

# THE Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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THE HEALTH REFORMER,  
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Address Dr. H. S. LAY, Battle Creek, Michigan.

## THE BEST MEDICINE.

TAKE the open air—  
The more you take the better,  
Follow nature's laws,  
To the very letter.

Let the doctors go  
To the Bay of Biscay;  
Let alone the gin,  
The brandy and the whisky.

Freely exercise—  
Keep your spirits cheerful,  
Let no dread of sickness  
Make you ever fearful.

Eat the simpl'st food,  
Drink the pure, cold water;  
Then you will be well,  
Or at least you ought to.—Sel.

since in one of our Western States. A tobacco user on being reproved by an inveterate tea drinker asked in return why she did not give up her tea. The lady replied that the water in that vicinity was so impure it needed tea to render it palatable. "Very well," said he, "your case is similar to mine, for the atmosphere of this country is so impure, that it must be cleansed by tobacco smoke before it is fit for respiration."

Of course we do not deem this practice the crying sin of the age, but only one of the many forms of intemperance which degrade humanity and demand a warning voice from every philanthropic member of society. Our text is not contained verbatim in the Holy Scriptures, for when they were written, the evil did not exist; but if it be an evil, it is all the more important that its true character should be exhibited, and its effects made known to all whom it may concern. Our subject is embodied in the following stanza:

"Tobacco is an evil weed,  
And from the Devil did proceed;  
It picks the pockets, burns the clothes,  
And makes a chimney of the nose."

And first, "It is an evil weed."

It is classified with henbane, thorn apple, deadly nightshade, and other poisonous weeds, being three times more potent than opium in the same form. One drop of the distilled oil, placed on the tongue of the stoutest dog, produces instant death. The cat, which is said to have nine lives, yields them all up in less than three minutes after the application of the second drop. An eminent writer declares that if a man were to dip both of his hands into this oil, with a skillful surgeon by his side, they could not be amputated in time to save his life. As an article of food it sustains but two species of the animal kingdom: the loathsome tobacco worm, at the

## General Articles.

### Sermon on Tobacco.

TEXT:—"Tobacco is an evil weed," &c.

In discussing the subject of tobacco, we do not labor under the embarrassment which generally accompanies the reproof of other abnormal habits; for the devotees of this giant evil seldom advocate his claims, but on the other hand strongly denounce the system as being ruinous in its very nature, admonishing those around them to beware of the course they themselves have so unwittingly followed. True, at times, when chided by those as deeply enthralled as themselves, they will, by a keen retort, silence their accusers. A circumstance of this kind took place not long

sight of which humanity recoils with disgust, and the rock goat of Africa, whose stench is so insufferable that no other animal can approach it. Man and other animals which esteem it a luxury, have learned to do so at the expense of nausea and nervous prostration, or received the appetite from intemperate predecessors. If, as has been claimed, it has medicinal properties, it should be applied like other remedies, and its use abandoned when the result is attained; but if the cure is not speedily performed, it should be condemned as other noxious quackeries.

*Second,* "And from the Devil did proceed."

It has ever been the object of him who introduced sin into the world, and thereby hurled the firebrand of destruction into the bosom of the human family, to deteriorate the physical and moral condition of those subjected to his influence. This work is successfully accomplished by the agency of tobacco.

1. It deranges the physical system. Nature, as an auxiliary in the work of alimentation, has prepared three sets of glands which moisten the mouth, assist the taste, and further aid in the work of digestion. When anything is taken into the mouth, these glands pour forth a copious supply of their fluids till the substance is removed, or their resources are exhausted. The use of tobacco not only robs alimentation of this essential assistant, but its waste renders the membrane so febrile that stimulating beverages seem requisite to supply the deficiency. Thus, other passions are aroused, which it requires continued efforts to restrain. The work of the Christian is to overcome and hold in subjection the propensities of our animal nature; hence, whatever tends to strengthen them at the expense of the moral powers, is so far a sin. The legitimate use of all our appetites and passions is not only in strict accordance with divine will, but essential to our well being and happiness. But every violation of the physical law is an aggression on the moral domain, and effects a corresponding influence upon the spiritual character of the transgressor. Hence the command, "Be ye temperate in all things," and, to your knowledge add temperance. In reference to this matter, says Dr. Clarke: "Were I to present a sacrifice to the Devil, I would stuff a pig with tobacco, and lay it upon the altar."

*Third,* "It picks the pockets, burns the clothes."

It is claimed that the victimized subjects of tobacco are a fine, generous set of people, willing to divide the last quid with a suffering friend. We admit this to be true, and our love for them prompts us to make an effort to convert them from the error of their ways; and when we take a pecuniary view of the matter, and estimate the enormous sum of money expended in a worse than useless cause, their benevolence, we trust, will lead them to appropriate their means in another direction. In this country alone, the annual expenditure is not less than forty millions of dollars. One fifth of the amount is spent by church-going people. Consider for a moment the blessing their means would be to the world. Think of the improvement that could be made in our canals, our harbors, our railroads, and other public works. How the poor might be relieved, the gospel dispensed, and the happy change of circumstances which would result. And all this without taking into account the filthiness of the habit, and its consequent destruction of clothing, furniture, and other property.

God is able to convert the world by miracle, or to send money from Heaven for its accomplishment, but he has committed the charge to men and angels. Suppose one of the angelic beings should visit the earth with a proclamation, and you should discover in his mouth an immense quid of tobacco, and see him pour forth a deluge of the golden juice upon everything which came in his way. You would declare at once that he was an emissary from his satanic majesty, and had better save his effusions to moisten the atmosphere in his own habitation.

*Fourth,* "And makes a chimney of the nose."

The all wise and benevolent Author of the universe has made nothing in vain, but in every department of creation we behold blended in harmonious perfection, beauty and adaptation of purpose. In no organ do we find these qualities more rarely displayed, than in the human nose. Standing in conspicuous relationship to the other features, it not only gives expression to the countenance, but with its keen perceptions admonishes its possessor against the encroachment of injurious odors. But the use of tobacco perverts its function, and destroys its relish for the perfumes of nature, and this abuse with-

out the shadow of a reason. Addressing a venerable snuffer we said, "Had nature designed this indulgence, your nose would have been inverted." She mildly answered,

"The pinch of snuff hath magic power  
To soften many a gloomy hour;  
For though the world may use me rough,  
I'll smile, and take my pinch of snuff."

This kind of pleasure is too dearly bought, for every gratification at the expense of nature's laws is followed by suffering correspondingly great.

Then if the use of tobacco is inimical to our physical, moral, and spiritual well-being, if it is a needless expenditure of means which should be otherwise appropriated, and creates necessities before unknown, why not abandon it at once? Why persist in a course detrimental to our own happiness and that of others? And, oh! if it be ours when done with the toils of earth, to soar away to the mansions of the blest, could we, if permitted, unblushingly mar the beauties of the place with effusions of the weed? Or, think you angelic beings with golden spittoons will be detailed to transport the rich production to some stygian pool without the city? Depend upon it, no such provision will be made. Every intemperate habit must be overcome ere we can stand without spot or wrinkle before the judgment seat of the Omnipotent.

Christian brethren, upon you devolves the duty of reproving iniquity wherever it may be found; and as you go forth exposing the moral condition of the people, remember, the physical equally claims your attention. In fine, follow the example of the apostle. Reason to them of righteousness, temperance, and judgment to come.

H. A. FULLER.

*Hillsdale, Mich.*

**WHAT WE MODERNS EAT.**—When we consider what an incongruous amount of stuff is taken into the stomach at a modern luxurious dinner, we ought not to be surprised that this organ is frequently the seat of severe trouble. Soup, fish, flesh, oil, vinegar, pastry, confectionery, ice-cream, nuts, fruits, vegetables, wines, and numberless other minor ingredients, of conflicting chemical qualities, are among the materials "thrown in." Stir all these things up in a vessel together, and who of us would not sicken at the appearance and odor? Yet at a modern

dinner it is a common thing to have all these heterogenous substances crammed into the human stomach, there to ferment and generate those vicious and pernicious gases that cause disease. Truly, "man is fearfully and wonderfully made;" no other animal could exist on such diet. It would kill a gorilla in a month. It does kill, although more slowly, thousands of that high and mighty variety of the human race commonly called "gentlemen." Violent exercise after eating, large draughts of cold water when the body is heated, and the habit of constant stuffing, will, after a time, cause chronic inflammation of the stomach.—*Utica Herald.*

#### Health. No. 12.

##### GLUTTONY; OR EATING TO EXCESS.

At this point in the investigation, it may be asked how many meals it is necessary to take each day, to supply the wants of the system. If we were to look to the practice of the masses for an answer to this inquiry, we should conclude that three meals a day is the rule on ordinary occasions, while four, five, or six meals a day should be taken when we are called upon to make extra physical exertions, as is the case in the busy seasons of the year. But here again we are reminded that it is not always safe to mold our opinions by the course and customs of the majority, however honest they may be in their intentions and practices. And with respect to all, we beg the privilege of differing with the masses on this important question, and would call the attention of our readers to a few considerations which we have to offer in favor of the two-meal-a-day system.

If we go to the Bible, we will learn that the Jews had but two meals a day. See also "Dictionary of the Holy Bible," published by the American Tract Society; "Spencer's Greek Testament, with Notes on the Gospels," etc. The Bible speaks of but two meals, viz., the dinner and the supper. The former was taken in the forenoon, and corresponded with our breakfast; the latter was taken in the afternoon, and usually after the main burden and heat of the day had been borne. The case of Elijah is confirmatory of this position. God sent ravens to him with food in the morning and in the evening.

1 Kings xvii, 6. Now if this ancient people (of whom we read, "There was not one feeble person among their tribes," Ps. cv, 37,) could do with two meals a day, cannot we?

Other facts might be referred to respecting ancient times, showing that men could live and prosper on less than three meals a day. But we need not go back in the long vista of past ages to learn this. There are thousands at the present time, covering every profession and occupation, who have verified the truth that two meals a day are sufficient to meet the wants of the system, as far as eating is concerned. And this truth being established by experience, which is a good kind of evidence, we trust it will be readily seen that the two-meal-a-day system has the pre-eminence above three or more meals a day. And

1. It is a labor and time-saving system. How much hard and wearing labor would be saved by cooks in preparing food over the cook-stove, and in baked and unvitalized air, if one of the three meals was dropped. One third of this hard labor, and consequently one third of the time spent in performing it, would be saved. This economy of labor and time would have a favorable bearing on the health of those concerned. Thousands have laid the foundation of disease, and have shortened their lives, by bestowing too much labor and spending too much of their time in the kitchen. Think of this idea: One-third of their labor and time saved! and more than this, if luncheons are dispensed with. And beside this, at least one hour would be saved, that is now spent in taking one or more extra meals. Now if those who have to spend so much of their lives over the cook-stove, would devote all, or even a portion, of this time in recreation in the open air; if the hour devoted to taking one or more extra meals was employed, by parents and children, in social capacity, in studying, and cultivating the mind, or in planning as to the wisest course to pursue in their temporal matters, how much misery and weariness of the flesh would be removed, and what an amount of happiness would be enjoyed where the opposite now exists.

2. It lessens the labor of the stomach, and gives it more time to rest and replenish its wasted energies. This is an important point. As we have seen, it is of the highest importance that the stomach be kept in a healthy and vigorous state,

that it may be able to perform its work properly. If the stomach fails, the blood will be impoverished and unvitalized, and will not be in a condition to build up the various parts of the system; and the whole person will suffer loss. But especially will the stomach be liable to break down, and life will be shortened. How many have died as the result of their stomachs failing through intemperance in eating, who might have lived on for years if they had eaten temperately. And what a hard death such persons experience. While the stomach is failing and the current of life is being obstructed, there is a struggle in the system between life and death. While the stomach is dying, the other organs are tenacious of life, and the suffering is extreme. Such do not fall easily, like the shook fully ripe, or like the going out of a candle. The manifestation of their disease may be in some other part or parts of the system, but this manifestation is but the reflection of stomach difficulties. The stomach is the real seat of the disease, and almost all maladies can be traced to the stomach.

No meal should be taken until the stomach has had time to rest from digesting the previous meal. It takes about five hours to digest a common meal, and the stomach should rest at least two hours after its work of digesting is performed. This would make the meals about seven hours apart. Now if three meals are taken, they are generally crowded together, unless the third meal is eaten late; and where is the time that the stomach has to rest?

3. This opens the way to show that those who eat but two meals have a better chance to rest well nights than those who take three or more meals. If they eat their second meal at one, two, or three, p. m., according as they breakfast early or late, when they retire to rest, the stomach has done its work, and is prepared to repose with the rest of the system, without any disturbance. But if three meals are taken, the third meal comes in much later, sometimes just before retiring. Consequently, the work of digestion will have to go on for some time after you have retired, sleep will be imperfect, you will be disturbed by dreams, or by the nightmare, and will awake with a foul mouth, feeling nervous and impatient, faint at the stomach, and as though you had not been sufficiently refreshed. Of course, all will not experience these

symptoms to the same degree. Much will depend on the condition and amount of vitality of each individual. But as the laws that govern us are the same, all must be more or less injured by such a course.

4. The two-meal-a-day system is a mighty remedial agency. Whatever saves and adds to vitality in one or more organs, adds to the general fund of vitality, and, consequently, strengthens the feeble parts. If you save strength at the stomach by giving it more rest, you thereby replenish the wasted energies of that organ, and restore it to a healthy condition, if it is diseased. I owe the improvement that I have made, healthwise, mainly to the two-meal-a-day system; and others might give a similar testimony.

Not only does too frequent eating lessen one's vitality, but it gives the stomach, and other organs employed in the work of digestion, more labor than they can well perform. The result is that the blood is unvitalized, and surcharged with materials which cannot be transformed into the living tissues, but only clogs the system, and generally settles in those parts which are most destitute of vitality, often causing a breaking down of the structures of those organs, as is the case in consumption, etc.

It may be here objected that two meals a day are not sufficient for those who perform hard labor. But if what we have said thus far is true, this objection is not valid. I admit that if one overworks, he will have to eat more; for there is more wear, and consequently more food is necessary to replenish the worn-out materials of the system. But this additional amount of food can be taken in two meals as well as in more. But the best way would be not to overwork, to be temperate in labor, and thus supersede the necessity of overeating.

It is not the greatest eaters who can do the greatest amount of hard labor. When you, in eating, go beyond the quantity that the system needs, there is, of necessity, an extra draft on vitality at the stomach, and you have not as much strength to labor as you would otherwise have. Hence it is that gluttons complain so much of faintness, which they mistake for natural hunger. It is hard for them to wait for their meal after meal-time. They have drawn on their vitality in two ways: first, in physical exercise, and second, in digesting an extra and unnecessary amount of food. But not so with

those who are temperate in eating. They have expended vitality mainly in one direction, and have saved strength at the stomach, which enables them to continue much longer than they otherwise would.

Many have been known to perform an almost incredible amount of labor on one meal a day. I am told that a farmer who lives in my native State, has subsisted many years on one meal a day; and his greatest difficulty has been to find a man who can perform as much labor as he can. Some of the most successful warriors in ancient times attributed their success to the fact that they ate but one meal a day. And those who would perform an extra amount of mental labor, can do it better by being abstemious in their diet. Yet with some there is danger of carrying this point too far, as I shall show hereafter; and we would recommend two meals a day, as a rule, in preference to one.

It may be urged against our view, that faintness will be caused by leaving off the third meal. We answer, So will those experience faintness who drop the fourth or fifth meal. The power of habit has much to do with this faintness. After we become fully adapted to the two meals, this symptom, and the goneness that used to be realized on awaking in the morning, etc., and which was caused by overeating, disappears. This has been my experience.

But let it be borne in mind that the change to two meals a day should be effected with caution and care, especially by those who are feeble; for it will produce a disturbance in the system that will use up vitality. Therefore, those who adopt the two meals should favor themselves in their labor, that the change and adaptation may be more easy, and may not prove an injury instead of a blessing.

D. T. BOURDEAU.

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**THE LUNGS.**—Every breath we draw we take into the lungs from one and a half to two pints of air; so that it takes about two and a half gallons of pure air a minute, or sixty hogsheads every twenty-four hours, properly to supply the lungs. How important, then, to health, to have houses well ventilated, and not to sleep in small, close rooms.

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"I HAVE," says Dr. Guthrie, "four good reasons for being an abstainer—my head is clearer, my health is better, my heart is lighter, my purse is heavier."

## THE HEALTH INSTITUTE.

God knows our needs, he overrules, and calls this work his own,  
We're agents to perform his will, as he shall make it known.  
Thus has an Institute been built; in this his hand we see;  
Where health reform is lived and taught, in strictest harmony.

We look, admire, in joy exclaim, Come see what God hath wrought!  
Here invalids are raised to health, and truth and duty taught.  
Perverted tastes are overcome; the way to live we learn;  
And all who will its rules obey, a rich experience earn.

The light and truth are carried forth by those who leave the place,  
Showing what ground may yet be gained by our degenerate race.  
How blest! for those who overcome their every sin and wrong,  
Can love the right, and walk in ways that life and health prolong.

None can appreciate its worth but those who test its powers;  
This grand reform! how great and good! Its blessings shall be ours.  
Pure nature's fruits no art require to gratify the taste,  
And those who stop at her demands, nor time nor substance waste.

Who will escape the many ills increasing on the land?  
The cleansed and purified alone, diseases can withstand.  
Haste, then, the cleansing process here, God's precepts all obey,  
And be prepared to stand when comes the great and dreadful day.

REBEKAH SMITH.

West Wilton, N. H.

## Indigestion.

DR. GREGORY—PATIENT.

SCENE.—Dr. Gregory's study. Enter a plump Glasgow merchant.

Patient. Good morning, Dr. Gregory; I'm just come into Edinburgh about some law business, and I thought when I was here, at any rate, I might just as well take your advice, sir, about my trouble.

Doctor. Pray, sir, sit down. And now, my good sir, what may your trouble be?

Pa. Indeed, doctor, I'm not very sure; but I'm thinking it's a kind of weakness that makes me dizzy at times, and a kind of pinkling about my stomach—I'm just na right.

Dr. You are from the west country, I should suppose, sir?

Pa. Yes, sir, from Glasgow.

Dr. Ay; pray, sir, are you a glutton?

Pa. God forbid, sir, I'm one of the plainest men living in all the west country.

Dr. Then perhaps you are a drunkard?

Pa. No, Dr. Gregory; thank God, no one

can accuse me of that; I'm of the dissenting persuasion, doctor, and an elder, so ye may suppose I'm na drunkard.

Dr. I'll suppose no such thing till you tell me your mode of life.—I'm so much puzzled with your symptoms, sir, that I should wish to hear in detail what you do eat and drink. When do you breakfast, and what do you take at it?

Pa. I breakfast at nine o'clock, take a cup of coffee, and one or two cups of tea, a couple of eggs, and a bit of ham or kippered salmon, or, may be, both, if they're good, and two or three rolls and butter.

Dr. Do you eat no honey, or jelly, or jam, at breakfast?

Pa. Oh yes, sir! but I do n't count that as anything.

Dr. Come, this is a very moderate breakfast. What kind of a dinner do you make?

Pa. Oh, sir, I eat a very plain dinner indeed. Some soup, and some fish, and a little plain roast or boiled; for I dinna care for made dishes; I think, some way, they never satisfy the appetite.

Dr. You take a little pudding then, and afterward some cheese?

Pa. Oh yes! though I do n't care much about them.

Dr. You take a glass of ale or porter with your cheese?

Pa. Yes, one or the other; but seldom both.

Dr. You west-country people generally take a glass of Highland whisky after dinner?

Pa. Yes, we do; it's good for digestion.

Dr. Do you take any wine during dinner?

Pa. Yes, a glass or two of sherry, but I'm indifferent as to wine during dinner. I drink a good deal of beer.

Dr. What quantity of port do you drink?

Pa. Oh, very little; not above half a dozen glasses or so.

Dr. In the west country, it is impossible, I hear, to dine without punch?

Pa. Yes, sir; indeed 'tis punch we drink chiefly; but for myself, unless I happen to have a friend with me, I never take more than a couple of tumblers, or so, and that's moderate.

Dr. Oh, exceedingly moderate indeed! You then, after this slight repast, take some tea, and bread and butter?

Pa. Yes, before I go to the counting-house to read the evening letters.

Dr. And on your return you take supper, I suppose?

Pa. No, sir, I canna be said to take supper; just something before going to bed; a

rizzered haddock, or a bit of toasted cheese; or a half hundred of oysters or the like o' that, and may be, two-thirds of a bottle of ale; but I take no *regular* supper.

*Dr.* But you take a little more punch after that?

*Pa.* No, sir, punch does not agree with me at bedtime, I take a tumbler of warm whiskey-toddy at night; it is lighter to sleep on.

*Dr.* So it must be, no doubt. This, you say, is your every-day life; but upon great occasions, you perhaps exceed a little?

*Pa.* No, sir, except when a friend or two dine with me, or I dine out, which as I am a sober family man, does not often happen.

*Dr.* Not above twice a week?

*Pa.* No; not oftener.

*Dr.* Of course you sleep well and have a good appetite?

*Pa.* Yes, sir, thank God, I have; indeed, any ill health that I have is about meal time.

*Dr.* (*Assuming a severe look, knitting his brow, and lowering his eyebrows.*) Now, sir, you are a very pretty fellow indeed; you come here and tell me you are a moderate man; but upon examination, I find by your own showing, that you are a most voracious glutton. You said you were a sober man, yet by your showing you are a beer-swiller, a dram-drinker, a wine-bibber, and a guzzler of punch. You tell me you eat indigestible suppers, and swill toddy to force sleep.—I see that you chew tobacco.—Now, sir, what human stomach can stand this? Go home, sir, and leave your present course of riotous living, and there are hopes that your stomach may recover its tone, and you be in good health, like your neighbors.

*Pa.* I'm sure, doctor, I'm very much obliged to you—(*taking out a bundle of bank notes.*)—I shall endeavor to—

*Dr.* Sir, you are not obliged to me—put up your money, sir. Do you think I'll take a fee for telling you what you know as well as myself? Though you're no physician, sir, you are not altogether a fool. Go home, sir, and reform, or take my word for it, your life is not worth half a year's purchase.

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Fools physic drink,  
And never think  
'Tis poison to the body;  
They do n't suppose  
This source of woes  
Is constipation's hobby.  
With turpentine  
And pepper fine,  
Try curing rheumatism,  
This fiery smart,  
They call it art—  
Is perfect heathenism.

### Bishop Cox's Opinion of American Women.

IN a recent pastoral, Dr. Arthur Cleveland Cox says:

"When I see the tawdry fashions, the costly vulgarity, and the wicked extravagance of the times, I feel sure that thousands of American women are strangers to the first law of refinement—simplicity in manners and attire.

"When I see that thousands of American women read the most shameful of romances, and the most degrading of newspapers, frequent the most vile dramatic entertainments, and join in dances too shocking to be named among Christians, I feel that Christian matrons are becoming too few, and that civilized heathenism is returning to the fields we have rescued from the Indians.

"When I see thousands of households in which young girls are reared for a life of pleasure, without reference to duty, I cannot wonder at these results, nor at the misery in which they involve families and communities. Sow to the wind and reap the whirlwind.

"When I read, daily, of the most ungodly divorces, and of crimes against social purity and against human life itself, which are too gross to be mentioned more particularly, I feel that too many of our country women are without God in the world, and that radical reform is necessary in the system of education upon which the young women of America are dependent for their training.

"As a Christian bishop, therefore, I make my appeal to you, Christian women, and I ask you to begin the reformation, by faithfully bearing your testimony against all that tends to the degradation of your sex, and the more so when such crime is not only winked at, but receives countenance in circles which ought to be exemplary."

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**ACCIDENTS BY FIRE.**—If females and children must wear cotton and linen dresses in the winter, use the following preparation: The dresses, after being washed, should be dipped in strong alum water, which will prevent them from blazing, if they should take fire.

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**MOVEMENT CURE.**—An hour before breakfast at wood-sawing, is often a good element in "home treatment."

## Editorial.

### The Reformer.

The HEALTH REFORMER is designed to be an efficient agency in this great work of reform. The Editorial Committee will not cease to put forth vigorous efforts to make this journal what it should be in every respect. And while it may urge those who cannot be as well instructed and relieved by home treatment to come to the Institute, it will endeavor to educate all at their homes as to the course to pursue in preserving and regaining health. Who can estimate its value? It costs only \$1.00 a year, just what the country doctor asks for looking at you once, and giving you a few grains of poison. Take the REFORMER, friends, and learn to keep out of the doctor's hands. Urge your neighbors and friends to take it. Yes, be urgent in this matter. Send in your subscription before the July number shall be issued, and, along with it, send new subscriptions for your neighbors, and let them know why you are making changes that save your doctor's bills, and give you better health, and a better conscience. Let every subscriber try to obtain others, and let the list be doubled.

JAMES WHITE.

### Confidence.

No CAUSE ever yet succeeded if its advocates were lacking in confidence. By this we do not mean that which so many call confidence, and which is better expressed by the cant term "brass," but that firm, unwavering faith in the righteousness of the cause, and its ultimate triumph, which will carry it through difficulties and over obstructions which threaten its overthrow and destruction.

Especially is this true of the cause of health reform, and in no way can that confidence be better obtained and strengthened, than by a thorough education in its principles. In a certain sense, the triumph of this cause does not depend upon numerical strength, for, although numbers are always a source of strength to any cause, if its converts are genuine and whole-hearted, yet we do not set about a work of such magnitude, requiring such a sacrifice of self, with the expectation of converting the whole world to its principles.

The health reform has not made so great a triumph in a community where scores, or even hundreds, adopt it as an experiment, ready to drop it with the first discouragement, as it has where only a few embrace it understandingly, with a firm determination to adhere to its principles because they are right, and to the obedience of its laws because they are the laws of God. Such are an honor to any cause, and such should all endeavor to be who call themselves health reformers.

And here comes in the importance of confidence, such confidence as comes from a thorough knowledge of the subject, and of the operation of Nature's laws, and which is necessary in adopting the reform, in order that we may be prepared for all the emergencies that may arise; and what is better calculated to carry one through the depressing influences of a "crisis," loss of weight and strength, and apparent loss of vitality, than unbounded confidence in the laws by which such changes are brought about?

To this end, we ask those who would be genuine reformers to educate themselves, and help in the education of others, in the principles of this glorious cause. And to this end, the publishers of the REFORMER pledge their best endeavors in making this journal the medium through which much of this information may be obtained. The hearty co-operation of the friends of reform is invited, with the assurance that no pains will be spared to make the REFORMER what it aims to be, a *model health journal.*

w. c. g.

### Re-form.

ONCE, all pertaining to this world was without form. But after the fashioning hand of God passed over it, all was perfection in form and order. This world, in its primeval glory and loveliness, was made for man. The Creator established laws to regulate his spiritual, moral, and physical nature. If these had been obeyed, the idea of re-form never would have been suggested to the mind of man. The existing derangement of his spiritual, moral, and physical nature, is the result of violated law, and more than suggests reform, or total ruin.

The complete remedy for all the terrible results of transgression and the fall will not be found until the coming of Him who has said, "Behold, I make all things new." Then this world, upon which now

rests the heavy curse, and the blight and mildew of sin is seen everywhere, will be as it came from the hand of God. It will then be peopled by the just, who shall stand upon it, clothed with that immortality and primeval perfection and loveliness to be found only at the first resurrection.

Now the whole creation groans, not only on account of the first transgression, but by reason of continual violation of established laws. The sicknesses, sorrows, sighs, and tears, of suffering millions, bear testimony to this fact. Then, when all shall be made new, creation will cease her groanings, and life, health, joy, and eternal gladness, will take the place of tears, and groans, and suffering, and death.

To prepare for that eternal blessedness is the present work, and this work requires reform. The moral fitness for the next world must be obtained in this life. And the physical is so closely connected with, and holds such controlling influence over, the moral, in many, that the reform must be in the entire man, before he can glorify God in his body and spirit which are his. To glorify him in eating, drinking, working, and personal cleanliness, are Christian duties, as much as prayer and speaking in meeting. 1 Cor. x, 31. The odors that are to ascend and hang over the altars of Heaven, as a savory cloud, are not devotions borne upon breaths polluted with tobacco. These are offensive to the Almighty. And should the mind of the Spirit, in reference to that man who comes before the Lord with breath, mouth, beard, body, and soul, tainted with tobacco, become vocal, I think you would hear,—Remove that abomination from before my face. The Bible teaches reform in the entire man, and prays that body, soul, and spirit, be sanctified, and preserved blameless unto the coming of our Lord Jesus Christ.

JAMES WHITE.

#### A Word of Caution.

EVERY man, woman, and child, has an instinctive desire for happiness. This in itself is right; but so limited is our knowledge that we often seek it in wrong ways, and, of course, disappointment follows. All true happiness consists in right feelings. It is the normal action of all the bodily functions, with the healthful exercise of our mental powers.

These are the true conditions for right feelings. Health of body and of mind

are indispensable to happiness. Many seem to possess little sense of the value of health till they feel their hold on life lessening by disease. They look for the cause, to find most of the habits of living in direct violation of the laws of life. Their eyes opened to their errors, they are now eager to avert the consequences of disobedience, and to pursue such a course as will confer on them the blessing of health. This is commendable.

Much discretion is needful in changing life-long habits, and this is especially necessary in regard to diet. The REFORMER has spoken quite radically on this important subject, and we would say to its friends, Be careful how you make your changes. Do not do it too rapidly. Let the system have time to accommodate itself to the new order of things, so that the strength shall not fail, nor the health run down.

We believe that in a normal condition the only proper food for man is fruits, grains, and vegetables, simply cooked, and we are sure that these would perfectly satisfy the appetite and gratify the taste. But so morbid are our conditions, and so far are we removed from the normal standard, that this can only be the light toward which, at present, we are struggling. We have fed upon exciting, stimulating substances, which make the vital machinery run too fast. Yet, as the engine under high pressure of steam is in danger of being injured if too suddenly stopped, so our systems, if these stimulating articles be removed at once, suffer more or less, proportioned to the strength and degree of stimulant. As our mental and moral powers by wrong relations learn to recognize falsely, calling evil good, and good, evil, putting darkness for light, and light for darkness, so the vital instincts become perverted. They fail, at first, to recognize plain, nutritious food as the best. The stomach will even refuse to act upon it in digestion. It is like a stranger which the system has no acquaintance with, or a friend wearing a new suit of clothes, with his whole appearance, countenance, and manners, changed; at first he is not recognizable. Let him dress as formerly, and we greet him at once. Just so, if we prepare food as usual, the instincts will at once receive it. But should our friend make his changes gradually, we would not lose at any time our recognition of him. So our stomachs will continue to recognize and receive our

food, if it be changed slowly. These changes are all-important to us, and with a little care they may be made in perfect safety, and without loss of vigor. At the same time we shall find ourselves becoming more useful and happy, as we continue to approach the normal standard.

P. M. LAMSON, M. D.

*Health Institute.*

### "One Dish is Necessary."

IN Luke x, 38-42, we have an inspired account of a social call which the divine Redeemer made at the home of the two noted sisters, Martha and Mary. This little circumstance, though seemingly not possessed of any remarkable importance taken in connection with other Scripture incidents, has a marked significance on the question of hygiene.

It seems by the narrative that the guests on the occasion were Jesus and his disciples. The host, or entertainers, were Martha and Mary. Martha, possessed of what the better class of people now-a-days might call a "laudable ambition," determined on setting a table worthy of the occasion. Mary, her sister, being of a more spiritual cast of mind, was so delighted with the words that fell from the lips of the Heavenly Teacher, that she rather forgot her domestic concerns, and settled down at the feet of the Saviour to listen to his instruction. This soon caught the eye of the anxious, nervous Martha, and in her zeal for the entertainment she addressed Christ thus: "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."

The Master's gentle reply to this over-anxious woman was: "Martha, Martha, thou art careful and troubled about many things. But one thing is needed; and Mary hath chosen that good part which shall not be taken away from her." This reply of Jesus is replete with the most wholesome hygienic instruction. Let us analyze his expressions as they occur.

1. "Thou art careful and troubled about many things." As if he had said, You are distracted about getting "many dishes," or a great variety for this entertainment, much more than is really necessary for such an occasion.

2. "But one thing is needful." Wakefield's New Testament translates this, "Only one dish is necessary." This may have the meaning of *course*, as the Jews anciently entertained their guests with a most generous variety. Of the phrase, "one thing is needful," Dr. Clarke appropriately remarks: "One single dish, the simplest and plainest possible, is such as best suits me and my disciples, whose meat and drink it is to do the will of our Heavenly Father." This, probably, is the real intent of the Saviour's words.

Our Lord both preached and practiced the doctrine of self-denial. He and his disciples were contented with a little, and sumptuous entertainments were wholly condemned by the spirit and design of the gospel. The reason of this is obvious. With a great variety we are inclined to over-eat, which induces a grossness of body and stupidity of mind. It also prepares the way for disease. One of the wise men of ancient times has said, "*Multos morbos, multa fercula fecerunt,*" i. e., "Many dishes, many diseases."

Probably most of the readers of the REFORMER will be a little surprised at the view that our Saviour's language to Martha, "but one thing is needful," has reference to food; but we cannot see how this conclusion can be avoided. Says Dr. Clarke, "I believe this alone to be the true meaning of the place, and I dare not give it any other. This is termed by some 'a frigid method of explaining the passage'; well, so let it be; but he that fears God will sacrifice everything at the shrine of truth."

In the view taken of the above text, I would not be understood as advocating a niggardly arrangement in dietetics; no, no, far from it. I believe in variety, but let our variety consist in changing the food from one meal to another, but never in much variety at any one meal. It will be safe to follow the direction of the Saviour. One or two staple articles of food at a meal, with a generous allowance of fruit, will be better than more.

Yours for hygeo-therapy,

G. W. A.

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PEOPLE often want most that which is least adapted to their wants.

### Home Treatment.

WE are often called upon to make out home prescriptions for those who are unable, from some cause, to come to the Institute for treatment. We would gladly comply with the request of our friends, but many times we are at a loss to know just what to do for them, because we do not know the peculiar circumstances under which they are placed, or the conveniences they may have for carrying out such treatment as we may prescribe. Perhaps their habits have been very gross, and great changes must be made, but just how rapidly these changes should be made are matters of much importance, and unless we had the oversight of the patient it would be very difficult for us to give minute directions for home treatment.

When patients commence leaving off certain articles of food, and at the same time taking baths, they will have strange sensations in their systems; perhaps they feel languid, spirits depressed, and they think they are going down. Especially will this be the case, on changing from three to two meals per day, or on leaving off the use of salt, butter, and condiments of various kinds. And unless they have implicit confidence that they are pursuing the proper course to get health, are doing what they are from principle, and have some knowledge of how they are liable to feel, they will utterly fail of regaining health.

Persons writing us sometimes request an answer through the REFORMER, giving us a very lengthy description of their cases, almost long enough for an article. A sample of many such is given below, with some general principles appended, that we hope will be of interest to all similarly afflicted:

"DEAR SIR: I have delayed writing, having a faint hope of being able to see you. I have been troubled ever since last December with a breaking out, which commenced on my neck one evening while sitting by a warm fire. It spread rapidly, reaching round my neck in less than ten minutes. I used a few applications of warm, soft water, and soon was relieved of its terrible itching and burning; but it did not stop here. My little girl began to be troubled with it, and it reached all over the whole body. Its form was small white bunches under the skin, and the itching was so furious that we soon took the skin off from them. I feared it was some form of itch, although different from anything I had ever seen

or heard of. My husband said it was erysipelas. I began a vigorous warfare, however, with sulphur, taking it internally, then anointing with sulphur ointment, which did seem to help while using it, healing up where it was broken out; but did not prevent breaking out more. This was during the coldest weather, and it made me so lame in my joints and so sore all over me, I have not recovered from it yet. As soon as I quit the use of the ointment, I grew worse so fast that I tried it again, not knowing what else to do. I searched the REFORMER over, remembering having seen something of the kind; but on finding no other way of treatment, I knew not what to do. March 10th we moved to Michigan, both of us getting worse. I thought I could not endure this, so I tried it the third time, taking special care about cold. We took sulphur every morning for three mornings, then skipped three, till we had taken it nine times; then we used the ointment three alternate nights for six nights. It injured me so much I dared not use it any longer, although we washed in soap suds in a warm room immediately after heating in the ointment. By examining "Dr. Gunn's Family Physician," I found a lotion composed of water 1 pt., sulphate of potash 1 oz., sulphuric acid  $\frac{1}{2}$  oz., which after some misgivings I tried six times, which seemed to irritate and make it worse, or at least it is no better. It is even on my head, and sometimes I think it is in my eyes, for they have spells of itching and burning terribly. None of them have ever festered in the least; but to squeeze those little eruptions, a small speck of clear water comes out.

"What seems strange to me is, that it has not come out on our hands, or between our fingers; neither has any one taken it from us, not even my husband. The second week of its appearance on my child, white blotches would come out, and run together, as large as a man's hand, with an intense itching and burning, which made her quite sick. Her face at times would be spotted and purple, then white or red spots, changing every few minutes. Her urine, a bright yellow, and her skin and eyes the same. I bathed her often, gave a sweat bath, her skin became the natural color again, but the breaking out was no better. All I can do gives only temporary relief. "Now, dear Doctor, I have laid my case fairly before you, with that of my child; and if you will be so kind as to inform me through the REFORMER or otherwise, what it is, and what to do for this terrible disease, you will ever have my heartfelt gratitude and warmest thanks.

"E. J. P."

The above is rather a peculiar case, although several have written us who were similarly affected. It is not itch, or scabies, but in all probability a condition arising from diseased liver. That organ is torpid, and its excretory office has not been properly performed, and the work of depuration is going on through the skin. The system has become clogged with effete matters which are poisonous to the living tissue, and in consequence this irritation or itching is indu-

ced. We think the first thing to be done in all such cases, is to arouse the liver to healthy action, get all the depurating organs, the lungs, liver, kidneys and skin, in good working order. The kidneys were in a bad condition, as well as the liver, as is shown by the urine. Had not the skin undertaken to depurate for the organs before mentioned, by throwing this effete matter to the surface in the form of rash, some violent inflammation of the internal organs would have ensued, which would have prostrated the patient. It is quite evident to our mind that if these persons had let drugs alone entirely, and placed themselves on a very abstemious diet, and attended to proper bathing appliances, so that the work of depuration could have continued, it would not have been long before nature would have accomplished the work. The drugs applied crippled the functions of the skin, to a great extent deadened the living tissues, producing a drug disease worse than the primary one.

Had it been scabies, in which parasites existed, a solution applied *externally* for the purpose of destroying them would no doubt have been proper; still this can be removed by healthy living and proper hygienic treatment. But it is well to remark here, that whenever we wish to *kill*, we use drugs which are fatal to life, whether applied to cancerous tumors or other morbid growths, parasites or living animaleculæ in the tissues, or when taken into the stomachs of living beings.

Had we been called to treat these cases we should have employed fomentations over the liver and stomach, but more especially over the liver, followed by the wet-sheet pack as often as the strength would have permitted, alternating with mild sitz baths, and warm foot baths. Would have applied friction with the hand, dipped first in hot water then in cold, over the kidneys, which might be extended to the liver and stomach. This should be applied for two or three minutes, about three times per week. After the pack or sitz baths, the patient should be gently rubbed, until a nice glow of warmth appears, then lie down and sleep for an hour or two.

The bowels should have been moved

freely in connection with the above-indicated treatment, until a normal action of the system became established. The limbs should be kept warm, so as to equalize the circulation as soon as possible. For the local irritation, cool compresses should be applied and frequently changed, so as to keep the nervous system quiet. I would here mention that after the pack, in which the patient might remain from twenty minutes to an hour, according to the strength and conditions of the person, the patient should take a dripping sheet, water at 90°, or a general bath of some kind.

Much attention should be paid to ventilation, and full and perfect breathing. Would have the patient out in the sunshine as much as possible, but kept away from the heat of the fire as much as possible. A course of treatment similar to the above would remove all such difficulties, if carefully followed out.

WM. RUSSELL, M. D.

## To Correspondents.

E. B., of N. Y., asks:

1. Will strict hygienic diet remove salt rheum?

Yes, if combined with other correct habits.

2. Is cheese injurious?

Cheese is food, though far from being the best kind; but old cheese, we would say in the language of Dr. Trall, is one of the "vilest of dietetic abominations."

3. Are not water compresses weakening when applied, every night, to a rheumatic joint?

Much depends on the circumstances and conditions of the patient. In some cases it might have a good effect, in others it would not. No general rule can be given that would apply to every case.

4. What is the effect on the health of an individual not using tobacco sleeping with one that does?

Its tendency is to befoul the blood; and in the proportion that the blood becomes impure, to that extent does the person become liable to disease.

J. M. W., of Mich., inquires:

1. Would you recommend that persons should observe the same hours for retiring at night and

rising in the morning, the year round, or during the longest and shortest days the same?

No. We require more sleep, other things being equal, in cold weather than in warm weather.

2. What course would you advise for those who are troubled (as they claim) with diarrhea from eating graham flour.

Stop work for awhile, eat less, and always carry out the following particulars, and the graham diet will never produce a diarrhea that will do any harm.

1st. Make the change from the white bread to the graham rather gradually.

2d. Have your wheat of the best quality, and properly ground.

3d. Have it properly cooked.

4th. Eat it at a proper time, in a proper manner, at right intervals, and not in too large quantities.

5th. Do not overwork.

3. Is a potatoe that seems to be affected but little with the common rot, and that entirely on one end, wholly unfit for use.

Yes, provided it is diseased sufficiently to affect, in the least, the taste of the remaining part.

J. A. W., of Maine, writes :

Permit me to inquire what we shall do for sore eyes. They appear to be catching, and nothing seems to do them any good, but for a short time. The eyeballs are badly inflamed, and discharge freely a thick matter. The lids are also sore. I have not yet learned of any getting well, but they seem better at times.

Treating the eyes alone in cases of this kind will result in no particular benefit. The cause must first be removed, which is a depraved condition of the blood, produced, in all probability, by a torpid and otherwise diseased condition of the liver, and, perhaps, of other depurating organs. And treatment should be directed with especial reference to all these organs. Sponge baths, packs, sitz baths, fomentations over the liver, foot baths, &c., judiciously employed, with hygienic diet and general correct habits of life, would be the outline of treatment. Under our supervision we treat that class of cases successfully.

#### Appreciative.

A FRIEND writing us says: "Allow me to congratulate you upon the publication of a journal of such real worth. Each page is replete with entertaining and valuable instruction. It ought to

reach the fireside of every household in the land. I am a friend of the health reform most decidedly."

L. H.

#### Acrostic.

H EALTH, precious boon, how can we best  
E njoy thy presence ever blest?  
A nd for ourselves the prize secure,  
L ong as eternity endure?  
'T is this that sages, men of fame,  
H ave widely sought, but sought in vain.

R eader, would you this boon enjoy,  
E ternal health without alloy?  
F rom all intemperance abstain,  
O bey the laws of God and man.  
R esolve each duty to perform,  
'M ong which you'll find the health reform.  
E nter at last those mansions pure,  
R eserved for all who well endure.

M. M. STOWELL.

Spafford, Wis.

#### Good Common Sense.

DR. GUNN, author of the "Home Book of Health," has the following pertinent paragraphs under the head of Pure Air. They are worth more than a passing notice. Let them be read and indelibly printed in the minds of all who expect to live in harmony with the teachings of hygiene. The doctor says:

"Connected with improper food, IMPURE AIR is the greatest cause of the excessive infant mortality in our American cities."

"The importance of free ventilation of nurseries, and the sleeping apartments of children, IS NOT sufficiently appreciated."

"Considering the defective food and clothing of the children of the poor, and the condition of their dwellings, it is evident that much of the health which they possess, is owing to their spending much of their time during the day IN THE OPEN AIR."

"The organs of respiration will continue healthy or become diseased, in accordance with the nature of the atmosphere, or, in plain language, as the air is pure or impure; and as they become deranged, THE BLOOD BECOMES VITIATED, just in proportion as the air is impure. Air that has been frequently breathed is deprived of its oxygen, and becomes charged with carbon, and is thus rendered unfit for breathing. This should always be attended to, taking care to admit fresh air, and purify it in those apartments which are inhabited by children. Children evince uneasiness by crying or fretfulness; and a constant recurrence of

irritating causes renders them habitually fretful. They are, therefore, *injured morally as well as physically, by breathing an impure atmosphere.*

"Pure air is the great promoter of healthy action in ALL THE BODY, but especially in the liver, lungs, and skin, and, therefore, is more conducive to the vigorous performance of the digestive functions, and also those of the brain."

"To show you the importance of a fresh supply of air, we breathe about twenty times a minute. A healthy man spoils, by breathing, about fifty-seven hogsheads of fresh air every day. All living bodies MUST breathe oxygen or die."

"All the animal functions are maintained by the incessant play of affinities between the atmosphere and the organs, and all are conveyed directly to THE BLOOD."

"We breathe 20 distinct and separate inspirations in one minute; 1,200 times in one hour; and 28,800 times in every twenty-four hours. See the effect this must have in breathing foul or confined air, and how much health and life depend on a copious supply of FRESH AIR. How, then, can people overlook this plain fact, that to live, WE MUST HAVE A FULL SUPPLY OF IT."

"In proportion to the vitiation of the air by the breath, and by exhalations from the body, it becomes capable of receiving and conveying the infectious seeds of disease. Thus the disease, typhoid fever, is often produced and communicated, wherever the ventilation is deficient; thus has ignorance often prepared a soil for the growth of pestilence, in every age and clime."

We might present many more practical thoughts from Dr. Gunn's able pen, but the above must suffice for the present. In the meantime let us all act on the suggestions here presented, and we certainly shall have taken the first important step healthward.

G. W. A.

#### How to Improve upon It.

If any of the readers of the REFORMER are in the habit of eating an extra meal, or lunch, just before retiring to bed, and as a consequence are troubled with sleepless nights, nightmare, and are in danger of dropping off with apoplexy before morning, it may benefit them to read the following anecdote:

"A dyspeptic told his physician that, among other bad symptoms, he was

troubled with unpleasant dreams, and almost every night, of late, he dreamed of seeing his old grandfather, who had been dead several years. On inquiry, his physician found that the man had been in the habit of eating, 'only a little,' as his patient said, 'about the quarter of a mince pie, just before going to bed.' 'Oh!' said the doctor, 'I see; now you go home, and hereafter, instead of eating the quarter of a mince pie, before retiring to bed, and dreaming about your grandfather, just eat the half of a pie, and you will see your great-grandfather.'

W. S. FOOTE.

#### The Food of John the Baptist.

MATT. iii, 4. "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."

"The locust was a fruit, a bean-like pod, with a seed in it similar to the Carob, or husk on which the prodigal son fed." —Butterworth.

"The wild honey, a kind of gum." —Dr. Forrestall.

If this is true, John the Baptist was a good vegetarian after all; while many refer us to that prophet as eating grasshoppers.

VESTA N. CUDWORTH.

#### From an Old Patient.

MRS. J. B. I., of New York, writing to one of the physicians, says:

I have not forgotten you, nor the rest of the loved ones at our Institute, although I have been very negligent about writing. I am all the time slowly improving. The remark of nearly all my friends on meeting me is, "How fresh you look! Your cheeks are quite red." I tell them it is the effect of hygiene. They have to concede the point, and say, "Yes," but are hardly willing to say, "I'll live so too," because it requires self-denial, and people so dislike to deny precious self, and lay aside the fashionable good things they get to eat wherever they go. I do get so tired of hearing about the good dinners, the splendid suppers, and fine dress, that I sometimes wish I could run away and go somewhere (and I suppose that somewhere would be the Institute), where I could hear something substantial, good, and true, talked about.

But I am learning patience. As my

strength increases, my zeal increases. I see so much to do in the great harvest field, and so few ready and willing to labor. Don't think that I came home and folded my hands. Not so. I have done what I could to keep the REFORMER on the wing, and my tongue is not idle (you know it is n't apt to be); but I try to be cautious, weigh well my words, and guard well my manner of speech, for we can win many where we cannot drive one.

For yourself and Dr. Lay, please accept my thanks and deepest gratitude for your courteous attentions and unselfish acts of kindness toward me while there. I shall ever remember them.

#### Experimental Evidence.

DR. LAY: I copy the following from an old book called, "A Treatise on Food and Diet," giving an account of an experiment made in the orphan asylum of Albany, as first published in the *Northampton Courier*.

"The institution was established about the year 1829, or the beginning of the year 1830. Shortly after its establishment, it contained seventy children, and subsequently many more. For the first three years, the diet consisted of fine bread, rice, Indian puddings, potatoes and other vegetables, and fruit with milk; to which was added flesh, or flesh soups, once a day. Considerable attention was also paid to bathing and cleanliness, and to clothing, air, and exercise. Bathing, however, was performed in a perfect manner only once in three weeks. Many were received in poor health, and not a few continued sickly.

"In the fall of 1833, the diet and regimen of the inmates were materially changed. Daily ablutions of the whole body, in the use of the cold shower or sponge bath, or in cases of special disease the tepid bath, was one of the first steps taken. Then the fine bread was laid aside for that made of unbolted wheat meal. And soon after, flesh, and flesh soups were wholly abolished; and thus they continued to advance, till in about three months more they had come fully upon the vegetable system, and had adopted reformed habits in regard to

sleeping, air, clothing, exercise, &c. They continued on this course till Aug., 1836, when the results were as follows:

"During the first three years, in which the old system was followed, from four to six children were continually on the sick list, and sometimes more. A physician was needed once, twice, or three times a week, uniformly, and deaths were frequent. After the new system was fairly adopted, the nursery was soon entirely vacated, and the services of the nurse and physician no longer needed; and for more than two years no case of sickness or death took place. In the succeeding twelve months there were three deaths; but they were new inmates and were diseased when admitted, and two of them were idiots. The Report of the Managers says, 'Under this new system of dietetics, the health of the children has not only been preserved, but those who came to the asylum weakly, have become strong, and greatly increased in activity, cheerfulness, and happiness.' The superintendent also states, that since the new regimen has been fully adopted, there has been a remarkable increase of health, strength, activity, vivacity, cheerfulness, and contentment among the children. The change of temper is also very great. They have become less turbulent, irritable, peevish, and discontented, and far more manageable, gentle, peaceable, and kind to each other. One of them further adds, 'There has been a great increase in their mental activity and power, the quickness and acumen of their perceptions, the vigor of their apprehension, and the power of their retention daily astonish me.'"

Comment is unnecessary. Here is an experiment tried, and the results are in every way satisfactory. Such facts appeal to the minds of the candid with great force, and are better than theories which are not supported by experimental evidence.

EMILY L. CANRIGHT.

IN ancient days the precept was, "Know thyself." In modern times it has been supplanted by the far more fashionable maxim, "Know thy neighbor, and everything about him."

## Items for the Month.

**LAST NO. OF THE VOLUME.**—The closing and commencing of the volume is always an eventful era in the history of any journal, and like the doubling of the cape with the navigator, is attended with some risk. In regard to our old subscribers, we are not willing to lose one with the departing volume. We think you need just such a journal as the *REFORMER* in your family. It aims to be a practical health-journal. Those topics will be discussed, which as a matter of dollars and cents, will be of more value to you than the cost of ten such magazines. Shall we have your name for another year? Let us double the cape this time without the loss of a man.

**The sermon on tobacco in this number,** is pithy and pointed. It is from the pen of H. A. Fuller, or rather from his brain, as he is totally blind, and unable to use his pen. Mr. Fuller is a student in the Hillsdale [Mich.] College, and has succeeded in acquiring quite a good education, notwithstanding his blindness. We hope to hear from him again.

**There has been a little fault found with the *REFORMER* once or twice,** (and what journal don't have some fault found with it), because it did not have more to say under the head of the treatment of disease. To all such we would say, that the object of the *REFORMER* is two-fold: 1. To keep well folks well; and 2. To benefit the sick. Perhaps, however, we have acted too much on the old adage, that "an ounce of prevention is worth a pound of cure," and so in consequence have not always had as much to say on home treatment as some would like. Thank you, friends, for your suggestions. Speak out, that we may know what you want, and if you are not notional probably we can please you.

**We are glad that our patrons generally have a high appreciation of the *REFORMER*.** This is gratifying to its publishers. May your expectations be more than realized in future numbers.

**SEVERAL excellent articles are on file for the next number,** which were unavoidably crowded out of this issue. We expect to make the initial number of the new volume the best ever issued, and hope our friends will make a vigorous effort to double its circulation during the coming year.

**HOME PRESCRIPTIONS.**—In many cases an intelligent course of home treatment is nearly as good as a visit to a cure. For the sake of helping forward the work of reform, where it is wished, we will send carefully-written prescriptions for home treatment for the sum of \$2.00.

**PERSONAL.**—The friends of health reform in Battle Creek and vicinity have been favored with the privilege of listening to a course of lectures from R. T. Trall, M. D., so long and favorably known as an earnest advocate of the principles of hygeio-therapy. These lectures commenced in the Seventh-day Adventist meeting house, on Sunday evening, May 17, and continued, afternoons and evenings, until Thursday evening, embracing a private lecture to ladies. The attendance was good, and the lectures were listened to with the greatest interest, and we trust were productive of much benefit to the cause.

The lecturer left a good impression upon the minds of his hearers, and is doubtless regarded by all who heard him, as a man of candor, honesty, and undoubted veracity. W. C. G.

"The Lewiston [Maine] *Journal* says, that a gentleman of that city, long troubled with dyspepsia, has been cured by drinking cold water from the Androscoggin River, instead of impure well water."

Another item in favor of pure, soft water. Androscoggin River is comparatively soft, but our western streams are some of them worse than our wells. In such cases, dig a cistern, get a good filter, have your food as free from noxious elements as your drink, and away go dyspepsia, gravel, and numerous other like difficulties.

W. C. G.

**HEALTH REFORM** consists not simply in reforming the health, but in reforming those habits which result in impaired health.

**Mr. L. N. Fowler** gives these two definitions: "My definition of Temperance is, to eat, drink, and do that which nature requires for life, health, and real happiness. My definition of Intemperance is, to eat, drink, and do that which mars happiness, injures health, and shortens life.

**Correspondents** wishing prescriptions by letter or through the *REFORMER*, must bear in mind the necessity of stating their cases as explicitly as possible, in order that we may thoroughly understand them.

### 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.