eminent physicians, and hundreds of certificates from individuals, as the most useful and reliable Water Filter in use. They readily remove all gases, smell, or taste, from any foul water, rendering it perfectly pure and healthy. All water, especially in cities, large towns and low locations, is impregnated with impure and floating substances, from surface drainage, which, when taken into the stomach, lay the foundation of many diseases that are avoided by using the Kedzie Family Water Filter. Therefore every family who value pure water and good health, should have one in use. Manufactured and sold by Kedzie & Bunnell, Rochester, N. Y.

FORM OF A BEQUEST.

I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in _____ days after my decease, to the Health Reform Institute, located in the city of Battle Creek, Michigan, to be applied by the Directors of that corporation to its charitable uses and purposes.

The will should be attested by three witnesses (in some States three are required, in other States only two), who should write against their names their places of residence (if in cities the street and number). The following form of attestation will answer for every State in the Union:

Signed, sealed, published, and declared by the said _____, as his last will and testament, in the presence of us, who at the request of the said _____, and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses.

As laws respecting wills are not the same in all States, those designing to will property to the Health Reform Institute will do well to obtain the best legal counsel in reference to the matter before executing the same.