

THE  
Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

VOL. I.

BATTLE CREEK, MICH., AUGUST, 1866.

NO. 1.

THE HEALTH REFORMER,  
PUBLISHED MONTHLY AT  
The Western Health-Reform Institute,  
BATTLE CREEK, MICH.,  
H. S. LAY, M. D., EDITOR.

Terms: One Dollar per Year, invariably in Advance.  
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Original Articles.

DIGESTION.

BY J. H. GINLEY, M. D.

Digestion is that process by which food is reduced to a form in which it can be absorbed and taken up into the blood. This is the way that food builds up the waste constantly going on in the body. This process is accomplished, 1st. By the teeth. 2nd. By the saliva. 3d. By the mucous membrane. 4th. By the gastric juice. 5th. By the bile; and 6th. By the pancreatic juice.

As the food consists of a mixture of various kinds, having different physical and chemical properties, so also these peculiar fluids differ in kind, quality, and chemical action, from each other.

As the food passes through the intestines from above downward, those parts of it which become reduced to a liquid state, are successively removed by absorption, and taken up into the blood: while the remaining portion, which is indigestible, together with the intestinal secretions, acquires a firmer consistency owing to the absorption of the fluids, and is finally discharged as detrite material, by the vermicular action of the intestines.

In the lower order of animals, the digestive apparatus is more complex than in man. The fowl has three stomachs,

while some of higher order have four; while man, the head of the animal creation, has but two. There is, however, a great similarity between the animal digestive system and that of man. In the human species, although the digestive apparatus is simpler than in animals, still it is quite complicated. The alimentary canal is divided into different cavities which communicate with each other by narrow openings.

At its commencement, we find the cavity of the mouth guarded at its posterior extremity, by a muscular valve of the isthmus of the fauces. Through the oesophagus it communicates with the stomach, which is guarded at either extremity by circular folds of muscular fibres, called respectively, the cardiac and pyloric orifices; then come the small intestines under different forms and names, owing to their respective structures. Thus we have the duodenum, jejunum and ileum.

In the duodenum, we have the biliary and pancreatic ducts, and lastly the small intestines together with the larger ones, separated from the smaller by the ileo-coecal valve, which is liable to become closed up by indigestible substances lodging in it, causing death. Next are the larger intestines, which are named respectively the ascending transverse, and descending colon, at the latter end of which is a strong muscular band called the sphincter, and which becomes diseased to an intense degree in piles (*hemorrhoids*).

Having thus given a brief description of the digestive organs, in order to better understand their uses, let us glance at the very interesting process of digestion. When food is introduced into the mouth, there is a process of secretion going on which continues more or less through the entire digestive tube. The teeth are set

at work upon the morsel of food, the mucous membrane begins to secrete moisture, the salivary glands by the irritating process of chewing, throw out a large quantity of fluid, which, mixing with the food, serves the double purpose of dissolving and moistening the food, also giving it a slimy consistency in order that it may be detrued into the stomach, which is accomplished by the bolus being protruded backward by the tongue to the top of the gullet, thence acted upon by the contraction of muscular rings above the food, forcing it through the œsophageal opening and the cardiac valve into the stomach, where it undergoes a change both in action and chemical composition. The stomach is disturbed by the introduction of food, which drives, in a measure, the blood to the head, causing a chilly sensation sometimes over the body, but simulating the brain.

In about four or five minutes after the arrival of food in the stomach, the gastric juice begins to flow, which changes the chemical action of the food. The blood returning from the head, serves to contract the stomach by the distention of its blood vessels, and serves the purpose of assisting in digestion by causing that organ to contract upon the food, which undergoes a churning process over a vast number of small projections, the gastric juice bringing the food into a semi-fluid state. This gastric juice continues to flow from seven to nine hours, then ceases until food is again introduced, hence the necessity of giving this organ sufficient time to rest after each meal, in order to avoid that much-dreaded disease, Dyspepsia. The gastric juice is said to be absorbed as fast as digestion goes on; the quantity required to digest a pound of meat in the stomach of a dog, is about *thirteen pints*, and with all this, the meat first putrefies, giving rise to putrid odor of breath, both in man and beast.

As each lot of gastric juice performs its office, it is re-absorbed, so that secretion and absorption are going on at the same time, and thus the fluid lost to the blood by one process, is replaced by the other. There is a separation of the food near the pyloric extremity of the stomach, by its vermicular action. The digested food is forced through the pyloric valve into the duodenum, where it is first acted upon by the bile, and next by the pancreatic juice, which serves to still fur-

ther digest the food; and during digestion, there is a constant circulation of fluids, from the alimentary canal to the blood, and from the blood to the digestive canal, &c. The quantity of gastric juice thus excreted and secreted, by a healthy man daily, will be about fourteen pounds *avoirdupois*.

The food having now arrived at the duodenal portion of the digestive track, it there undergoes a very interesting and wonderful change. The bile here takes the food and still further assimilates it to the wants of the body. Here the bile still further digests the food, giving it a yellow tinge, and unites with the pancreatic juice and other intestinal juices or fluids, to transform the starchy food into sugar. In this process the bile performs a small part, but the pancreatic juice a large share. The bile also acts upon the fat, upon which the stomach has but little effect, but which is now converted into a white opaque substance called chyle, and is always found in the small intestines.

The digestion of fat does not take place all at once, but only after it has passed the biliary and pancreatic ducts.

More hereafter.

### Duty to Know Ourselves.

BY E. G. WHITE.

Many have inquired of me, "What course shall I take to best preserve my health?" My answer is, Cease to transgress the laws of your being; cease to gratify a depraved appetite; eat simple food; dress healthfully, which will require modest simplicity; work healthfully; and you will not be sick.

It is a sin to be sick; for all sickness is the result of transgression. Many are suffering in consequence of the transgression of their parents. They cannot be censured for their parents' sin; but it is nevertheless their duty to ascertain wherein their parents violated the laws of their being, which has entailed upon their offspring so miserable an inheritance; and wherein their parents' habits were wrong, they should change their course, and place themselves by correct habits in a better relation to health.

Men and women should inform themselves in regard to the philosophy of health. The minds of rational beings seem shrouded in darkness in regard to their own physical structure, and how to

preserve it in a healthy condition. The present generation have trusted their bodies with the doctors, and their souls with the ministers. Do they not pay the minister well for studying the Bible for them, that they need not be to the trouble? and is it not his business to tell them what they must believe, and to settle all doubtful questions of theology without special investigation on their part? If they are sick, they send for the doctor—believe whatever he may tell, and swallow anything he may prescribe; for do they not pay him a liberal fee, and is it not his business to understand their physical ailments, and what to prescribe to make them well, without their being troubled with the matter?

Children are sent to school to be taught the sciences; but the science of human life is wholly neglected. That which is of the most vital importance, a true knowledge of themselves, without which all other science can be of but little advantage, is not brought to their notice. A cruel and wicked ignorance is tolerated in regard to this important question. So closely is health related to our happiness, that we cannot have the latter without the former. A practical knowledge of the science of human life, is necessary in order to glorify God in our bodies. It is therefore of the highest importance, that among the studies selected for childhood, Physiology should occupy the first place. How few know anything about the structure and functions of their own bodies, and of Nature's laws. Many are drifting about without knowledge, like a ship at sea without compass or anchor; and what is more, they are not interested to learn how to keep their bodies in a healthy condition, and prevent disease.

The indulgence of animal appetites has degraded and enslaved many. Self-denial, and a restraint upon the animal appetites, is necessary to elevate and establish an improved condition of health and morals, and purify corrupted society. Every violation of principle in eating and drinking, blunts the perceptive faculties, making it impossible for them to appreciate or place the right value upon eternal things. It is of the greatest importance that mankind should not be ignorant in regard to the consequences of excess. Temperance in *all* things is necessary to health, and the development and growth of a good Christian character.

Those who transgress the laws of God

in their physical organism, will not be less slow to violate the law of God spoken from Sinai. Those who will not, after the light has come to them, eat and drink from principle, instead of being controlled by appetite, will not be tenacious in regard to being governed by principle in other things. The agitation of the subject of reform in eating and drinking, will develop character, and will unerringly bring to light those who make a "god of their bellies."

Parents should arouse, and in the fear of God inquire, what is truth? A tremendous responsibility rests upon them. They should be practical physiologists, that they may know what are and what are not, correct physical habits, and be enabled thereby to instruct their children. The great mass are as ignorant and indifferent in regard to the physical and moral education of their children as the animal creation. And yet they dare assume the responsibilities of parents. Every mother should acquaint herself with the laws that govern physical life. She should teach her children that the indulgence of animal appetites, produces a morbid action in the system, and weakens their moral sensibilities. Parents should seek for light and truth, as for hid treasures. To parents is committed the sacred charge of forming the characters of their children in childhood. They should be to their children, both teacher and physician. They should understand nature's wants and nature's laws. A careful conformity to the laws God has implanted in our being, will insure health, and there will not be a breaking down of the constitution, which will tempt the afflicted to call for a physician to patch them up again.

Many seem to think they have a right to treat their own bodies as they please; but they forget that their bodies are not their own. Their Creator who formed them, has claims upon them that they cannot rightly throw off. Every needless transgression of the laws which God has established in our being, is virtually a violation of the law of God, and is as great a sin in the sight of Heaven as to break the ten commandments. Ignorance upon this important subject, is sin; the light is now beaming upon us, and we are without excuse if we do not cherish the light, and become intelligent in regard to these things, which it is our highest earthly interest to understand.

## Rest.

BY ELD. J. N. LOUGHBOROUGH.

It is a principle established in all animate nature, that action must be followed by rest. Persons who are prepared to properly care even for animals, understand that it will not do to overwork, or in any way overtax their energies. What would you think of a teamster who should work his horses from five o'clock in the morning, till ten, eleven, or even twelve o'clock at night, day after day, six days in the week, giving them only fifteen or twenty minutes three times a day to hastily eat? You say, such treatment would be abusive to horses; and horses themselves thus treated, would very soon by their emaciated frames, be a swift witness against such a course.

But do not many human beings treat themselves even worse than this? Do they not overwork, early and late? Do they not overtax their strength? Do they not eat their meal in ten minutes, in a tired condition of body? And do they not then again, rush out to their work without waiting for the process of digestion to be established before they impose another tax upon their system, and disturb and hinder nature in her work.

While your feelings revolt at the abuse of the dumb brute, what say you to the idea of men and women making overworked jades of themselves? Thousands of our American people are doing every day what we have described above; rushing on with work, work, work, early and late. Working up to the minute their meals are ready, then hastily forcing their food into their stomachs, so as to hastily rush again into their work. Thus they go on without proper rest, till their food, they tell us, lies like a load in their stomachs, and by and by, somewhat mysteriously (?) to them, they are sick.

It is admitted on all hands, that our animals must have a proper amount of rest, and that regularly every twenty-four hours, in order to thrive. The careful groom wishes his horse to rest a few minutes before partaking of hearty food. All this is right. Horses are flesh, so are we. For them to eat uncooked grain in a heated, tired condition of body, will make disturbance in their stomachs; so it will for us to eat cooked food while in the same condition. By observation, you learn that those laboring animals thrive

best which perform all their labor in the daytime, having the night undisturbed for rest, and who also have a little time of rest before and after their regular rations of food. The same principle you may find, by experiment, holds good with yourselves.

I have tried both ways, and can speak what I know. I have tried irregular rest, and regular rest; eating in haste while heated or weary, and eating slowly in a rested condition; working early and late, to do two days' work in one, and being content to secure proper rest and do a moderate day's work in one day; and I have made a permanent choice to follow that course that will secure to me every day so much rest that I shall not feel that my energies are wasted, but that I have still strength remaining each day to do one-half day's work more that day, if it was necessary. I am confident that in pursuing such a course, I can accomplish more, month by month, than I could to go back to my former hurried habits of work without proper rest.

The rules which I try to follow, are these: To retire at 9 o'clock, not with my mind loaded down with care and anxiety, but, as much as possible, free from care. This condition can be secured by avoiding, at least for one or two hours before retiring, all exciting topics of conversation. I also try to avoid, for a couple of hours before retiring, anything like hard labor, so that by this means rest is commenced, and it is comparatively an easy matter to go to sleep. Retiring thus, in a properly ventilated room, not to sleep on heating feathers, but on straw, husks, or a hair or moss mattress or something of this character, it is not a very difficult thing to secure a good, refreshing night's rest, and by five or six o'clock in the morning to rise with joy in the heart, and praise on the tongue.

I have found that to secure that rest which is necessary, other things must be considered. If I wish to get rest, I must not over-labor during the day; neither do I perform my hardest labor before breakfast. I find great benefit in spending one hour at least, in light out-door labor, taking time to come in and get rest of from fifteen to twenty minutes from any fatigue before breakfast. If the meal is eaten slowly, and we wait three-quarters of an hour or an hour after our meal is eaten before commencing work, the process of digestion will be well estab-

lished and we may labor actively till eleven or twelve o'clock. If I ate three meals a day, I should retire to bed and rest from eleven till twelve. As I eat but two meals, I rest from twelve till one, or half past one o'clock. After slowly partaking of dinner, and taking an hour's rest, I again resume active labor till six or even seven o'clock. But a person in feeble health, I find must perform his greatest amount of physical exercise in the fore part of the day.

Persons in health may say, We have not time to rest as you here set forth. Well, this you can do: You can retire early, eat slowly, and regularly, and labor at least moderately for an hour after your meal. Even this will tend greatly to benefit your health. While if out of health, these rules must be imperatively followed if we would regain it. Let all try, in managing their bodies, to rightly apply the principles of labor and rest; and especially to guard against the tendency of the age, which is to over-labor.

### Health. No. 1.

BY ELD. D. T. BOURDEAU.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

From this text and from other scriptures of similar import, it is apparent that health is a blessing of sufficient importance and magnitude to be especially noticed by inspiration, and to be designed for man's enjoyment. It is evident that God's original design was that man should enjoy this rich blessing. Yet it is a lamentable fact, too plain to be denied, that it is possessed but by few, and only to a limited extent; that disease and suffering are seen and felt everywhere, bringing misery and death to the human family. And how have these evils been brought about? Can they be mitigated? Can we enjoy the rich blessing of health? and if so, how?

In reply to these questions we would say, 1. These evils do not spring from the dust, or without cause; but sickness and death come by sin. But, 2. We believe that disease can, as a general thing, be mitigated, and often healed; though it cannot be expected that it will be eradicated from the earth until the curse is wiped away. 3. We also believe that we can have health, if disease has not taken

too strong hold on our systems. The sick, as a general thing, can improve their health and add to their life; and those who are well can also have better health, and can, by pursuing a certain course, avoid many diseases that they would otherwise be subject to, and lengthen their days. 4. As to how we can have health, we would say, Certainly not by continuing in sin. For if we were to get health by pursuing the course by which disease comes, then would God be represented as a changeable being, sin would be justifiable, and Satan would rule in spite of the Almighty.

Disease comes by sin, which is the transgression of the law of God; therefore if we would avoid disease we must avoid transgressing God's law. But in avoiding disease we pursue a course to promote health, and to avoid transgression we must keep the law of God; consequently in keeping the law of God we will enjoy health. With this view of the subject, we can understand how the Lord could promise health to his ancient people for keeping his holy law; and that disease would follow their violation of this law. Of course, God could add his special blessing and his dreadful curse to his people according as they obeyed or disobeyed his law.

The law of God makes it obligatory upon us to care for our lives and health. This law may be called the law of life, not merely from the consideration that life is bestowed for keeping it, but also because it is so adapted to the wants of our natures, that by keeping it we will, as a natural consequence, live longer than we would by breaking it. Let the reader read each of the ten commandments with reference to this point, and see if our assertion is not correct. But the sixth commandment, in particular, regulates our course with regard to preserving life and health. It is one of the negative precepts, and not only prohibits the sin of destroying our lives and the lives of others, but it includes the injunction of the contrary duty, viz., to make use of all proper and available means to ameliorate and preserve health, and prolong our existence and the existence of others.

Health is the result of obedience to the laws of our being, which grow out of the law of God, and disease is the result of the violation of the same laws. God has clothed these laws with ten-fold authority; first the health and happiness consequent

upon their observance; and second the pain and disease caused by their infraction; the one enticing us to obedience, and the other being a powerful preventive of disobedience.

This invention of reward and punishment evinces the wisdom and love of God. Without it the laws of our being would be powerless,—perfect mockery. Without it health would be a matter of uncertainty; but now it is as certain as mathematics, and the laws of attraction. We can now trace health and disease to their true and respective causes. Like causes will always produce like effects. Obedience to the laws of our being will always produce health, while disobedience to these laws will as certainly produce disease. If we would enjoy health, whether we have lost it, or whether we possess it in a measure, we must obey. Obey and live, disobey and die.

The laws of health are elucidated by the fact that they grow out of the relation that we sustain to those agencies upon which health and life depend. Among these agencies, food, air, light, temperature, clothing, bathing, exercise, and rest stand prominent. By properly relating ourselves to these agencies, we shall obey the laws of our being and have health; but by relating ourselves to them improperly we shall disobey these laws, and have pain, disease and death.

From these principles it is evident that we cannot have health outside of obedience, any more than we can have pardon without repentance. This applies to the sick as well as to those who have health. In every case the law of God must be magnified. If the sick would have health, they must use those agencies which have a tendency to preserve health and life in a well man, and not those so-called remedies which would make a well man sick. Thus we see that the art curative is properly the art preservative. In other words, in learning how to get well, we learn how to keep well after we have gotten health.

From the connection that exists between health and the law of God, it is clear that the health question involves right and wrong, and should be made a matter of conscience. It is in viewing the subject from this standpoint, that we can see its true importance, and take a proper stand with reference to it. We should realize that, when we carelessly, and understandingly, violate the laws of our being, we sin against our own bodies,

and against God, and shall be brought to an account sooner or later.

Our happiness and usefulness depend greatly on health. It is when we have health that we can truly enjoy the blessings of this life, easily understand and appreciate the truth, and better live it out. And the healthier we are, the greater will be our usefulness; the more can we glorify God in our bodies and our spirits which are his.

### Nothing but Water to Drink.

BY JOHN PIERPONT.

When the bright morning-star the new daylight is bringing,  
And the orchards and groves are with melody ringing,  
Their way to and from them the early birds winging,  
And their anthems of gladness and thanksgiving singing,  
Why do they so twitter and sing, do you think?  
Because they've had nothing but water to drink!

When a shower on a hot day of summer is over,  
And the fields are all scented with red and white clover,  
And the honey-bee—busy and plundering rover—  
Is fumbling the blossom-leaves over and over,  
Why so fresh, clean, and sweet are the fields do you think?  
Because they've had nothing but water to drink!

Do you see that stout oak on the windy hill growing?  
Do you see what great hailstones that black cloud is throwing?  
Do you see that steam war-ship its ocean-way going?  
Against trade-winds and head-winds, like hurricanes blowing?  
Why are oaks, clouds and steamships so strong do you think?  
Because they've had nothing but water to drink!

Now, if we have to work in the field, shop, or study,  
And would have a strong hand, and a face clean and ruddy,  
If we'd not have a head that is addled and muddy,  
With our eyes all bunged up, and our noses all bloody;  
How shall we make or keep ourselves so, do you think?  
Why, we must have nothing but water to drink!

**HOW TO SAVE YOUR TEETH.**—Mr. Beecher, who is something of a physician, as well as a theologian, author, lecturer, and reformer generally, says:

“Our teeth decay. Hence, bad breath, unseemly mouth, and imperfect mastication. Every mouth regrets it. What is the cause? It is a want of cleanliness. A clean tooth never decays. The mouth is a warm place, ninety-eight degrees. Particles of meat between the teeth decompose. Gums and teeth must suffer. Cleanliness will preserve the teeth to old age. Use a quill pick, and rinse the mouth after eating; brush with Castile soap every morning; brush with pure water on retiring. Bestow this trifling care upon your precious teeth, and you will keep

them and ruin the dentist. Neglect it, and you will be in sorrow all your lives."

#### Results of Moderation in Diet.

DR. LAY: The following, which I have taken from an old newspaper, may be of interest to the readers of the HEALTH REFORMER. A. C. BOURDEAU.

"Health and longevity are not the only results of moderation in diet. Its influence is far from being limited to the body; its effects on the mind are still more important. Julius Cesar, constitutionally addicted to excess, when resolved on some great exploit was accustomed to diminish his diet to an extent truly marvelous, and to this diminution he ascribed the clearness and energy of mind which distinguished him in the hour of battle.

"When extraordinary mental vigor was desired by the first Napoleon, he used the same means to attain it. To his rarely-equalled moderation in diet, Dr. Franklin ascribed his 'clearness of ideas,' and 'quickness of perception,' and considered his progress in study proportionate to the degree of temperance which he practiced. While Sir Isaac Newton was composing his 'Treatise on Optics,' he confined himself to bread and a little sack and water. Scarcely less rigid was the abstinence of Leibnitz, when preparing some parts of his 'Universal Language.' D'Aubigne relates of Luther on the authority of Melancthon, that 'a little bread and a single herring were often his only food for a day.—Indeed, he was constitutionally abstemious, and even after he had found out that Heaven was not to be purchased by abstinence, he often contented himself with the poorest food, and would continue for a considerable time without eating or drinking.' Dr. Cheyne, a celebrated physician, reduced himself from the enormous weight of 448 pounds to 140 pounds, by confining himself to a limited quantity of vegetables, milk and water, as his only food and drink. The result was a restoration of health and mental vigor—and, amid professional and literary labors, uninterrupted health, and protracted life. An eminent man once made the remark that 'nobody ever repented having eaten too little.'"

As you desire peace of mind and temporal happiness, preserve your health.

#### Origin of Plants.

CELERY originated in Germany.

The chestnut came from Italy.

The onion originated in Egypt.

Tobacco is a native of Virginia.

The nettle is a native of Europe.

The citron is a native of Greece.

The pine is a native of America.

The poppy originated in the East.

Oats originated in North Africa.

Rye was originally from Siberia.

Parsley was first known in Sardinia.

The pear and the apple are from Europe.

Spinach was first cultivated in Arabia.

The sun-flower was brought from Peru.

The mulberry tree originated in Persia.

The gourd is probably an Eastern plant.

The walnut and peach came from Persia.

The horse-chestnut is a native of Thibet.

The quince came from the island of Crete.

The cucumber came from the East Indies.

The radish is a native of China and Japan.

Peas are supposed to be of Egyptian origin.

Garden beans came from the East Indies.

Garden cress is from Egypt and the East.

Horse-radish was brought from the south of Europe.

Hemp is a native of Europe and America.

The parsnip is supposed to be a native of Arabia.

The potatoe is a well-known native of Peru and Mexico.

The currant and gooseberry came from Southern Europe.

Buckwheat came originally from Siberia and Tartary.

Millet was first known in India and Abyssinia.

Writers of undeniable respectability state that the cereals and others of those edible productions grow spontaneously in that portion of Tartary east of the Belur Tag, and north of the Himalaya mountains.

Boston has six public baths free to all. Thousands of men, women, and children, have visited them to the promotion of public health and personal purity.

Keep your feet warm, your head cool, and your mind calm, if you desire health and longevity.

## Editorial.

### To the Reader.

BY H. S. LAY, M. D.

In coming for the first time before the public as an editor of a Health-Reform Journal, it may be expected that we say a word to our readers in reference to what we intend to do, and what we design shall be the style and character of the periodical of which we have been placed in charge.

Knowing something of the great responsibilities that will be thrown upon us by this new position, it would be with some misgivings that we engage in this enterprise, were it not for our ardent desire to do all that lies in our power to instruct and benefit the people in relation to the right method of living; and if we did not also expect the hearty co-operation of those who have the health and well-being of the people at heart.

It shall be our great object to lay before our readers facts of vital importance in relation to the health reform, and aim to instruct the people how to avoid sickness, or if sick, how to regain their health, and that without poisons. It shall be our constant aim to make the HEALTH REFORMER worthy the patronage of an intelligent and candid public. Its contributors will be persons of experience, and of high mental and moral attainments. Its selections will be of the choicest kind.

We also design to devote a limited space in each number to the answering of questions proposed by our readers relative to home treatment, &c., which will be worth more than the price of the Journal.

Not only will the reading matter be of a high order, but the paper and type will be of the nicest quality. In a word, we intend to make it a first-class Health Journal, one that will commend itself to the good judgment of an intelligent public.

And now what we ask of all who receive this number is, that they will do all they can to obtain subscriptions for this Journal, and to increase its circulation.

Sickness has come to be the ruling condition of mankind, and health the exception; and a better state of things cannot be expected until the laws of life and health are better understood and obeyed. These laws we shall endeavor faithfully to explain; and shall inculcate a strict and intelligent obedience thereto.

The subject of Health is not a denominational subject. All classes and all parties are equally interested in it. While, therefore, we shall advocate the proper care of our bodies, or the preservation of health, from a religious standpoint, that is, as a moral duty, it will not be from a denominational one; but what we may have to say will be adapted to the cases and necessities of all classes. To all, therefore, to whom these introductory remarks may come, we extend the friendly hand, and say, Give us your patronage, and we will endeavor to impart to you some principles of the science of healthful living, the value of which is not to be estimated in dollars and cents.

### "No Change of Diet Required."

BY ELD. R. F. COTTRELL.

This is the highest commendation of medicines to the people of the present age. Hence it is an inducement to quacks to recommend their nostrums in this way. If the people can hope to be cured of their maladies by swallowing a drug, and, at the same time, continue to violate the laws of their being, by swallowing all the varieties of unwholesome and deleterious articles of diet that have brought their sickness upon them, it is accounted a fine thing. Gluttons are the last sort of people that want to starve to death. They wish to make no change from their self-destructive way of living. They will have their baneful luxuries, live or die; hence they patronize the medicine labeled, No Change of Diet Required. The poet Pope was right in his description of the ruling passion of the glutton. I give his description, changed a little to suit our own times, and to make it intelligible to the reader:

"A feast of swine's flesh, glutton was thy fate,  
The doctor calls, declares all help too late.  
'Mercy!' cries glutton, 'mercy on my soul!  
Is there no hope? Alas! then bring the jole!'"



If he must die, he will have another feast on that same swine.

Christ is the Great Physician. The Lord has sometimes interposed his power to save fools from the effects of their folly. "Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word and healed them, and delivered them from their destructions." Psa. cvii, 17-20. But does the Lord wish to encourage us to continue in our "transgression" and in our "iniquities," with the hope that he will always pardon even our willing, if not willful, transgressions? No! The Author of nature's laws is the Author of the ten commandments. It is sin to violate either of these codes. The moral law and the physical are blended together. We cannot satisfy one and offend the other. It is fanatical to think we can go on knowingly violating the laws of health by our manner of living, and when we get into trouble expect the Lord to heal us, and let us go on in the same course of transgression. It is the height of presumption. It is extremely absurd. It is wicked. **THE GREAT PHYSICIAN REQUIRES A CHANGE OF DIET.**

### Flesh as Food for Man.

BY ELD. J. N. ANDREWS.

What did the Author of our being design as food for mankind? This question is not unworthy the thoughtful inquiry of our race. Observation will convince any candid man that one of the most frequent causes of disease is to be found in what is taken into the stomach. Yet most people seem wholly unaware of the importance of attention to this subject, and act as though it was a matter quite unworthy of their consideration. Such should not be the case with the Christian. He is strictly enjoined to glorify God in eating and drinking as well as in every other act of his life. To do this is to regard the laws of our being and to use such food as shall best promote health and strength, freedom from disease, clearness of mind, and cheerfulness and serenity of spirit. Health is a Christian duty, and sickness, as the result of a violation of the laws of our own nature, a sin against God. An

enfeebled, diseased person will exhibit at best an enfeebled, sickly experience in the religion of Christ. The gloom and misanthropy of the dyspeptic will appear in almost every part of his Christian experience. His will be a dyspeptic religion full of gloom to himself, much of which he will attribute to Satan, when he ought in justice to divide the blame between himself and Satan; taking to himself the responsibility of yielding to a depraved appetite, and attributing to the Arch-fiend the quite unnecessary part of tempting that appetite to its accustomed use of unwholesome food. Such an experience will be full of sadness and distress, a life-long burden to its possessor, and not unfrequently a serious source of grief to his dearest religious friends. Dyspepsia, the fruitful source of many evil diseases, is the direct result of transgression in the use of food. No person under its power is in a condition to glorify God as he should. The Author of man's being designed that he should possess health, clearness of mind, and strength of body. These excellent properties consecrated to the service of God and of humanity, are of incalculable value to him that would glorify God in his body, and in his spirit. To be deprived of these, is generally at least, a great calamity, and not unfrequently it is largely attributable to our own transgressions in the use of food. Those who devote themselves to the service of God cannot too deeply feel that what they give to him should be the best that they have; and that they who present themselves to God with every power of body and mind enfeebled, offer to him at best but a lame sacrifice. If we have health it is a religious duty that we preserve it; if we are feeble and debilitated, then it is obligatory in the highest degree that we should, if possible, recover our health and strength, that we may devote these to the service of the God of Heaven. Cease to do evil and learn to do well, is a direction quite as important in its bearing, when referred to the laws of our being as to the written law of God.

But it is the object of this article to offer a few thoughts relative to flesh as food for man. That God for wise reasons has given man permission to eat the flesh of animals is not denied. But it is certain that in the beginning it was not so. When God placed man in Paradise and bestowed on him every blessing that could make life desirable, he by law designated the

fruits of the trees and the seeds of the plants as his proper and only food. It was no part of his sustenance or pleasure that he should eat the flesh of those creatures that God had subjected to his authority. Yet this was the only period in the history of our race when man could use such food and have it absolutely free from disease. But God made man to eat fruits and not flesh; and to supply his wants caused that out of the ground should grow every tree that was pleasant to the sight and good for food. Would that man had never lost Paradise.

After man's expulsion from the garden of Eden, the original law relative to what he should eat remained in force until the close of the flood, a period of nearly 1700 years. What was the condition of man during this long period of nearly one-third of our world's entire history? Were not mankind a feeble race, diminutive in stature, sickly and short-lived? And when God for wise reasons, after the flood, suffered man to eat the flesh of animals as his food, did not a great improvement in the physical character, and in the longevity of the race occur? Every attentive reader of the book of Genesis can answer these questions without difficulty. During the entire period before the flood, when man was by law restricted to the use of vegetable food, the life of each individual reached almost to a thousand years! And to use the expressive language of Moses, "There were giants in the earth in those days." And as the record shows us, immediately after the use of animal food was permitted, the lives of men began to be abridged with fearful rapidity. Men had abused their longevity, and hardened themselves in sin; and for this very reason it may be, that God saw it best that man's life should be shortened to a hand breadth.

When God took the Israelites in hand to lead them to the land of promise, he designed to feed them himself, while in the wilderness, and to do it with such food as should best meet all their wants. This was the manna, food prepared for them by the angels of God. But this did not satisfy their depraved appetites. They murmured for animal food, and God in his displeasure sent it. Had they hearkened to him he would have subdued their enemies under them and fed them with the finest of the wheat, that is, wheat of the best quality, and honey out of the flinty rock. The Hebrews would have

animal food, and as the next best thing that could be done, God gave them rules to distinguish between clean and unclean animals, marking such distinctions as have ever existed among the brute creation.

God would have had Israel act in a very different manner, but he allowed them their choice. And when we come to the New Testament we do not find that the permission to eat animal food is withdrawn, or that its use should be forbidden. Yet there are many general directions and exhortations that have an important bearing upon this matter.

When Paul says (1 Cor. x, 31), "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," he certainly imposes on us a strong obligation to use such food as shall best promote health, clearness of mind and freedom from disease.

When he says, (1 Cor. vi, 12, 13,) speaking of food, "All things are lawful unto me, but all things are not expedient," etc., he certainly means to teach that there are kinds of food not unlawful, that is, not forbidden, which it is for our best good to let alone.

Nay, the apostle citing the very acts of Israel in lusting after animal food in the wilderness, and bringing upon themselves the displeasure of God by so doing, says, "Now these things were our examples, to the intent we should not lust after evil things as they also lusted." 1 Cor. x, 5, 6. A few thoughts relative to the expediency and wisdom of abstaining from flesh as food:

1. God made man to eat grains and fruits. Such was the original design, and such will be the final lot of the redeemed.
2. The antediluvian period in which mankind were restricted to vegetable food was marked by the most wonderful longevity, and the most extraordinary development of his physical being.
3. Human life was shortened immediately, and with fearful rapidity upon the introduction of animal food.
4. God did not design this for Israel, and was grieved that they would have it.
5. Animals are subject to disease as well as men, and it is not easy to detect this in the flesh when it is prepared for the market. It is not unfrequent, as we have good reason to believe, that fatal disease is originated by taking the flesh of diseased animals.
6. It is well known that no sooner do animals exhibit distinct marks of disease,

than the owners proceed to fatten and kill them for the market. Particularly is this the case in all swellings, sores, and other marks of scrofula in these creatures.

7. Animals not originally diseased are necessarily made such by the fattening process. Deprived of exercise, and tempted to eat far beyond the wants of nature, they become in due time a mass of diseased fat, and then they are just fit to be slaughtered for the food of man.

8. Could we suppose them to escape disease in the fattening process, (which few if any do), the most of the beef in the market is the flesh of animals transported hundreds of miles on the cars, and allowed to suffer from excessive thirst and from the painful situation in which they are compelled to ride on the cars, and from want of air till they are brought into a state of high fever, and then in the very act of being slaughtered are maddened and infuriated by the treatment they receive, and by what they see. Does not reason teach that it would be "expedient" to let such kinds of food be eaten by those who will have it?

9. We live in a time when new and unheard-of diseases are spreading among the domestic animals of every kind. Is it not safest to let their flesh cease to be a part of our food?

10. These creatures obtain their flesh to a great extent from the fruits and grains. Would it not be as well for us to eat these before these creatures do it, as afterward?

*Norridgewock, Me., July 9, 1866.*

IS ANIMAL FOOD NECESSARY?—Mr. Curling, seventeen years an agent on the Devon estate in Ireland, says:

"There are 6,680 persons on the estate. They are energetic, moral, and well-behaved. I do not remember a crime in seventeen years, not even so much as stealing a chicken. They are a contented, grateful people—grateful even for fair play. Out of six hundred farmers, deduct fifty, and the rest do not see a wheaten loaf, or smell meat, except at Christmas and Easter. They have been brought up to this custom. One tenant on the Devon estate I have seen sit down to potatoes, buttermilk and Indian meal, who purchased at a recent sale £10,000 worth of property, and did not have to borrow a shilling to pay for it. I believe this to be the usual mode of living in Limerick."

## How to Be Sick.

BY C. M. WILLIS.

We've read how we ought to keep healthy,  
Enough a large volume to fill;  
I now will present a new subject,  
By telling you how to be ill.  
Never bathe in a drop of cold water,  
For fear it may make you take cold,  
By loosening the shell which encrusts you,  
And make you feel stiffened and old.

Eat plenty of pork in hot weather,  
And vegetables swimming in grease;  
Of soda, and biscuit, and pastry,  
Eat freely, as much as you please.  
If one should suggest that 'tis hurtful,  
Treat all such advice with a sneer,  
Just tell them you work for a living,  
You'll have it too, while you stay here.

If it brings on a pain in your stomach,  
Procure some fine-cut and a pipe,  
Tobacco is good for dyspepsia,  
Then use it from morning till night.  
And now and then drink some drugged liquor,  
Nor mind if teetotalers scold,  
'Twill drive out the heat in the summer,  
In winter 'twill keep out the cold.

And when you retire, close the windows,  
Exclude all the evening air quite,  
Draw closely the curtains around you,  
And thus pass the hours of the night;  
Then stupid and dull in the morning,  
Crawl languidly out of your bed,  
Drink a cup of strong tea or of coffee,  
To ease the sharp pain in your head.

Keep storming and scolding at trifles,  
No matter where blame may belong,  
All accidents lay on to some one,  
Though no one but you may be wrong;  
And never take time from your labors,  
To rest either body or mind,  
For fear you may lose a few dollars,  
Or fortune may falter behind.

When nature can hold out no longer,  
But sinks 'neath her pressure of ills,  
Then add some more weight to her burden,  
By taking a portion of pills.  
If then she refuses to labor,  
Why, just let a doctor prescribe.  
He'll add to your system more poison,  
And charge you a round sum besides.

Do this till you have to give under,  
And nature is worn to the quick,  
Then at a kind Providence murmur,  
And wonder why 'tis you are sick.  
Search almanac, pamphlet and paper,  
Take every quack nostrum you find,  
And thus in the prime of your manhood,  
You'll ruin both body and mind.

Your thoughts will whirl round in confusion,  
Your form with disease will be bowed,  
And thus e'er your days are half numbered,  
You'll need both a coffin and shroud;  
Your neighbors will gather around you,  
And wonder why death thus should come,  
They'll call it a sad dispensation,  
And lay you away in the tomb.

*Charlotte, Mich.*

Keep a supply of smiles and kind words  
for home use.

## Questions & Answers.

### QUESTION.

S. H. N. inquires:

"I have a boy, 3 years of age, who is troubled with a small swelling on the neck, under the ear. Sometimes it nearly disappears, at other times it increases in size, but does not appear to be much sore or painful. 1st. What is it? 2nd. How shall I treat it?"

ANS. 1. It is a Scrofulous enlargement of one of the cervical glands.

2. Mark out a simple and regular plan of life for him, letting him spend a very large portion of his time out of doors, keeping him warmly clad, especially the extremities. Let his diet be simple and unstimulating, giving him no condiments or greasy food. Have him retire early at night, and every day about noon lie down at least one hour. Once or twice a week, at 11 o'clock A. M., wash off the entire body thoroughly in soft water at 90 deg. leaving him dry and warm after the bath.

### QUESTION.

Mr. J. B. O. says:

"Every summer I become bilious, my skin assuming a yellow appearance. I also feel gloomy and melancholy at times. I live on simple food, and work hard twelve or fourteen hours per day, and frequently plan much of my business after I retire at night. My sleep is disturbed, and I am some nervous. Lately I am constantly troubled with a soreness in my chest.

I have not the means to go to a Water-Cure. What can I do at home that will benefit me?"

ANS. In the first place no one can long retain his health, living as unphysiologically as you do in regard to labor, rest, &c. The human organism cannot endure such severe taxation. At most you should not work more than eight hours per day, and should recreate an hour or two each day. You should eat but two meals a day and nothing between meals. Let your diet consist of unleavened graham bread, graham pudding, fruits and simply-cooked vegetables. Retire at 8 P. M. and rise at 5 A. M. Be happy, cheerful, and contented. Once a week, on a regular day, at 11 A. M., take a thorough sponge bath at 85 or 90 deg. And once a week take a Sitz-bath at 90 deg., five minutes, 85 deg., ten minutes. At night wear the abdominal bandage, wet in front, with a dry one over it. Breathe full and deep so as to freely use the abdominal muscles.

### QUESTION.

J. L. M., Allegan Co., Mich., asks:

1. "Which is the best for food, wheat or corn?"

ANS. Both are very good, but wheat has the preference.

2. "Should wheat be ground coarse or fine?"

ANS. It should be ground fine; the finer the better, but not one particle of the bran should be separated from it.

### Something for Pork-Eaters.

To those who are incredulous in regard to the Trichina disease, we would commend a careful consideration of the following well-authenticated facts. D. T. Shireman writing from Marion, Iowa, says:

"I wish to say that the pork disease is in our city. Some have died, and others are in a situation that they cannot recover. The circumstances are these: A family residing in this place had two hams brought to them by some of their own relatives, about the first of May. Some time after, a number of the family were taken sick. Last Friday, the 2d day of June, one child, 11 years old, died; and Saturday, the 3d, a young man about 23 years old died, both suffering dreadfully. At the present the father and one child are alive, but cannot live long. The mother and one child, and a son, a young man, are very poorly. I understand that some others have been afflicted with the same disease. On examination of some of the flesh of the first boy that died, they estimated that there were about two hundred and sixty thousand of the trichina in a cubic inch."

Another gentleman by the name of Wesley Hoff, of Cedar Rapids, Iowa, in confirmation of the above, writes under date of June 11, that "two of the family have died, and that other members of the family are conscious of being eaten up by millions of worms, and are expected to die." He further states that Dr. May, of Cedar Rapids, has examined the flesh of one of the persons that died from the effects of the trichina, and counted one hundred and four worms in a piece not as large as a grain of wheat!

The *Linn County Register*, in referring

to the matter, makes the following statement:

"No little degree of excitement has been occasioned in this vicinity during the past week by the fact being made known that almost every member of a large family of this place have been affected with that dreadful disease, Trichinosis. It seems that the family, or those of the family who were and are affected with the disease, had been partaking of portions of uncooked, but well-cured ham, from hogs of their own raising, and that each of those who were in the habit, are affected, and those of the family who remain healthy, were not in the habit of eating pork in any shape. Mr. Lansing, son-in-law of Mr. Bemis, is the only one unaffected, and he is one of a family of ten. In some of them the disease is much less severe than in others, in proportion as they partook of the pork.

"Willy Lansing, the son of a son-in-law of Mr. Bemis, was the first to succumb to the disease, which he did last Friday morning, June 1. At 6 P. M., of the same day, all the physicians of the place held a *post mortem* over the boy, and have since found innumerable trichinae in the different muscles of the subject. Multitudes of anxious, inquiring people, of all ages, sexes, and colors, have flooded the office and drug store of Dr. Ristine and Co., McElhenny's drug store (the office of Dr. Smith), and the office of Drs. Bardwell and Wilson. Especially was the latter place crowded all day Sunday, with excited men, women, and children, each and all desirous of having a view of the wondrous parasite which infests the human flesh, and has already severed two links from a once happy and healthy family circle in our community. Drs. May and Coulter, of Cedar Rapids, had a splendid microscope up here with them, which afforded a fine and greatly magnified view of the destroying 'worm.' Mr. Henry Bemis, an uncle to the first victim of the disease, died the next day, and was buried Sunday afternoon."

#### A Good Item.

A friend of Health Reform, in Oakland Co., Mich., in ordering the REFORMER, says:

"I thought I would write a little of my experience on the benefit I have received from the books, *How to Live*. We read them, and commenced to live according to the light we received.

The result is, my health has been better than for years before. We eat no meat, drink no tea or coffee, and have no use for a doctor. If we were sick, we should use water. I want to be purified both body and spirit."

#### Two Meals a Day.

BY ELD. J. H. WAGGONER.

The subjects of *Diet* and *Rest* are intimately connected. That of *Diet* properly has three departments; relating to the *quality* and *quantity* of food to be taken, and the proper *times* of taking it. In this as in everything else relating to health, an important consideration is, the due relation between *labor* and *rest*. If a man labors too many hours with his hands, his body is weakened; and if he persists in it, he is soon prostrated, worn out, and deprived of power to work at all. If he labors incessantly with his mind, his brain is wearied, and on continuance it becomes diseased; he finally loses the power of thought and reasoning—he becomes insane. If too much labor is placed upon the stomach, it is afflicted with pain, or throws its burden on its ever-sympathizing friend, the brain, which causes a headache; if this course is persisted in, it results in dyspepsia, or a disability to digest food, just as the power of the body or mind or any other part of the system is destroyed by over-labor. When the body is wearied by toil it recuperates or is refreshed, speedily, if there is no functional or local derangement. With the mind free, the stomach clean, and the circulation good, a speedy recovery of strength and energy is quite a matter of course. But if the stomach becomes wearied or diseased, it throws the affection to all parts of the system, and disqualifies them for aiding in its recovery; therefore the highest regard should be paid to its condition. The stomach is the supply depot—the *commissary department* of the system, and if this fails, all must fail.

Considering it evident that the stomach should have sufficient rest as well as any and every other part of the body, the inquiry arises, When should it have its rest? The answer seems natural: When the other parts rest; that is, in the night, or during sleep, when it need not be diverted from its rest, or even exercised through sympathy by the activity of the other parts. It is certainly doing great injustice to the stomach to put its burden of labor upon it just as the body is prepared

to rest; and so give it no time of perfect quiet to recover from the effect of its labors.

It is often said that "Experience teaches a dear school;" but in some respects it is certainly the best, and when it is so it is worth the cost. All theories must bow before experiment; and in my own case I know that I was not prepared to judge satisfactorily in regard to theories on this subject until I tested the matter by experiment; though I must confess that my habits of eating did not seem to coincide with the best reasoning on the subject. Every one has, beyond doubt, felt a sensation at the stomach in the morning, described by some writers as an "all-gone feeling;" a gnawing, which has almost universally been considered a clamor of the stomach for food. When this feeling comes on, the person is weak, longs for breakfast, and cannot work before eating. This is taken as evidence that it is occasioned by a want of food; and so I always thought. But now for the test. *Since I have entirely abstained from eating suppers, this feeling has entirely ceased;* I have not once felt it. Others, working no harder than myself, complain of this feeling, and long for breakfast, while I could wait another hour without inconvenience. From this I must conclude that this sensation is a call of the stomach for rest, and not for food. Sometimes, after hard labor, I have felt a similar sensation in the evening, and if I had given way to it could have eaten a hearty supper; but it invariably subsided after resting awhile. From all this I am well satisfied that rest, both of the stomach and of the system generally, is not regarded as it should be; and that *none can safely trust their feelings and appetites while in an exhausted or over-worked condition.* Now as it takes some hours for the stomach to digest a meal, it is absolutely necessary that the last meal should be a number of hours before the allotted time of rest. What particular hour is best may not be directly agreed upon by all; habit may still have much to do in fixing the choice. But for myself I should choose to eat nothing later in the day than half-past one.

But some find it difficult to practice self-denial and abstain from food in the afternoon, after laboring. The demands of the stomach seem so imperative that they are almost irresistible, and it is hard to convince them that their feelings de-

ceive them. In changing from three to two meals a day, the labor should be lighter in the afternoon, and thus allow for the force of habit. However erroneous or bad the habit, we feel inconvenience at first from the change; and if we labor too hard while undergoing such a change it may prove injurious to health. But to those who think food necessary in such cases as above referred to, I would ask, Did you ever work so hard that you could not lie still when you retired, but would toss from side to side in a restless, wakeful state? Or did you ever see a child play so hard that it could not go to sleep? Surely you have. Did you ever think for a moment that because the body would not lie still under such circumstances that therefore it needed more exercise? that you ought to get up and work till you *could* lie still? Certainly not; but you might just as reasonably have so concluded as to suppose that an over-worked, restless stomach must be quieted with more food. This restless state of the body would, for the present be gratified by exercise; but it would prove injurious in the end, as it would only be another draught upon an already overtaxed system. So of the stomach; give it rest enough; be sure you do not overtax it; then, and not till then, think it will call for food.

If you work your horse very hard, and give him all he will eat immediately after his labor, you expect he will be sick. Or if he is taken sick unexpectedly in the night, your first inquiry is about his evening's feed. Why not look to the same cause in yourself under the same circumstances? How often does a child play till he is literally exhausted, and then rush to the table to still the cravings of his tired system, eating perhaps three times as much as he should eat, and when he is taken sick no inquiry is made in regard to his eating; but the doctor is sent for; the symptoms denote fever; a "regular course" is prescribed; and if the child is strong enough to bear the double burden of food-clogging and drug-dosing and so recovers, the skill of the doctor is praised, and the "bill" paid without a query. And this will be the course pursued, and nervous prostrations, dyspeptic skeletons, and broken-down constitutions will abound until people stop to *think* and *reason*, and *learn* that sickness must have a cause; that an overworked stomach cannot be healthy; and that an unhealthy stomach cannot build up a healthy system.

THE  
Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

VOL. I.

BATTLE CREEK, MICH., AUGUST, 1866.

NO. 1.

THE HEALTH REFORMER,  
PUBLISHED MONTHLY AT  
The Western Health-Reform Institute,  
BATTLE CREEK, MICH.,  
H. S. LAY, M. D., EDITOR.

Terms: One Dollar per Year, invariably in Advance.  
Address Dr. H. S. LAY, Battle Creek, Michigan.

Original Articles.

DIGESTION.

BY J. H. GINLEY, M. D.

Digestion is that process by which food is reduced to a form in which it can be absorbed and taken up into the blood. This is the way that food builds up the waste constantly going on in the body. This process is accomplished, 1st. By the teeth. 2nd. By the saliva. 3d. By the mucous membrane. 4th. By the gastric juice. 5th. By the bile; and 6th. By the pancreatic juice.

As the food consists of a mixture of various kinds, having different physical and chemical properties, so also these peculiar fluids differ in kind, quality, and chemical action, from each other.

As the food passes through the intestines from above downward, those parts of it which become reduced to a liquid state, are successively removed by absorption, and taken up into the blood: while the remaining portion, which is indigestible, together with the intestinal secretions, acquires a firmer consistency owing to the absorption of the fluids, and is finally discharged as detrite material, by the vermicular action of the intestines.

In the lower order of animals, the digestive apparatus is more complex than in man. The fowl has three stomachs,

while some of higher order have four; while man, the head of the animal creation, has but two. There is, however, a great similarity between the animal digestive system and that of man. In the human species, although the digestive apparatus is simpler than in animals, still it is quite complicated. The alimentary canal is divided into different cavities which communicate with each other by narrow openings.

At its commencement, we find the cavity of the mouth guarded at its posterior extremity, by a muscular valve of the isthmus of the fauces. Through the œsophagus it communicates with the stomach, which is guarded at either extremity by circular folds of muscular fibres, called respectively, the cardiac and pyloric orifices; then come the small intestines under different forms and names, owing to their respective structures. Thus we have the duodenum, jejunum and ileum.

In the duodenum, we have the biliary and pancreatic ducts, and lastly the small intestines together with the larger ones, separated from the smaller by the ileo-coecal valve, which is liable to become closed up by indigestible substances lodging in it, causing death. Next are the larger intestines, which are named respectively the ascending transverse, and descending colon, at the latter end of which is a strong muscular band called the sphincter, and which becomes diseased to an intense degree in piles (*hemorrhoids*).

Having thus given a brief description of the digestive organs, in order to better understand their uses, let us glance at the very interesting process of digestion. When food is introduced into the mouth, there is a process of secretion going on which continues more or less through the entire digestive tube. The teeth are set

at work upon the morsel of food, the mucous membrane begins to secrete moisture, the salivary glands by the irritating process of chewing, throw out a large quantity of fluid, which, mixing with the food, serves the double purpose of dissolving and moistening the food, also giving it a slimy consistency in order that it may be detruded into the stomach, which is accomplished by the bolus being protruded backward by the tongue to the top of the gullet, thence acted upon by the contraction of muscular rings above the food, forcing it through the œsophageal opening and the cardiac valve into the stomach, where it undergoes a change both in action and chemical composition. The stomach is disturbed by the introduction of food, which drives, in a measure, the blood to the head, causing a chilly sensation sometimes over the body, but simulating the brain.

In about four or five minutes after the arrival of food in the stomach, the gastric juice begins to flow, which changes the chemical action of the food. The blood returning from the head, serves to contract the stomach by the distention of its blood vessels, and serves the purpose of assisting in digestion by causing that organ to contract upon the food, which undergoes a churning process over a vast number of small projections, the gastric juice bringing the food into a semi-fluid state. This gastric juice continues to flow from seven to nine hours, then ceases until food is again introduced, hence the necessity of giving this organ sufficient time to rest after each meal, in order to avoid that much-dreaded disease, Dyspepsia. The gastric juice is said to be absorbed as fast as digestion goes on; the quantity required to digest a pound of meat in the stomach of a dog, is about *thirteen pints*, and with all this, the meat first putrefies, giving rise to putrid odor of breath, both in man and beast.

As each lot of gastric juice performs its office, it is re-absorbed, so that secretion and absorption are going on at the same time, and thus the fluid lost to the blood by one process, is replaced by the other. There is a separation of the food near the pyloric extremity of the stomach, by its vermicular action. The digested food is forced through the pyloric valve into the duodenum, where it is first acted upon by the bile, and next by the pancreatic juice, which serves to still fur-

ther digest the food; and during digestion, there is a constant circulation of fluids, from the alimentary canal to the blood, and from the blood to the digestive canal, &c. The quantity of gastric juice thus excreted and secreted, by a healthy man daily, will be about fourteen pounds *avoirdupois*.

The food having now arrived at the duodenal portion of the digestive track, it there undergoes a very interesting and wonderful change. The bile here takes the food and still further assimilates it to the wants of the body. Here the bile still further digests the food, giving it a yellow tinge, and unites with the pancreatic juice and other intestinal juices or fluids, to transform the starchy food into sugar. In this process the bile performs a small part, but the pancreatic juice a large share. The bile also acts upon the fat, upon which the stomach has but little effect, but which is now converted into a white opaque substance called chyle, and is always found in the small intestines.

The digestion of fat does not take place all at once, but only after it has passed the biliary and pancreatic ducts.

More hereafter.

### Duty to Know Ourselves.

BY E. G. WHITE.

Many have inquired of me, "What course shall I take to best preserve my health?" My answer is, Cease to transgress the laws of your being; cease to gratify a depraved appetite; eat simple food; dress healthfully, which will require modest simplicity; work healthfully; and you will not be sick.

It is a sin to be sick; for all sickness is the result of transgression. Many are suffering in consequence of the transgression of their parents. They cannot be censured for their parents' sin; but it is nevertheless their duty to ascertain wherein their parents violated the laws of their being, which has entailed upon their offspring so miserable an inheritance; and wherein their parents' habits were wrong, they should change their course, and place themselves by correct habits in a better relation to health.

Men and women should inform themselves in regard to the philosophy of health. The minds of rational beings seem shrouded in darkness in regard to their own physical structure, and how to



preserve it in a healthy condition. The present generation have trusted their bodies with the doctors, and their souls with the ministers. Do they not pay the minister well for studying the Bible for them, that they need not be to the trouble? and is it not his business to tell them what they must believe, and to settle all doubtful questions of theology without special investigation on their part? If they are sick, they send for the doctor—believe whatever he may tell, and swallow anything he may prescribe; for do they not pay him a liberal fee, and is it not his business to understand their physical ailments, and what to prescribe to make them well, without their being troubled with the matter?

Children are sent to school to be taught the sciences; but the science of human life is wholly neglected. That which is of the most vital importance, a true knowledge of themselves, without which all other science can be of but little advantage, is not brought to their notice. A cruel and wicked ignorance is tolerated in regard to this important question. So closely is health related to our happiness, that we cannot have the latter without the former. A practical knowledge of the science of human life, is necessary in order to glorify God in our bodies. It is therefore of the highest importance, that among the studies selected for childhood, Physiology should occupy the first place. How few know anything about the structure and functions of their own bodies, and of Nature's laws. Many are drifting about without knowledge, like a ship at sea without compass or anchor; and what is more, they are not interested to learn how to keep their bodies in a healthy condition, and prevent disease.

The indulgence of animal appetites has degraded and enslaved many. Self-denial, and a restraint upon the animal appetites, is necessary to elevate and establish an improved condition of health and morals, and purify corrupted society. Every violation of principle in eating and drinking, blunts the perceptive faculties, making it impossible for them to appreciate or place the right value upon eternal things. It is of the greatest importance that mankind should not be ignorant in regard to the consequences of excess. Temperance in *all* things is necessary to health, and the development and growth of a good Christian character.

Those who transgress the laws of God

in their physical organism, will not be less slow to violate the law of God spoken from Sinai. Those who will not, after the light has come to them, eat and drink from principle, instead of being controlled by appetite, will not be tenacious in regard to being governed by principle in other things. The agitation of the subject of reform in eating and drinking, will develop character, and will unerringly bring to light those who make a "god of their bellies."

Parents should arouse, and in the fear of God inquire, what is truth? A tremendous responsibility rests upon them. They should be practical physiologists, that they may know what are and what are not, correct physical habits, and be enabled thereby to instruct their children. The great mass are as ignorant and indifferent in regard to the physical and moral education of their children as the animal creation. And yet they dare assume the responsibilities of parents. Every mother should acquaint herself with the laws that govern physical life. She should teach her children that the indulgence of animal appetites, produces a morbid action in the system, and weakens their moral sensibilities. Parents should seek for light and truth, as for hid treasures. To parents is committed the sacred charge of forming the characters of their children in childhood. They should be to their children, both teacher and physician. They should understand nature's wants and nature's laws. A careful conformity to the laws God has implanted in our being, will insure health, and there will not be a breaking down of the constitution, which will tempt the afflicted to call for a physician to patch them up again.

Many seem to think they have a right to treat their own bodies as they please; but they forget that their bodies are not their own. Their Creator who formed them, has claims upon them that they cannot rightly throw off. Every needless transgression of the laws which God has established in our being, is virtually a violation of the law of God, and is as great a sin in the sight of Heaven as to break the ten commandments. Ignorance upon this important subject, is sin; the light is now beaming upon us, and we are without excuse if we do not cherish the light, and become intelligent in regard to these things, which it is our highest earthly interest to understand.

## Rest.

BY ELD. J. N. LOUGHBOROUGH.

It is a principle established in all animate nature, that action must be followed by rest. Persons who are prepared to properly care even for animals, understand that it will not do to overwork, or in any way overtax their energies. What would you think of a teamster who should work his horses from five o'clock in the morning, till ten, eleven, or even twelve o'clock at night, day after day, six days in the week, giving them only fifteen or twenty minutes three times a day to hastily eat? You say, such treatment would be abusive to horses; and horses themselves thus treated, would very soon by their emaciated frames, be a swift witness against such a course.

But do not many human beings treat themselves even worse than this? Do they not overwork, early and late? Do they not overtax their strength? Do they not eat their meal in ten minutes, in a tired condition of body? And do they not then again, rush out to their work without waiting for the process of digestion to be established before they impose another tax upon their system, and disturb and hinder nature in her work.

While your feelings revolt at the abuse of the dumb brute, what say you to the idea of men and women making overworked jades of themselves? Thousands of our American people are doing every day what we have described above; rushing on with work, work, work, early and late. Working up to the minute their meals are ready, then hastily forcing their food into their stomachs, so as to hastily rush again into their work. Thus they go on without proper rest, till their food, they tell us, lies like a load in their stomachs, and by and by, somewhat mysteriously (?) to them, they are sick.

It is admitted on all hands, that our animals must have a proper amount of rest, and that regularly every twenty-four hours, in order to thrive. The careful groom wishes his horse to rest a few minutes before partaking of hearty food. All this is right. Horses are flesh, so are we. For them to eat uncooked grain in a heated, tired condition of body, will make disturbance in their stomachs; so it will for us to eat cooked food while in the same condition. By observation, you learn that those laboring animals thrive

best which perform all their labor in the daytime, having the night undisturbed for rest, and who also have a little time of rest before and after their regular rations of food. The same principle you may find, by experiment, holds good with yourselves.

I have tried both ways, and can speak what I know. I have tried irregular rest, and regular rest; eating in haste while heated or weary, and eating slowly in a rested condition; working early and late, to do two days' work in one, and being content to secure proper rest and do a moderate day's work in one day; and I have made a permanent choice to follow that course that will secure to me every day so much rest that I shall not feel that my energies are wasted, but that I have still strength remaining each day to do one-half day's work more that day, if it was necessary. I am confident that in pursuing such a course, I can accomplish more, month by month, than I could to go back to my former hurried habits of work without proper rest.

The rules which I try to follow, are these: To retire at 9 o'clock, not with my mind loaded down with care and anxiety, but, as much as possible, free from care. This condition can be secured by avoiding, at least for one or two hours before retiring, all exciting topics of conversation. I also try to avoid, for a couple of hours before retiring, anything like hard labor, so that by this means rest is commenced, and it is comparatively an easy matter to go to sleep. Retiring thus, in a properly ventilated room, not to sleep on heating feathers, but on straw, husks, or a hair or moss mattress or something of this character, it is not a very difficult thing to secure a good, refreshing night's rest, and by five or six o'clock in the morning to rise with joy in the heart, and praise on the tongue.

I have found that to secure that rest which is necessary, other things must be considered. If I wish to get rest, I must not over-labor during the day; neither do I perform my hardest labor before breakfast. I find great benefit in spending one hour at least, in light out-door labor, taking time to come in and get rest of from fifteen to twenty minutes from any fatigue before breakfast. If the meal is eaten slowly, and we wait three-quarters of an hour or an hour after our meal is eaten before commencing work, the process of digestion will be well estab-

lished and we may labor actively till eleven or twelve o'clock. If I ate three meals a day, I should retire to bed and rest from eleven till twelve. As I eat but two meals, I rest from twelve till one, or half past one o'clock. After slowly partaking of dinner, and taking an hour's rest, I again resume active labor till six or even seven o'clock. But a person in feeble health, I find must perform his greatest amount of physical exercise in the fore part of the day.

Persons in health may say, We have not time to rest as you here set forth. Well, this you can do: You can retire early, eat slowly, and regularly, and labor at least moderately for an hour after your meal. Even this will tend greatly to benefit your health. While if out of health, these rules must be imperatively followed if we would regain it. Let all try, in managing their bodies, to rightly apply the principles of labor and rest; and especially to guard against the tendency of the age, which is to over-labor.

### Health. No. 1.

BY ELD. D. T. BOURDEAU.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

From this text and from other scriptures of similar import, it is apparent that health is a blessing of sufficient importance and magnitude to be especially noticed by inspiration, and to be designed for man's enjoyment. It is evident that God's original design was that man should enjoy this rich blessing. Yet it is a lamentable fact, too plain to be denied, that it is possessed but by few, and only to a limited extent; that disease and suffering are seen and felt everywhere, bringing misery and death to the human family. And how have these evils been brought about? Can they be mitigated? Can we enjoy the rich blessing of health? and if so, how?

In reply to these questions we would say, 1. These evils do not spring from the dust, or without cause; but sickness and death come by sin. But, 2. We believe that disease can, as a general thing, be mitigated, and often healed; though it cannot be expected that it will be eradicated from the earth until the curse is wiped away. 3. We also believe that we can have health, if disease has not taken

too strong hold on our systems. The sick, as a general thing, can improve their health and add to their life; and those who are well can also have better health, and can, by pursuing a certain course, avoid many diseases that they would otherwise be subject to, and lengthen their days. 4. As to how we can have health, we would say, Certainly not by continuing in sin. For if we were to get health by pursuing the course by which disease comes, then would God be represented as a changeable being, sin would be justifiable, and Satan would rule in spite of the Almighty.

Disease comes by sin, which is the transgression of the law of God; therefore if we would avoid disease we must avoid transgressing God's law. But in avoiding disease we pursue a course to promote health, and to avoid transgression we must keep the law of God; consequently in keeping the law of God we will enjoy health. With this view of the subject, we can understand how the Lord could promise health to his ancient people for keeping his holy law; and that disease would follow their violation of this law. Of course, God could add his special blessing and his dreadful curse to his people according as they obeyed or disobeyed his law.

The law of God makes it obligatory upon us to care for our lives and health. This law may be called the law of life, not merely from the consideration that life is bestowed for keeping it, but also because it is so adapted to the wants of our natures, that by keeping it we will, as a natural consequence, live longer than we would by breaking it. Let the reader read each of the ten commandments with reference to this point, and see if our assertion is not correct. But the sixth commandment, in particular, regulates our course with regard to preserving life and health. It is one of the negative precepts, and not only prohibits the sin of destroying our lives and the lives of others, but it includes the injunction of the contrary duty, viz., to make use of all proper and available means to ameliorate and preserve health, and prolong our existence and the existence of others.

Health is the result of obedience to the laws of our being, which grow out of the law of God, and disease is the result of the violation of the same laws. God has clothed these laws with ten-fold authority; first the health and happiness consequent

upon their observance; and second the pain and disease caused by their infraction; the one enticing us to obedience, and the other being a powerful preventive of disobedience.

This invention of reward and punishment evinces the wisdom and love of God. Without it the laws of our being would be powerless,—perfect mockery. Without it health would be a matter of uncertainty; but now it is as certain as mathematics, and the laws of attraction. We can now trace health and disease to their true and respective causes. Like causes will always produce like effects. Obedience to the laws of our being will always produce health, while disobedience to these laws will as certainly produce disease. If we would enjoy health, whether we have lost it, or whether we possess it in a measure, we must obey. Obey and live, disobey and die.

The laws of health are elucidated by the fact that they grow out of the relation that we sustain to those agencies upon which health and life depend. Among these agencies, food, air, light, temperature, clothing, bathing, exercise, and rest stand prominent. By properly relating ourselves to these agencies, we shall obey the laws of our being and have health; but by relating ourselves to them improperly we shall disobey these laws, and have pain, disease and death.

From these principles it is evident that we cannot have health outside of obedience, any more than we can have pardon without repentance. This applies to the sick as well as to those who have health. In every case the law of God must be magnified. If the sick would have health, they must use those agencies which have a tendency to preserve health and life in a well man, and not those so-called remedies which would make a well man sick. Thus we see that the art curative is properly the art preservative. In other words, in learning how to get well, we learn how to keep well after we have gotten health.

From the connection that exists between health and the law of God, it is clear that the health question involves right and wrong, and should be made a matter of conscience. It is in viewing the subject from this standpoint, that we can see its true importance, and take a proper stand with reference to it. We should realize that, when we carelessly, and understandingly, violate the laws of our being, we sin against our own bodies,

and against God, and shall be brought to an account sooner or later.

Our happiness and usefulness depend greatly on health. It is when we have health that we can truly enjoy the blessings of this life, easily understand and appreciate the truth, and better live it out. And the healthier we are, the greater will be our usefulness; the more can we glorify God in our bodies and our spirits which are his.

### Nothing but Water to Drink.

BY JOHN PIERPONT.

When the bright morning-star the new daylight is bringing,

And the orchards and groves are with melody ringing,  
Their way to and from them the early birds winging,  
And their anthems of gladness and thanksgiving singing,

Why do they so twitter and sing, do you think?  
Because they've had nothing but water to drink!

When a shower on a hot day of summer is over,  
And the fields are all scented with red and white clover,  
And the honey-bee—busy and plundering rover—  
Is fumbling the blossom-leaves over and over,

Why so fresh, clean, and sweet are the fields do you think?  
Because they've had nothing but water to drink!

Do you see that stout oak on the windy hill growing?  
Do you see what great hailstones that black cloud is throwing?

Do you see that steam war-ship its ocean-way going?  
Against trade-winds and head-winds, like hurricanes blowing?

Why are oaks, clouds and steamships so strong do you think?  
Because they've had nothing but water to drink!

Now, if we have to work in the field, shop, or study,  
And would have a strong hand, and a face clean and ruddy,

If we'd not have a head that is addled and muddy,  
With our eyes all bunged up, and our noses all bloody;  
How shall we make or keep ourselves so, do you think?  
Why, we must have nothing but water to drink!

**HOW TO SAVE YOUR TEETH.**—Mr. Beecher, who is something of a physician, as well as a theologian, author, lecturer, and reformer generally, says:

“Our teeth decay. Hence, bad breath, unseemly mouth, and imperfect mastication. Every mouth regrets it. What is the cause? It is a want of cleanliness. A clean tooth never decays. The mouth is a warm place, ninety-eight degrees. Particles of meat between the teeth decompose. Gums and teeth must suffer. Cleanliness will preserve the teeth to old age. Use a quill pick, and rinse the mouth after eating; brush with Castile soap every morning; brush with pure water on retiring. Bestow this trifling care upon your precious teeth, and you will keep

them and ruin the dentist. Neglect it, and you will be in sorrow all your lives."

### Results of Moderation in Diet.

DR. LAY: The following, which I have taken from an old newspaper, may be of interest to the readers of the HEALTH REFORMER. A. C. BOURDEAU.

"Health and longevity are not the only results of moderation in diet. Its influence is far from being limited to the body; its effects on the mind are still more important. Julius Cesar, constitutionally addicted to excess, when resolved on some great exploit was accustomed to diminish his diet to an extent truly marvelous, and to this diminution he ascribed the clearness and energy of mind which distinguished him in the hour of battle.

"When extraordinary mental vigor was desired by the first Napoleon, he used the same means to attain it. To his rarely-equalled moderation in diet, Dr. Franklin ascribed his 'clearness of ideas,' and 'quickness of perception,' and considered his progress in study proportionate to the degree of temperance which he practiced. While Sir Isaac Newton was composing his 'Treatise on Optics,' he confined himself to bread and a little sack and water. Scarcely less rigid was the abstinence of Leibnitz, when preparing some parts of his 'Universal Language.' D'Aubigne relates of Luther on the authority of Melancthon, that 'a little bread and a single herring were often his only food for a day.—Indeed, he was constitutionally abstemious, and even after he had found out that Heaven was not to be purchased by abstinence, he often contented himself with the poorest food, and would continue for a considerable time without eating or drinking.' Dr. Cheyne, a celebrated physician, reduced himself from the enormous weight of 448 pounds to 140 pounds, by confining himself to a limited quantity of vegetables, milk and water, as his only food and drink. The result was a restoration of health and mental vigor—and, amid professional and literary labors, uninterrupted health, and protracted life. An eminent man once made the remark that 'nobody ever repented having eaten too little.'"

As you desire peace of mind and temporal happiness, preserve your health.

### Origin of Plants.

CELERY originated in Germany. The chestnut came from Italy. The onion originated in Egypt. Tobacco is a native of Virginia. The nettle is a native of Europe. The citron is a native of Greece. The pine is a native of America. The poppy originated in the East. Oats originated in North Africa. Rye was originally from Siberia. Parsley was first known in Sardinia. The pear and the apple are from Europe. Spinach was first cultivated in Arabia. The sun-flower was brought from Peru. The mulberry tree originated in Persia. The gourd is probably an Eastern plant. The walnut and peach came from Persia. The horse-chestnut is a native of Thibet. The quince came from the island of

Crete.

The cucumber came from the East Indies.

The radish is a native of China and Japan.

Peas are supposed to be of Egyptian origin.

Garden beans came from the East Indies.

Garden cress is from Egypt and the East.

Horse-radish was brought from the south of Europe.

Hemp is a native of Europe and America.

The parsnip is supposed to be a native of Arabia.

The potatoe is a well-known native of Peru and Mexico.

The currant and gooseberry came from Southern Europe.

Buckwheat came originally from Siberia and Tartary.

Millet was first known in India and Abyssinia.

Writers of undeniable respectability state that the cereals and others of those edible productions grow spontaneously in that portion of Tartary east of the Belur Tag, and north of the Himalaya mountains.

Boston has six public baths free to all. Thousands of men, women, and children, have visited them to the promotion of public health and personal purity.

Keep your feet warm, your head cool, and your mind calm, if you desire health and longevity.

## Editorial.

### To the Reader.

BY H. S. LAY, M. D.

In coming for the first time before the public as an editor of a Health-Reform Journal, it may be expected that we say a word to our readers in reference to what we intend to do, and what we design shall be the style and character of the periodical of which we have been placed in charge.

Knowing something of the great responsibilities that will be thrown upon us by this new position, it would be with some misgivings that we engage in this enterprise, were it not for our ardent desire to do all that lies in our power to instruct and benefit the people in relation to the right method of living; and if we did not also expect the hearty co-operation of those who have the health and well-being of the people at heart.

It shall be our great object to lay before our readers facts of vital importance in relation to the health reform, and aim to instruct the people how to avoid sickness, or if sick, how to regain their health, and that without poisons. It shall be our constant aim to make the HEALTH REFORMER worthy the patronage of an intelligent and candid public. Its contributors will be persons of experience, and of high mental and moral attainments. Its selections will be of the choicest kind.

We also design to devote a limited space in each number to the answering of questions proposed by our readers relative to home treatment, &c., which will be worth more than the price of the Journal.

Not only will the reading matter be of a high order, but the paper and type will be of the nicest quality. In a word, we intend to make it a first-class Health Journal, one that will commend itself to the good judgment of an intelligent public.

And now what we ask of all who receive this number is, that they will do all they can to obtain subscriptions for this Journal, and to increase its circulation.

Sickness has come to be the ruling condition of mankind, and health the exception; and a better state of things cannot be expected until the laws of life and health are better understood and obeyed. These laws we shall endeavor faithfully to explain; and shall inculcate a strict and intelligent obedience thereto.

The subject of Health is not a denominational subject. All classes and all parties are equally interested in it. While, therefore, we shall advocate the proper care of our bodies, or the preservation of health, from a religious standpoint, that is, as a moral duty, it will not be from a denominational one; but what we may have to say will be adapted to the cases and necessities of all classes. To all, therefore, to whom these introductory remarks may come, we extend the friendly hand, and say, Give us your patronage, and we will endeavor to impart to you some principles of the science of healthful living, the value of which is not to be estimated in dollars and cents.

### "No Change of Diet Required."

BY ELD. R. F. COTTRELL.

This is the highest commendation of medicines to the people of the present age. Hence it is an inducement to quacks to recommend their nostrums in this way. If the people can hope to be cured of their maladies by swallowing a drug, and, at the same time, continue to violate the laws of their being, by swallowing all the varieties of unwholesome and deleterious articles of diet that have brought their sickness upon them, it is accounted a fine thing. Gluttons are the last sort of people that want to starve to death. They wish to make no change from their self-destructive way of living. They will have their baneful luxuries, live or die; hence they patronize the medicine labeled, No Change of Diet Required. The poet Pope was right in his description of the ruling passion of the glutton. I give his description, changed a little to suit our own times, and to make it intelligible to the reader:

"A feast of swine's flesh, glutton was thy fate,  
The doctor calls, declares all help too late.  
'Mercy!' cries glutton, 'mercy on my soul!  
Is there no hope? Alas! then bring the jole!'"

If he must die, he will have another feast on that same swine.

Christ is the Great Physician. The Lord has sometimes interposed his power to save fools from the effects of their folly. "Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word and healed them, and delivered them from their destructions." Psa. cvii, 17-20. But does the Lord wish to encourage us to continue in our "transgression" and in our "iniquities," with the hope that he will always pardon even our willing, if not willful, transgressions? No! The Author of nature's laws is the Author of the ten commandments. It is sin to violate either of these codes. The moral law and the physical are blended together. We cannot satisfy one and offend the other. It is fanatical to think we can go on knowingly violating the laws of health by our manner of living, and when we get into trouble expect the Lord to heal us, and let us go on in the same course of transgression. It is the height of presumption. It is extremely absurd. It is wicked. **THE GREAT PHYSICIAN REQUIRES A CHANGE OF DIET.**

### Flesh as Food for Man.

BY ELD. J. N. ANDREWS.

What did the Author of our being design as food for mankind? This question is not unworthy the thoughtful inquiry of our race. Observation will convince any candid man that one of the most frequent causes of disease is to be found in what is taken into the stomach. Yet most people seem wholly unaware of the importance of attention to this subject, and act as though it was a matter quite unworthy of their consideration. Such should not be the case with the Christian. He is strictly enjoined to glorify God in eating and drinking as well as in every other act of his life. To do this is to regard the laws of our being and to use such food as shall best promote health and strength, freedom from disease, clearness of mind, and cheerfulness and serenity of spirit. Health is a Christian duty, and sickness, as the result of a violation of the laws of our own nature, a sin against God. An

enfeebled, diseased person will exhibit at best an enfeebled, sickly experience in the religion of Christ. The gloom and misanthropy of the dyspeptic will appear in almost every part of his Christian experience. His will be a dyspeptic religion full of gloom to himself, much of which he will attribute to Satan, when he ought in justice to divide the blame between himself and Satan; taking to himself the responsibility of yielding to a depraved appetite, and attributing to the Arch-fiend the quite unnecessary part of tempting that appetite to its accustomed use of unwholesome food. Such an experience will be full of sadness and distress, a life-long burden to its possessor, and not unfrequently a serious source of grief to his dearest religious friends. Dyspepsia, the fruitful source of many evil diseases, is the direct result of transgression in the use of food. No person under its power is in a condition to glorify God as he should. The Author of man's being designed that he should possess health, clearness of mind, and strength of body. These excellent properties consecrated to the service of God and of humanity, are of incalculable value to him that would glorify God in his body, and in his spirit. To be deprived of these, is generally at least, a great calamity, and not unfrequently it is largely attributable to our own transgressions in the use of food. Those who devote themselves to the service of God cannot too deeply feel that what they give to him should be the best that they have; and that they who present themselves to God with every power of body and mind enfeebled, offer to him at best but a lame sacrifice. If we have health it is a religious duty that we preserve it; if we are feeble and debilitated, then it is obligatory in the highest degree that we should, if possible, recover our health and strength, that we may devote these to the service of the God of Heaven. Cease to do evil and learn to do well, is a direction quite as important in its bearing, when referred to the laws of our being as to the written law of God.

But it is the object of this article to offer a few thoughts relative to flesh as food for man. That God for wise reasons has given man permission to eat the flesh of animals is not denied. But it is certain that in the beginning it was not so. When God placed man in Paradise and bestowed on him every blessing that could make life desirable, he by law designated the

fruits of the trees and the seeds of the plants as his proper and only food. It was no part of his sustenance or pleasure that he should eat the flesh of those creatures that God had subjected to his authority. Yet this was the only period in the history of our race when man could use such food and have it absolutely free from disease. But God made man to eat fruits and not flesh; and to supply his wants caused that out of the ground should grow every tree that was pleasant to the sight and good for food. Would that man had never lost Paradise.

After man's expulsion from the garden of Eden, the original law relative to what he should eat remained in force until the close of the flood, a period of nearly 1700 years. What was the condition of man during this long period of nearly one-third of our world's entire history? Were not mankind a feeble race, diminutive in stature, sickly and short-lived? And when God for wise reasons, after the flood, suffered man to eat the flesh of animals as his food, did not a great improvement in the physical character, and in the longevity of the race occur? Every attentive reader of the book of Genesis can answer these questions without difficulty. During the entire period before the flood, when man was by law restricted to the use of vegetable food, the life of each individual reached almost to a thousand years! And to use the expressive language of Moses, "There were giants in the earth in those days." And as the record shows us, immediately after the use of animal food was permitted, the lives of men began to be abridged with fearful rapidity. Men had abused their longevity, and hardened themselves in sin; and for this very reason it may be, that God saw it best that man's life should be shortened to a hand breadth.

When God took the Israelites in hand to lead them to the land of promise, he designed to feed them himself, while in the wilderness, and to do it with such food as should best meet all their wants. This was the manna, food prepared for them by the angels of God. But this did not satisfy their depraved appetites. They murmured for animal food, and God in his displeasure sent it. Had they hearkened to him he would have subdued their enemies under them and fed them with the finest of the wheat, that is, wheat of the best quality, and honey out of the flinty rock. The Hebrews would have

animal food, and as the next best thing that could be done, God gave them rules to distinguish between clean and unclean animals, marking such distinctions as have ever existed among the brute creation.

God would have had Israel act in a very different manner, but he allowed them their choice. And when we come to the New Testament we do not find that the permission to eat animal food is withdrawn, or that its use should be forbidden. Yet there are many general directions and exhortations that have an important bearing upon this matter.

When Paul says (1 Cor. x, 31), "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," he certainly imposes on us a strong obligation to use such food as shall best promote health, clearness of mind and freedom from disease.

When he says, (1 Cor. vi, 12, 13,) speaking of food, "All things are lawful unto me, but all things are not expedient," etc., he certainly means to teach that there are kinds of food not unlawful, that is, not forbidden, which it is for our best good to let alone.

Nay, the apostle citing the very acts of Israel in lusting after animal food in the wilderness, and bringing upon themselves the displeasure of God by so doing, says, "Now these things were our examples, to the intent we should not lust after evil things as they also lusted." 1 Cor. x, 5, 6. A few thoughts relative to the expediency and wisdom of abstaining from flesh as food:

1. God made man to eat grains and fruits. Such was the original design, and such will be the final lot of the redeemed.

2. The antediluvian period in which mankind were restricted to vegetable food was marked by the most wonderful longevity, and the most extraordinary development of his physical being.

3. Human life was shortened immediately, and with fearful rapidity upon the introduction of animal food.

4. God did not design this for Israel, and was grieved that they would have it.

5. Animals are subject to disease as well as men, and it is not easy to detect this in the flesh when it is prepared for the market. It is not unfrequent, as we have good reason to believe, that fatal disease is originated by taking the flesh of diseased animals.

6. It is well known that no sooner do animals exhibit distinct marks of disease,



than the owners proceed to fatten and kill them for the market. Particularly is this the case in all swellings, sores, and other marks of scrofula in these creatures.

7. Animals not originally diseased are necessarily made such by the fattening process. Deprived of exercise, and tempted to eat far beyond the wants of nature, they become in due time a mass of diseased fat, and then they are just fit to be slaughtered for the food of man.

8. Could we suppose them to escape disease in the fattening process, (which few if any do), the most of the beef in the market is the flesh of animals transported hundreds of miles on the cars, and allowed to suffer from excessive thirst and from the painful situation in which they are compelled to ride on the cars, and from want of air till they are brought into a state of high fever, and then in the very act of being slaughtered are maddened and infuriated by the treatment they receive, and by what they see. Does not reason teach that it would be "expedient" to let such kinds of food be eaten by those who will have it?

9. We live in a time when new and unheard-of diseases are spreading among the domestic animals of every kind. Is it not safest to let their flesh cease to be a part of our food?

10. These creatures obtain their flesh to a great extent from the fruits and grains. Would it not be as well for us to eat these before these creatures do it, as afterward?

*Norridgewock, Me., July 9, 1866.*

Is ANIMAL FOOD NECESSARY?—Mr. Curling, seventeen years an agent on the Devon estate in Ireland, says:

"There are 6,680 persons on the estate. They are energetic, moral, and well-behaved. I do not remember a crime in seventeen years, not even so much as stealing a chicken. They are a contented, grateful people—grateful even for fair play. Out of six hundred farmers, deduct fifty, and the rest do not see a wheaten loaf, or smell meat, except at Christmas and Easter. They have been brought up to this custom. One tenant on the Devon estate I have seen sit down to potatoes, buttermilk and Indian meal, who purchased at a recent sale £10,000 worth of property, and did not have to borrow a shilling to pay for it. I believe this to be the usual mode of living in Limerick."

## How to Be Sick.

BY C. M. WILLIS.

We've read how we ought to keep healthy,  
Enough a large volume to fill;  
I now will present a new subject,  
By telling you how to be ill.  
Never bathe in a drop of cold water,  
For fear it may make you take cold,  
By loosening the shell which encrusts you,  
And make you feel stiffened and old.

Eat plenty of pork in hot weather,  
And vegetables swimming in grease;  
Of soda, and biscuit, and pastry,  
Eat freely, as much as you please.  
If one should suggest that 'tis hurtful,  
Treat all such advice with a sneer,  
Just tell them you work for a living,  
You'll have it too, while you stay here.

If it brings on a pain in your stomach,  
Procure some fine-cut and a pipe,  
Tobacco is good for dyspepsia,  
Then use it from morning till night.  
And now and then drink some drugged liquor,  
Nor mind if teetotalers scold,  
'Twill drive out the heat in the summer,  
In winter 'twill keep out the cold.

And when you retire, close the windows,  
Exclude all the evening air quite,  
Draw closely the curtains around you,  
And thus pass the hours of the night;  
Then stupid and dull in the morning,  
Crawl languidly out of your bed,  
Drink a cup of strong tea or of coffee,  
To ease the sharp pain in your head.

Keep storming and scolding at trifles,  
No matter where blame may belong,  
All accidents lay on to some one,  
Though no one but you may be wrong;  
And never take time from your labors,  
To rest either body or mind,  
For fear you may lose a few dollars,  
Or fortune may falter behind.

When nature can hold out no longer,  
But sinks 'neath her pressure of ills,  
Then add some more weight to her burden,  
By taking a portion of pills.  
If then she refuses to labor,  
Why, just let a doctor prescribe.  
He'll add to your system more poison,  
And charge you a round sum besides.

Do this till you have to give under,  
And nature is worn to the quick,  
Then at a kind Providence murmur,  
And wonder why 'tis you are sick.  
Search almanac, pamphlet and paper,  
Take every quack nostrum you find,  
And thus in the prime of your manhood,  
You'll ruin both body and mind.

Your thoughts will whirl round in confusion,  
Your form with disease will be bowed,  
And thus e'er your days are half numbered,  
You'll need both a coffin and shroud;  
Your neighbors will gather around you,  
And wonder why death thus should come,  
They'll call it a sad dispensation,  
And lay you away in the tomb.

*Charlotte, Mich.*

Keep a supply of smiles and kind words  
for home use.

## Questions & Answers.

### QUESTION.

S. H. N. inquires:

"I have a boy, 3 years of age, who is troubled with a small swelling on the neck, under the ear. Sometimes it nearly disappears, at other times it increases in size, but does not appear to be much sore or painful. 1st. What is it? 2nd. How shall I treat it?"

ANS. 1. It is a Scrofulous enlargement of one of the cervical glands.

2. Mark out a simple and regular plan of life for him, letting him spend a very large portion of his time out of doors, keeping him warmly clad, especially the extremities. Let his diet be simple and unstimulating, giving him no condiments or greasy food. Have him retire early at night, and every day about noon lie down at least one hour. Once or twice a week, at 11 o'clock A. M., wash off the entire body thoroughly in soft water at 90 deg. leaving him dry and warm after the bath.

### QUESTION.

Mr. J. B. O. says:

"Every summer I become bilious, my skin assuming a yellow appearance. I also feel gloomy and melancholy at times. I live on simple food, and work hard twelve or fourteen hours per day, and frequently plan much of my business after I retire at night. My sleep is disturbed, and I am some nervous. Lately I am constantly troubled with a soreness in my chest.

I have not the means to go to a Water-Cure. What can I do at home that will benefit me?"

ANS. In the first place no one can long retain his health, living as unphysiologically as you do in regard to labor, rest, &c. The human organism cannot endure such severe taxation. At most you should not work more than eight hours per day, and should recreate an hour or two each day. You should eat but two meals a day and nothing between meals. Let your diet consist of unleavened graham bread, graham pudding, fruits and simply-cooked vegetables. Retire at 8 P. M. and rise at 5 A. M. Be happy, cheerful, and contented. Once a week, on a regular day, at 11 A. M., take a thorough sponge bath at 85 or 90 deg. And once a week take a Sitz-bath at 90 deg., five minutes, 85 deg., ten minutes. At night wear the abdominal bandage, wet in front, with a dry one over it. Breathe full and deep so as to freely use the abdominal muscles.

### QUESTION.

J. L. M., Allegan Co., Mich., asks:

1. "Which is the best for food, wheat or corn?"

ANS. Both are very good, but wheat has the preference.

2. "Should wheat be ground coarse or fine?"

ANS. It should be ground fine; the finer the better, but not one particle of the bran should be separated from it.

### Something for Pork-Eaters.

To those who are incredulous in regard to the Trichina disease, we would commend a careful consideration of the following well-authenticated facts. D. T. Shireman writing from Marion, Iowa, says:

"I wish to say that the pork disease is in our city. Some have died, and others are in a situation that they cannot recover. The circumstances are these: A family residing in this place had two hams brought to them by some of their own relatives, about the first of May. Some time after, a number of the family were taken sick. Last Friday, the 2d day of June, one child, 11 years old, died; and Saturday, the 3d, a young man about 23 years old died, both suffering dreadfully. At the present the father and one child are alive, but cannot live long. The mother and one child, and a son, a young man, are very poorly. I understand that some others have been afflicted with the same disease. On examination of some of the flesh of the first boy that died, they estimated that there were about two hundred and sixty thousand of the trichina in a cubic inch."

Another gentleman by the name of Wesley Hoff, of Cedar Rapids, Iowa, in confirmation of the above, writes under date of June 11, that "two of the family have died, and that other members of the family are conscious of being eaten up by millions of worms, and are expected to die." He further states that Dr. May, of Cedar Rapids, has examined the flesh of one of the persons that died from the effects of the trichina, and counted one hundred and four worms in a piece not as large as a grain of wheat!

The *Linn County Register*, in referring

to the matter, makes the following statement:

"No little degree of excitement has been occasioned in this vicinity during the past week by the fact being made known that almost every member of a large family of this place have been affected with that dreadful disease, Trichinosis. It seems that the family, or those of the family who were and are affected with the disease, had been partaking of portions of uncooked, but well-cured ham, from hogs of their own raising, and that each of those who were in the habit, are affected, and those of the family who remain healthy, were not in the habit of eating pork in any shape. Mr. Lansing, son-in-law of Mr. Bemis, is the only one unaffected, and he is one of a family of ten. In some of them the disease is much less severe than in others, in proportion as they partook of the pork.

"Willy Lansing, the son of a son-in-law of Mr. Bemis, was the first to succumb to the disease, which he did last Friday morning, June 1. At 6 P. M., of the same day, all the physicians of the place held a *post mortem* over the boy, and have since found innumerable trichinæ in the different muscles of the subject. Multitudes of anxious, inquiring people, of all ages, sexes, and colors, have flooded the office and drug store of Dr. Ristine and Co., McElhenny's drug store (the office of Dr. Smith), and the office of Drs. Bardwell and Wilson. Especially was the latter place crowded all day Sunday, with excited men, women, and children, each and all desirous of having a view of the wondrous parasite which infests the human flesh, and has already severed two links from a once happy and healthy family circle in our community. Drs. May and Coulter, of Cedar Rapids, had a splendid microscope up here with them, which afforded a fine and greatly magnified view of the destroying 'worm.' Mr. Henry Bemis, an uncle to the first victim of the disease, died the next day, and was buried Sunday afternoon."

#### A Good Item.

A friend of Health Reform, in Oakland Co., Mich., in ordering the REFORMER, says:

"I thought I would write a little of my experience on the benefit I have received from the books, *How to Live*. We read them, and commenced to live according to the light we received.

The result is, my health has been better than for years before. We eat no meat, drink no tea or coffee, and have no use for a doctor. If we were sick, we should use water. I want to be purified both body and spirit."

#### Two Meals a Day.

BY ELD. J. H. WAGGONER.

The subjects of *Diet* and *Rest* are intimately connected. That of *Diet* properly has three departments; relating to the *quality* and *quantity* of food to be taken, and the proper *times* of taking it. In this as in everything else relating to health, an important consideration is, the due relation between *labor* and *rest*. If a man labors too many hours with his hands, his body is weakened; and if he persists in it, he is soon prostrated, worn out, and deprived of power to work at all. If he labors incessantly with his mind, his brain is wearied, and on continuance it becomes diseased; he finally loses the power of thought and reasoning—he becomes insane. If too much labor is placed upon the stomach, it is afflicted with pain, or throws its burden on its ever-sympathizing friend, the brain, which causes a headache; if this course is persisted in, it results in dyspepsia, or a disability to digest food, just as the power of the body or mind or any other part of the system is destroyed by over-labor. When the body is wearied by toil it recuperates or is refreshed, speedily, if there is no functional or local derangement. With the mind free, the stomach clean, and the circulation good, a speedy recovery of strength and energy is quite a matter of course. But if the stomach becomes wearied or diseased, it throws the affection to all parts of the system, and disqualifies them for aiding in its recovery; therefore the highest regard should be paid to its condition. The stomach is the supply depot—the *commissary department* of the system, and if this fails, all must fail.

Considering it evident that the stomach should have sufficient rest as well as any and every other part of the body, the inquiry arises, When should it have its rest? The answer seems natural: When the other parts rest; that is, in the night, or during sleep, when it need not be diverted from its rest, or even exercised through sympathy by the activity of the other parts. It is certainly doing great injustice to the stomach to put its burden of labor upon it just as the body is prepared

to rest; and so give it no time of perfect quiet to recover from the effect of its labors.

It is often said that "Experience teaches a dear school;" but in some respects it is certainly the best, and when it is so it is worth the cost. All theories must bow before experiment; and in my own case I know that I was not prepared to judge satisfactorily in regard to theories on this subject until I tested the matter by experiment; though I must confess that my habits of eating did not seem to coincide with the best reasoning on the subject. Every one has, beyond doubt, felt a sensation at the stomach in the morning, described by some writers as an "all-gone feeling;" a gnawing, which has almost universally been considered a clamor of the stomach for food. When this feeling comes on, the person is weak, longs for breakfast, and cannot work before eating. This is taken as evidence that it is occasioned by a want of food; and so I always thought. But now for the test. *Since I have entirely abstained from eating suppers, this feeling has entirely ceased;* I have not once felt it. Others, working no harder than myself, complain of this feeling, and long for breakfast, while I could wait another hour without inconvenience. From this I must conclude that this sensation is a call of the stomach for rest, and not for food. Sometimes, after hard labor, I have felt a similar sensation in the evening, and if I had given way to it could have eaten a hearty supper; but it invariably subsided after resting awhile. From all this I am well satisfied that rest, both of the stomach and of the system generally, is not regarded as it should be; and that *none can safely trust their feelings and appetites while in an exhausted or over-worked condition.* Now as it takes some hours for the stomach to digest a meal, it is absolutely necessary that the last meal should be a number of hours before the allotted time of rest. What particular hour is best may not be directly agreed upon by all; habit may still have much to do in fixing the choice. But for myself I should choose to eat nothing later in the day than half-past one.

But some find it difficult to practice self-denial and abstain from food in the afternoon, after laboring. The demands of the stomach seem so imperative that they are almost irresistible, and it is hard to convince them that their feelings de-

ceive them. In changing from three to two meals a day, the labor should be lighter in the afternoon, and thus allow for the force of habit. However erroneous or bad the habit, we feel inconvenience at first from the change; and if we labor too hard while undergoing such a change it may prove injurious to health. But to those who think food necessary in such cases as above referred to, I would ask, Did you ever work so hard that you could not lie still when you retired, but would toss from side to side in a restless, wakeful state? Or did you ever see a child play so hard that it could not go to sleep? Surely you have. Did you ever think for a moment that because the body would not lie still under such circumstances that therefore it needed more exercise? that you ought to get up and work till you *could* lie still? Certainly not; but you might just as reasonably have so concluded as to suppose that an over-worked, restless stomach must be quieted with more food. This restless state of the body would, for the present be gratified by exercise; but it would prove injurious in the end, as it would only be another draught upon an already overtaxed system. So of the stomach; give it rest enough; be sure you do not overtax it; then, and not till then, think it will call for food.

If you work your horse very hard, and give him all he will eat immediately after his labor, you expect he will be sick. Or if he is taken sick unexpectedly in the night, your first inquiry is about his evening's feed. Why not look to the same cause in yourself under the same circumstances? How often does a child play till he is literally exhausted, and then rush to the table to still the cravings of his tired system, eating perhaps three times as much as he should eat, and when he is taken sick no inquiry is made in regard to his eating; but the doctor is sent for; the symptoms denote fever; a "regular course" is prescribed; and if the child is strong enough to bear the double burden of food-clogging and drug-dosing and so recovers, the skill of the doctor is praised, and the "bill" paid without a query. And this will be the course pursued, and nervous prostrations, dyspeptic skeletons, and broken-down constitutions will abound until people stop to *think* and *reason*, and *learn* that sickness must have a cause; that an overworked stomach cannot be healthy; and that an unhealthy stomach cannot build up a healthy system.

## Selected Articles.

### Indulgence of the Appetite.

Parents should ponder well on the danger of an early and capricious indulgence of the appetites and imaginary wants of their children. Repetition soon becomes a habit, and a habit once formed, even in childhood, will often remain during the whole of after life, acquiring strength every year, until, at last, it sets all laws human and divine, at defiance. Let parents who yield to the cries of their children for dainty and promiscuous food, or who allow them to torment domestic animals, or to strike their nurses, or to raise the hand against any person, consider well on the consequences. The moral effects of pampering the appetites of children are most melancholy. Is the mother afraid of an explosion of passion, a bribe is too often promised in the shape of a cake or tart, as a peace offering. Does it annoy a whole company by its boisterous or ill-timed pranks, it is persuaded to be quiet by the promise of some sweet-meats. If it has been good, as the phrase is, the reward is still too frequently something for the stomach. Eating is soon regarded as the chief end and object of life by a child, who sees in it the chief incentive to good behavior. A premium would truly seem to be given for gluttony. The use of the other nobler senses, and of the faculties of the mind, the early cultivation of the kindlier and better feelings of our nature—generosity, disinterestedness, pity, filial love—all overcome or postponed in favor of the one sensual, selfish and absorbing act of gormandizing.

### Mastication of Food.

Mastication, or chewing, is the first step in the process of digestion. When food is taken, it should be thoroughly masticated before it is suffered to pass into the stomach. Without chewing, the food is too coarse and gross for the stomach, and is unprepared for the action of the gastric juice. Besides this, the action of chewing causes the food to be mixed with the saliva, which is an important item in the preparation of it for the action of the throat in swallowing. The food should therefore be finely broken up, and thoroughly moistened with saliva. In order to accomplish this end, it is highly nec-

essary that food should be taken with sufficient moderation to give time for the process of mastication, and the discharge of saliva from the glands of the mouth. Eating fast, or even talking while chewing, besides its incongruity with politeness and good breeding, is directly at war with thorough mastication.

Many persons seem to think that hurrying their meals to save time, is economy; their business drives them, and they drive their time of meals into the smallest possible compass. This is miserable economy; for when they hurry down their food, half chewed and half moistened with saliva, it deranges the process of digestion throughout; and, as a consequence, the food not only sets bad on the stomach, and in time causes dyspepsia, but it fails to accomplish the sole object of taking it—the nourishment of the body. In order to derive nourishment from food, it must be well digested; hence it must be well masticated. When, therefore, we hurry our eating, we hasten our steps on the wrong road. Time curtailed in eating, is worse than hiring money at three per cent. a month. If we cannot spare time to eat, we had better not eat at all. This idea cannot be too deeply impressed; thousands, by this kind of careless, reckless eating, have found themselves the victims of dyspepsia and all its attendant train of evils. The digestive organs may bear the abuse a while without giving many signs of trouble; but the penalty of that broken law must, sooner or later, come; and it may come in the form of a broken constitution.

LUCK.—Some young men talk about luck. Good luck is to get up at 6 o'clock in the morning; good luck, if you have only a shilling a week, is to live upon eleven pence and save a penny; good luck is to trouble your head with your own business, and let your neighbor's alone; good luck is to fulfill the ten commandments, and to do unto people as we wish them to do unto us. They must not only work, but wait. They must plod and persevere. Pence must be taken care of, for they are the seeds of guineas. To get along in the world, they must take care of home, sweep their own door-ways, try to help other people, avoid temptation, and have faith in truth and God.

Patients should cultivate patience.

## Items for the Month.

**THIS NUMBER.** In many respects, we think no one will have reason to complain of the present number of *The Health Reformer*. Its neat and tasty typographical appearance will compare favorably with any magazine issued in the United States. The articles are replete with good instructions from the pens of careful writers and sound reasoners. Yet there are some disadvantages under which we necessarily labor in issuing a first number. An increased subscription list, and more extensive correspondence, will call in many things which will add greatly to the interest of our Journal. While therefore we shall endeavor to have future numbers as well filled with good instructive matter as the present, we shall aim to present a still greater variety.

**LATE.** Disappointment in obtaining material for the *Reformer* from the type foundry, has delayed this number about two weeks. We shall try to be more prompt in future.

**A WORD TO CONTRIBUTORS.** Those who have so promptly and generously contributed their valuable thoughts for this number of the *Reformer*, have our sincere thanks. We hope for a continuance of their favors, and trust that many others will join the ranks, and speak through our columns in favor of the true philosophy of life. We would say to all, that we design to have the September number out on time, and shall want their contributions as soon as possible.

**OUR WORK.** We do not enter the field of Health Reform, to operate against any other Health Institution, to underrate the efforts of any other class of health reformers, or to decry other Health Journals. The field is large, and there is room for all the effort that is likely to be put forth in this direction for some time to come. All therefore, who are laboring to mitigate the evils that result from the present prevalent false habits of life, we bid God speed in their noble work, and hope by our efforts, to aid somewhat in the much-needed labor in this direction.

**WE** send this number to many who are not yet subscribers to this Journal, and whom we hereby earnestly invite to become such. The next number we shall send to actual subscribers only.

**SEVERAL** earnest friends of the health reform, have already written us, promising to lend us their efforts in procuring subscribers for the *Reformer*. Such have our thanks. Their efforts will be appreciated. Specimen numbers will be sent on application to all who may wish them in obtaining subscribers.

**THE WESTERN HEALTH-REFORM INSTITUTE.** In addition to the buildings already on the grounds purchased for this Institution, we have been obliged to erect a building for a reservoir, bath, dressing, and pack rooms. This is rapidly going forward; and the Institution will be open for patients by the 5th of September next. For further particulars, see circular.

**CIRCULARS.** Those of our subscribers who feel interested in Health Institutions, where the sick are treated Hygienically, are requested to send for our circular to exhibit to their friends. They can be had gratuitously.

**ADVERTISEMENTS.** We will admit into our columns a limited number of advertisements, of a proper character, at reasonable rates.

**THE** subject of Diet is in these days no less important than it was in the days of Adam; and it was so important then, that nearly one half the instruction which God gave to him of which we have any record, had reference to this subject. See Gen. i, 29.

**A SOOTHER.** A Detroit pork dealer, with a keen eye to trade, thus attempts to quiet the fears of his customers in regard to pork-eating:

"*No Trichinæ.* I hereby inform my friends and customers, that by instructions received from Dr. Kiefer, and by application of a powerful microscope, I am able to furnish only perfectly sound and healthy pork."

The microscope probably cures!

**A FRIEND** sending a subscriber for the *Reformer*, writes:

DR. LAY, Feeling interested in your new enterprise, I have taken it upon myself to get subscribers for your paper. I have got one, and will send it in. I feel confident that success will attend your efforts. I shall try to get several more next month, and shall send in soon for ourselves.

We thank our friend for the help promised, and the words of encouragement given. We too have perfect confidence in the success of the enterprise. It certainly cannot fail if many co-workers come to our aid, bringing the same earnestness that is expressed by those who have already responded.

**PORK.** An English paper says the trichinæ cannot live at the temperature of boiling water, so that thorough cooking, by boiling of infected pork, is all that is required to render it harmless. This reminds The Hartford Press of the old lady's advice, "Always eat your chestnuts biled, my son, *biled worms* don't never hurt nobody."

A FRENCH writer has said that, "to dream gloriously, you must act gloriously while you are awake; and to bring angels down to converse with you in your sleep, you must labor in the cause of virtue during the day."

Descendants of Ham—*Trichinæ.*