

THE
Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

VOL. 1.

BATTLE CREEK, MICH., DECEMBER, 1866.

No. 5.

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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To The Health Reformer.

HEALTH! kind instructor in the way of health,
Ever more dear than all the monied wealth,
And without which all earthly good is vain,
Lost in disease, in sadness, and in pain;
Take wings to thee, and speed thee on thy way,
Health to restore and rescue from decay.

REFORMER as thou art, thy course pursue,
Ever speed onward to thy mission true;
Fear not the frowns of old tradition brave,
O! snatch his pining victims from the grave.
Richly to all around thy bounties give,
Make men more wise, and teach them how to live,
Enrich thy patrons, not with paltry pelf;
Reformer, teach this lesson: Know thyself.

H. P. C.

General Articles.

Health Reform.

The subject of Health Reform, or correct habits of living, is not, as some suppose, "a narrow, contracted, nut-shell theory," consisting of one or two ideas; but, it is as voluminous as the nutritive means nature has provided, and comprehends in its recuperative work the establishing of the healthful action, and preservation of every part of the human system. The true health reformer should not be a person of one idea, or make one branch of the reform the whole Alpha and Omega of reform. If such course is pursued, those not well informed on the true Hygienic principles, will readily conclude that the reform is indeed a contracted plan of but few ideas. To give the

reform, then, that dignity and importance that it deserves, much depends on the course of those who profess to be its friends.

Some, in time past, who have professed to be advocates of Health Reform, have taken some one branch of the subject, important enough in its place, as connected with the other parts of the system of Hygiene, but when standing alone almost useless; and they have made Health Reform to consist in their one idea. If you should chance to meet some of these persons and commence conversation with them on the great theme of health, they would readily tell you, "I am carrying out the Health Reform. I have not eaten pork in several months, perhaps years, and of late I have abstained entirely from the use of meat." And they will go on to give us an excellent dissertation on the great benefits to be derived from abstaining from the use of meat. Yet, perhaps, after they had finished said plea, if you watch them for a day, you will find them far behind in many vital elements of the Health Reform. It is true that a fruit, grain, and vegetable diet, have a decided preference to a meat diet, in that such a diet contains more real nutriment than meat, while it contains less stimulus. It is more easily digested by the stomach, so that its labor is less, and it imparts more strength to the system than a meat diet.

Again, while a person who eats meat may be intruding into his system the diseases with which those animals were infected, he who lives on a fruit and farinaceous diet, escapes those diseases. A person may understand all this, may refrain from the use of meat, may be able to reason with the eloquence of a Cicero to show that meat is injurious, and at the same time go to an opposite extreme and

adopt a diet of dry graham bread and water. Or, even, they may adopt a diet that is in itself in all respects healthful and sufficiently nutritious, but eat it in such a way that they injure themselves and the reform. They may eat hastily, not thoroughly masticating their food. They may force food into the stomach while their body is in a tired condition. They may eat their food at improper hours, or eat it so frequently—between meals—that the stomach not only has no chance to rest, but, the gastric juices are called from the glandular system at improper times, so that, when the regular times of eating do come, there is not a supply of gastric juice in the stomach to enable it to readily perform its work, and the food must remain in the stomach, like a leaden ball, until this juice can be manufactured. Or, if the stomach has been too far intruded upon by transgression, as above, the food sours, and the stomach repels it with disgust, and your dyspeptic friend wonders that he is thus affected when he has not eaten meat in so long a time, and eats only healthful food.

You may meet another sort who are correct in the quality of their diet, regular in their times of eating; but anything but temperate in their labor. They labor beyond their strength as relates to the number of hours they labor. They put forth too much force while they are laboring. Their bodies are so far exhausted that their sleep, at least for the best part of the night—the fore part, departs from them. They are the subjects of nervous irritability. After a time, everything goes wrong with them, and somebody is surely trying to injure them. Persons of strongly predominating nervous temperament, are most liable to push on to the violation of Nature's laws in this respect. There are exceptions of course to this matter. Everybody does not overwork, but persons of a nervous temperament must be sure to get daily, if possible, their full quota of *rest* if they would thrive. The Health Reform, then, we claim is a labor, as well as diet reform.

Another class of reformers are all for water, and they use it as though by nature they were amphibious animals. It is very essential to health, they tell us, to keep the pores of the flesh open. It is true, it is essential to health to keep the pores of the body in such a condition, that they can perform their designed function of carrying off the waste, effete

matter carried there through the circulation; but it does not follow that in order to do this, a person must bathe so frequently, or in such a manner as to tear these tissues to pieces, leaving them all gaping wounds, and in such a condition that they not only permit effete matter to pass through these tissues, but even minute particles of nutriment carried through the circulation, that would be deposited there to build up the system, are carried to the outside of the body to be washed off by the next bath. And this bath is given in such a rigid manner, with harsh towel-rubbing, or flesh-brush work, that again the tissues are torn open, and the one thus dealing with their flesh, wastes away on the most healthful diet.

J. N. LOUGHBOROUGH.

The Bible on Meat.

When we attempt to teach the people that flesh of animals is not good as an article of food, they often object, and say that the Bible does not condemn the eating of meat, but that it was always used by the people of God. A few words, therefore, on this point may be useful.

When God created man, he told him what to eat. The flesh of animals formed no part of his diet. "And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. i, 29. Here it is clear what God designed man to eat, viz: fruits, grains, and vegetables. Indeed, they could not have eaten meat without bringing death into the world; but death came by sin, and not by the will of God.

But before the flood, flesh was eaten to some extent by the wicked; and after that event, even by the righteous. Was this because it was well-pleasing to God to have them do so? What follows, induces me to think not. When God led Israel out of Egypt, he designed to make them his peculiar people; to rid them of all practices not pleasing to him. Among other things, he would teach them what was best for food. Hence, when they hungered, he gave them manna to eat. It is called the corn of heaven. No animal food did he give them. Did not God, here, again, plainly point out to man what was best for him to eat? Would he withhold any good thing from his own chosen people?

But, says one, he did give them flesh to eat. Yes, and let us see under what circumstances. "And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away; there is nothing at all besides this manna before our eyes." Num. xi, 4-6. They were not satisfied with the plain, nutritious food which God had provided, but they lusted after flesh, contrary to the will of God. "And they tempted God in their heart by asking meat for their lust." Ps. lxxviii, 18. "Then Moses heard the people weep throughout their families, every man in the door of his tent; and the anger of the Lord was kindled greatly; Moses also was displeased." Num. xi, 10. Then Moses said to God, "Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat." Verse 13.

Then the Lord told Moses to gather the people and they should have flesh to eat, since they would have it. "And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore, the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the Lord which is among you." Verses 18-21.

They despised God by impiously rejecting the mode of living which he had taught them, and desiring that for their lust which he did not wish them to have. So "he rained flesh also upon them as dust, and feathered fowls like as the sand of the sea; and he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled; for he gave them their own desire; they were not estranged from their lust. But while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." Ps. lxxviii, 27-31.

How could the displeasure of God against eating meat be more plainly de-

clared than it was here? Yet the people would have it; so he cursed them while eating it. As Christ said with regard to Moses' allowing them to divorce their wives, he suffered them to do it because of the hardness of their hearts. Yet even then there were some animals which God would in no wise suffer them to eat. The swine stand at the head of this list. "And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass." Deut. xiv, 8. Did not God know whether these things were good for man or not? If they were not good then, they certainly are not now, for they have grown no better.

D. M. CANRIGHT.

Health. No. 4.

EATING AND DRINKING.

Thus far we have noticed some of the numerous advantages of a vegetable diet over flesh meats, and common objections to our views as to what constitutes the *best* food for man. And from what we have already seen in our investigation, it seems to us that no one who will carefully examine this subject, will fail to acknowledge that the healthiest diet for man is found in the vegetable kingdom.

But another difficulty arises in the minds of some, from the supposed idea that God, who is too good to lead his children in a way that will bring suffering upon them, has, in this dispensation, at least, granted mankind unbounded liberty to eat what they choose, irrespective of laws which he enacted for the benefit of his people under the old dispensation.

The following are the principal texts of scripture, which are by some thought to teach such an idea, and to furnish an unanswerable objection to our position: "Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake; for the earth is the Lord's, and the fullness thereof." 1 Cor. x, 25, 26. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." 1 Tim. iv, 4. "For one believeth that he may eat all things; another, who is weak, eateth herbs." Rom. xiv, 2. If these texts can be harmonized with our position, all must admit that other passages of the same nature can be explained without affecting our views.

We admit that if we take these passa-

ges as they stand, without considering their connection, and the circumstances which called them forth, we must see in them quite a strong objection. But we will be better prepared to arrive at the true meaning of these passages, if we bear in mind the very important idea that, in studying the sacred Scriptures, we see that words apparently universal in their application, are sometimes limited by other portions of scripture, or by the scope of declarations in which they are used. To illustrate this point, we will refer to some of the many texts which cannot be taken in their broadest sense.

1. Moses, in giving an account of the falling of the manna, and of the course of the Israelites with reference to it, says, "Then said the Lord unto Moses, Behold, I will rain bread from Heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. xvi, 4. If we take this verse in its broadest acceptation, and disconnect it from the rest of the chapter, we must conclude that the Hebrews were requested to gather manna on the Sabbath. But this is just the reverse of what the Lord wished them to do; for he was about to prove them to see whether they would refrain from laboring on the Sabbath. The seventh day, therefore, was not included in the expression "every day."

2. Prov. xxviii, 5: "Evil men understand not judgment; but they that seek the Lord understand all things." The "all things" which they that seek the Lord are here said to understand, must necessarily be limited; else this text proves that those who seek the Lord, at least, are omniscient. No, the things here spoken of relate to judgment, to right and wrong; to the duties which are incumbent upon us, and to those things from which we should refrain.

3. Of charity, Paul says that it "believeth all things." 1 Cor. xiii, 7. Not that we are to understand that those who have charity will believe untruths; but they will cherish and cultivate a spirit of confidence in God and in their brethren, and will not disbelieve the testimony of their brethren on slight grounds, and at seeming deviations from rectitude and veracity on their part; but will bind themselves to believe their testimony, and that there is hope in their case, un-

less they have plain and strong reasons to do otherwise.

4. 1 Cor. x, 23: "All things are lawful for me; but all things are not expedient; all things are lawful for me, but all things edify not." The "all things" in this text are confined to lawful things, to those things which are permitted by Bible principles; for no believer in Bible truth will claim that it was lawful for Paul to sin.

5. Again, verse 33: "Even as I please all men in all things." If the connection of this declaration was left out, the apostle might be made to appear in a wrong light, and to even contradict himself, for he says in another place, "If I yet pleased men, I should not be the servant of Christ." Gal. i, 10. In the first text referred to, the apostle is recommending and illustrating a yielding, sacrificing, and accommodating spirit in those things in which we can deny ourselves for the good and salvation of others, without sacrificing the truth. In the latter text he condemns the idea of pleasing men at the sacrifice of truth.

These texts are sufficient to show the necessity of limiting and explaining certain declarations of scripture in harmony with their connection, and with the general tenor of Holy Writ. Let us now examine the scriptures which are urged against our position, in the light of this principle.

1. "Whatsoever is sold in the shambles, that eat, asking no questions for conscience' sake."

By reading the connection, we see that Paul is speaking with reference to things offered in sacrifice unto idols, and on the duty to abstain from idolatry. See verses 14-22. In this chapter the apostle falls back upon, sums up, and concludes from, what he has fully delineated in the eighth chapter, which we will briefly notice.

Paul having in this chapter first introduced the subject "touching things offered unto idols," seems to convey the idea that those to whom he wrote had knowledge on this subject. Yet on this point he adds: "Knowledge puffeth up, but charity edifieth," clearly intimating that there were some at Corinth who made a selfish use of knowledge on this point, instead of having that charity, or love, which edifieth, buildeth up others. Verse 1.

At the fourth verse and onward the apostle shows the lawfulness of eating

those things that are offered in sacrifice unto idols, as far as the idols are concerned, by stating that an idol is nothing in the world "and consequently cannot affect anything that may be offered up to it, and that to us there is but one God, the Father, of whom are all things, and we in him," etc. But at the 7th verse he says, "Howbeit there is not in every man that knowledge; for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their weak conscience is defiled." There were some at Corinth who had but recently merged from idolatry, and the power of their former habits with reference to idolatry was so great that there was danger of their being swayed back into idolatry, if they ate things offered unto idols. They might think that the idol was something, and that eating that which was offered to an idol might make them better. But idols could not bless them. Eating meats offered to idols, not only would not bring blessings to them from the idols themselves, but it would not commend them to God. "For neither if we eat," says Paul, "are we the better; neither if we eat not are we the worse." Verse 8. This verse must also be limited by the subject, and to healthy meats; for certainly we would be worse before God, if we knowingly and from choice ate meat which would make us sick.

Then the apostle continues: "But take heed lest by any means this liberty of your's become a stumbling block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Therefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Verses 2, 3.

This is so plain that it needs no comment. In harmony with this chapter the apostle gives his experience in the next chapter, after which he is better prepared to enforce the same subject in the tenth chapter. See verses 25-33, granting the Corinthians the privilege of eating "whatsoever was sold in the shambles;" or the remains of sacrifices which

were exposed for sale in the market, or made the occasion of a banquet, either in the idol's temple, or at the owner's house. The Corinthians could eat these things as far as the idol was concerned, providing that by so doing, they did not lead their weak brethren into idolatry. That the passage under consideration does not grant us the privilege to eat what we please, appears from the 6th verse of the same chapter, where Paul, in speaking of ancient Israel in the wilderness, says, "These things were our examples, to the intent that we should not lust after evil things, as they also lusted." Query. How could we lust after evil things, if there were no such things to lust after?

Thus we see that this passage is in a certain sense local in its nature, applying to the Corinthians and to those who were in like circumstances. For instance, it does not mean that if you should find yourselves at a market where mice, rats, reptiles, etc., were sold as articles of diet, that you should purchase and eat these articles.

D. T. BOURDEAU.

Dentition.

There has been great neglect, on the part of parents, in attending to the health of children's teeth. The almost universal impression is, that the first set of teeth require no care, because they are to be shed to give place for the adult teeth. Therefore, if disease attacks them, their removal is believed to be the only remedy necessary. The preservation of the primary, or shedding teeth, is of much value, not only in childhood, but through life. Articulation, or formation of words, by the child, depends mainly upon the teeth. It makes little progress in imparting to others its thoughts until after cutting a number of its front teeth. It permits the child to masticate with them, which is one of the great means to secure health. It also prevents them from becoming painful. The child, while masticating, is in a state of nervous excitement for fear some portion of its food may be suddenly forced into the cavity of the tooth, producing severe suffering, from which manhood recoils at the very mention with horror. If such a condition of the teeth startles and unmans the matured nervous system, what must be the effect on the young and sensitive? Chide not, then, the little sufferer, when she moans and separates herself from her companions and refuses to par-

ticipate in her accustomed enjoyments—for the only reason that she has an aching tooth.

It is a common practice with parents to take their children to the Dentist to have their primary or shedding teeth extracted at an early day, with the expectation that it will prevent any irregularity in the growth of the adult teeth, and secure to the child a beautiful, dental arch, or circle—often make wholesale business of extracting; thereby turning beauty into deformity, for there cannot be any surer plan adopted to produce an irregular set of teeth, than the too early removal of the primary. The primary teeth should never be extracted until Nature puts forth her signs for their removal; which, to the dental surgeon, who understands her laws, cannot fail to be understood; and for any one in the practice of dental surgery to advise a course of extracting before the time of their removal, would be an unpardonable offence against the laws of nature and humanity.

The two front teeth are the first of the infant teeth which are shed; and when they are removed to give place to the adult, it is often that the space between the other teeth appears too small, and they make their appearance almost cross-ways of the circle of the jaw. To remedy this deformity, the adjoining teeth are extracted (as it is said) to make room for the two new ones. But does this increase the circle of the jaw, so that it will give sufficient room for the two adult teeth which are to supply the place of those that have been extracted? No, it does not; but, on the contrary, it contracts the whole circle, and produces still greater deformity. It may with propriety be asked, What is to be done when the front teeth grow uneven? Let them alone, except when badly diseased, until all of the adult front and first bicuspid, or small double teeth are through; then, if there is any irregularity, let art commence her operations, and complete that which nature has failed to perfect.

The primary teeth are sometimes diseased. If there is a liability of the disease penetrating to the nerve, the diseased portion should be carefully cut away and the cavity should be filled. A child has twenty primary or shedding teeth, ten in each jaw. At six years old, the first four permanent double teeth make their appearance, two in each jaw. At seven years, the two front teeth of each

jaw are shed. At eight years, the two small front teeth. At nine years, the first small double teeth. At ten years, the second small double teeth. At eleven or twelve years, the eye teeth are shed. At thirteen years, four more permanent double teeth, two in each jaw; and between the ages of seventeen and twenty-five, the wisdom teeth, making in all, thirty-two adult teeth. Consequently there are twelve adult teeth that are never shed.

The double teeth that make their appearance at six years, are sometimes believed to be shedding teeth; therefore no effort is made for their preservation. These teeth should be frequently examined, for they decay early: and, when disease attacks them, no pains should be spared to arrest its progress, for they hold an important office in the process of mastication during life. Although so important, there are to be found many in the dental profession who recklessly extract them whenever requested by parents, regardless of the immediate suffering they inflict on their little patient.

The teeth of adults should be frequently examined after shedding of the primary, for caries, or decay, attack them, which is the most destructive disease to which teeth are liable. Tartar, or phosphate of lime accumulating upon the teeth will insidiously eat into them disease and inflame the gums, cause the absorption of the sockets around the roots of the teeth, and ultimately loosen and dislodge them; and in a short time, these valuable organs become a mouldering, offensive heap of ruins—

“And then vile deformity usurps the seat,
Where smiles should play, and winning graces meet;
And foul disease pollutes the fair domain,
Where health and purity should ever reign.”

Diseases of the teeth and gums produce neuralgia, dyspepsia, nervous debility, and sometimes consumption, head-ache, ear-ache, inflammation of the eyes, diseases and deranges the whole system to an extent that frequently requires long services of a physician, and finally terminates in a diseased liver, or broken-down constitution. The loss of the teeth produces deformity, a premature appearance of age, a difficulty of speaking and singing, and many other unpleasant and mortifying accompaniments that may be remedied by artificial substitutes in the various ways, as the case may require.

Who that has ever experienced that

excruciating pain, the toothache, will not readily admit that anything that will prevent it, is worth attending to? Call on a good dentist and have them filled with gold, which is the only filling best calculated to preserve and to arrest decay. It is now reduced to a certainty that DECAYING TEETH can be SAVED by being well filled in season; and, it is also a fact, that if neglected too long, they are FOREVER LOST.

DR. T. A. WHITE,
Dental Surgeon.

Detroit, Mich.

Coarse and Fine Flour Bread.

Grain is ground thus fine that it may be bolted the more closely, so as to become the whiter. But shall looks be allowed to impair quality? The bran, or at least a good portion of it, left in, greatly improves its nutritive capability, else nature would have allowed us to separate it from the flour without grinding the latter to death. Its presence also greatly promotes that intestinal action so essential to digestion. Its absence facilitates that torpor of the digestive organs and consequent constipation, which paves the way for those stomatic complaints to be discussed hereafter. Give fine flour to hens, cattle, horses, or any other animals, and it will soon disorder them effectually, and breed disease. And unless man were stronger constitutioned than any other animal, it would break down and bury all who eat it. Indeed it is now effectually consuming its consumers by hundreds of thousands; not suddenly, but gradually, by impairing digestion, and thus inducing other diseases to which death is ascribed. All who eat coarse and unbolted flour bread, will thereby obviate half their sickness. It keeps the intestinal canal open, and this carries off those causes of disease which fine flour bread, by inducing constipation, retains in the system to engender sickness. Nothing but dire necessity ever induces me to live habitually on fine flour bread. It immediately occasions intestinal sluggishness and stomatic disorder, and in consequence greatly enhances dyspeptic troubles. I even pen this paragraph after having just recovered from the worst dyspeptic attack I have experienced for years, brought on by eating fine flour bread and a very little meat, between which, for me, there is little if any choice. But give me my coarse brown bread and good fruit, with oppor-

tunities for exercise, and such troubles, as in this instance, soon disappear.

Brown bread also tastes better than superfine, as all who will make trial can perceive—another conclusive proof of its superiority. Our New England ancestry ate coarse bread made of rye and indian, and lived longer, besides enjoying far better health, than their fine-flour-fed descendants have the least prospect of living; and the Scotch oat-cake and porridge eaters rarely know how dyspepsia feels, till they exchange them for “killed” flour bread. Dyspeptics also find coarse bread indispensable; and what is thus indispensable to weak stomachs, will of course go far toward keeping strong ones from breaking. Even sailors cannot live on fine flour bread; much more our sedentary classes.—*O. S. Fowler.*

PORCINE.—The “trichina” horror is making dreadful havoc with the pork trade. Retail dealers find their orders growing beautifully less, and soon their occupation will be gone entirely. The next generation bid fair to be beef and mutton eaters. We are not sorry. For many years past we have been convinced that when Moses tabooed pork, he knew what he was about. Hog is at best, a greasy, filthy, unwholesome article of diet. No meat that is consumed has more grievously cursed humanity with indigestion, dyspepsia, and its evils attendant and consequent. Eschew the succulent roast pig; resist the temptation of sausage and pork steaks, debase not the flavor of new laid eggs with the contaminating juices of fried ham; disdain the pickled pulp of souse and pig’s feet—for all this is “an abomination in the sight of the Lord,” and the concurrent testimony of the most eminent medical authorities, affords additional proof that the Mosaic code is still the best and safest ever devised by which to regulate and govern the appetites of men. The flesh only of such animals as part the hoof and chew the cud, is fit to be eaten by Jewish, Christian, or civilized communities. But the better way is to refrain from a meat diet *in toto*, and to abide by the original precept. Gen. i, 29.

LITTLE AFFAIRS.—The road to home-happiness lies over small stepping-stones. Slight circumstances are the stumbling-blocks of families.

Editorial.

Taking of Drugs.

My heart is pained with the suffering that arises from the prevalent, pernicious practice of taking drugs and poisons into the stomach, to alleviate distresses brought on by violations of the laws kindly established to govern health. The subject assumes a serious aspect, because there is so much precious life wasted by it.

We would co-operate with every effort made to displace the idea from the minds of all, that medicines are necessary for the recovery from an unhealthy, diseased condition of body to that of health; and aid to banish confidence in this and that specific, in the form of anodynes, bitters, powders, pills, and syrups for the relief and cure of maladies, whose name is legion, that flesh is afflicted with.

Medicines do not cure diseases. In the living system, all the healing power resides. The introduction into the system of a foreign substance that it has to resist and expel, only aggravates the difficulty. In sickness the vital organism is making efforts to purify and repair injuries received by the transgression of organic laws. The administering of the so-called remedial agents, preparations of the apothecary, only opens the field to a new enemy—doubles the task, and ten chances to one if the last foe is not the worst one to combat.

Every dose diminishes the capital of the stock of life. The art of truly curing consists in supplying the vital economy, as the circumstances may require, with those elements and influences which are friendly, and which subserve the purposes of preserving health in well persons. For the "Art curative, is the art preservative." Among the essentials of the *Materia Medica* of Nature, are water, air, light, food, drink, exercise, rest, sleep, clothing.

Nature does not lack in her resources; they are ample, and judiciously applied, never injure the constitution.

MISS DR. LAMSON.

Report of Cases.

Mrs. J. B. I., of the State of New York, came to our Institution on the 6th day of September last, laboring under the following difficulties: Severe congestion of brain, and so affected with Nervous Dyspepsia that all kinds of food produced great distress and acidity of stomach. She also was suffering from severe nervous prostration, with depression of spirits, and so feeble in body as to be able to walk but a few steps at a time. Her nutritive powers had so failed that she had become very much emaciated. She had also been a great sufferer from Rheumatism. Her circulation was poor, liver and bowels torpid. She had nearly despaired of ever having health again.

We placed her under mild treatment—made all her surroundings pleasant—let her eat freely of simple nourishing food twice per day—gave her abundance of rest, and each day some light amusement. And at the present time, although not having been with us quite three months, has gained over twelve pounds in flesh, can walk with ease one-half mile or more, is happy and cheerful, can eat freely of simple, nourishing food, without suffering inconvenience therefrom.

Her prospects now are fair of having better health than she has had for years. We are confident that under any other system this case could not have been reached.

Stagnant Air.

People have learned to fear the effects of stagnant water upon their health. Have learned that motion is necessary to the purity of the element, and that water perfectly at rest soon becomes impure, and the cause of various diseases. The same in regard to stagnant air remains yet to be learned by very many.

If people realized the hurtful effects of air that has been shut up and motionless for days and weeks together, they would not keep their parlors and sleeping rooms as close as they do. Air must have circulation or agitation in order to keep it pure, as well as water. Exclude the air and light from a room that is seldom used,

and the flies will die. Yet people enter such rooms occasionally, little appreciating how poisonous is the air until it is thoroughly changed by ventilation, letting the out-door air pass freely through it.

But, if in unoccupied rooms the air becomes so impure and deleterious, how terribly malarious must be the dormitories that are not properly ventilated. When this is understood as it ought to be, when it is realized how impure the air becomes in a sleeping apartment by the exhalations from the human body in the breath and perspiration, people will consider it a sacred duty to thoroughly air these rooms and the bed clothes daily, besides admitting a good supply of fresh air during the night.

If you wish health, a bountiful supply of fresh air is indispensable to secure it.

R. F. COTTRELL.

Damp Beds.

If people realized the danger from sleeping in a damp bed, they would sooner lie upon the bare floor than sleep in such a bed. Almost every house has more or less spare beds, all dressed in the best style for company; said spare bed is ready made up, and when a friend comes to visit them, the bed is all in readiness, and has been for a week, or a month, or perhaps three months.

Meantime the cotton and feathers, the linen and the straw, have been absorbing the moisture of damp nights and rainy days, without an airing in the sunny ones; and a dampness, slight but universal, has taken possession of every shred of material composing the bed, and the friend you delight to honor, wakes at midnight, a victim of the strangest, most violent cold he ever experienced. You might better have given him a blanket and a bed in the stable loft; but the work is done; you have murdered your friend; or if he recovers, thanks to God, not to you.

I have seen the strong man and the good man, after such an exposure, looking as if fresh from the Jesuit's rack, or wheel of torture; it is no common cold; he will, perhaps, may, probably, carry it to his grave. Ministers have the worst of it. If I were a minister, I would rise from such a bed, take my overcoat, and seek a bed in some nice, fragrant hay-mow; or I would sleep upon the floor; I would not

be murdered by inches. But there is more than one reason why ministers die so soon. Who is accountable?

JOS. CLARKE.

Water.

"Water, water, sparkling, pure,
Giveth nature everywhere."

The people of all ages have been accustomed to alleviate their thirst by cooling draughts of water from the fountains of nature, yet none of us realize the extent of its usefulness, its varied beauties, or its power. No element presents a greater variety of scenes to the eye of man. Whether we contemplate the tiny drop that closely nestles in the folds of the honey-suckle, or gaze upon the wide expanse of the waters of the azure ocean, we may learn lessons of wisdom. The abundance of an element so efficacious in augmenting our happiness, furnishes reliable testimony of the benevolent designs of the Creator. Human power cannot enumerate its manifold uses. We hourly enjoy its blessings. Privation alone can teach us its value to quench burning thirst.

It is the very life of vegetation. The earth, moistened by the genial shower, causes the dormant seed to unfold its latent powers; the tender plant, deriving new life from the refreshing rain, arrives at a vigorous maturity. The inventive genius of man has found means of further extending its usefulness. Art has combined with nature. The rapid river and the mighty ocean are made subservient to the interests of man; the nations of the earth mingle in commercial intercourse through its means, and that which seemed a barrier between them is made the medium of communication.

What power is displayed in water! How it moves the ponderous wheel, and gives life to the complicated machinery! Water, converted into steam, speeds the stately ship across the billowy ocean; the panting locomotive with its attendant train along the iron track, with their precious freight of living souls!

Aside from its utility and power, it exhibits the most remarkable beauties. The pearly dewdrop glistening in the sun, the purling stream, the clear and placid lake, are objects of the greatest beauty. What mysteries! A microscopic examination of a single drop unfolds wonders almost incomprehensible to man. What a theme for study for a contemplative mind! Has

it grandeurs? Behold the ocean boundless in extent—unfathomable in depth! What can be more sublime? What can art do to approach such sublimities of nature? Art may assist us still further to unfold its wonders. Science may develop facts that will render this element still more beneficial to man. We know not what hidden powers it may possess. Its present applications elicit our admiration; every rippling stream suggests a train of pleasing thought, and every draught awakens a feeling of gratitude to the Giver of good.—*Rural New Yorker.*

Thanksgiving at the Health-Reform Institute.

Dr. Lay had so many duties connected with the Institute, in getting everything in working order, giving the patients counsel, besides public lectures in the parlor, together with his editorial duties and correspondence, that he became wearied, and actually needed a respite from his labors. After the morning lecture, two days before Thanksgiving, the Physicians on leaving the parlor admonished us "to keep the heart young," and that "a merry heart doeth good like a medicine," and "to help one another's joys. Therefore, we, the patients and helpers, conceived the idea of trying to help *their* joys, and thereby be happy ourselves, for we always derive the purest joys from making others happy.

A committee on Proceedings was therefore immediately appointed, and Messrs. Minos Miller and G. H. Bell were chosen as that committee. We could not conduct our matters so privately but that our Physicians got an inkling of what was transpiring, but concluded to await the result.

Our Thanksgiving dinner was such as kings might admire, epicures relish, and the worst dyspeptics partake of, and grow fairer, fresher, and happier. It consisted of our staple articles, good unleavened biscuit, and other dishes made of unbolted meal from the best of Michigan wheat—hygienic cake, and luscious fruit in abundance—raw, cooked, and canned—and a variety of vegetables; and such a delicious repast without condiments of any kind! But it was spiced a little with good humor, pleasantry, and with a rich and wholesome cheer, and seasoned with a good appetite.

The day having passed pleasantly

away, the entertainments for the evening commenced as follows:

1. *Magic Music*, so called because persons by it were directed to perform certain things, according as the instrument gave out loud or low tones.

2. *A Charade*, "Sing-Sing," by Miss Overton.

3. *An Acting Charade*, "Lam-entable," by Mrs. Osgood and a number of children.

4. *A Song*, "Pass Under the Rod," by the Misses Smith, which was sweet and pathetic, had lessons of patience and submission.

5. *Tableau*, "Fan-Fan."

6. *An Acting Charade*, "Mis-sis-sippi," which was well executed by Messrs. Miller and others.

7. *Select Article*, on Hoops, by O. F. Conklin, which caused us to think that

Hoops on barrels, tubs, and pails,
Are articles indispensable:
But hoops as they puff out woman's dress,
Making the dear women seem so much less,
Are most reprehensible.

THE PRETTY MACHINE.

"You may see them at work any time of the day,
O! what dainty perfection their movements display;
There's a rustling and swaying as onward they sweep,
And the dirt of the pavement before them they heap;
It's the finest invention that ever was seen,
This pretty, new-fangled, street-sweeping machine.

"They are simple in shape, they are easy to move,
And the walk of a city they vastly improve;
You may have them of silk, or barege, or detainé,
You may have them trimmed gaily, or have them
quite plain,
It's the neatest invention that ever was seen,
This pretty, new-fangled, street-sweeping machine.

"There are some who declare they demand too much
room,
There are some who prefer, too, the old style of broom,
But these are old fogies that always cry down
Every bright innovation with anger and frown;
It's the nicest invention that ever was seen,
This pretty, new-fangled, street-sweeping machine.

"In what delicate folds round the owners they flow!
In what shimmering slopes to the pavements they go!
Where's the use of contractors for cleaning the street,
When the job's neatly done by the fairies we meet?
It's the rarest invention that ever was seen,
This pretty, new-fangled, street-sweeping machine."

And then the contrast was shown by another select article entitled

OUR LADIES.

"Wandering about with grace and ease,
In a dress made short, as short as you please;
With no long skirts to draggle and grime
In dry weather dust, or wet weather slime,
Through the forest and over the hill,
Across the fences, and where they will,
No troubled thoughts of a trailing gown,
Heads bent forward, and hands stretched down
To save it from earth's pollution;

But with both hands free to clasp Nature's own,
Healthier, happier, stronger grown,
They have found the true solution
Of all their troubles, pains, and ills,
In doing so much that fashion wills,
Until one would think, by the way they have
been

Lacing and padding without and within,
That original shape was original sin;—
That Nature furnished the raw material,
All in a lump, and bade them take
It, and fashion and shape it, in forms ethereal
After the latest fashion plate.

But, here, thank God, they have seen the light,
And know that Nature does all things right;
That all must obey her just commands,
That she trusts no law-making to human hands.
And so to-day we call her Divine,
And all of us humbly kneel at her shrine,
No longer in darkness to stumble and plod,—
For nearest to Nature is nearest to God."

8. *Music*. "Sing, Sisters, Sing."

9. *Comic Advertisement* was read,
which caused much laughter.

10. *Tableau*. "An ancient pair of
snuffers."

11. *Dame Fashion*, a song.

12. *Pantomime*. "Ancient Times."
In which a family dressed in ancient costume
were engaged in various household
duties, according to the custom of former
days.

13. *Another Pantomime*. "Modern
Times." In which the prevailing follies
of fashionable life were forcibly represented.

14. *Medley*, by several gentlemen, which
was mirth-provoking.

16. *Resolution on Thanks*.

We, the Patients of this Institution, feel thankful
to God, the Father of all our mercies, for the
manifestation of his goodness to us in giving us
the Health-Reform Institute, where we can learn
the laws of our being, and where we may be so related
to life, and have Nature's Restoratives so applied,
that we may return to health and usefulness,
and again tread the paths of pleasantness
and peace.

We also feel thankful to our kind Physicians for
their unremitting zeal in the cause of truth, for
their unwearied efforts in our behalf, for their
Christian love and forbearance, and for that sympathy
which is ever alive to our sufferings and infirmities;
and we would not forget with what readiness
and kindness all the helpers perform their
respective duties.

17. *Toast*, by G. H. Bell.

"DR. LAY." We are glad he has been led to
lay off all allegiance to drugs, and to *lay* hold of
the Health Reform. May God give him strength
and wisdom to *lay* successfully the foundation of
one of the greatest and best Institutions in our
land, and although he may never meet a just recompense
here, may he be so happy as to *lay* up treasure
in Heaven, and at last wear a bright and starry crown.

18. *Toast*, by G. H. Bell.

"DR. BYINGTON." A man who will stand *by*
the truth, let come what will; and who will stand

by you in the hour of trial and sorrow. May he
ever be one who shall live *by* faith, and finally
enter *by* the gate into the City.

19. *Toast*, by O. F. Conklin.

Lamb, the emblem of innocence and purity. *Sun*,
the emblem of strength, vigor, and life.

Miss DR. LAMSON, combines both emblems,—
innocence and purity of motive, with strength and
decision of character, ever strengthening and viv-
ifying the weak and needy ones. May no lion ever
cross her pathway, and may her sun never be
eclipsed, or even darkened, by clouds; but may it
run its full course in all the effulgence of a bright
summer's day, and finally set in a clear western
sky, leaving behind the halo of a well-spent and
useful life.

20. *Toast*, by S. Osborne.

"To the Proprietors and Supporters of this In-
stitute." May Heaven's richest blessings rest up-
on you, for the efforts and means expended to carry
on this glorious enterprise.

21. *Toast*, by G. H. Bell.

"To our Visitors." A hearty welcome to them!
Their healthy countenances, their pleasant smiles,
and their words of sympathy, cheer, enliven, and
soothe us like fresh flowers by the dusty wayside;
like rays of sunlight on a dark and cloudy day;
like sweet music in the night.

22. *Toast*, by G. H. Bell.

"To the Physicians of the Western Health-Re-
form Institute." *Happy* are they! They wear the
happiest faces, have the *happiest* manner of
comforting the sick, and restoring them to health,
the *happiest* patients, and the *happiest* home, in the
world.

Respectfully submitted.

O. F. CONKLIN.

Breathing—Out of Doors and in the House.

When a man draws a breath of air in
to his lungs, the numerous little cavities
of the lungs are filled with the air, which
is a mixture of oxygen and nitrogen. A
portion of the oxygen passes, by the mys-
terious action of the endosmosis, through
the membrane of the lungs, into the blood,
which has been distributed on the oppo-
site side of the membrane to receive it.
The blood, having absorbed the oxygen,
carries it, through the arteries, all over
the system into the minute capillary blood
vessels, and here it is brought into imme-
diate contact with the food, which, after
its digestion, had been poured into the
blood. A portion of the carbon of the
food combines with the absorbed oxygen,
forming carbonic acid, and generating
precisely the same amount of heat that
the same quantity of carbon would gener-
ate if burned in the state of coal in a
furnace. It is this heat which keeps up
the temperature of the system, and it is

the fundamental condition for all those vital actions which constitute life. Life depends upon the perpetual filling of the lungs with oxygen; hence, if the windpipe is closed by a rope around the neck, or if the mouth and nostrils are immersed in water, death quickly ensues.

The air that is breathed out of the lungs is mostly nitrogen and carbonic acid, with but little of that oxygen which is the life-giving element. If a person is sitting in a room where the air is confined and still, when a volume of air comes from his lungs it fills the space about his mouth and nostrils, and the next breath that he draws in is mostly this air which has just previously passed through his lungs. As he continues to breathe the same air over and over, it becomes more and more deprived of its oxygen, and more and more surcharged with carbonic acid; consequently his vital functions become less and less vigorous.

On the other hand, if a man is walking in the street while he is breathing, when he throws out a quantity of air from his lungs, his head is carried along away from it before he draws in another breath, and he thus gets a fresh supply of air with its full richness of oxygen at every breath. Hence the vigor imparted to the system by exercise in the open air, and hence the importance of perfect ventilation to those confined in houses.

Besides combining with carbon in the blood, oxygen also combines with iron, changing it from the brown protoxide to the red peroxide—the rouge of the silver-smiths. It may be that the more perfect oxidizing of the iron in the blood is one reason for the rosy cheeks of those who live out of doors.—*Sel.*

If we obeyed the laws of God, children would be like spring blossoms. They would impart as much freshness and strength as they abstract. They are a natural institution, and nature is eminently healthy.

“Have you decided whether to make your son a soldier or a lawyer?” “No; but I will, as soon as I can settle in my own mind whether it is best for him to live upon the blood and misery, or upon the vices and follies, of his species.”

WEALTH.—Wealth does not always improve us. A man, as he gets to be worth more, may become worthless.

Questions & Answers.

J. H., of Kansas, inquires:

My wife is troubled with swimming in the head, cold extremities, and lack of circulation, arising from chronic affection, caused by cold. What is the best home treatment for her? Also my little girl, eight years old, is troubled with weakness in the lower limbs. She has been examined by physicians who fail to name the disease. She has been afflicted three years. Her kidneys require an astringent. She stands with knees bent forward, is fond of play, but cannot run; fails to use her knees freely; general health appears good. What is the treatment?

Ans. One thing of great importance in your wife's case is that she dress herself healthfully. First, she should have her dress made so loose as to be able to expand her lungs and abdominal muscles freely in breathing, and still have room left. Her extremities should be very warmly dressed, at least as warm as men generally dress themselves. Her dress should be short enough so that she can walk up and down stairs without it becoming necessary to support her dress with her hands. Twice a week she should take a sitz bath at 90 deg., for 10 minutes, with a foot bath at 105 deg., 8 minutes, and 85 deg., 2 minutes; then have the parts rubbed dry and left warm and comfortable. Twice a week she should take a foot bath 105 deg., 3 minutes, dipping the feet after it in cold water, rubbing them dry as before.

Once a week she should take a sponge bath or dripping sheet at 90 deg. These baths should be given at near the middle of the day. She should then go to bed for at least one hour. She should live largely out of doors. Carriage or horseback riding would be of great service to her. She should avoid all severe taxation, especially in a mental capacity.

Your daughter is of a scrofulous diathesis. She should also dress in a similar manner,—that is, having the lower limbs and feet very warmly clad. She should not eat stimulating food, and should avoid almost entirely the use of milk, and abstain from salt or greasy food. She should subsist upon a vegetable, farinaceous and fruit diet, and should not be sent to school for the present, or have her intellect crowded.

Two or three times per week her whole body should be lightly and briskly rubbed all over with the dry hand of an attendant. She should sleep alone, or, under

no consideration with adult or aged persons. Give her a general bath, in water at an agreeable temperature, once a week. Twice per week, her back, stomach, and bowels, should be rubbed from 3 to 5 minutes with the hand wet in cool water, then rubbed dry, and then rubbed with the dry hand until the skin is left warm and velvety.

C. H. Tremont, Ohio, says:

I have a son near seventeen years old, is naturally healthy, seldom has complained of anything except stomach-ache, and not often of that, till a few weeks ago. He has a distress in his stomach, is unable to work; sometimes it is a sharp pain, sometimes an aching distress. It don't appear to make any difference what he eats, but seems to help it to eat. He complains of hunger a few hours after eating, but does not often indulge in eating—sometimes does not have but little appetite. We use no lard nor meat, except occasionally fowl or squirrel. What is the best diet for him? He has taken but little medicine—none seems to help him.

Ans. I would suggest the following plan for your son to adopt: Let him eat but two meals per day, viz., at 7 o'clock, A. M. and at 2 P. M. Let his food consist of unleavened Graham bread, and of Graham pudding well cooked, fruit, and simply cooked vegetables, using no spices or condiments of any kind except it be a very little salt, and a small quantity of sugar. He should eat no meat or butter, but may eat a little sweet cream or milk. He should never eat between meals, and should never work hard enough with head or hands to fatigue himself. He should dress his extremities warmly and should live largely in the open air.

Twice per week at 11.30, A. M., lay flannel cloths wrung out of hot water over his stomach and liver, covering them well with a dry blanket. Let them remain there fifteen or twenty minutes, renewing them every five minutes. After the fomentation, sponge the parts off in cold water, and rub them dry. Once a week give him a general ablation of the whole body, in water at an agreeable temperature. Let him have some recreation every day, and keep his mind cheerful.

W. A. G., of Allegan, Mich., asks:

1. Are there any beneficial results to be derived from putting in practice the theory of sleeping with the head to the north? Do you believe there is anything in it?

Ans. During the present unsettled condition of political affairs at the South, I would consider it preferable, whether sleeping or awake, to have the head at the North.

Further than that, I have no wisdom or advice to give in the matter.

2. What is heart disease, and in how many ways does it manifest itself? Is it curable, and by what means? What are the influences upon, and results to, the person having it?

Ans. What kind of heart disease do you mean? There are several diseases of the heart; some are curable, and some are incurable. There are congenital and organic diseases of the heart, such as valvular regurgitations, &c., which generally cannot be cured. The heart is frequently affected sympathetically, by disease in other contiguous organs, such as the lungs, stomach, bowels, liver, spleen, &c., which affection will cease of itself as soon as these organs are relieved from disease.

Inflammation is another manifestation of disease that the heart is subject to, and one that can be easily managed by keeping the patient quiet, and adhering to a low, strict diet, and using means to restore a well-balanced circulation, such as keeping the head cool, wearing a cool compress over the part affected, taking foot and sitz baths, and keeping the pores open by occasional ablutions of the whole surface.

The heart is also affected with rheumatism. But perhaps the disease which you refer to is what is sometimes called a "broken heart," and if that is the case, if you will tell me what has broken it, perhaps I can tell you what would be the influence and result upon the person having it, also how it can be mended.

If our friend will give us the necessary information in regard to the *kind* of heart disease he has reference to, we will be happy to give him all the instruction we are capable of.

E. G. R., of Mich., asks:

In those systems where the blood is so thin and cold that it takes several hours after giving a wet sheet to produce a reaction, what course should be pursued? Shall the wet sheet be given wet in warm water?

Ans. Individuals in the above condition should be very careful not to do themselves injury by hydropathic treatment. No person can take a wet-sheet pack, dripping sheet, or a bath of any kind, with profit, if it leaves them chilly for hours after it. A better course would be to commence giving the patient such treatment as he can bear without fatigue, and one that will not leave him chilly. No bath should be given when the feet or any other portion of the body is cold.

S. R. T. asks:

What is the best mode of treating piles?

ANS. In our brief space in this department, we cannot do justice to this question, and will promise an article on the subject soon.

M. R. asks:

Do you consider cream or butter healthy for a person with liver complaint?

ANS. No; especially the latter. Cream is less objectionable than butter, and in small quantities would probably do but little, if any, harm. Melted butter is one of the most unhealthy articles used in cookery.

I. G. C., Vt., writes:

I would like to inquire what you would recommend for those of us to drink who cannot drink cold water without increasing our thirst; and what about eating a few pickles, and a little vinegar on our cabbage?

ANS. Drink pure soft water with chill taken off; and if you have any regard to health, let pickles and vinegar alone *severely*.

THE POPULATION OF THE EARTH.—A professor of the University of Berlin has recently published the result of his researches as to the population of the earth, according to which Europe contains 272,000,000; Asia 720,000,000; Africa 89,000,000; America 200,000,000; and Polynesia 2,000,000 of inhabitants. As in places where deaths are accurately registered, the annual mortality is at least 1 in 40, the number of deaths must be about 32,000,000 every year, which gives 97,761 per day, 3,653 per hour, and 61 per minute; so that every second witnesses the extinction of one human life.

AN ATOM OF AIR.—A German professor has been trying to measure the "ultimate atoms." From certain theoretical data, he finds the thickness of an atom of atmospheric air to be 3,937 hundred thousand millionths of an inch. In a cubic foot of air, he calculates there are 216,000,000,000,000,000 atoms. This confident arithmetician also says that an atom of air weighs just fifteen ten-thousandths of a grain. This is the last degree of science!!

The casualties of life throw a man back upon himself, where he cannot find an agreeable and profitable retreat, if it has not been prepared by the hand of virtue.

Words from our Friends.

An Item.

DR. H. S. LAY: Dear sir—I have for years been afflicted with a cough, and one year ago it was so severe, I thought it doubtful whether I should live till spring. I then thought I would try a change of diet. I left off the use of pork, and used but little meat of any kind through the winter; and as I had always been in the habit of eating three meals, I began with a light supper. I now eat no meat, and have no craving for any. I eat but two meals per day, and nothing between meals. I use the Graham diet, and would not for any consideration, return to the use of fine-flourbread. My cough is better. I have gained in flesh, have more warmth in my system, and feel better prepared to endure another cold winter.

JOHN BYINGTON.

Ceresco, Mich., Dec. 3, 1866.

Experience with a Burn.

Among all the ills that flesh is heir to, perhaps not one can be singled out more to be dreaded than burns, and yet none are more common. Especially this does the mother fear, and how many darling little ones have from such accidents suffered terrible hours of anguish, even till death alone ended their sufferings. And some, too, from a very slight burn suffer for weeks, because not properly treated. A great many means are tried, and ointments, salves, and poultices applied, until the pretended remedies are worse and cause more pain than the burn itself.

Fears of suffering from things of this kind have perhaps been uppermost with me as a mother, and carefully, and prayerfully I might say, have I sought to save my little one from such dangers. But it was mine to feel one morning that my little girl of nine months had grasped a dish of hot drink, and terribly scalded her arm, from the elbow down. Not knowing just how to treat a case of this kind, we immediately applied to Dr. Lay of the Health Institute for counsel as to the best mode of treatment, whose prescription we followed closely.

Placing her arm over a washbowl containing a weak solution of tepid alum water, we showered it until the smarting was done entirely. This occupied four hours nearly. During this time when the water

would become too cool to use, we would add more hot water to have it of the temperature most agreeable to her. Several times we renewed it altogether. This treatment proved very soothing to the child, and two or three times she dropped into a quiet sleep. As soon as the fire was out sufficiently, we enveloped the arm in a linen cloth, wet in tepid water, and covering with a dry one let it remain so, only changing before it would get dry. In eight or ten hours we let the water carefully out of the blisters, which covered nearly the whole arm, avoiding breaking the skin at all so as to leave the arm raw.

Owing to the inclination of both of her parents to scrofula and humor, we feared what the result of such a burn would be, and for two or three days she had a very red and angry looking arm, although the blisters did not fill the second time. But the fourth day a dry skin formed over the blistered places, and the seventh day not a raw place was to be seen. The ninth day we removed the cloths entirely, and only a little reddish appearance was left of the burn. Not a scab was formed during the time, nor any matter discharged from the burn.

When I pressed my child to my heart, fearfully burned, I looked forward to weeks of care and suffering, but oh, how different the result. Perhaps, in honor of a kind Providence and the Health Reform, I should say that we had with her practiced regularity in eating, and she had not, as I have seen some children at even her age, been pacified with a pork rind or sweetmeats, neither has she ever *tasted* meat or butter. Thankful, yes, a thousand times thankful are we for the light on the subject of Health.

May the Great King speed on the work of reform till more and more shall bow to the scepter of Hygiene, and less and less to the shrine of Fashion, Custom, and Tradition; and may all engaged in the work share in the blessings it promises.

M. D. AMADON.

A person who was recently called into court for the purpose of proving the correctness of a doctor's bill, was asked by the lawyer whether "the doctor did not make several visits after the patient was out of danger?" "No," replied the witness, "I considered the patient in danger as long as the doctor continued his visits."

It Is Not Your Business Why.

Would you like to know the secrets
Of your neighbor's house and life?
How he lives and how he does n't,
And just how he treats his wife?
How he spends his time of leisure,
Whether sorrowful or gay?
And where he goes for pleasure,
To the concert or the play?
If you wish 't, I will tell you—
Let me whisper to you sly—
If your neighbor is but civil,
It is not your business why.

In short, instead of prying
Into other men's affairs,
If you do your own but justice,
You will have no time for their's.
Be attentive to such matters
As concern yourself alone,
And whatever fortune flatters,
Let your business be your own.
One word by way of finis—
Let me whisper to you sly—
If you wish to be respected,
You must cease to be a pry.

The Art of being Polite.

First and foremost, don't *try* to be polite! It will spoil all!

If you keep overwhelming your guests with ostentatious entreaties to make themselves at home, they will very soon begin to wish they *were* there. Let them find out that you are happy to see them by your actions rather than your words.

Always remember to let bashful people alone at first. It is the only way to set them at their ease. Trying to draw them out has sometimes the contrary effect of *driving* them out—of the house!

Leading the conversation is a dangerous experiment. Better follow in its wake, and if you want to endear yourself to talkers, learn to *listen* well. Never make a fuss about anything—never talk about yourself—and always preserve perfect composure, no matter what solecisms or blunders others may commit. Remember that it is a very foolish proceeding to lament that you cannot offer to your guests a better house, or furniture, or viands.

It is fair to presume that their visit is to you, not to these surroundings. Give people a pleasant impression of themselves and they will be pretty sure to go away with a pleasant impression of your qualities. On just such slender wheels as these the whole fabric of society turns; it is our business, then, to keep them in perfect revolving order!

CONVERSATION.—The first ingredient in conversation is truth; the next is good sense; the third, good humor; and the fourth, wit.—*Sir William Temple.*

Items for the Month.

The establishing and conducting of our Health Institute has been attended with no small amount of perplexity and care, in consequence of which the Reformer has not always been issued promptly to the time; and some other matters have also necessarily been delayed; but every week we are forming more perfectly into line of systematic business, which is necessary for the success of any enterprise. We still invite the co-operation of our friends abroad in this work. We sincerely thank those who have taken so much interest in the welfare of the cause so far, and hope that nothing on our part shall ever cause their interest to abate. Already the circulation of the Reformer more than meets our expectations. Let each of its friends make a decided effort to extend its circulation, and in a very few weeks its circulation may be again doubled.

We are now preparing, and will have ready in a few days, a new Circular of our Health Institute. We wish it circulated everywhere. We invite our friends to send for it. It will be sent gratis to every one who applies for it. Read it and give it to your neighbors. If you have a friend in feeble health, by all means send them one of our Circulars. We are determined to keep it before the public, that we have a system of cure superior to any other known system—one that directs to the path of health those who have almost given up in despair.

Some complaint has been made by a few of our subscribers, that they have not received all the numbers of the Reformer. How much of this fault arises from the fact that a great many new post-masters have been appointed, and old ones removed, we do not know. We are inclined to think, however, that most of the trouble comes from this cause. We have sent again to all who have notified us that they have failed to get any number, and will continue to do so.

We give in this number an advertisement of a few choice publications, and other articles. We intend to keep a supply of Health Publications, and some other valuable works, together with Bread pans, Thermometers, Syringes, etc., constantly on hand. Persons living in the same locality, would do well to club together and send for these things by express.

Eld. J. N. Andrews has been spending a few days with us in this city. We have enjoyed very much the interview with our brother, who is a most zealous Health Reformer. On the morning of Nov. 24, he gave our patients and friends at the Institute, a very interesting lecture, giving some of his experience in the Health Reform. A

few years since he was a great sufferer from catarrh, dyspepsia, congested brain, &c., from all of which he has entirely recovered by being a conscientious and faithful adherent to the Health Reform. His little boy, a lad about nine years of age, furnishes one of the most interesting cases of recovery from disease, by the hygienic treatment. His left limb, from a scrofulous difficulty of several years' standing, had become withered away to a very alarming extent, and the ankle joint was enlarged to such a degree that he could bend it but very little. Three years ago he was placed under hygienic treatment, and in a few months' time, so far recovered from this difficulty, that he returned to his parents. They have, according to the best of their ability, carried out the principles of Health Reform, and as their reward they have the great satisfaction to find their son restored to perfect health, and no traces of his lameness remaining.

We wish to express our thanks to friends who have written for the Reformer. We hope they will continue to favor us with the results of their hygienic meditations. Items of experience, essays, well-written articles, suggestions, &c., will all add greatly to the usefulness of our journal. We hope many will be added to our list of contributors. Our system of curing and preventing disease is unequalled, and we wish every zealous advocate of the Health Reform to lend us their aid in its promulgation.

Questions or articles intended for the Reformer should in all cases be accompanied with the real name of the writer. It does not necessarily follow that their full name appear in print, but for our own benefit we must, in all cases, know the writer's real name.

A CORRECTION.—The address of the Secretary of the "Christian Health Reformer's Colonization Commission," noticed in our last, should read T. Grow Taylor, Lincoln, Sussex Co., Del., instead of Sinclair as there given. The membership fee is 50 cts., which should be sent to the Treasurer, Thos. M. Cobb, M. D., Our Home, Dansville, N. Y.

AMUSEMENTS. Our friends will understand that these are used at the Institute solely for the purpose of benefiting the sick, or such as are worn by care, and mental labor. We consider amusements, when conducted within proper limits, as an important part of the treatment of disease. This is particularly the case with persons who are suffering great mental depression. They are designed only for the patients of the Institute, and not for the idle or the curious. Our friends may be assured that the Physicians of the Institute will exercise strict care that these things shall be conducted with *propriety* and *moderation*.

J. N. ANDREWS.