

THE
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OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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Water.

Oh, WATER! first in Eden's vale
With tuneful notes it flowed along,
And happy they who sank in sleep
Lulled by the music of its song.

And when, at morning's early dawn,
They woke from their delicious dream,
They blessed their God, then knelt them down,
And drank from out the crystal stream.

Pure water! Heaven's great gift to man,
Thou comest bubbling up from earth,
And dancing down the mountain's side
With a glad shout of pristine mirth.

Free as the air art thou to man;
No one can call thee all his own;
Like all God's blessings, freely given,
And round our paths profusely strewn.

[John S. Adams.]

General Articles.

Health. No. 6.

EATING AND DRINKING.

BUT our duties with reference to eating do not simply consist in abstaining from unhealthy and diseased meats. We may be right on the meat question, and yet violate nature's laws in various ways on other important points in our eating and drinking.

We can leave off meats, and yet err and injure our health by eating too largely of butter, cream, sugars, rich sauce, pies, cakes, and nuts of various kinds. We can eat our food spiced with hurtful

condiments, as peppers, mustard, etc., and we can use salt and other articles more freely than we should. We can eat pickles and other indigestible articles in the vegetable kingdom, greatly to our injury, whether we are sickly or well, but especially if we suffer from ill health. We can eat the best of diet with intemperance; in too large quantities, at improper times, and too frequently. We can eat too fast, without stopping to masticate our food, and we can eat of too large an assortment at one time. On all these points we can as truly violate the laws of our being and abuse our systems, as we can by improperly relating ourselves to the meat question; though we do not consider this a sufficient excuse for any to justify themselves in doing wrong. No valid reason can be given whereby the commission of one sin, or violation of physical law, can be sanctified by its not being greater or worse than other transgressions. The fact that some transgress in one direction, is no just reason why we should transgress in another direction. If, in view of this fact or reason, we should pursue this course, we would measure ourselves by the faults of others, while we ought to imitate their virtues, and make their faults and the penalties attached thereto, a warning to cause us to shun all violations of the laws of health, by living healthfully on all points.

Time and our present limits would not permit, neither do we now deem it necessary, to enter into all the reasons and minutiae on the points we have introduced. If we can by giving some main reasons on generally-adopted principles, lead our readers to see the right way with reference to the points we have mentioned, we shall gain our present object. It will then devolve upon our readers to say whether they will or will not walk in the way

pointed out, and reap the reward of obedience or disobedience, according as they obey or disobey the laws of their being. There is danger of eating butter, cream, sugars, rich preserves, and other articles too freely, because they are, as we have seen, highly carbonaceous in their nature, and as such, they are hard to digest; and if used in large quantities, among other evils, they will impair the digestive organs, and surcharge the blood with carbon, and thereby injure the whole system. When you go beyond a certain point in using these articles, nature has to bring into requisition an extra amount of vitality for the purposes of digestion, assimilation, depuration, &c.; very much as is the case when one overeats. You have doubtless experienced weakness in the head, throat, lungs, arms, or lower limbs, after eating too much even of simple food. This was caused by an unusual amount of vitality drawn from those parts to aid in digesting a superabundance of food. And thus it is that certain organs become deficient in vital power, and cannot perform their functions; and they sustain a loss, especially if they are diseased. They lack the vitality they need to build up, and remove disease, and must necessarily break down, as the stomach continues stealing strength from them; and the stomach itself finally becomes bankrupt, so that it cannot properly perform its work, upon which all other parts of the body depend.

It is a law of the human organism, that when one member suffers, all the other members suffer with it. If therefore, the stomach is caused to suffer on account of throwing into it a great quantity of the above named articles, or by overloading it with even the most simple and healthy food, the other organs will lend it their sympathy and aid, and suffer with it, whether they are weak or strong. But especially should they not be disturbed if they are weak and impaired; but should themselves have aid from other organs, which should not be overburdened or injured in any way, but should all have an opportunity to naturally, and, as it were, playfully, perform their functions, and manufacture the greatest possible amount of vitality, to promote strength through the system generally, and, by virtue of the law of sympathy and equilibrium, thereby strengthen the weak organs.

However much nature may be made to militate against itself by transgression,

indolence and wrong habits, on unusual occasions, when life is threatened, there are no drones in the system; but all parts stand ready to render sympathy and aid to those parts that are threatened. To illustrate: if you throw into the stomach a greater portion of the aforesaid articles than it should dispose of, or if you make its burden heavier than it is prepared to bear in any other way, the other organs at once volunteer, the weak ones forgetting, as it were, their weakness, and sending all the strength they can muster to the stomach, to save the common-wealth, and secure safety to the general system; and if there is no end to strife, if invaders are suffered to come in and oppress, weaken and destroy the stomach, these weaker members will give, and give, and give, till they have no more to give, and they die martyrs to the system: nature is broken down at different points, the balance of power is broken up, disease comes in like a flood, and you die, while you might have lived on, if you had not sympathized and tampered with that mighty foe to the system—perverted appetite.

This description is by no means fanciful and void of meaning. It shows the importance of eating properly, and how we should favor our weak organs. There are many cases in which the articles we have mentioned should be entirely laid aside in order to effect a recovery from disease; and it is evident that these articles are used too freely by most of the inhabitants of this country. It would be far safer to use them in smaller quantities and in a less concentrated form. Even some of those who adopt the Health Reform, think that as they leave off the use of grease and meats, they can revenge by using these articles as freely as they choose.

Peppers and mustard are heating in their nature, and are extremely hard to digest; while they afford little or no nutriment. They greatly injure the coats of the stomach. If you make a plaster of mustard and apply it to your arm, or to any other part of the body, you will as truly draw a blister, as you would if you were to use a plaster of Spanish flies; yet some act as though their stomachs were made of steel, by throwing these condiments into them. The best rule in regard to these condiments and others of like nature, as well as in regard to pickles, etc., is entire abstinence.

Whether salt is an article which should entirely be laid aside in every case, is a

question which we do not now purpose to discuss. But we think it safe to say that there is far, far too much of it used as a condiment. This will be seen by bearing in mind that salt when used freely, will produce a feverish state of the system, which is unduly stimulated by its presence; and hence the unnatural demands of nature to quench the burning within. Again, salt is an antiseptic. It is in its nature against decomposition. It preserves that to which it is applied. But in order that we may have health, it is necessary that continual decomposition of particles which enter into the formation of the tissues, and which have done their work, be effected, that useless and effete matters may leave the system. But if salt is used largely, this decomposition does not go on as it should, and you preserve in the system that which is detrimental to it. Hence if you leave off using salt suddenly, you will lose in weight. And here we see the propriety of dropping the use of salt in some cases to purify the blood.

Some may object to what we have advanced thus far on the ground that they have used the above articles largely and promiscuously, without experiencing any ill effects from their course. But such are mistaken. They have had ails and pains which they have not accounted for, which might properly be traced, partly or wholly to transgressions on the points we have mentioned. But even though they should not at present realize the bitter fruits of transgression, they should not for this reason continue in sin. Because sentence against an evil work is not executed speedily, why should the hearts of the sons of men be fully set in them to do evil? Who art thou, vain, audacious man, that thou shouldst reply against the Almighty? Canst thou subvert God's order, and remove the penalty of his righteous laws? If you undertake this work, you will be found kicking against pricks. As well might you undertake to batter down the walls of Jerusalem with your head, and remove God from his throne, as to conjure up some means by which you can counteract the law which he has established in your being. Continue violating these laws if you choose; and poison in the shape of carbon and other excitants will accumulate in your system, exciting your sensitive nerves, inflaming your passions and causing them to take the ascendancy in spite of your efforts to

subdue them; the foundations of disease will increase in you, until nature sees that the system is in danger, and she will rally to expel the cruel invaders, the superabundance of grease, butter, sugar, etc., that you have eaten, and that has lodged in the blood and tissues; and the result will be burning fevers, liver, lung, and throat complaints, eruptions of the skin, scrofulous humors, swollen limbs, pains in the joints, headache, etc. For what are fevers and other manifestations of disease which are so prevalent, but an effort of nature to remove poisons from the system? What are pains in the above cases, but the resentment of the sensitive nerves at the presence of poisons in the system? And most all diseases can be traced to abuses of the stomach. And when the stomach, the great laboratory of blood, fails, it cannot do its work properly, and the rest of the system must necessarily sustain a loss, those parts suffering the most which are the weakest; for they have not power to expel the blood, and become the rallying points for the impurities of the system; and it is not strange that they break down under the awful pressure they sustain.

Be not deceived. God will bring the transgressor to his terms, and every knee must bow to his holy mandates, and crown him Lord of all. When sudden and awful diseases come upon you, when you are cut down unexpectedly, as it were in a moment, you may think you have received a sad dispensation of Providence. It is in one sense a sad dispensation indeed. God is dispensing to you the penalty of his just laws; and you may cry for mercy, but he will turn a deaf ear to your prayers, until you acknowledge his right to reign, by returning unto him by obedience.

It is a mistaken idea that you are not injured because you do not always realize the immediate effects of disobedience at the points where you transgress. This was clearly proved in the case of Alexis St. Martin, who was wounded in the stomach, and upon whom experiments were tried, showing that our stomachs can be greatly inflamed and even bleed in the use of stimulants, while we are comparatively insensible to the real injury we are receiving. The stomach often reflects its diseases upon other weak organs which have perhaps been abused by some means or other. I once knew a man who died in a few hours from a diffi-

culty which seemed to originate in his foot, but the trouble was in his stomach, and when it reached the stomach, the action of that organ was suspended, and he died.

Fires of disease may exist in the system for years, without our realizing it, if our vitality is kept up to keep them from spreading. But let vitality be brought at a low ebb by accident, excessive labor, heat, or any other causes, and the fires shut up in the system will burst out like the eruptions of Vesuvius, and will sweep all before them with burning fevers and other ills, until the thread of life is consumed.

I have a relative who enjoyed good health at the age of seventy. He could do a good day's work even in the hay field. But he met with an accident. His hand was caught and jammed in a threshing machine; and while nature was diverted from her work of suppressing the foes in the system, by building up the injured and mangled hand, all the ills of his past life manifested themselves, causing extreme suffering in various parts of his system.

More in our next.

D. T. BOURDEAU.

Healthful Dress for Women.

To the candid, thinking, women of our country, I will write a few words on the subject of Dress. Some may say that a gentleman is not within his province when writing upon this theme; but shall we put upon the women burdens we cannot, nor will not, bear ourselves, and not so much as lift a finger, or guide the pen, or speak a word of encouragement to help lighten *their* burdens? It seems that if we should hold our peace the very stones, would cry out. When we look about and see so many of the American women, our mothers, sisters, and daughters, pale, feeble, and sick, robbed of Heaven's choicest boon, health, deprived of all the blessings and happiness of life, trammelled and kept down in a circle, far beneath the sphere which it is their God-given right and privilege to occupy, we feel that this ought not, must not be. And we are led to ask the cause of all this deprivation and misery. Why this manifest distinction in regard to health and privileges between the girls and boys, the ladies and gentlemen, of this country. Did our kind Parent say of man, He is good, and very

good, and of woman, She is weak, and very weak, or sick, and very sick? We throw not. We think according to nature's economy, that woman has as good a hold on life—as much inherent vitality, and as good a right to life, and the pursuits of happiness, as man; and it is as much her privilege to breathe God's pure air, and to move about untrammelled and unmolested in her proper sphere, as it is her older brother's.

If this is so, if she has as good a right to life and health, and all their privileges and blessings, then this difference arises from their mode of living, or habits of life. Their food, drink, sleep, rest, and habits, are much the same, but their dress is very different; and we think that the mass of these evils can be traced to the present style of dress as worn by women.

The essential requisites of dress are warmth, covering, convenience, ease of action, freedom in the use of all the muscles, and elegance or beauty. The present style of dress lacks in all these essential qualities. We doubt whether the ingenuity of man could produce a more foolish, inelegant, and unhygienic dress. The dress is made tight about the waist, the very seat of life. The lungs, heart, stomach, and all the vital organs, are thus compressed, keeping those organs from performing their proper functions. All the blood vessels in those localities are filled and congested, the circulation from them becomes sluggish, and those parts become fevered and diseased in consequence.

We pity the Chinese, whom Fashion makes pinch their feet, that they may be delicate and beautiful. We sigh when we read of the poor heathens, who alter their forms, and compress their brains; but yet do the women of our enlightened country manifest more taste, or wisdom, when they will knowingly copy after the pale, puny, daughters of opulence, and pinch their waists, making not only their feet, but all the extremities, cold, their heads hot, thus weakening all the vital organs, sapping the powers of life, and bringing upon themselves disease, misery, and death? Their feet are encased in delicate gaiters; their limbs entirely unprotected, except by a pair of thin stockings and perchance a pair of cotton drawers, and a nice pair of tight gloves or mitts on their hands. Says one, Their dress protects them. Yes, it is very warm and tight about the body, but it protects their ex-

tremities from the cold blasts of winter about as much as an umbrella would protect your head, giving a free circulation of cold air around it. No boy or man would think he could *live* dressed as the women are. Oh, no! Boys' feet and limbs must be free and warm, but their delicate sisters may go out with a two-fold cord of force and persuasion, drawing the blood from the extremities to the vitals.

You can scarcely find a woman whose feet are constantly warm, and the old adage, "A cold hand and a warm heart," (not the "affections,") is literally true. Should we wonder that they are weak and sick? They will go out into the cold thus unprotected and drive the blood to the brain, and they have the spotted fever; or to the membrane of the throat, and they have the diphtheria; or to the lungs, and they have the consumption; or to the other more delicate organs, and disease follows,—then they wonder and lay it to Divine Providence who "moves in a mysterious way his wonders to perform."

But woman has no freedom of respiration. You can scarcely find a woman who breathes a full, deep, breath, expanding the lower parts of the lungs. It is unfashionable for a woman to breathe. In fact, she cannot breathe, she can only "pant," at best, breathing a short breath with the upper part of the lungs. She can not have ease of motion trammelled as she is by skirts and crinoline. And has she not as much a right to locomotion, to go here, run there, and climb over this or that, as a man or boy has? And would not a short dress, with the extremities well protected by pants, be more modest; and would not all those mishaps and unseemly occurrences which we see every day in the streets, in the stores, getting in and out of cars, carriages, &c., be avoided?

But, says one, how a woman would look with a short dress and pants on. How *does* a woman look dressed as Dame Fashion would have her? Who knows? Who that has not kept up with the times and fashions would have the least idea of woman's form as she is dressed? The Indian's impression at beholding for the first time a woman with large crinoline and trail, was not far out of the way, "Humph," said he, "small squaw, and much wigwam!" Oh! the times! Oh! the manners! Elegance requires symmetry of form and ease of action.

Grace in every motion,
Music in every tone;
Beauty of form and feature,
Thousands might covet to own.

Let us try to lend a helping hand. Let the women try to rid themselves of these strong fetters. Yield not to the imperative, wicked demands of fashion. Let Flora McFlinsy talk, why shouldn't she? As Barnum said to the stranger that was dissatisfied and complaining of his museum, "Sir," said Barnum, "did you visit the museum?" Yes, sir." "Did you pay your twenty-five cents?" "Yes, sir." "Then you have a right to say what you are a mind to." The fair sex are paying their health, their happiness, and their life, and who would deprive them of this one privilege?

Then cringe not to the rod of Pride, and bend thee low,
And trail the soil thy hand should teach to bloom
As a fair garden. Wherefore shouldst thou so
Bend down, and shut thy soul as in a tomb.
Oh, stand erect; throw fetters off and ban.
Live, move, dress and breathe, according to Nature's
plan.

Yours candidly.

O. F. CONKLIN.

Western Health Reform Institute.

Love for Alcoholic Drinks, and Its Remedy.

It is with this great evil as it is with all other evils that carry men through the "broad road" that leads to destruction, the mode of reform must begin with the cause—the fountain head from which starts this spring, tiny at first, but gathering force and volume by accretions, subtle and sure, until it is lost in an abyss of despair and death.

Apart from transmitted, hereditary tendencies, one of the great causes of desire, or love for spirituous liquors, is to be found in our mode of living, especially as relating to what we eat and drink as food. If we banish from our tables, all and everything but that required for the nourishment of our bodies; if we eschew all stimulating articles, (which do not nourish,) as, all manner of spices, even to salt, which if used at all, should be in very small quantities; tea and coffee, rich gravies, greasy pies, pork, fat meat, &c., all of which *create* a thirst,—a thirst not usually satisfied with pure water, but requiring something stronger,—beer, cider, wine, brandy, whiskey, &c.; especially is this so if the person is one of a companionable nature. In the satisfying of this morbid thirst, this depraved appetite, is

laid the foundation for—first, the occasional drinker; next, the constant drinker; followed surely by the drunkard, with all the horrible train of attendants,—dishonor, suffering, poverty, remorse, and death.

If any who have within them a dread of the drunkard's doom, and have the desire to follow the better way, will but avoid all stimulating and exciting food, eating nothing but what goes directly to nourish and support the body; and besides this bathe the whole body in pure, soft water, twice or thrice a week, at regular intervals, keeping the mind and body employed during the day, going to bed early and rising early, doing at all times, unto others, as they would that others should do unto them, praying God daily for strength to follow this "better way," not forgetting while praying, that "God helps those who help themselves," do these things and the result will be wonderful.

If these precepts are not followed, despite temperance organizations, despite friends and kindred, the result will be inevitable—a man made in the image of God, fallen lower than the beasts that perish; but, if followed, mark the result—a pure life, a perfect manhood, a fit preparation for the great beyond, toward which we all are journeying.

JOHN COWAN, M. D.

Startling Calculation.

IF a tobacco-chewer chews for fifty years and consumes each day of that period two inches of solid plug, he will consume 6,475 feet or nearly a mile and a quarter in length of solid tobacco, half an inch thick and two inches broad, costing two thousand and ninety-four dollars. Plug Ugly, sure enough. By the same process of reasoning, if a man ejects one pint of saliva per day for three years, the total would swell into 2,300 gallons; quite a respectable lake, and almost large enough to float the Great Eastern in. Truly, there are several things we never dream of in our philosophy. Whether these interesting statistics will diminish the sale of the juicy weed, we are not able to say.

There are at least three million very energetic chewers in the United States. If one tobacco-chewer consumes in fifty years two thousand dollars worth of tobacco, then the three million will chew in the same manner the handy little sum of

six thousand million dollars, the annual interest of which would be four hundred and twenty millions, and the interest each second would be thirteen dollars.

The number of rail-cars or ships that the tobacco would load, we will leave to some of our young readers; but will merely state that according to the estimated quantity of saliva ejected by each tobacco chewer, the whole amount discharged by three million Americans, would be a hundred million hogsheads. This would be more than enough to fill the Erie canal its whole length, three times; or a similar canal more than a thousand miles long. Engineer Barrett ascertained that about twenty millions cubic feet of water poured over the great falls of Niagara every minute; yet enormous as is this amount, the estimated quantity of American tobacco saliva would keep this great cataract in full action more than two-thirds of an hour.

If the Yankees were compelled to manufacture all this from their mouths by means of a poisonous and bitter weed, it would no doubt be regarded as a tyranny infinitely worse than any exercised by George III., or any modern European despot.

STRENGTH OF A KIND WORD.—Some people are very apt to use harsh, angry words, perhaps because they think they will be obeyed more promptly. They talk loud, swear and storm, though after all they are only laughed at; their orders are forgot, and their ill temper is remembered. How strong is a kind word! It will do what the harsh word or even blow cannot do; it will subdue the stubborn will, relax the frown, and work wonders. Even the dog, the cat, or the horse, though they do not know what you say, can tell when you speak a kind word to them. A man was one day driving a cart along the street. The horse was drawing a heavy load, and did not turn as the man wished him. The man was in ill-temper, and beat the horse; the horse reared and plunged, but he either did not or would not go in the right way. Another man who was with the cart, went up to the horse, and patted him on the neck, and called him kindly by his name. The horse turned his head and fixed his large eyes on the man as though he would say, "I will do anything for you because you are kind to me!" and bending his broad

chest against the load, turned the cart down the narrow lane, and trotted on briskly as though the load was a plaything. O! how strong is a kind word!

Care for the Feet.

MANY are careless in the care of the feet. If they wash them once a month they think they are doing well. They do not consider that the largest pores of the system are located in the bottom of the foot, and that the most offensive matter is discharged through the pores. They wear stockings from the beginning to the end of the week without change. The stockings become completely saturated with offensive matter. It is sickening to be in the presence of such persons. Ill-health is generated by such treatment of the feet. The pores are not only repellents, but absorbents, and this fetid matter, to a greater or less extent, is taken back into the system. The feet should be washed often as well as the arm pits, from which an offensive odor is also emitted. Stockings should not be worn more than a day or two at a time. They may be worn for one day, and then aired and sunned and worn another day; but to wear the same stockings for a whole week is not doing justice to your feet, nor your health, nor your conscience; for who can have a clear conscience in a foul body.

Ventilating a Cellar.

IN my sitting-room immediately over the cellar, I have a small, cast-iron, airtight, wood-burning stove, with three and a half feet of six-inch pipe connected through a thimble with the chimney-flue at about one foot from the stove. I have a T-connection with the stove-pipe, with pipe of the same size, passing through the floor and reaching to within a foot of the cellar floor. At the top of this pipe, close to the connection with the stove-pipe, there is a valve which regulates the draft of cold air taken from the cellar. The opening in the floor is half an inch larger than the pipe. The vacuum produced in the cellar by the draft in the chimney flue, draws air down from the chamber through the space around the pipe in the floor. My cellar, which was before damp, is now as dry and pleasant as any room in my house. Formerly articles placed in my cellar soon became moldy, and were spoiled for want of ventilation.—*Cor. Scientific American.*

Cause of Decayed Teeth.

AT a recent meeting of the society for the advancement of science and art at Cooper Institute, Dr. Griswold stated that he believed the deficiency of phosphorus was not only the cause of diseased-teeth, but of nervousness and even insanity. He said that in his professional experience he had seen many instances to confirm him in this belief, some of which he related. In the bran of wheat, which is rejected, there is fourteen times as much phosphorus as there is in the fine flour which is eaten. Hence brown bread is fourteen times as nutritious as superfine flour bread. There is, no doubt, a great deal of truth in Dr. Griswold's statement, and it is a powerful argument in favor of the use of unbolted wheaten flour. But there are other causes which tend to produce decay of the teeth, such as breathing through the mouth, hot drinks, uncleanness of the teeth, etc. The Asiatic and African nations are not troubled with decayed teeth.—*Ex.*

POISONING BY SILK THREAD.—“The silk thread used by seamstresses is liable to acquire poisonous properties in consequence of a fraudulent practice described as follows in the *Moniteur de Hygiene et Salubrite Publique*, by MR. CHEVALLIER, JUN., the director of that periodical.

“The value of the best quality of silk varies from sixty to seventy francs a pound, and the material is sold wholesale by weight. For many years it has been the custom to increase the weight by steeping the silk in sugar and water, or in an infusion of gall-nuts; but this fraud not being found to yield sufficiently large profits, a patent was taken out for another plan, which consists in soaking the silk, whatever its color, in a bath of acetate of lead, and after drying the skeins, exposing them to a current of hydrosulphuric acid. The result is the deposition of a quantity of sulphuret of lead which greatly adds to the weight of the thread, and, therefore, to its mercantile value. We are acquainted with a person at the head of an extensive dress-maker's establishment, who, from the use of silk thread thus prepared, was attacked, as well as her workwomen, with painters' colic; some of the women even lost their teeth, in consequence of their habit of biting off the ends of the thread, an operation during which they absorb a portion of the lead attached to it.—*Dental Cosmos.*

Editorial.

Health Reform.

THE term Health Reform, or hygiene, is more comprehensive in its definition and application than many suppose. Even many of the so-called health reformers have too limited a view of the principles it contains. Some think the main principles of hygiene are embraced in the Diet Reform, others in the right application of water, the Dress Reform, a suitable amount of exercise, rest, and the breathing of pure air, etc. These, each and all, are very necessary and important, and much is said and written upon these subjects. But there are other points of vast importance, that are intimately connected with the Health Reform, upon which little if anything is said, and upon which a total ignorance prevails in regard to their having anything to do with this reform. The powerful effect that the mind has upon the body, in producing disease, and the beneficial effect of mental influences in curing or removing the same, are far from being generally understood; and the object of this journal is not merely to teach people how to take baths, or to teach them how or what they should eat, but to instruct them how they should obey the various laws of their being, the violation of which causes sickness and premature death. True hygiene contributes not only to the health of the body, but also to the health and happiness of the mind; and everything that conduces to health and happiness, here and hereafter, is embraced in the Health Reform.

It not only has to do with all our physical acts, but also with our moral obligations to love both God and man; for how can one be healthy and happy that is indulging in hatred and envy toward his fellow-man, or that has enmity in his heart toward his Maker, and is regardless of Nature and Nature's laws? How can a family be healthy and truly happy who disobey the vital principles of the Health Reform? You that think this to be a

nut-shell theory, or a one-idea system, are greatly mistaken. It is exceedingly broad and comprehensive in its application, and opens before us an extensive field for thought and observation; and in accordance with the above, articles will appear in the columns of the Reformer from time to time which at first sight to the casual observer may seem to have no connection with the Health Reform, but which upon reflection will be found indirectly, if not directly, related thereto. Even the article in the present number entitled, "No place for the Boys," may seem to some to be wholly irrelevant, but upon due consideration it will be found that the ideas therein advanced have to do with the health and happiness of the family, therefore having a direct bearing upon the subject under consideration.

The Health Institute.

I do not view this institution so much in the light of a hospital, as I do in the light of an institution of learning. I have heard it objected that but few who need the benefit of the Institute will be able to avail themselves of it. That only a few of the more wealthy can go there for treatment, and consequently those few alone will reap the benefit.

I do not view it so. Those who go there, go not only to receive treatment, but to receive an education in respect to the laws of our being, and the best treatment of disease; and when they go out from the Institute to their several localities, all over the land, they go prepared to instruct others; and the principles of the Health Reform will become diffused abroad, and all may partake of the benefit. And besides this, the Reformer will be spreading abroad a knowledge of these principles, so that for one dollar a year one may become well instructed in the way to live healthfully.

None would take the ground that colleges and seminaries are of no benefit, only to those who attend them. In those institutions the teachers of the masses are educated. So with the Health Institute. I expect to be greatly benefited by it, though I hope never to enter it as a patient. We may avail ourselves of the light shed abroad from the Institute, and thus learn how to keep out of it; and hav-

ing received so great benefit ourselves, we can afford to aid poor invalids who really need to go there for treatment.

The view that none are to be benefited by the Institute but those who receive treatment there, is too limited. A comprehensive view will show that all may share in the benefit.

R. F. COTTRELL.

From a Believer.

DEAR DOCTOR: We receive the Health Reformer with increasing satisfaction. You are certainly engaged in a work second in importance only to our duty to God. And even this should be qualified, for the reason that the man who lives to satisfy an unhealthy appetite, cannot offer his body to God an acceptable sacrifice.

We feel such a satisfaction and benefit from practicing the Health Reform that we recommend the hygienic mode of living with the utmost confidence. The facts are, it brings better health, greater peace, and saves time and money. Its tendencies are to smother down carnal propensities. The fact is, it is the greatest assistant to transplant the affections from earth to Heaven. Am I exalting this work too highly? I think not. I do not design to flatter, but to encourage. I am glad your work of administering reform proves so very successful. Our wishes for your success in the great work of reform ever follow you. May the Reformer live and thrive under the hygienic treatment it is receiving, from month to month, and its healthful influence be felt by many thousands.

From your friend,

H. S. GURNEY.

Boundlessness of Creation.

ABOUT the time of the invention of the telescope, another instrument was formed, which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one leads us to see a system in every star; the other leads us to see a world in every atom. The one taught us that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand in the high field of immensity; the other teaches us that every grain of sand may harbor within it the tribes and families of a

busy population. The one told us of the insignificance of the world we tread upon; the other redeems it from all insignificance; for it tells us, that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are the glories of the firmament. The one has suggested the thought, that beyond and above all that is visible to man, there may be fields of creation which sweep innumerable along, and carry the impress of the Almighty's hand to the remotest scenes of the universe. The other suggests that beneath all that minuteness which the aided eye of man has been able to explain, there may be a region of invisibles—and that could we draw aside the curtain which shrouds it from our senses, we might see a theater of as many wonders as astronomy has unfolded—a universe within the compass of a point so small as to elude all the powers of the microscope, but nevertheless, where the wonder-working God finds room for the exercise of his attributes—where he can raise another mechanism of worlds, and fill and animate them all with the evidences of his glory.

The Charm of Life.

THERE are a thousand things in this world to afflict and sadden,—but oh! how many that are beautiful and good. The world teems with beauty,—with objects that gladden the eye and warm the heart. We might be happy if we would, there are ills that we cannot escape,—the approach of disease and death; of misfortunes; the sundering of early ties, and the canker-worm of grief,—but the vast majority of evils that beset us might be avoided. The curse of intemperance, interwoven as it is with all the ligaments of society, is one which never strikes but to destroy. There is not one bright page upon the record of its progress,—nothing to shield it from the heartiest execration of the human race. It should not exist,—it must not. Do away with all this,—let wars come to an end, and let friendship, charity, love, purity and kindness, mark the intercourse between man and man. We are too selfish, as if the world was made for us alone. How much happier would we be, were we to labor more earnestly to promote each other's good. God has blessed us with a home that is not dark. There is sunshine everywhere,—in the sky, upon the earth,—there

would be in most hearts if we would look around us. The storm dies away, and a bright sun shines out. Summer drops her tinted curtains upon the earth, which is very beautiful, when autumn breathes her changing breath upon it. God reigns in Heaven. Murmur not at a being so good, and we can live happier than we do.

BREATHING.—Breathing is as necessary as eating. If we cease to breathe, our bodies cease to live. If we only *half* breathe, as is often the case, we only half live. The human system requires a constant supply of oxygen to keep up the vital processes which closely resemble combustion, of which oxygen is the prime supporter. If the supply is insufficient, the fire of life wanes. The healthy condition of the lungs also requires that they be completely expanded by the air inhaled. The imperfect breathing of many persons fails to accomplish the required inflation, and the lungs becomes diseased for want of their natural action. Full, deep, breathing, and pure air are as essential to health, happiness, and the right performance of our duties, whether individual, political, or social, as pure food and temperate habits of eating and drinking are. Attend, then, to the lungs as well as the stomach. Breathe good air. Have all your rooms, and especially your sleeping apartment, well ventilated. The air which has been vitiated by breathing or by the action of fire, which abstracts the oxygen and supplies its place with carbonic acid gas, is a *subtle poison*.—*Fowler and Wells*.

MAN doubles all the evils of his fate by pondering over them. A scratch becomes a wound; a slight an injury; a jest an insult; a small peril a great danger, and a trifling sickness often ends in death, by the brooding apprehensions of the sick. We should always look on the bright side of life's picture.

CALMNESS.—Calm men always succeed. Their power is something terrible. They seem to burn with a white heat, and, by their intense quiet, to dissipate and turn to account all opposition, as a furnace of molten metal liquifies and laps up the sharp-sided ingots as fast as they are cast into it.

What Is Life?

BY C. M. WILLIS.

'Tis not to clothe the outward forms,
With beauties worn by sheep or worms;
Nor in the glass to view the face,
Or deck our limbs with every grace:
This is not life.

'Tis not to toil on day by day,
And waste our healths and lives away,
And all our thoughts and time bestow
To have our coffers overflow:
This is not life.

Nor spread our board with viands rare,
And daily feast on glutton's fare,
Till health and happiness are fled,
And mind and motion, sluggish—dead:
This is not life.

'Tis not to mix with giddy throng,
And waste the time in dance and song;
To have no higher, nobler aims,
Than midnight hours, and social games:
This is not life.

'Tis not to do our neighbors harm,
Refuse to clothe, or feed, or warm;
Never to others strive to do,
As you'd have others do to you:
This is not life.

The precious time which God has given,
Should serve to fit our souls for Heaven;
The goods which he's bestowed for use—
To use with care and not abuse:
This is to live.

Our treasures seek to lay in store,
Where moth and rust corrupt no more;
Then lend the surplus to the Lord,
And wait his time for our reward:
This is to live.

Live temperate, self-denying lives,
Nor grieve the Spirit when it strives,
And as ourself, our neighbor love,
Then when we reach the haven above,
Begin to live.

Try for a single day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be for one day instead of a fire-worshiper of passion and hell, the sun-worshiper of a clear self-possession; and compare the day in which you rooted out the weed of dissatisfaction with that on which you allowed it to grow up; and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement.—*Jean Paul Richter*.

SOME start in life without any leading object at all, some with a *low* aim, and some with a *high* one; and just in proportion to the elevation at which they aim, will be their success.

Questions & Answers.

J. W. R., writes.

1. What is your opinion of rye flour as an article of diet?

Ans. Rye flour, when properly cooked, is in every respect healthful, and not objectionable as an article of food. It is not, however, so well adapted to the wants of man as wheat flour.

2. What is your opinion of milk as an article of food?

Ans. The manner and extent to which it is generally used, is, in our opinion, very injurious.

3. What would you prescribe for asthma in a child five years of age?

Ans. We would 1st, Prescribe healthful food, taken at regular hours. 2nd, Clothing which will protect his limbs from the cold, and keep his feet at all times dry and warm. 3rd, As much as two hours rest and sleep every day before dinner, and let him retire early and rise at a regular hour in the morning, having his sleeping room always well ventilated, and on no account sleep on feathers. 4th, When the weather is pleasant, let him play out of doors as much as he wishes, but be sure to have him observe rest hours. 5th, Give him a general bath twice a week in water at 90 degrees. He will probably find relief from the paroxysms by taking a foot-bath at 105 degrees, or sitz-bath at 90 degrees, or a little warmer if more agreeable, reducing the foot-bath 20 degrees, and the sitz-bath 5 degrees before leaving them.

4. What is the effect of sugar on the human system? To what extent may it be healthfully used?

Ans. Sugar is highly carbonaceous, and in those who use it largely, is usually found a poor quality of blood, causing liver complaint, indigestion, constipation and piles, and in many cases is a fruitful source of scrofula. Dr. Trall says, which is undoubtedly correct, "The less of it there is used, the better."

OUR FOOD.—The laws of man's constitution and relation evidently show us that the plainer, simpler, and more natural our food is, the more perfectly these laws will be fulfilled, and the more healthy, vigorous, and long-lived our bodies will be, and consequently the more perfect our

senses will be, and the more active and powerful may the intellectual and moral faculties be rendered by cultivation. By this it is not meant that we should eat grass, like the ox, or confine ourselves to any one article of food. By simple food, is meant that which is not compounded, and dressed with pungent stimulants, seasoning, or condiments; such kind of food as the Creator designed for us, and in such condition as is best adapted to our anatomical and physiological powers. Some kinds of food are better than others, and adapted to sustain us in every condition; and such, whatever they may be (and we should ascertain what they are), should constitute our sustenance; thus shall we the more perfectly fulfill the laws of our being, and secure our best interests.

What I'd Like to Know.

Why need people use what is commonly termed "baby-talk" to children? I can see very many reasons why they should not, but none why they should. If 'tis thought "sissy" or "bubby" can better understand a mixed up jumble of words than plain English, 'tis a great mistake. If a good mother says "My child, what ails your toes?" the child would readily understand, if ordinarily bright. But when she gives vent to, "What does ail my little dearie peerie's tozies, dozies, wozies?" I would defy the premature intellect of CHATTERTON to understand. Who knows but that many a child has been rendered idiotic by too early stretching of the intellect, in order to take in such extraordinary phrases?

Again, such a simple, foolish way of talking to a child, corrupts his own language, and 'tis years before he rids himself of these "early impressions," and talks sensibly. I think a parent must know, if a little reflection be resorted to, that this senseless "baby-talk" sounds extremely flat to listeners. If there is any logic in it, we should be pleased to have it pointed out, for we fail to "see it." 'Tis really remarkable that as many children live through the perilous days of infancy as do, there are so many affectionate tortures for the infantry corps.

I well remember, when I was a little child, my eldest brother would be ensconced in the foot of the cradle—'twas a huge one—to rock "Sis" to sleep. And so I would be rocked first to one side of

the room, and then to the other again, and the louder I yelled the harder he must rock. Slam, bang, would go my infantile head against the cradle-sides, until, perhaps, after a half-day's work, I would be shocked into an unnatural sleep, for I believe when a child needs sleep, nature will close the eyelids without the aid of so many external, wearying, influences. If a little more common sense were now and then used, the "world would be the better for it." But 'tis such a rare article, that people fail to recognize it when they do see it, and not unfrequently men and women are pronounced very sensible, when they haven't, at the same time, enough common-sense in them to unbend their stick-straight souls, or turn their stern unflinching natures to the sun-light of Truth and Charity.—*Sel.*

HEALTH OF THE BODY SHOULD BE PRESERVED.—Good men should be attentive to their health, and keep the body as much as possible the fit medium of the mind. A man may be a good performer, but what can he do with a disordered instrument? The inhabitant may have good eyes, but how can he see accurately through a soiled window? Keep, therefore, the glass clean and the organ in tune. We do not wish you to be fanciful, or to have a medical student always in attendance. But be soberly and prudently attentive to the body. Rise early. Take proper exercise. Observe and avoid whatever disagrees with your system. Never overburden nature. Be moderate in your eating and drinking—the board slays more than the sword.—*Jay.*

POSITION IN BED.—There is no doubt that the habit of forming round or humped shoulders (which is rarely, if ever, natural), is contracted in infancy and childhood. The incautious mother, not understanding the principles of physiology, lays the infant on a pillow of feathers, instead of on a good mattress, or straw bed, without pillows, thus elevating the head far too much above the level of the body; and this practice is continued in after-life, very much to the detriment of health, and beauty of form. If necessary, raise the head-posts of the bedstead a few inches, instead of using pillows.

[*Selected.*]

For the Family Circle.

Influence of Music.

SOME years since a temperance man moved with his family from South Carolina to the West. The scarceness of the population and the continual travel past the place rendered it a necessary act of humanity in him frequently to entertain travelers who could not go farther. Owing to the frequency of these calls, he resolved to enlarge his house, and put up the usual sign.

Soon after this an election came on; the triumphant party felt that it was a wonderful victory, and some young bloods of the majority, determined, in honor of it, to have a regular "blow out." Accordingly, mounted on their fine prairie horses, they started on a long ride.

Every tavern on their route was visited, and the variety thus drank produced a mixture which added to the noise and boisterousness of the party. In this condition they came, about a dozen in number, to our quiet temperance tavern. The landlord and lady were absent—the eldest daughter, fourteen years of age, and five younger children, were alone in the house.

These gentlemen (for they called themselves such) asked for liquor.

"We keep none," was the reply of the young girl.

"What do you keep tavern for then?"

"For the accommodation of travelers."

"Well, accommodate us with something to drink."

"You will see by the sign that we keep a temperance tavern."

"A temperance tavern? (Here the children cluster around their sister.) "Give me an axe, and I'll cut down the sign."

"You will find an axe at the wood-pile, sir."

Here the party, each one with an oath, made a rush to the wood-pile, exclaiming:

"Down with the sign! Down with the sign!"

But the leader, in going out, discovered in an adjoining room a splendid piano and its accompaniments.

"Who makes this thing squeak?" said he.

"I play sometimes," said she, in a modest way.

"You do? Give us a tune."

"Certainly, sir;" and taking the stool, while the children formed a circle close to her, she sung and played "The Old Arm Chair." Some of them had never heard the piano before; others had not heard one for years. The tumult soon hushed, the whip-and-spur gentleman were drawn back from the wood-pile, and formed a circle outside the children.

The leader again spoke: "Will you be so kind as to favor us with another song?"

Another was played, and the children becoming reassured, some of them joined their sweet voices with their sister's.

One song would touch the sympathies of the strangers, another melt them into grief; one would arouse their patriotism, another their chivalry and benevolence, until, at length, ashamed to ask for more, they each made a low bow, thanked her, wished her a good afternoon, and left as quietly as if they had been to a funeral.

Months after this occurrence the father, in traveling, stopped at a village, where a gentleman accosted him:

"Are you Col. P——, of S——?"

"I am."

"Well, sir, I was spokesman of the party who so grossly insulted your innocent family, threatened to cut down your sign, and spoke so rudely to your children. You have just cause to be proud of your daughter, sir; her noble bearing and fearless courage were remarkable in one so young and unprotected. Can you pardon me, sir? I feel that I can never forgive myself."

No Place for the Boys.

Does it not seem as if in some houses there is actually no place for the boys? We do not mean the *little* boys—there is always room for them;—they are petted and caressed;—there is a place for them on papa's knee, and at mama's footstool, if not in her arms;—there are loving words, and many, often too many, indulgences. But the class we speak of now are the school-boys, great, noisy, romping, fellows, who tread on your dress, and upset your work-basket, and stand in your light and whistle, and drum, and shout, and ask questions, and contradict.

So what is to be done with them? Do they not want to be loved and cherished now as dearly as they were in that well-remembered time, when *they* were the *little* ones, and were indulged, petted, and caressed. But they are so noisy, and

they wear out the carpet with their thick boots, and it is so quiet when they are gone, say the tired mother, and the fastidious sister, and the nervous aunt; "anything for peace' sake," and so away go the boys to "loaf" on the street corners, and listen to the profane and coarse language of wicked men, or to the unsafe ice, or to the railroad station, or the wharves, or the other common places of rendezvous of those who have nothing to do, or no place to stay.

But it is argued that there are few boys who care to stay in the house after school, and it is better they should play in the open air—all of which is true. We argue for those dull days and stormy days and evenings, *all* evenings, in which they wish to stay in, or ought to be kept in, and in which if kept in, they make themselves and everybody else uncomfortable. We protest against the usages of those homes where the mother is busy with her sewing, or her baby, and the father is absorbed with the newspaper in the evening, which he never reads aloud, and the boys must "sit still and not make a noise," or go immediately to bed. They hear the merry voices of other boys in the streets, and long to join them; home is a dull place; they will soon be a little older, and then, say they, "we *will* go out and see for ourselves what there is outside which we are forbidden to enjoy." We protest against the usages of those homes where the boys are driven out because their presence is unwelcome, and are scolded when they come in, or checked, hushed, and restrained, at every outburst of merriment.

Mrs. Barton has four boys between the ages of seven and fourteen—active, merry, intelligent, lads. Their father is in his store until late in the evening very often, and the boys are mostly under their mother's training. When they choose to play out after school, they do so, but within certain limits; when they choose to stay in, they are made heartily welcome. There is no scolding about the thick boots making a noise or wearing out the carpet, for from their earliest days the law of the house, inexorable as the law of the Medes and Persians, has enforced the putting off of the boots and the putting on of the slippers when they come in. There is no grumbling or fault-finding about who shall do this, or that, or the other, for each has his "chores" to perform, and takes his turn week by week. There are books for those who

choose to read, and games for those who choose to play—light and warmth and pleasant words, sympathy for all, and caresses for those who love caresses, and companionship and conversation for the elder ones who begin to be companionable, and discuss the questions of the day. Who believes that the sons of such a family will be willingly enticed into haunts of wickedness, or easily alienated from the love of such a home?

Those mothers who live in the country and whose children range the woods and fields, and skate on the glittering pond, for whom the house is wide and there is room enough and to spare, can have little idea of the embarrassments of a family of medium or limited means, who are struggling to bring up a number of children in a narrow city house, and surrounded by city temptation. It is to these most especially that our attention is turned, and it is for the children of these that we would plead. If the worn, and weary, and anxious mother, as she looks at her little boys on the floor, or at her knee, and sighs that she shall so soon be unable to keep them there, will only extend a little further on into their lives the self-denial she so heroically practices now, she will not lose her reward. If the sister who is shocked at the rudeness of her young brothers, will but join sometimes in their games, listen to their stories, sympathize in their interests and pursuits, she will gain an influence over them which will enable her to win them into gentleness and nobleness—not suddenly or at once, but by degrees leading them up unconsciously into higher and holier paths.

If Mrs. Gray, who calls vacation vexation, and doesn't see what it is for, and who, when her children come in after school, exclaims, "There, go out and don't let me see one of you in here again till supper time," should consider for a moment that she is making home but a sleeping-place and eating-place for her children, and preparing the way for future mortification and sorrow, she would perhaps consider before it is too late. A remark of one of her children might enlighten her.

"Mother doesn't love us a bit. She loves Willie, though, because he's the baby."

"But she won't when he is as old as we are," says Charlie; "she'll drive him out then just as she does us."

Yet Mrs. Gray does love her children

dearly. If any one doubts it, let him strike or injure one of them, or instead let him look into the family sitting-room at eleven o'clock on a Saturday night, and see the tired form as she bends to the basket of stockings, or folds neatly the mended garments, and brushes carefully the Sunday suits. So much for the body; but how with the impressive young hearts? She makes them learn the Sunday School lessons, and gives them all a New Year's present of a Bible, and then turns them into the street. God pity the boys for whom there is no place in the house! If they escape contamination and vice, it is of His mercy who suffereth not a sparrow to fall to the ground without his notice, and who called little children unto him and blessed them.

The parents may do well who carefully lay up money for their children, educate them at school, and set them up in business; but they do infinitely better who never suffer the love that warmed the cradle-side to grow cold, who lay aside their own comfort and convenience to make home attractive to their sons, and send them out to fight the battle of life, armed with the panoply of firm principles, and warmed and invigorated by the cherishing love whose vigils began at the cradle, and will only end at the grave.—*Independent.*

THE FIRESIDE.—The fireside has always been regarded as the altar of home—the seat of all the domestic virtues. Round that hallowed spot are supposed to be nourished all those tender feelings and sentiments which soften the harder features of humanity. There it is that the true father, the true mother, the true sister, and the true brother, are grown, and there it is that society looks for its brightest ornaments. No patriot or philanthropist, worthy of the name, ever sprang from any other soil, or was really moulded by any other influence.

DOMESTIC DUTIES.—A knowledge of domestic duties, says Mrs. Child, is beyond all price to a woman. Every one of our sex ought to know how to sew, and knit and mend, and cook, and superintend a household. In every situation of life, high or low, this sort of knowledge is of great advantage. There is no necessity that the gaining of such information should interfere with intellectual

acquirement or elegant accomplishment. A well-regulated mind can find time for all. When a girl is nine or ten years old, she should be accustomed to take some regular share in household duties, and to feel responsible for the manner in which her part is performed, such as her own mending, washing the cups, and putting them in place, cleaning silver, or dusting and arranging parlors. This should not be occasionally, and neglected whenever she feels it convenient; she should consider it her department. When older than twelve, girls should begin to take turn in superintending the household, making puddings, pies, cake, etc.; to learn effectually to do these things themselves, and not stand by and see others do them.

AMUSEMENTS.—Ever since the fall, mankind have been prone to extremes; not only the religious, but the irreligious portion of the world. It is greatly to be regretted, that we are all so much at the mercy of passion and prejudice, and so little under the guiding influence of reason and intelligence. The will, or voluntary principle of the mind, constitutes our impelling power, and the understanding, or reasoning faculties, under the light of truth, is our governing power. If, therefore, we find ourselves loving what is not good and true, our rationality, enlightened by wisdom, must be our guide. Hence, our rule is this: whatever amusements tend to fit us for our various duties, and give us zest in faithfully performing them, are perfectly proper; but amusements whose tendency is the reverse of this, are entirely improper, and we should not hesitate a moment in abstaining from them, however they may be approved by others, or sanctioned by long usage. We must never compromise the interests of eternity for those transitory enjoyments of time and sense, which are at variance with the principles of truth and goodness. Both worlds are best taken care of when they are cared for together, and each has its attention according to its importance.—*Prof. Bronson, A. M., M. D.*

THE DIFFERENCE.—Two teachers apply for a school; one is ignorant, but offers to teach for twelve dollars a month; the other is well qualified for the station, and asks twenty-five dollars a month. The fathers weigh the souls of their children against money, and the twelve-dol-

lar teacher is employed. A man in search of work asks a farmer if he does not want to hire a hand. "If I can find one to suit me," the farmer replies. And then he puts a variety of questions to him, such as, "Can you mow? reap? chop? cradle? hoe? dress flax?" &c. Soon after, another stranger calls, and asks whether they wish to hire a teacher in their district. But the principal question in this case, is, "How much do you ask a month?" Now, just observe the difference in the catechising of the two applicants. Again, the father will superintend the hired man, and have things so arranged as not to lose a moment's time, and see that nothing goes to waste; but the same watchful parent will employ a teacher, and put him into the school, and never go near him.

LIFE'S IRRITABILITIES.—What's the use of it? Don't worry yourself to death on account of what other people may say of you, as long as you know it is not true. Take care of the truth; that's your business.—All falsehoods go to the bosom of their father, the Devil, and their framers soon follow. So much as to falsehoods of you. As to falsehoods to you, and as to every tale the most remotely prejudicial to another, treat it and the narrator with the utmost possible indifference, until you hear the story of the other party; this only is just, and wise, and kind.

"You have lost your baby, I hear," said one gentleman to another.

"Yes, poor little thing! It was only five months old. We did all we could for it—we had four doctors, put mustard poultices all over it, blistered its head and feet, gave it nine calomel powders, leech-ed its temples, had it bled, and gave it all kinds of medicine, and yet after a week's illness it died!"

FINISHING OUR STUDIES.—Several young physicians were conversing in the hearing of Dr. Rush, and one of them observed, "When I have finished my studies." "When you have finished your studies!" said the doctor abruptly. "Why, you must be a happy man, to have finished them so young; I do not expect to finish mine while I live."

PERFECTION is attained by slow degrees; she requires the hand of time.

Items for the Month.

As we send forth this number of the Reformer to our many readers, we do it with renewed thankfulness, as we contemplate the success of the Health Reform cause. A favorable impression seems to be getting hold of the understanding of the people on this subject, and there is no lack of warm-hearted friends in this noble cause. All who visit us seem surprised that an establishment of such magnitude has risen up in so brief a period of time. All say that the work is going on far beyond their expectations; and it certainly far exceeds ours. Nearly every day of last week there were arrivals of new patients, and we have enough at present to fill every room in the Institute. We have been able, however, to secure some rooms outside of the Institute, so that we hope, for a while, at least, to be able to accommodate those who wish to come for treatment. Our greatest embarrassment at present is to find rooms for those whom we expect soon to visit the Institute for the purpose of taking treatment for the recovery of their health. We would say, however, that we hope the time is not far distant when we shall have room enough to accommodate two or three hundred patients. Perhaps this will be no further distant than next autumn. We trust every true friend of the cause will continue to work with ardor and zeal.

We wish to say to those of our patients who have spent a few weeks with us and returned to their homes, that we remember you with much pleasure, and that it is a source of much gratification to us to hear from you. We do not forget you, but ever feel the deepest interest in your welfare. We shall ever feel that our acquaintance with you has added to those endearments which make this life a life of happiness. We have recently had letters from some who were much esteemed by us, and beloved by all in the Institute. We thank you for your remembrance of us and your friends here, and trust we shall hear from you often.

All who wish specimen numbers of the Reformer, Circulars, or any information concerning the Health Institute, will receive the same *gratis* by making application to us. Some are taking hold with zeal to increase the circulation of the Reformer. We thank you for these kind efforts, and trust many others will engage in the same work.

We call attention to articles which we keep for sale, which are advertised in the Reformer. All orders will be promptly filled. As there are a number of Express Companies, we would request that all who send orders to us wishing

goods sent by express, would state in their order by which company they wish them forwarded.

We offer the following premiums to those who wish to assist us in extending the circulation of the Reformer:

To every individual sending us five new subscribers, with \$5, we will send an extra number of the Reformer, or that excellent little work, entitled, *How to Live*, worth \$1.

For seven subscribers, with \$7, we will send two sets of cast iron bread-pans, worth \$1.60.

For ten subscribers, with \$10, we will send one of Mattson's New Patent Elastic Syringes, worth \$2.50.

For sixteen new subscribers, with \$16, we will send Trall's Illustrated Hydropathic Encyclopedia, worth \$4.50.

To those sending us twenty or more new subscribers, with the money, \$1, each, accompanying the order, we will, for each twenty, and in the same ratio for a larger number, send \$6. worth of any articles which we offer for sale, either Books, Syringes, Bread-pans, extra numbers of the Reformer, Thermometers, etc., etc.

Those sending subscriptions for premiums are not required to send them all at one time, or from one place, but should specify when they send their orders that it is for the purpose of obtaining premiums.

"Maple Leaves," is the name of a new paper published weekly at 746, Broadway, N. Y., by Geo. Blackie & Co. The second number of which we have read and can say it gives evidence of being well conducted. It is "a fireside journal—its aim, to instruct, to amuse, to benefit." Terms, 50cts per year.

The Phrenological Journal, published by Fowler & Wells, 389, Broadway, N. Y., is ably conducted, and is too widely and favorably known to need any word of commendation from us.—Price, \$2.00 per year.

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