

THE

Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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Trip Lightly.

Trip lightly over trouble,
Trip lightly over wrong;
We only make grief double
By dwelling on it long.
Why clasp woe's hand so tightly?
Why sigh o'er blossoms dead?
Why cling to forms unsightly?
Why not seek joy instead?

Trip lightly over sorrow,
Though all the days be dark,
The sun may shine to-morrow,
And gaily sing the lark;
Fair hope has not departed,
Though roses may have fled,
Then never be down-hearted,
But look for joy instead.

Trip lightly over sadness,
Stand not to rail at doom,
We've pearls to string, of gladness,
On this side of the tomb.
While stars are nightly shining,
And heaven is overhead;
Encourage not repining,
But look for joys instead.

General Articles.

Health. No. 8.

IT IS NOT FAIR

To attribute to the Health Reform that for which it is not responsible. This is frequently done by our opponents in reflecting on, and charging to, the Health Reform all the ills and diseases of its professed adherents; and in a few instances, even professed believers in our system of hygiene, who have but just taken a peep, as it were, at our principles, and have hardly commenced to reform, will yield

in a measure to the temptation that the old way of living may be as well after all.

This reminds us of children who are overtaken in a fault, and try to clear themselves by saying to their parents, "It wa'n't I. It was he, or it was she." This is as unjust as to say that Christianity is responsible for the conduct and character of all who profess to be followers of Christ. There was a Judas among the twelve, and many since his day, in imitation of his example, have disgraced the religion of Jesus Christ, by professing to believe in him, while in their lives they have denied him. This suits the Devil well. He hereby reflects upon God and Jesus Christ those sins that he is guilty of, and makes it appear that the God and religion of the Bible are not what they purport to be; and in this way some are led into a denial of the Bible. But Christianity meekly lifts its innocent and majestic head and soars above all these charges, and shows that it is the Devil who is guilty of what he charges to God and the Bible, even in leading men who profess the religion of the Bible to live against its teachings, to lead mankind to look upon the Bible with irreverence and unbelief, if not with contempt. And all can see the wiles of the Devil, if they will, so that Heaven is clear, and God is still just, and the rewarder of such as diligently seek him.

And so it is with the Health Reform. It is very unjust to charge to it the ill health of some of its adherents. That we are right here will appear by bearing in mind that the Health Reform is based on the laws of our being, which require that we properly relate ourselves to all those agencies upon which life and health depend, such as food, air, light, water, clothing, temperature, exercise and rest; that if we obey these laws we will have

health and life, while if we disobey them we will have the opposite—ill health and death. These laws grow out of the nature, structure and functions of our various organs, and are immutable and unchangeable in their nature, if anatomy and physiology are true. It is therefore because men have transgressed these laws, by living as people generally live, that they have brought sickness and premature death upon themselves, and not because they go to keeping them; and it is because the laws of our being are so universally violated through ignorance and bad habits, that the Health Reform is needed. And as its principles are taught, men everywhere become convicted of sin. They see the cause of their diseases, and many commence the work of reform at once.

But what is the condition of many of those who adopt the Health Reform? They are generally broken down in health and in their constitutions. Many of them have tried the virtue (?) of various medicines, until their systems are saturated with these poisonous ingredients, and they see that they are growing worse under their use. And as a last resort they adopt the Health Reform. Well, it cannot be expected that they will regain their health at once. It always takes longer to build than it does to tear down. Nature's process of building is slow and sure. But she will do her work if she has wherewith to build; if there is sufficient vitality left to commence the work of repairing. But if you have been years in coming down, you should expect to be years in coming up. If you have transgressed much and for a long time, you should not be surprised if your penalty is heavy and you have to suffer long. You ought to be thankful if you can recover at all, or even if you can prolong your life by obedience. It is better for those who have transgressed much to suffer much. If their suffering was light, they would not see the importance of the laws they have broken, and the necessity of correcting their strong habits, acquired by accumulated guilt and numerous transgressions, and would break down again. Every time they suffer they are reminded that they have sinned, and are led to shun the paths of sin.

But what if some should not recover? Should they or should we for this reason denounce the Health Reform? No. I would abide by it as a faithful friend un-

til death; and if I died I would say, The Health Reform is magnified and shown to be genuine by death as well as by life. I would repent before God, and wallow myself in dust and ashes rather than to rebel against his righteous laws. They are irrevocable, and should be kept. If this were not so, I should not be so severely punished for violating them, and those who have kept them would not be rewarded with the rich blessing of life and health.

It is unwise and inconsistent to get discouraged because we do not always gain in health soon after we have commenced to live healthfully, or even because we may be worse—feel more pain and even feel weaker after adopting the Health Reform. We need not hence conclude that the so-called old way of living is the best. We may have gone so far down the hill of health, that it will take us some time to stop and change our course. We may have gone down hill with such velocity, that it will require a mighty effort to stop and regain our balance; and after we have done this, we may need some rest before we can commence to ascend the hill of health again—to manufacture strength to make another effort. For nature performs her work by degrees, making the most prudent and wisest use of the material she has to use, that recovery may be made certain.

It takes strength to change former habits, and of course those who have but little vitality or have come very near the point of breaking down, will feel weaker at first than before. But wait until nature has time to work more directly for your recovery before you pronounce against her faithfulness and against the merits of the Health Reform. In adapting our habits to the new way of living nature only stops the downward tendency of the system, and sets the mighty machinery of health to work. Wait at least until you have seen some of the work of this beautiful machinery before you decide against it. It may take months before you can realize that you are gaining in strength.

Again, you may have reached a crisis in your experience, in which nature having regained herself in a measure, rallies her energies to remove poisons which have been long accumulating in the system. Be not surprised if you should suffer weakness and pain in the conflict.

Do you expect to gain the victory and ascendancy over disease without a struggle? It is not strange that you should be weaker when your energies are directed toward the enemies of the system. In the last war we felt the lack of those who had left us to repel the rebels; but they were under God saving the country from ruin, and we were glad to meet them again after the war. We should be thankful that we have sufficient strength to carry on a war against disease, and to not succumb to it.

Again, some who adopt the Health Reform have used stimulants in the shape of unhealthy and high-seasoned meats, tea, coffee, tobacco, etc.; and it might be expected that such would feel weak and even wretched for a while. But to what is this weakness attributable? To the Health Reform? No; but to the mischief that stimulants have done. To illustrate: It is as if a man should find his way to your wallet or money-safe, and rob you of the means you have for support. He disappears, as most rogues do, and after a length of time he comes to you, purporting to be your friend, and designs to show his benevolence by making you a present of five dollars or more. But would this be pure benevolence? Some might think that it was who did not know the man. But if you know how he got the money, you will say, and justly too, No thanks to you, sir; but thanks to my pocket, where you got the money, you thief you. Away with you, you villain!

And such should be our course toward the above-named stimulants. After we have left them they sometimes come to us in guise, purporting to be very benevolent and to give us relief. But where do they get their strength? Not in themselves (especially tea, coffee, tobacco, and spirituous liquors) but in our pocket, in our fund of vitality. And every time they draw from our capital, we are left with less means. We may not feel the effect very much as long as our capital lasts. But let these things be dispelled and we will see our true condition, and how near bankruptcy we came. And this is why we feel so feeble after leaving off the use of these stimulants. Better not touch our capital, and let it increase, so that we can live on the interest and we will not be in danger of becoming bankrupt.

It is therefore the system which is op-

posed to ours that is responsible for even our ills and diseases, and it is in living up to this system that we have lost health. In most of cases those who have broken down knew nothing of the Health Reform before or at the point of their breaking down; and thousands in adopting the principles of the Health Reform have gotten their healths again, for which they sought in vain in the use of drugs, and in the violation of the laws of their being.

As to whether the so-called old way of living is really the old way we would say, it may be the old way in the sense of preceding the Health Reform in our experience. But so has sin preceded righteousness in our Christian experience. But must we therefore conclude that sin is older than righteousness? By no means. If innocence and the laws of our being existed before transgression, before the laws of sin and death were obeyed, then the principles of the Health Reform must certainly have the precedence and pre-eminence.

Dear reader, may we so walk^a in the good old way, that others by seeing our prosperity may be led to taste and see that the Health Reform is what it purports to be. We may have adopted one branch of the Health Reform, and yet lose all that we might gain in that direction, by transgressing in other important branches. For instance, we may eat properly and yet overdo mentally or physically; or may not take a proper amount of rest; or clothe, bathe and breathe improperly, etc. In any or all of these ways we can counteract the benefits of properly relating ourselves to diet. A thorough reformer will not stop short of entire reform on all points. And as he progresses, he will realize the reward of obedience, and will have no inclination to go back to the laws of sin and death.

D. T. BOURDEAU.

P. S. The reader will please excuse us for having digressed from the subject we have dwelt upon in former numbers of the Reformer. We intend to resume this subject in our next article.

D. T. B.

HE who is cautious and prudent, is generally secure from many dangers to which others are exposed.

A FOOL may ask more questions in an hour than a wise man may answer in seven years.

White and Brown Bread.

To the readers of the Reformer it is now needless to argue the necessity of a reform in diet; but in what the reform shall consist is still a question in many minds. Bread is often called "the staff of life," and all will agree that good bread is an important article in diet. In my opinion good, or healthy bread cannot be made of superfine or bolted flour. This is the only standard of *good bread* that I know: Is it healthy? I do not inquire whether it suits the taste of a perverted appetite.

Only two objections, so far as I know, are offered against brown, or Graham bread. First, of taste. But this vanishes on trial. We all know that taste may be cultivated to evil, why not to good? But the objection is a great mistake. I believe all, if their tastes were not perverted, would much prefer Graham bread. The other objection is on the relative amount of nutriment. This appears singular to those who have examined the subject somewhat; but it has been argued that bran is not as nutritious as flour, and that therefore a quantity of unbolted wheat meal does not contain as much nutriment as an equal weight of bolted flour. Without attempting to argue that point now, I remark that the subject is not properly presented in that light, since nutrition depends entirely on digestion and assimilation. Hence on these the whole question turns.

It has been well remarked that it is not what we read but what we remember that benefits the mind; and it is not altogether what we eat but what we digest that nourishes the body. An article may contain much nutriment in a small space, yet if the stomach cannot digest it, it will not afford any nourishment. Or if, being digested, it cannot be appropriated by all parts of the system it will not build up a healthy body. Observation and experiments fully prove the truthfulness of this declaration.

There is more strength or nutrition in corn than in grass, but a horse will not thrive on corn alone, because there is too much nutrition in a given bulk; that is what is denominated concentrated food. You might argue all day in favor of the greater amount of nutriment, yet you could not convince any driver that it is best to feed his horses on corn alone; observation has taught him that they will

not thrive while fed only on food so concentrated. I say experiments prove it. The following cases I read of several years ago.

1. A vessel on which were several horses was detained at sea by foul weather; there was plenty of grain on board, but the hay gave out, after which the horses declined in health, and fears were entertained that they could not be brought to land. The captain ordered his carpenters to apply their planes to some pine spars, and thus produced a quantity of shavings. These the horses ate with avidity; and on this addition to their grain they revived and ended the voyage in good condition. This was a truly rational proceeding, and it is useless to contend that there is no nutriment in pine shavings. They aided in the digestion of the grain, and thus saved the lives of the animals.

2. A gentleman in England, in a series of experiments, fed dogs on sugar alone. So fed they would live a certain number of days; but he found he could prolong their lives by mixing sawdust with the sugar. There was no nutriment in the sawdust; but the sugar was concentrated and indigestible, and the sawdust by mere distension enabled the stomach to perform the process of digestion.

3. In a series of experiments, also made in England, the experimenter could keep dogs alive only a little over fifty days feeding them on white bread only; that is, on bread made of superfine or bolted flour; they would decline and die of indigestion. And the same result is continually being produced by the same cause in the cases of thousands of human beings in the United States, who, though they do not live on white bread only, make it so far a chief article of diet that they are dying of dyspepsia, or living in uselessness and distress.

Many physicians and others have found that the only certain cure for dyspepsia is living on Graham bread. Some remarkable cures have been effected by this alone. And with all the other abuses of our stomachs, I most firmly believe there would not be a case of dyspepsia in the land if there was no white bread or bolted flour used. When we consider that indigestion not only results in dyspepsia but is the cause of a long list of other diseases, the importance of this subject cannot be doubted or overestimated.

And this is only one view of this subject. Another important consideration is, that the flour of wheat is lacking in certain necessary elements which is best supplied to the system by the bran. And here I must express my surprise at the prejudice existing against the use of unbolted flour or Graham bread; it must be prejudice or the slavery of fashion, for it cannot be all ignorance when every standard scientific work attests its great superiority. The following I clipped from a paper published in the state of New York under the head of "Scientific:"

"At a meeting of the New York Society for the advancement of Science and Arts, recently, Dr. J. Allen read a paper on Dental Physiology. He said the teeth of Americans decayed more commonly than those of any other people, while the teeth of Asiatics and Africans are as little liable to disease as are any other organs of the body, and stated that the cause was in the food consumed. We separate from our food the mineral part which nature intends for the formation of teeth, while the African and Asiatic consume their food in a more natural manner. Dr. Griscom agreed with the lecturer in the main, but argued that it was a lack of phosphorus which occasions the decay of teeth as well as scurvy, nervous diseases and insanity. He stated that there is fourteen times more phosphorus in bran than in superfine flour, and that brown bread is fourteen times more nutritious. He believes that scurvy is occasioned, not by salt in the provisions directly, but by the absence of phosphorus in salt meat."

I was recently informed of a case in the state of Michigan, in the hands of a physician; a child which had not a solid or well-developed bone in his body, which the physician said was owing to the fashionable and unhealthy food used by the mother, she not being able to supply the elements lacking in her own system. This physician said that for forming bone and teeth the value of unbolted as compared to white flour is as 175 to 8, or nearly 22 to 1. The presence of phosphorus in the bran is also supposed to give vigor of action to the brain. This, with its digestibility, produces that increased clearness of mind which all experience who change their habit of diet to conform to the current "Health Reform."

The reader will please bear in mind that this article was not intended so

much to argue the relative amount of nutrition in different articles of food, as to show the relative importance of digestion and assimilation, and the necessity of the elements contained in the bran to the building up of a strong, healthy body. I do not admit the prevailing supposition that there is little or no nutriment in the bran. In addition to the advantages spoken of above, it is nutritious. Nor do I intend to affirm anything concerning the amount of nutrition in sugar, which is a matter of dispute, but to show the necessity of mere distending matter to aid digestion, which the experiment referred to clearly proves.

A most important fact, easy of demonstration, giving weight to this whole subject, is this, that *digestion has a controlling influence over the morals of the human race*. This point I have not time to examine in this article, but invite for it the candid attention of every friend of morals and of moral reform.

The importance of the subject of Graham bread has not, I think, been realized. Whatever else is done, I do not consider that the Health Reform is carried out in any family where bolted flour is used.

J. H. WAGGONER.

WHAT IS SALERATUS?—Wood is burned to ashes; these are lixivated, and lye is the result. Lye is evaporated by boiling; black salts is the residuum. The salt undergoes purification by fire, and the potash of commerce is produced. By another process we change potash into pearlash. Now put these in sacks and place them over a distillery mash tub, where the fermentation evolves carbonic acid gas, and the pearlash absorbs it and is rendered solid; the product being heavier, whiter and drier than the pearlash. It is now saleratus. How much such salts of lye and carbonic acid gas one can bear, and remain healthy, is a question for a saleratus eater.

Physical and Moral Depravity.

It is evident that at some distant period man forsook the path of virtue and innocence which was laid out for him, and sacrificed the purity and happiness of his posterity. It is also evident that he violated the life-giving principles of his nature, and entailed upon mankind miseries untold. All creation, groaning beneath this irretrievable fall, has evidently par-

taken of degeneracy; changing its loveliness and harmony into blight and confusion, its glory and perfection into waste and servitude.

As all evil arises from the ruin of healthful innocence, so disease and wretchedness arise from the violation of those physical laws which were formed for the protection of our being; and as surely as a stream cannot rise higher than its fountain head, or that pure water cannot flow from a turbid source, so surely cannot perverted laws bring good results.

But the steps that have been taken cannot be retraced. Human science cannot aid in regaining man's supereminence, or the arts of civilization reconcile liberty or pure pleasures of natural life with perverted laws or physical and moral derangement. Nature has been too long abused. She must be assisted and she will perform her work harmoniously. She is no tyrant that will inflict civil war upon her province. Interfere not with her organism. Disturb not her functions, and there will be no friction, and her machinery will never need repairing. Then all sensorial delights would be perfect, and the sense of being, a continual pleasure; the term of existence protracted to old age, our last and only malady. Original crime is written upon death and decay. Corruption was derived from sin when appetite "with the snake conspired." Milton well understood this when he had Raphael exhibit to Adam the consequences of his disobedience:

* * * * * By intemperance more
In meats and drinks which on the earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear; that thou mayest know
What misery the inabstinence of Eve
Shall bring on men. Immediately a place
Before his eyes appear'd, sad, noisome, dark,
A lazarus-house it seem'd, wherein were laid
Numbers of all diseased, all maladies
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac frenzy, moping melancholy,
Moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies and asthmas, and joint-racking rheums,

and how many thousands might we not add to the frightful catalogue.

A work of reform must begin with natural, healthful diet. Neglect of this since appetite first dethroned reason fully explains the growing crime, disease, and violence in the earth. It is true man derangement is attributable in part to other deviations, which are more easily

remedied: putrid atmosphere, chemical exhalations, unequal temperature by clothing, absurd treatment of infants, overtaxing the energies, too little rest, use of drugs,—all these and many other causes contribute to the mass of human evil.

Analysis and comparative anatomy teach us that man naturally in his diet is purely vegetarian and granivorous. Man resembles in no particular the carnivorous species. Did he, nature at least would have supplied him with weapons for his warfare. The carnivorous species are furnished with pointed teeth, and claws to tear the living fibre. The ape tribe is strictly frugivorous, and perfectly resembles man in many orders: the teeth intestines, and stomach. This analogy exists in no species of animals which subsist upon different food.

The structure of the human body is perfectly fitted and adapted in every essential particular to a vegetable diet. But the subterfuge of gluttony has invented many wonderful things. Its insatiate lusts resort to unnatural and degrading operations to render the gross flesh a fainter resistance to rebellious nature. The culinary arts then exhaust themselves in disguising the sanguinary feast to a degree of susceptibility of mastication and digestion. It is unaccountably strange that humanity has thus long tolerated the disgusting honor. Let the advocate of animal food force himself to a thorough experiment of its fitness by following Plutarch's recommend, and tear the living lamb with his teeth, then plunging his head into the vitals, slake his thirst with the streaming blood. When fresh from the deed, let him from his instinct proclaim, Nature formed me for such a work as this, and he would be deemed consistent. Then might he exclaim, This is *visvite*!

It is true, they who have long been accustomed to the stimulant of flesh food find an appetite for it hard to subdue: but this is no argument in its favor. A lamb for a time fed on flesh will refuse its natural diet. Undue stimulant is intoxicating the universe. Intemperance in its many forms is rapidly ripening the world for crime and misery. Retribution follows close upon the heel of debauchery, while vice is the prisoner of destruction.

No sane mind in an unstimulated body resolves upon crime. Crime feeds the passions upon which they prey. None but a frenzied debauchee could have taken the life of our beloved Lincoln. What

drove wild the populace of France, when brutality lent courage to the infatuated Robesperre? The thirst for tyranny has delegated many monsters to the throne. We know their lives. What of Nero, Charles the ninth, and Bonaparte? Were they temperate or patient?

The use of animal food, fermented liquors, and tobacco directly militate against morality, health, and happiness.

"The furious passions from that blood began
And turned on man a fiercer savage—man."

The healthiest among us not being free from hereditary diseases, too much must not be expected from this reform. A return to nature cannot instantaneously eradicate predispositions which have been slowly for ages taking root; but hereditary maladies must gradually perish where the supply which nourishes them is removed.

The necessity of a reform in diet is obviously greater than any other. It strikes at the depth of every moral and physical evil, regenerates the feeble and perishing, renovates the gouty epicure, governs the sensualist, controls and elevates the depraved, and will produce among the faithful that high standard of morality, physical and mental, in which the wise shall rejoice and be glad.

ETTA BOOTH.

How Much Shall we Eat?

WE commend the following to the careful attention of our readers. The country furnishes few more earnest reformers and intelligent observers than Dr. Lewis, of Boston. He is eminently practical in his remarks, and we feel confident in recommending all to attend to his directions. Perhaps no other danger so stares our reformers in the face as that of over-eating. The practice of never taking the second time of the same dish will be found a valuable one for many who are in the habit of overeating.

While our readers and friends are discarding condiments, too little attention has been paid to the subject of desserts. If pies, cakes, and sweetened puddings *must* form a part of our food, why use them to tempt the appetite after we have eaten heartily of more healthy food? children are made to believe that it is

very wrong to taste of the pie or pudding until the appetite is satisfied with other food, and by this pernicious course they are *trained to gluttony*. But we did not design writing an article; read the following and note it carefully.

Sir James Clarks thought that one of the most fruitful sources of consumption was excessive eating. He says: "By a too stimulating diet the stomach becomes disordered, the secretions impaired, the circulation unbalanced, the skin dry and harsh; and often, as a consequence, tuberculous disease results."

An eminent American author affirms that "Where all the arts of cookery are brought into requisition to tempt the appetite, it not unfrequently produces consumption." And again, "Superabundant and exciting food produces a morbid condition of the body, and derangement of its functions, rapidly wasting its vitality. Children overfed are never healthy. Their excessive fullness and redness of face, though often exhibited by fond parents with pride, indicate an unhealthy condition. If there is the least consumptive taint, such feeding hastens it into activity." Again he says, "It is a false notion that the scrofulous and tuberculous require high feeding. This often develops the very evil it is designed to remedy."

Dr. Hunt declares, "Our own nation is proverbial for gormandizing, which is already beginning to deteriorate the energies of the American people."

Dr. Muzzy says, "Much feeding is followed by disease."

Lola Montez declares that "the ordinary fare of fashionable ladies is sufficient to destroy the brightest and the smoothest skin."

I could quote from a great number of well-known physicians in the same vein.

How shall we determine the necessary quantity of food?

Dr. Phillips and Dr. Paris recommend that "the dyspeptic should carefully attend to the first feeling of satiety."

A score of eminent physiologists have advised weighing the food.

Prof. Hitchcock advises that we should eat only of one dish, or, as he explains it afterward, "one course."

The celebrated Dr. Johnson offers the following on this point: "Whenever a meal is followed by an inaptitude for mental or corporeal exertion, we have

transgressed the rules of health, and are laying the foundation for disease."

The famous Dr. Cheyne says: "If any man has eaten or drank so much as renders him unfit for the duties of his profession, he has over-eaten."

Many experiments have been resorted to, to assist securing moderation; but, when the food is good, and the social atmosphere pleasant, nine people out of ten go too far.

I have a rule which has proved valuable. I have recommended it to many others, to whom it has likewise proved of great value. It is this:

Before you take the first mouthful, place upon your plate all you are to eat, and eat but twice a day.

This, for the most obvious reason, is greatly superior to any of the rules I have named, and, I may add, to all that have been given. This rule accomplishes all that the practice of weighing does, without the embarrassment and annoyance which weighing involves. It is better than the rule of Dr. Johnson and others, viz.: watching while you are eating for the indication of satiety; for it is simply impossible for a dyspeptic, with his morbid appetite, to watch, or halt when he does discover that the food fails to give the intense gratification of the first moment. This is indeed the great difficulty—to use calm judgment and moral firmness in the midst of the absorbing pleasures of a delicious meal. I am free to confess that I have rarely done it myself, and think I may, without harsh judgment, say I do not know of half a dozen persons who can.

Besides, with this rule, you always avoid the dessert and the condiments which, in the shape of extra salt, mustard, pepper, etc., are almost sure to find their way to your plate during the meal. What an immense gain it would prove to all if the dessert could be abolished. Ninety-nine people in a hundred get enough, and most of them too much, before reaching it.

A gentleman who has for many years been a constant sufferer from excessive eating—body, mind and temper always in an irritable condition—has relieved himself entirely through the rule I have named, and writes with enthusiasm, "I believe that a large number of persons are prepared to give with heartiness the same testimony."—*Dio Lewis.*

The Gas from Oil Lamps—Importance of Ventilation.

THE practice of burning common oil lamps in bedrooms is very pernicious and dangerous. The gas generated by the lamps is of a poisonous nature, and exceedingly detrimental to health, affecting the lungs very seriously. If the lamp is allowed to burn, as when in common use the gas is nearly all consumed in the chimney, but when the wick is turned down so as to give but a dim light in the room, the gas generated is not consumed, but escapes into the room. If the windows and doors of the apartment are tightly closed, as is generally the case in the winter season, the occupants cannot escape the injurious effects. A day or two ago the death of a young lady was recorded in Venango county, from the effects of inhaling the poisonous gas from an oil lamp, which she kept burning in her bedroom every night. If it is necessary to keep a light burning, let the wick be kept fully up, and if there is no transom over the door, then by all means let one of the windows down an inch or more at the top. The practice of retiring to bed in a close room, with an oil lamp dimly burning, is most dangerous, and the effect upon the respiratory organs will be seriously felt, sooner or later. Delicate persons cannot continue the practice long without experiencing the most serious results. The importance of proper ventilation is not fully understood and appreciated by the masses, and much suffering is entailed upon humanity by breathing a foul and poisonous atmosphere, especially in sleeping apartments. The health of children is frequently ruined—by compelling them to sleep in ill-ventilated apartments, and the fear of "taking cold," the great bugbear among timid parents, has cost many a child its life. A fire place (grate) with a fire is a good ventilator, but nothing is equal to the pulling down of the upper sash, which allows the foul and poisonous air to escape—and no room is so close that enough fresh air cannot find its way in through cracks and openings about the joints of doors and windows to supply the place of the escaping vitiated atmosphere. Some persons have stoves in their sleeping apartments, and they are almost as objectionable as lamps, unless proper ventilation is secured. The opening at the top of the window should

be regulated by the degree of cold, as in sharp weather a very small aperture will be sufficient, while in mild weather the process of ventilation is less active, and more space is required in the room. If the top of the window be lowered it rushes out, and the fresh air at once comes from all accessible points below to the relief of the sleeper.

"Playing Doctor."

WE ask the pardon of the "medicals" for relating the following suggestive anecdote. At the same time we invite fathers and mothers to "make a note of it."

"Harry was the son of a physician, and often amused himself by playing doctor, compounding his powders and pills out of the sand and gravel of the garden. One day, while thus engaged, a large toad hopped near him, and seating itself leisurely upon its haunches, proceeded to open and shut its mouth as if inviting the doctor's attention. *It was catching flies.*

"'Good morning, Mr. Toad,' said Harry, delighted at the idea of having a live patient. 'Come to be doctored? Got de dropsy, p'raps.'

"Mr. Toad winked and gulped, as much as to say, 'Yes, sir, very bad.'

"'Yes, yes, I understand your case 'zactly. You jes please to wait a minute, and I'll cure you, double quick.'

"Now it happened that Harry had seen his father prepare some compound rhubarb pills that morning, and it occurred to him that here was a favorable opportunity to prove their efficacy. In less time than it takes to write it, the aspiring young doctor secured one of the pills and dropped it into the open mouth of the confiding patient.

"'Guess I've fixed you now,' soliloquized the doctor. 'When *I* cures, *I* cures, and when *I don't* cures, *I kills.*'

"Mr. Toad gulped and swallowed, and began to bloat and bloat, until Harry thought he must be the very frog alluded to in his "Reader," that tried to outdo the ox. A moment more, and the poor patient turned a livid purple, gave one last gasp and expired. His fly-catching days were ended! His doctor had killed him!

"Harry buried his patient with a grave face, and sat down to meditate upon the virtue of compound rhubarb-pills. What-

ever was his condition afterward, he could with difficulty be persuaded to take his father's medicines, always objecting upon the plea, '*They killed the toad.*'"
— *Watchman and Reflector.*

Spread a Knowledge of the Health Reform.

WITH what zeal should those labor who are enlightened on the subject of the Health Reform, to diffuse a knowledge of these principles among the people of our country, that they with us may share its benefits!

Just think of the number of poor suffering ones in our land, to whom life is dreary, on account of their ills, who are paying out their scanty means for drugs and nostrums which hard-hearted, selfish men tell them will cure them, that they may get their money;—who, could they have a knowledge of the Health Reform, it would be life to them.

Read of the amount of "Preparation" that is made for the afflicted—the pools of "Sarsaparilla," large enough for an elephant to swim in, and those of "Ague cure," "Expectorant," &c., and of the many places where pills are "ground out" by the bushel; and then you may know something of the number of sufferers who seek relief by taking these things.

It is said that more money, twice over, is paid for quack medicines than is paid to regular physicians. Those who have looked into the matter say that, at least, forty-five millions of dollars are expended annually in the United States for patent medicines alone, and that there are over four thousand different patent medicines kept for sale at the drug shops, groceries and stores in our country. And we find that nearly every one of these is recommended as a remedy for nearly every disease.

Think of this. Now suppose one third as much is paid to regular physicians as is paid for patent medicines, and we have a sum of sixty millions of dollars that is annually expended by the afflicted in the United States, which on an average is two dollars to every person. And after all this is expended, and the enormous amount of stuff it has purchased has been swallowed, the people, instead of growing stronger, grow less and less healthy.

Could a knowledge of the true method of regaining and preserving health,—of hygienic principles be diffused among the people, and did they take hold of

these principles to live them out, as eagerly as they take quack medicines, then we should see a different state of things.

B. F. MERRITT.

Battle Creek, Mich.

Violations of Law.

WE know of no reason why man should not live to a ripe old age, and like the patriarch, without a pain, groan, or struggle, "gather up his feet" and die in peace. It is evident that God made man to live to old age, until the powers of life had worn out, and to die when he is ripe. But through the violation of those laws which govern material organisms, man has degenerated and brought sickness and premature death upon himself. Untimely deaths are as deplorable as is the untimely blast of the crops which one grows. Living in consonance with the laws of life, accidents and casualties excepted, there is no need that persons should die, until they have matured, grown to full stature and strength, and by natural causes have gone to decay.

The average life of man has been, and ever will be, affected in its length and pleasures by his habits.

It is, we believe, no fable, the tale of men living centuries in the earlier ages of the world when the habits and pursuits of men were purer and simpler than they since have been, and now are. There is even now a great difference in the longevity of men of different races and nations,—a difference traceable to, and only to be accounted for by, the difference of their manners of life.

I know that in our communities we can mark the same difference in the average of human life, by glancing over the different classes and professions of society. Those of sedentary habits are not proportionably as long lived as those who till the soil or wield the sledge.

We often hear persons who have not espoused the principles of Health Reform complain of headache, dyspepsia, catarrh, throat disease, &c. They little dream that these forms of disease are produced by their habits of living. A very large portion of ailments may be attributed to the use of the following articles.

1. *The use of hard water.* Hard water should never be used either as a drink or for culinary purposes, as it produces disease such as calculus of the kidneys,

irritating mucus membranes, urinary deposits, grey hair, &c. As regards the use of hard water when compared to soft, it is greatly inferior.

2. *The use of leavened or raised bread.* The process of fermentation renders bread unwholesome, because a rotting process is carried on, and anything that is in a state of decay or partially so, is unfit for food, and productive of disease. Eructations of wind, irritations of the stomach and bowels of a very serious nature, and the presence of worms in old and young, with pains and aches in different parts of the body, are attributable to "raised" bread.

3. *The use of salt is another violation of Physiological Law.* The fact that the Scriptures pronounce it "good," or that it is found in the human system, does not argue that it was designed for us to use habitually on our food. Iron, phosphate of lime, and potash, are found in the human system, but because of their being found there, it is no reason that we should use them as condiments on our food. Nature has placed salt, sufficient for the wants of our system in the grains, vegetables, and fruits which we eat.

We have studied and observed the effects of this poison upon the healthy and sick for years, but more especially upon invalids, since we threw away our drugs. Some who have been under our care have used salt, others have used none, and our conclusion has been strengthened every year that it is an exceedingly pernicious article, a poison that should not be tolerated. The effects upon the system are numerous, breaking down the vital powers, producing derangements of the kidneys and liver, rendering the mucus surfaces dry and inflammatory, the blood putrescent, the secretions deficient and depraved, the fibres rigid and inelastic. Nor is this all; it produces inaction of the peristaltic muscles, and often results in constipation of the bowels. Nothing more surely conduces to morbid cravings and perverted appetites than the use of salt. After a person has eaten sufficiently of wholesome food, let him taste a little salt and it provokes the appetite for more—thus it is a sure precursor of gluttony. Children who are troubled with worms, if fed on unsalted victuals, and plain food, would never incline to overload their stomachs, nor suffer from the effect of these scavengers.

4. *The use of tea and coffee.* There are several facts relative to the use of tea and coffee, which may be brought as reasons why they should not be used.

First. They contain no nutriment, consequently they are poisonous and highly injurious; and being generally taken into the stomach hot, they debilitate the stomach and thus effect the nervous system, and engender disease; numbness, palsy, sick headache, congestion of the brain, palpitation of the heart, apoplexy, and many other evils, which it will take long months and perhaps years to efface.

Second. They stimulate the system to undue action, thus causing an unnecessary wear and tear of the vital powers. They give strength to the body just in the same way that the whip and spur strengthen a jaded horse.

5. *The use of animal food.* We do not regard animal food in any case, necessary to the sustenance of human life. Nothing is more vividly clear than the necessity of the total abolition of all animal diet. Men will not "slay and eat" when they become true philosophers and Health Reformers.

Animal food becomes more putrid in the stomach than vegetable, and it disposes the system to inflammatory and putrid disease because of the large amount of carbon which it contains. Butter, oils and fat are almost all carbon, and are indigestible, consequently they become clogs to the system and are expelled as worn out and poisonous particles.

E. O. MEACHAM.

"The Health of Englishmen."

UNDER this head I notice an article in No. 10 of the Reformer, and ask the privilege of making a few remarks on the same point. The quotations given from Drs. Buchan and Whitlow are true beyond a doubt; and yet the question proposed is not altogether founded on a mistake. The prevalence of consumption there may in part be owing to the climate, while the scrofula proceeds from meat eating; but still there is a greater proportion of hardy, robust men and women among the English than among the Americans. In indigestion or dyspepsia the American people are much more afflicted than the English. So apparent is this fact that we are the weaker race that my own mind was troubled for years to reconcile it with their habits of meat eat-

ing, until, by observation, I satisfied myself in regard to it, and still think my conclusion was correct.

The whole difference grows out of the different methods of treating children. With us if there is any choice delicacy the child has the preference; if the portion of the cake is small it is saved for the children; and not content with thus feeding them three times a day, if anything annoys or disturbs the feelings or temper of the child it is stilled by a piece of cake, at all times of day, and often in the night. With the English the opposite is the general rule. If the parents see fit to indulge in such articles they are not given to the children. Perhaps in the single article of tea we follow their custom, but in everything else we have reversed it. Not long since I tested this as follows: traveling in the stage with a family just from England, when we sat down to the table all partook of the white warm biscuits but the only child, a sprightly boy of about ten years. I took pains to pass them to him, but he had no time to accept or refuse them before the mother checked the action, saying he would eat only cold, light bread.

Having never been in England my observation has not, of course, been so extensive as I could desire on so important a point, but in our country the opportunity is not small, with so much emigration. If I am correct in this, it certainly is a matter of great interest to parents. The English raise their children more healthfully, and notwithstanding the taint of scrofula, and their after habits of excessive indulgence in meat eating, much of their early vigor is retained through life. We raise our children puny dyspeptics, and are never able to counteract it through life; while many a little one dies of dyspepsia, the fond, mistaken parents have no idea of the cause of its death. And thus the "Murder of the Innocents" is re-enacted by willingly ignorant nurses.

A disposition to the same error I have noticed on the part of some who profess to adopt the Health Reform, who put white bread on the table with the remark that the children do not like graham bread! Such reformers! If it is only a matter of taste, why change at all? If it is a matter of health and duty, do not the children need the best? But "Young America" must have his own way if dyspepsia is the result.

J. H. WAGGONER.

"Nothing fit to Eat."

THIS I have often heard at the table of a friend of mine, though she prided herself in being a good liver, setting a better table, and having a little richer food than any of her neighbors. When she had company, her bill of fare would be about as follows: Ham, fried eggs, coffee, warm biscuit and butter, potato well buttered, pickles, mustard, vinegar, pepper, sauce well spiced, fried cake, rich frosted cake, mince pie, &c., &c.

As the guests were about to partake of this meal, she would say, "I have nothing fit to eat, I don't know but you will starve." Now the dear woman meant right the reverse. She thought she had a dinner fit for a king to eat; and thought by this to draw out her guests to praise it; but really she had nothing fit to eat. Let us look at it. First, fried ham. This came from the scavenger-in-chief of all filthiness, the devourer of every rotten carcass, the very embodiment of filth and scrofula. Was that fit to eat? No, God himself has said thou shalt not touch it. Fried eggs were good enough had they not been defiled with swine. Coffee—what was that good for? There is no nutriment in it. It does not build up the system, nor impart strength to the body. It only serves to stimulate the passions, and destroy the nerves. It is good only because a perverted appetite craves it. Verily it is not fit to drink. Warm saleratus biscuit. Think of taking that into the stomach all saturated with melted butter. These combined ingredients of fine flour, saleratus and oil of milk, besides being hot—what can the stomach do with these? It will have a hard task to digest them, surely. The effect of such a meal shows itself in rotten teeth, weak stomach, dyspepsia, &c. We will therefore dismiss them as articles not suitable to eat. The potatoe would be well enough too, minus the pepper and other unnecessary seasoning, but it is spoiled by these ingredients, so that no healthy taste can bear it. Pickles—these taken into the stomach can never be digested. They only serve to destroy the digestive organs and bring on dyspepsia. "Not fit to eat" may be written on these. Mustard, vinegar, pepper,—what use can the system make of these? They furnish no nutriment, they make neither blood, bone, flesh nor muscle. They stir up the passions and excite the nerves. Use them and verily

you will soon be blessed with indigestion, headache and other maladies. When first introduced into the mouth, an unperverted taste instinctively exclaims, "Not fit to eat." The fried cake has been spoiled by the lard. The rich cake is compounded chiefly of fine flour, butter, saleratus, sugar, and spice in large quantities, and the few good ingredients are more than balanced by the many bad ones. A healthy state of the stomach cannot be long maintained with such food. It is not fit to eat. Mince pie! The best of the wine at the last of the feast. This is compounded of meats and fruit, spices of every description, fine flour, butter and lard. What can the stomach do with such a mixture as this? If it could speak, it would say most emphatically "It is not fit to eat, do not send it down here." "Nothing fit to eat" might be said over many a table in the land, that the good woman has labored hard to prepare.

Then says one, What would you have us to eat? Would you have us starve to death? No, there are things which *are* good to eat. Here is a bill of fare for a good meal: Light graham bread, graham biscuit, unleavened, graham pudding, graham crackers, bunnis, potatoes, beans, peas, &c., fruit, plain pies, plain graham cake, and pure cold water. Here is something that is fit to eat, and something to which no healthy stomach would object.

D. M. CANRIGHT.

Portland, Me.

Over-Eating.

BESIDES eating badly-prepared food, and at wrong times, many people eat too much; yet the stomach is not a traveling bag which can carry all that can be stuffed into it, but a delicate machine which too little and too much food equally disturbs, while the rare, golden mean keeps it in healthy change from rest to work, and back again, and makes it in turn keep the "100,000 strings" of body and mind in the nicest tension. A man who should put iron bars, sticks or dirt into a piece of nicely finished machinery would be counted a fool or a madman; yet men who employ trusty grooms and engineers to take the nicest care of their horses and steam engines—as well as many who own neither of these conveniences—treat their animal bodies in a cruel manner which should arouse Mr.

Bergh to speechless wrath. They rudely awake their stomachs from rest to feed them when not hungry; they pour down fluids when not thirsty; they swallow things half masticated, as if the stomach could perform the functions of a gizzard; they cram their stomachs, they burden them, they overwhelm them, they insult them, humiliate them, engage them, make enemies of them, and force them into an alliance with an unrelenting inquisitor bearing the name of dyspepsia.

There is not much practical use in telling people so, however, for they will all declare the statements very true, and then gulp down an ogre's dinner, for quantity, washing it into their stomachs with a rivulet of whatever fluid pleases themselves and the community they live in. Not many things are so common and popular as suicide—sometimes effected deliberately and consciously, but usually otherwise. People are all the while tapping away at the walls of their own bodies; bending the springs frequently to test their temper; loosening the screws and fastenings; thrusting in levers of their own to reverse the machinery and make it move another way; and exercising upon it to the full their ignorance, meddlesome curiosity, and disposition to do just as they please with their own property—for it is their own, Mr. Winwood Reade says—so that the durability of the machine is really its most wonderful characteristic. And so, through some one of the little pinholes which have been made, death comes at last and thrusts a little pin—farewell!

Dr. Dio Lewis, well known as a teacher of gymnastics, thinks that he has devised a remedy for the particular vice of over-eating, and he writes to the *Independent* what it is. He quotes from a number of physicians, and others, who set forth the injurious effects of stomach-stuffing. His remedy, which he emphasizes with capitals, and declares that he has seen put into successful practice, is this rule: "Before you take the first mouthful, place upon your plate all you are to eat, and eat but twice a day." The last direction is good in its way, but not calculated to be of service in repressing over-eating; the rest is worse than none, provided a person eats all he puts on his plate, and it is useless if he does not. For if a person takes a seat at the table, and, without having eaten, fills his plate, his eyes will very surely, in the

country phrase, "be larger than his stomach," that is to say, his eager appetite, and not his judgment of quantities, will wield the spoon and the knife, so that he will load his plate first and his stomach next.

There is a better rule yet—the only natural and effectual rule—which may be told in two words—eat slowly. Animals in their natural state seldom gorge themselves, except the larger snakes; but to these it is natural. Nature gave a guide which would be always ready and safe if it were not spoiled by abuse; this guide is a person's own appetite, and the abuse of it is rapid eating. If only food be slowly eaten, slowly and thoroughly masticated and mingled with the secretion of the salivary glands, which in health are always equal to their task, unless the use of tobacco has overstrained them, satiety will follow appetite at the precise moment when enough of food has been taken, and good digestion will follow both. But rapidly bolting half-masticated food fills the stomach long before it satisfies the appetite, and shortly after eating comes the anaconda-like feeling of fullness and torpor, in which men appear as animals, and to very poor advantage even as such. If the greatest epicure, the man with the most prodigious appetite, and the man who lives to eat, would but follow this simple rule of abstemiousness, they would in the end be able to eat a far greater quantity of food by being able to live longer to eat.—*New York Gazette.*

Extract from a Letter to a Friend.

WE are all in health here, especially those who have adopted the Health Reform, that is, two meals per day; abstinence from all stimulants, as tea, coffee, tobacco, meats, including fish and fowl; and with this, abundance of fresh air inhaled, and frequent use of water upon the whole frame, both for health and cleanliness; restricting ourselves to grains, fruits, and vegetables, dieting upon which, we are vastly better off than when living as formerly, keeping the system almost always under the influence of some stimulant or another. Thus we have lived for the most part, for about two years, and have concluded to persevere to the end in this good cause.

With the commandments of God as our rule of life, there is no end to im-

provement in this imperfect state; and as long as we remain here there is a call for effort in attaining to perfection.

Our passions—anger, hatred, envy, jealousy, revenge, lust, covetousness, &c.. are all of them much aggravated by stimulating articles of food and drink; and it is also true that a diseased body causes unsoundness of mind, which is of itself an effectual hindrance to growth in grace.

If these positions are correct, and I hold them self-evident, then it is the imperative duty of every Christian, to be a Health Reformer; to eat only healthful food, and to partake of such drink as is wholly unstimulating, and to abstain from every poisonous, stimulating article, however pleasant to the taste.

It is a sufficiently difficult task to overcome the hateful brood of human passions, which exist to a greater or less extent in every human breast, without imbibing unnatural stimulants to wake them to fury and madness. It is a sufficiently arduous task to stand fast for purity and holiness amid the storms which rage around and within, without getting up unnecessary commotions, to weaken our own citadel of defense.

It is the unvarying testimony of those who have tried this system that there is nothing like it to cure disease. Why? because that by relieving the system from its monstrous and unnatural task of digesting too great quantities of food, taken too often, and this of an improper kind; by thus giving nature a chance to work, she goes joyfully to her task of renewing the whole framework of the poor invalid. Nature thus set free, smiles bitterly upon the myriads of quacks, who pretend to cure diseases with poisons, the causes of which are untouched or undiscovered; and perseveringly she sets about excluding those poisonous matters from the system; but being often baffled she fails because the invalid does not reform his diet and medical treatment.

Do not decide hastily upon this subject, but investigate fully, what is now published on this subject at such places as at the Health Reform Institute, Battle Creek, Mich.

Yours with esteem,

JOS. CLARKE.

ENTER on the performance of your duties with willing hearts, and never seek to avoid them.

Rhubarb.

WITH Health Reformers it is a matter of importance to know whether or not this plant may be used with safety as an article of diet. One of its prominent constituents giving it a peculiar pungent flavor is oxalic acid. And that this acid is highly poisonous, is an acknowledged fact. The following is from the U. S. Dispensatory:

IS RHUBARB POISONOUS?

“Oxalic acid taken into the blood in any combination is highly dangerous. Even dissolved in twenty times its weight in water, it operates as a deadly poison, causing death by acting on the brain, spinal marrow and heart. It has strong affinity for lime. When they come in contact they combine, forming a particle of oxalic of lime which cannot be decomposed by the human system, and nothing but an abscess can throw it out. Lime, in a dissolved state, is always in the blood, and if oxalic acid enters there, they are sure to combine forming a small gravel stone which cannot pass through the capillary circulation. If a particle of oxalic of lime is stopped in the capillaries anywhere, it does mischief, and if it stops in the lungs a lingering consumption is the result.”

Now, with these facts before us, the question arises, Will the small amount of this acid which is taken into the system in the use of the pie-plant, prove injurious? Doubtless there are those, of dyspeptic habits and feeble constitutions, who would do well not to use it.

Yet it is believed by good Hygienists, that it may be safely used by some if prepared in the following manner: After peeling and slicing up the plant, pour boiling hot water upon it; then set it over the fire and let it boil thoroughly several minutes, turn off the water, then add more to the rhubarb and cook it sufficiently. In this way, much of the acid is removed, and consequently, less sugar is required, and the plant rendered more suitable for use.

A. S. HUTCHINS.

Health Institute, Battle Creek, Mich.

If the mind be properly cultivated, it will produce a storehouse full of precious fruits; but if neglected, it will be overrun with noxious and poisonous plants.

Look on the Bright Side.

MAKE the most of thy position,
Grasp the brightest and the best;
This, the present, is thy mission,
This thy work, thy life, thy zest.

Promptly banish all displeasure,
Try and realize thy gain;
See thy soul expand, and measure,
If thou canst, its highest plane.

And remember God is near thee,
Is thy everlasting friend,
With eternal life to cheer thee,
In progression without end.

—*J. M. Blanchard.*

Poor Jacko.

SOME time ago a gentleman, who had been very kind to an Italian emigrant, received from him the present of a fine monkey. Pleased with his present, the gentleman spent much of his time teaching Jacko (the monkey) various tricks, so that in a little while he could very successfully imitate his master in most things. Desirous of exhibiting the remarkable traits of his favorite, the gentleman resolved to invite some of his male friends to a dinner party; and that Jacko might play the gentleman to advantage there was but one thing lacking—Jacko as yet had not learned to smoke. To remedy this, his master one day lit a cigar, an example which Jacko soon followed. But, alas! it fared badly with him. Many a wry face did he show, but, encouraged by his master, he continued to puff, puff away. At last, overcome by the pernicious fumes, his eyes rolled in their sockets, his limbs gave way, and down he fell as drunk as a toper, and all that his master could do was of no avail, poor Jacko died! No wonder, for tobacco is a poison, and hundreds of men and boys have been killed by it.

A college of physicians has said that not less than 20,000 in our land die every year by the use of this poison.

Three young men formed a smoking club, and they all died within two years of the time they formed it. The doctor was asked what they died of. He said "they were smoked to death."—*Temperance Banner.*

BE wise, be discreet, be prudent, be temperate, and persevering in all lawful undertakings.

THE object of recreation is to soften and refine; not to render ferocious, as is the case with amusements that brutalize.

Short Dresses.

A GOOD husband said to his wife, the other day, when she announced her intention of making a short dress: "Make it, then, of handsome material, so as to recommend a fashion which deserves to be encouraged. I shall willingly pay the bill, whatever the amount, and consider the sum well invested, if it assists to promote a reasonable and practical street dress for women."—*Sel.*

OPIMUM EATING.—One of the curious facts revealed by the publication of custom-house tables, is that there was imported into this country last year 300,000 pounds of opium. Of this amount, it is estimated, from reliable data, that not more than one-tenth is used for medicinal purposes. The habit of eating opium is known to be spreading rapidly among lawyers, doctors, clergymen, and literary men, and enormous quantities are used by the manufacturers of those poisonous liquids which are dealt out in drinks at the saloons and groceries that infest every city and village in the country.

POVERTY'S FALSE PRIDE.—A religious cotemporary says very justly—"The idea of respectable employment" is the rock upon which thousands split, and shipwreck themselves and all who depend on them. All employments are respectable that bring honest gain. The laborer, who is willing to turn his hands to anything, is as 'respectable as the clerk or draper store-tender. Indeed, the man who is ready to work whenever work offers, whatever it may be, rather than lie idle and beg, is a far more respectable man than one who turns up his nose at hard labor, wearies his friends with his complaints because he can get nothing to do, pockets his benefactions without thankfulness, and goes on from day to day a useless, lazy grumbler.

TRUE EMPIRE.—It is pleasant to be virtuous and good; because, that is to excel many others. It is pleasant to grow better; because that is to excel ourselves. It is pleasant to mortify and subdue our lusts; because that is victory. It is pleasant to command our appetites and passions, and to keep them in due order, within the bounds of reason and religion; because—that is empire.

Editorial.

Who Was Sylvester Graham?

HE was the seventeenth child of the Rev. John Graham, who was a graduate of Oxford, and who emigrated to the United States in the year 1718. Sylvester Graham was born in 1794, and was left an orphan at a very early age. In consequence of this his youth was very much neglected. He inherited a feeble constitution, and being left without parents to provide for his wants, he had the drudgery of farm work to do far beyond his strength. At an early age however he showed unmistakable signs of a brilliant intellect, with a mind singularly constituted to grasp first principles.

At the age of sixteen, while employed as a clerk in a store, symptoms of consumption appeared, from which however he recovered after a short residence in the country.

At the age of nineteen he began in earnest to educate his mind for future usefulness. He became a teacher, and followed this occupation for some time. It is said that the influence that he had with his pupils was very marked, and in this capacity he won the esteem of many warm friends.

In 1823 he resolved to study at Amherst college, to qualify himself for the ministry. While thus preparing himself for usefulness he exhibited great power of eloquence, which aroused the enmity of his associates, and he was often made to feel their bitter stings of envy. He pursued his studies diligently; but his health was feeble, and he suffered much from nervous headache. He had however no trouble in keeping up with his class; and "when called upon for any production from his pen, he astonished both students and professors, by the depth of his thoughts and the power of his reasoning." He married at the age of thirty-two, and soon after he became a preacher in the Presbyterian church. About this time he espoused the temperance cause, and

thence studied anatomy and physiology.

In these sciences he was deep and thorough. In his reasoning on physiology, especially that part of it which relates to the growth of the body, and the health of mankind, he seemed not content with the observations of his predecessors, but manifested great clearness of perception and depth of thought. Almost every paragraph of his work entitled "Science of Human Life," is replete with instruction and reasoning which are of immense value to all who would understand the laws which govern the human system. In this work he clearly sets forth the kinds of food which are best adapted to a healthy growth of the human body. He clearly proves that it was designed that man should belong to the frugivorous class of animals, and not to the carnivorous tribes. His arguments on this subject are very clear and comprehensive. He proves what he undertakes to prove.

"He was thoughtful and deliberate, amusing and pleasant in conversation, solemn, hopeful, and thoughtful; as a father and husband, loving and affectionate; and as a citizen, noble-minded and independent. Sometimes a little nervous, though generally the intellectual power was great; the subjects studied required severe application. The whole framework of man was before him; comparative anatomy was completely investigated, and as far as possible, all the complex and wonderful laws of the human system were studied and explained."

As before stated, Sylvester Graham inherited a feeble constitution, and never enjoyed good health; but by prudence and carefulness he lived to his fifty-eighth year; his whole life having been devoted to labor and usefulness.

In Graham we behold a noble mind, one that could look above momentary pleasures to higher attainments. His mind penetrated the dark labyrinth of medical science, and grasped as fundamental truth the theory of temperance in eating, drinking, and exercise as the true

remedial agents. From him the world-renowned "Graham flour" has taken its name. He taught that wheat prepared for food without separating from it any of its constituents was far more healthful than to reject the coarser parts and use only the fine flour as the staple article of subsistence. This one item alone is of immense value in the art of preserving health. Many diseases are the result of eating only the fine flour which wheat contains, many of which, too, would disappear of themselves if those suffering from them would live on food manufactured from wheat meal, rejecting no part of the wheat.

No one can study the life and habits of this man without profit. That he does not err in some of his teachings would be saying too much; but to say that he possessed a noble, penetrating mind, and that his writings abound with valuable instruction and sound reasoning, is not saying too much for Sylvester Graham.

J. F. B.

Why Will Ye Die?

WE always look with much satisfaction upon an individual who has reached a good old age; and we are often led to inquire, Why is it the lot of so many to fall just at the time when they should be in the prime of life?

We believe that very many start out in life, even at the present age, with sufficient constitution to live in the enjoyment of good health from one hundred to two hundred years; even, in some cases, of reaching this latter named period.

But, no sooner has an infant existence than the course pursued with it cuts off from its life some portion of its allotted time. We mean to be understood by this, that every child at its birth has power to reach a certain age, accidents excepted, if all its habits through life are in accordance with the laws of health; and that by certain unhealthful habits, even in very early childhood, its power to arrive at this age is shortened, and it is unalterably fixed that he can never regain

what has been lost. And with most individuals these habits are continued through life, so that, instead of living to be one hundred, or a hundred and fifty, or even two hundred years of age, we see men and women at the age of twenty, thirty, forty, fifty, &c., dropping off on all sides of us.

Not stopping to enumerate these habits which are so destructive to life, a few points which are the result of unhealthful habits are worthy of remark:

1. The average of human life is not one-half, and perhaps not one-fourth what it might be, and would be, if the laws which govern our existence were never violated.

2. That to the same extent that the system is enfeebled, man is rendered incapable of performing physical labor, or putting forth an effort which calls into action muscular strength and endurance.

3. That the intellectual faculties are governed by the health of the physical system; and that to the same degree that it is enfeebled by disease, or fails to attain to that physical vigor, or full growth and development of which it is capable, the intellect is enfeebled and debilitated and fails to reach that high attainment and clearness of perception which it otherwise might reach.

4. The conclusion therefore is, that man by this enfeebled condition is rendered incapable of that enjoyment and usefulness which it is his privilege to enjoy, and that so far life's great and noble mission fails to accomplish the end for which he has an existence.

We believe the above is not overdrawn. What is lost is lost, and cannot be regained; but we can by wisdom and perseverance, and a determination to live in obedience to natural laws, do much to lengthen our existence, and place our system in a condition which will give us much better health and clearer intellects.

J. F. B.

A CHILD was poisoned to death, in Paris, by the application to his head of tobacco juice mixed with lard.

Sleep.

SLEEP is one of the necessities of life. The human body would soon become exhausted and worn out, were it not for periods of rest. It was for a wise purpose that our benevolent Creator separated time into light and dark portions; the day for activity, the night for repose and rest. "In the morning man goeth forth to his labors." Balmy sleep is Nature's sweet restorer. In profound and perfect sleep there is a total suspension of the functional powers of the brain and spinal nerves. A natural, bland, and soothing influence gently steals over us, completely sealing up the senses. We are not conscious even of existence; every thought is hushed. The mind gives no mandates to the muscles—all voluntary motion ceases.

But for individuals to be able to readily obtain this sweet, refreshing slumber when needed, it is necessary that much care be exercised to keep the various organs that perform vital functions, in a natural and healthy condition. Invigorating sleep does not come to us when the stomach is loaded, when the liver is obstructed, the lungs congested, the skin clogged, and the brain depressed. Dietetic errors are prominent among the causes of imperfect and disturbed rest. It would not be difficult for many to trace their horrifying dreams, nightmare, somnambulism, and sleep-talking, to visceral irritation, and an over-excited brain.

Without doubt, as a general rule, the digestive organs should have little to do during the hours of sleep. We think it better not to take food nearer than four to six hours before retiring to rest. Physiology does not point out the precise hours at which we should go to sleep, nor when we should arise, nor how long our sleep should be; but it seems if we were in a perfectly normal state, mental and physical, not under the influence of opiates of any kind, the system would only take a sufficient amount for refreshment, and to supply the wear and waste of the body, and that would be favorable to health and long life. We have read of those who regularly commenced and ended their sleep at the rising and the setting of the sun.

Unquestionably many do not give themselves time enough for sleep, and suffer much from it, which induces disease and premature death. Nor are we as particular as would be beneficial to us, not to

be so overtaxed and nervously excited that when the time comes appropriated to rest, sleep long defers visiting our eyes, and closing our eyelids.

The material of which the bed is made on which we take our rest is of no small importance. The much-coveted feather bed is very objectionable. Feathers being non-conductors of animal heat, they are considered to be warmer and softer; but is it not true that they so relax and debilitate our bodies, so enfeebling the nervous system and the functions of the organs of the body, that we feel our feather bed to be harder and less conducive to healthy and comfortable regulation of the temperature of our bodies than the beds called not so soft. I have been told by many feeble invalids that had become habituated to hard beds that they could not endure even for a single night to sleep on feathers, because in the morning they felt so weak and enervated. If the utmost pains are not taken to prevent it, they retain much that is thrown out of the body by perspiration, surrounding the person with a very impure atmosphere.

Beds of straw, hay, moss, and a hair, or a cotton mattress, with pillows of the same, are the best for those who would preserve health, or regain it.

No more clothing should be used for covering than is actually needed for the purpose of securing comfortable warmth, and that be made of material that is as light as is convenient. Sleeping-rooms that are well ventilated conduce much to the quality, quantity, and character of our sleep. Who that has a pair of lungs of sufficient capacity to give them good, refreshing sleep, will breathe impure, vitiated air? Let us not shut out of our apartments one of Heaven's best gifts to us, but give full and free circulation to the pure air that is so friendly to us—give it ample opportunity for ingress and egress to our rooms, summer and winter, accustoming ourselves to it, so that we feel no fears of taking cold from its wholesome presence.

P. M. L.

Health Institute, June 10, 1867.

PARR, who died at the advanced age of one hundred and fifty-two, gave this advice to his friends: "Keep your head cool by temperance, your feet warm by exercise; rise early, and go early to bed; and if you are inclined to grow fat, keep your eyes open and your mouth shut." Are not these excellent life-pills?

Slack a Little.

SLACK a little! Slack a little,
 Darling wife;
 Why such breathless haste and hurry
 All thy life?
 Slack the vigor of thy striving,
 Ere too late.
 Tell those monstors, Care and Labor,
 Just to wait.

Slack a little! Slack a little,
 Busy hand;
 Slack thy rubbing and thy scrubbing.
 Drop the sand;
 Minister thy blessings slowly,
 And the longer;
 Bind love's thousand precious tendrils
 All the stronger!

Slack a little! Slack a little
 Weary feet;
 'Tis a thorny road you're treading,
 Death to greet.
 Slack your quick and fearless stepping,
 Spare your strength;
 Ye the golden streets of Heaven
 Shall tread at length.

Habit.

NOTHING exercises greater influence over our lives for good or evil than our habits. In no sense does this assertion apply with more truth than in respect to health. Disease is the absence of health, caused by a suspension, wholly or partially, of the functions of one or more organs of the system.

In but few instances is this derangement an original defect; but generally is induced by habits which conflict with the conditions of health. To know what these habits are, and to substitute in their stead those which are in harmony with nature, is the true method of recovery from disease, because it insures continuance of health when obtained.

Although health is the normal condition of man, and sickness the exception; the reverse of this is true of nine tenths of our people at the present day. How seldom do we find an individual with robust form, clear intellect, body free from disease, every motion giving evidence of exuberance of animal spirits, who can expand the lungs to their fullest capacity with the pure air of heaven, and say with the keenest sense of enjoyment, "I am always well. Aches and pains to me are unknown." We venture the assertion that very few, if any such a person can be found in the land, and yet we are endowed with an organism capable of the greatest enjoyment and freedom from pain.

It may be asked, "Why, then, is disease the rule and perfect health the ex-

ception?" The reason exists in the fact that the habits and customs of to-day are at variance with the laws of our being; every violation of which is, sooner or later, visited with its penalty.

The homely phrase which defines man to be "a creature made up of habits" is a literal truth. Not only as an integral being are his habits interwoven into every minutiae of life, but also the vital organs, upon the action of which our very existence depends, form habits peculiar to themselves and entirely distinct from each other. This may seem strange, but it is nevertheless true. For example, Excessive mental labor without corresponding physical exercise and rest, produces congestion of brain. An unusual amount of labor being imposed upon this organ, more than the usual quantity of blood is required to sustain it. If this be repeated continually, the system forms the habit of appropriating to the brain a greater quantity of blood than it can dispose of. Consequently the blood vessels become enlarged to such an extent that the pressure upon surrounding parts produces intense pain.

Partial respiration imposes bad habits upon the lungs. Breathing is indispensable to existence, and upon the supposition that practice makes perfect, we might reasonably suppose the art to be well understood. Such however, is not the case, for in most instances the lungs are so poorly inflated that the upper parts only are used, thereby causing weakness and contraction of the air cells in the lower parts. The lungs are thus rendered incapable of well performing their office of purifying the blood.

The stomach is the laboratory of the system into which food is introduced and prepared for the assimilating organs. Its power of adaptation is so wonderful that every conceivable compound erroneously classified as food is received and disposed of. Notwithstanding that nature seems to have exhausted her resources to render it unsusceptible of injury, improper diet and constantly imposed labor will gradually impair its strength. The practice of eating at irregular hours breaks in upon its habits of secretion, weakens the tone of the organ, thus inducing dyspepsia with all its attendant evils.

The liver performs the office of a filter through which the blood is strained, so to speak, to remove certain impurities from the blood. When too much car-

bonaceous food, such as sugar, milk, etc., is taken into the system, the work of eliminating this superfluous carbon is in a great degree assigned to the liver. This in addition to its ordinary labor, taxes its capacity to an unnatural degree. Reaction follows, causing derangement of its functions; torpidity ensues, and a diseased liver is the result. Whatever is true respecting our habits, which disturb the functions of the brain, lungs, stomach and liver, is equally so of other organs of the system.

As a nation, nearly all our habits of life are in conflict with physiological laws. In forming our bodies, did an all-wise Creator construct them with creaking joints and ill-matched sockets that were to be lubricated by artificial means? No, for wherever friction would endanger the safety of any part, there is supplied an oily secretion that fulfills its purpose with the greatest efficiency.

Here exists one reason why the enormous quantity of animal food consumed is wholly unnecessary, even more, positively injurious. Grease taken into the system remains as such. The assimilating organs have not the power to convert it into bone, muscle, sinew, and other constituent parts of the body, as is the case with farinaceous substances. The human system, when in a healthy condition, contains but a small proportion of fat. Food, as usually prepared, contains a very large proportion of this material. How then is it disposed of? It remains in the system as an injurious substance to a greater or less extent, causing scrofula, and other diseases, or is expelled by the various eliminating organs. Less objection exists against the muscular portions of flesh than against the fat, because the juices of the stomach more readily dissolve the former. In view of these facts we may ask, Why is the coarse flesh of swine diverted from its more appropriate use of greasing machinery, and used as an article of food to sustain the delicate machinery of our bodies? Simply because its use has become a habit. The sensation of weakness experienced when animal food is suddenly dispensed with, is not so much that the system is deprived of nourishment, as it is the effort of nature to restore the normal conditions that existed previous to the habit.

How shall I regain my health and retain it is the pleading inquiry of suffering humanity. Our reply is, Deter-

mine by your observation and experience, and that of others, which of your habits are detrimental to health. Abandon these, and in all things observe temperance, patience, and cheerfulness, and good health will be the reward.

J. L. MAILE.

Health Institute, Battle Creek, Mich.

TAKE REST.—For a prosperous people, we are, brain and muscle, the hardest worked in the world. Our play is more wearisome than the toil of other nations. In banking and in trade, in founding cities and opening mines, in laying out and building roads, by land and by sea, we waste ourselves by over-continuous effort, and we literally perish for want of recreation. Our pace would be too fast if we went but five miles at it, and we keep it up for fifty. There is little need of urging our people to industry; dissuasion from unhealthy application would be more timely, for there is not a lazy ounce in our whole body politic. We earnestly and honestly advise all our readers in some way to take their rest and pleasure. If they cannot go fifty miles, let them go ten; if they live inland let them seek the shore; if by the sea, let them taste the pleasures of the country; if they can do no better (which is hardly possible) let them go to bed, and stay there a week without thinking of their notes, their shops, and their worrying speculations. Let them devote a few days to cultivating an acquaintance with their own wives and children. Above all, let them be temperate and rational.—*N. Y. Tribune.*

SINGULAR EXPLOSION.—A Mr. Cox of Monona county, Iowa, a short time ago, slackened some lime in a barrel in his cellar, which had been used for holding kerosene. After having added the water, and while stirring it with a stick, he brought a lighted candle in contact with the steam, or gas. An explosion immediately took place. Mr. Cox was thrown some eight or ten feet against the cellar wall. He was considerably bruised, and his hands and face were burned to a blister. At the same time a hole, four feet by eight, was blown through the floor. Mrs. Cox and a young woman in the room above were considerably burned. Particles of lime were thrown all over the house. The explosion was heard for a quarter of a mile.

The Case of Barton McReynolds.

THE following extract from a letter is of much interest to us, and we doubt not will be very interesting to our readers, when they read a description of the case of the young man spoken of, as he was when he came to the Health Institute, Sept. 18, 1866. He was twenty years of age, and as severely afflicted with the dyspepsia as an individual could be and live. He was very thin in flesh, weighing only ninety pounds, with a cadaverous countenance, his whole appearance showing that he received from his food but very little nourishment, and that if he did not have help soon the life-current must cease to flow.

A number of times he left the Institute for a short walk, and did not go to exceed a hundred rods, but was unable to return without assistance, he had so little strength. But to be more particular, everything he ate seemed to give him most excruciating pain in his stomach. Sometimes this was so severe that it seemed to him he could not bear it. At other times his stomach was so much nauseated that he would vomit up his food, which gave him severe distress. His bowels were badly constipated, and he had to use enemas to secure a movement from them. He had pain in his head most of the time. At times this was very severe. He chilled very easily. It was impossible to have sufficient clothing on his bed so that he would not get chilled before morning. Much of the time while he was with us he had a chill at about three o'clock in the morning. With all this he had a craving appetite.

Our treatment while he remained with us was in the first place a regular diet. His meals were taken at regular hours, and his food of the most simple yet nourishing kind. In the next place we endeavored to have his feet and limbs so well clothed that the blood would have every possible chance to circulate in the extremities. As a usual thing we did not give him hydropathic treatment only about three times a week. This treatment consisted of fomentations, sitz-baths, foot-baths, half-baths, &c., but when we had prescribed treatment for him, we had him follow it till we saw some reason why he should change it. With his other treatment, we used to frequently have the whole surface rubbed all over with the dry hand. And when

the pain in his stomach was so severe that he could not endure it, a fomentation over his stomach and liver would relieve him. What we relied on however to restore his health, was a straight forward course, having his treatment of the right kind, and all his habits regular.

He remained with us about two months when circumstances seemed to be of a nature to render it impossible for him to remain longer. His brother, James McReynolds, who accompanied him to the Institute, remained with him most of the time while he was here, and took a deep interest in the Health-Reform cause. He informed himself the best he could as to our mode of living and the treatment which would be best adapted to his case, and when he decided to leave, he felt that he could continue the treatment which we should prescribe for him, and do for him much the same that we should do; although had we not been so crowded with patients, and had some other circumstances been different, they would have been pleased to remain.

During the whole time he was with us, and when he came to leave, it was impossible for us to tell whether he had enough vitality left for hygienic means to reach his case, but we had sufficient faith to try, and try faithfully. At times it looked doubtful; at other times it seemed to us that perseverance would if continued long enough, restore his health.

When he left, we gave him a prescription. And during the winter we have written him quite a number of times giving him advice; and we are very sure that this advice has been well followed; for he has reached a place where if no accident befalls him, and he continues the same hygienic course that he has pursued since he came to live with us, good health will be the reward of their labors.

The following is an extract from a letter recently received:

"We have every reason to be encouraged in Barton's case. Within the last ten weeks he has gained ten pounds of flesh. His courage is first rate, although he endures much suffering from his stomach. He does not seem to gain in strength as much as he gains in flesh; but yet all his symptoms seem much better."

We certainly see no reason why he should not continue to gain till his health is good; although he will need to persevere in good habits for some time, before

his health is fully restored. His not gaining strength is no unfavorable symptom; for as soon as the process of repair has gone far enough to bring all the organs of the body into healthy action he will regain his strength.

A Sensible Family.

DR. LAY: The following letter is taken from a paper with the remarks of the editor. It struck me as being worthy of every family's perusal.—I name it a sensible family.

D. M. CANRIGHT.

In the last *Tribune* we notice a letter from a lady, Mrs. Mary Barker of Gorham, Ohio, in which she describes her family and manner of living, which we think entitles her to the degree F. F. W. and is entitled to general consideration. She says:

We are a family of ten persons, mostly children. We consume daily one peck of apples, one of good potatoes, one head of cabbage, one squash, one pint of beans, three quarts of corn meal, and one of wheat meal. You may count the cost for yourselves. No animal food of any kind is used. We enjoy the best health of any family in the neighborhood. The children have scarcely had a cold this winter, although they are running through the deep snow half the time; the girls with thick boots or shoes and stockings, and home-made flannel dresses and pants; for the female portion of the family have become civilized enough to adopt the premium dress invented by E. B. Harman, M. D., of New York. The boys are well clothed in homespun. I think any good judge would say we were kind to each other; that we learn well from books and from things which we observe; do our work well and enjoy our games; and better we think than if we had a great trap set to decoy the beautiful and useful little quails, or had killed our fattest and sleekest kind bossy, or butchered one of the dearest and nicest of our many little lambs, to pamper our already excellent appetites.

Our children seem to be satisfied and well pleased with our breakfast and dinner-supper, and they never ask for a piece nor an apple between meals. As for keeping them clean, that is but a small matter where there is no grease and a plenty of soft water and soap, and indus-

trious housewives who *need* healthful exercise.

WHOLE MEAL BREAD.—It is well known to chemists and physiologists that the very finely bolted and white flour, which is so much sought after, is far less nutritious than what is termed middlings or unbolted flour. The most nutritious ingredients of the grain—the wheat phosphates and gluten—are removed to obtain the desired whiteness. Dr. Henry McCormac, an eminent physician of Belfast, Ireland, in some interesting remarks on the subject, says: "What I want to see everywhere is the preparation of whole meal bread—bread including the bran, with the bran-gluten and the bran-phosphates, so all essential to good bread and the nurture of our flesh and bones. But I do not think that the working classes, to whom it is so important, will ever take to it fully until the example is set by the more instructed classes."

DEATH FROM TIGHT LACING.—A distressing case of foolish yielding to the dictates of vanity occurred at Dayton last week. A young lady had been in the habit of lacing very tightly for a long while, and had caused a hook to be placed in the wall of her room, and she would fasten her corset-strings to it to enable her to draw her corset tighter. She had done it so long with impunity that she grew careless, and the other day, in repeating the torture, she threw herself too heavily on the corset-strings, and broke a blood-vessel, from which she died in a few hours. A sad commentary on attempting to make the form, from a mistaken idea of beauty, different from what it naturally is.—*Cleveland Plaindealer*.

Thousands are dying of the same cause, who do not realize that it injures them because they do not die so suddenly. Why will females so torment and kill themselves, or render their lives useless to the world? Fashion demands it. Is slavery abolished? ED.

ONE of the latest dainties sold in the streets of New York is Italian sausages, made of mule flesh. They are bought and eaten with avidity, and will probably drive the old-fashioned dog sausages out of the market.

To Correspondents.

J. H. W. of Mich. inquires :

1. What is the effect of butter on the digestive organs?
2. What is the highest temperature to which the air in a stove room can be raised in the winter, consistent with health?
3. What are the effects comparatively of the use of tobacco in the three forms of smoking, chewing, and snuffing.

ANSWERS.

1. Sylvester Graham, in his excellent work on the "*Science of Human Life*," remarks as follows :

Concerning the use of butter as an article of diet, it is somewhat remarkable that with all the diversity of opinions in regard to the food of man, nearly all who have spoken or written on the subject of human aliment with reference to health, have been entirely agreed in considering this favorite article as decidedly objectionable, and some have spoken of it in the severest terms of condemnation. Dr. Beaumont's experiments and observations fully prove that when butter is taken into the stomach with other substances, it becomes a fluid oil, and floats upon the top of the chymous mass, retaining its oily character and appearance till all the other contents of the gastric cavity are nearly or entirely chymified and emptied into the duodenum, and it like all other animal fat, is digested only by being first acted on by a portion of bile and converted into a kind of saponaceous substance, and then it receives the action of the proper solvent fluid of the stomach. The point is, therefore, forever established beyond all controversy, that butter is better avoided than eaten by mankind."

We think it very much weakens the fine sensibility and tone of the stomach, and is a fruitful cause of dyspepsia. We do not think it affords the least nourishment, and the only reason it is eaten by mankind is to satisfy a perverted appetite.

2. The heating of rooms by stoves is unquestionably a very bad custom, one which does incalculable injury to the health of those who spend a large portion of their time in rooms so heated. A fire-place or grate would be far preferable. Different individuals require, in order to be comfortably warm, different degrees of heat, according to the condition of their health. As good a rule perhaps

as can be given, is to have the room of a temperature which is agreeable, erring on the side of keeping it too cool rather than too warm. A range of 60 to 70 deg. will probably meet the wants of all.

3. L. B. Cowles, M. D., in his *Philosophy of Health*, remarks: "The ordinary and general effects of tobacco are—whether by chewing, smoking, or snuffing,—weakness, pain and sinking at the stomach; dimness of sight; dizziness and pain in the head; paleness and sallowness of the countenance, feebleness of the voluntary muscles; tremulousness in the hand; weakness or hoarseness of voice; disturbed sleep, by startings, and a sense of suffocation; night mare; epileptic or convulsion fits; confusion of mind; peevish and irritable temper; instability; laxness of purpose; depression of spirits; melancholy and despondency; partial, and sometimes entire and permanent, insanity. Insane hospitals have generally more or less inmates who are reported insane from excessive use of tobacco. And doubtless a much larger portion of them would be enrolled on the same list, if the deadly workings of this article on the brain and nerves were better understood. An agent of such potency in destroying the healthy condition of the nerves is likely to find vent for its deadly poison somewhere in some portion of the body. As before remarked, men take advantage of a good original constitution, and go on doing violence to the laws of life, till by and by that constitution gives away like a granite edifice when its underpinning is gone. Nature will sometimes have long patience with the offender; but we may rely upon her making signs of suffering sooner or later. She is jealous of her rights. Every infringement of her laws she will avenge. She will sometimes bear a long continual accumulation of wrongs, but the day of retribution is sure to come. Though her fires may be long kindling,—long remain smothered and unseen—they will break forth in devouring flames, from which there is no escape. Men may possibly escape the grasp of human laws and penalties. The thief, the robber, even the murderer, may possibly outrun his pursuer; but the offenders against Nature's law can never outrun, can never hide away from her civil officers. They must and will be overtaken, and when arrested they are sure of punishment. There is no reprieve and no redemption from the

punishments made due in Nature's code of laws.

"The tobacco-eater must sooner or later pay the debts accrued and accumulated from this unlawful, unnatural animal indulgence. Besides various ills and infirmities, while living, directly or indirectly incident to this habit, he will be obliged to die the sooner. Chewers, and smokers, and snuffers, for these habits are all about equally destructive, as a general rule, are probably cutting off about twenty-five per cent. of their natural period of life. They are not content with burning the pure oil of life till all is consumed, but wickedly adulterate it with the essence of tobacco; and the lamp goes out before its time, from the iniquity of the incongruous mixture."

The above writer seems of the opinion that either of the three forms in which tobacco is used is equally destructive to health; but we are of the opinion that chewing and smoking are more injurious than snuff-taking. We believe that all the evils enumerated above are consequent on, and incident to, the use of tobacco in any form, but when taken into the mouth and chewed, and mixed and intermixed with the saliva, and then swallowed, or smoked and inhaled into the lungs, its poisonous effects are manifested in a greater degree than when snuffed. Of either practice however, very little, if any, choice exists. Either habit is loathsome, filthy, and terribly destructive to the sensibilities of the fine mechanism of the human system; but we know of no habit which so effectually destroys all refinement, and renders the organs of the human system so incapable of performing their functions as the filthy habit of chewing and smoking tobacco.

J. V. of Iowa writes:

DOCTOR LAY: I had a short conversation with a gentleman on the subject of eating meat the other day, and he stated that he thought it was necessary in cold climates, because the Esquimauxs, and those people up in the frigid zone could not live on vegetable diet. Will you please give your opinion on that subject in the next Reformer?

The kind of food which will make in the system the richest blood we believe to be the best adapted to the wants of man in all climates cold or warm. No animal food of any kind holds any comparison with grain and fruit in making good blood. There is so much difference that meat-eaters are continually subject to fe-

vers of all kinds, to derangements of the digestive system, congestive brains, and so feeble a state of the system generally, that premature death is the result. And furthermore we know of no reason for disbelieving that the Esquimauxs of our northern regions would enjoy better health and be possessed of better intellects if their diet was a vegetable diet instead of the loathsome food of which they partake.

M. E. G., of Oswego, N. Y., writes:

Is it beneficial for a person in comfortable health to take a sponge bath on rising in the morning, through the warm weather? If so, how often?

It is perhaps not objectionable to take a sponge-bath at an agreeable temperature in a warm room, as often as three times a week, on rising in the morning.

Feeble persons, however, who are seeking the recovery of their health, would find it a better practice to take their baths about two hours before dinner, and take a rest of an hour or more immediately after the bath.

D. A. E., of N. Y., wishes to know if fish is a healthy article of diet.

We do not think it is. We do not think however that fish are as much diseased as some of our domesticated animals, and consequently are thus far, more wholesome for food; and yet we consider the flesh of fish as very gross material for food; but the grains, fruits, and vegetables with which our country abounds, are as much superior to fish for food, as the rich prairie lands of the west are superior to the bleak regions of Siberia or Greenland for cultivation.

A. S. H., of Vermont, inquires:

DR. H. S. LAY: *Dear sir*—Will you please answer the following questions, if you deem them worthy of a place in the Reformer:

1. What baths would you recommend for a person afflicted with inflammation of the kidneys, who is some fifty-five years of age, and not otherwise very healthy?

2. What can be done to check the growth of, or remove cancers from, the system, provided such individuals are trying to live healthfully in their diet? Are there certain kinds of food which would tend to feed and promote the growth of cancers?

3. For years I have considered it doing injustice to the digestive organs to eat raised bread after it had been steamed, as the process of steaming renders the bread clammy and hard to digest. I have eaten unleavened graham cakes, warmed in this way, but I am convinced that this is unhygienic. A far better way in my opinion is, to first dip the bread or cakes into water, and then

suitably heat them in the oven. Am I correct in this matter?

1. Sitz-baths are invaluable in this complaint. Cool wet compresses may also be used to advantage and sometimes fomentations. Individuals afflicted with chronic inflammation of the kidneys should be very regular in all their habits; should not exercise so as to become fatigued; should on no account use *hard* water; and if the trouble is dependent on a torpid state of the liver, which is often the case, means should be used to restore this organ to healthy action.

2. Perseverance in hygienic living, maintaining regular habits, so as to keep all the depurating organs, such as the skin, liver, lungs, kidneys, &c., in a healthy condition; having no irritant of any kind in contact with the part affected; and cold applications to the part affected if administered with skill and discretion. We do not believe that any kind of hygienic food is calculated to promote the growth of cancers or any other disease of the tissues.

3. The writer's ideas are correct. We think the process of warming bread in a hot oven far superior to the steaming process.

B. A., of Iowa, asks:

Do you consider eggs a healthy diet?

We cannot say we think they are. They are not perhaps quite as objectionable as meat; but if we would have healthy bodies, sound minds, and cheerful dispositions, we shall find that food from the vegetable kingdom is admirably adapted to that purpose.

DRINKING IMPURE WATER.—Set a pitcher of ice water in a room, inhabited, and in a few hours it will have absorbed from the room nearly all the respired and perspired gases of the room, the air of which will have become purer, but the water utterly filthy. This depends on the fact that the water has the faculty of condensing and absorbing all the gases, which it does without increasing its own bulk. The colder water is, the greater its capacity to contain these gases. At ordinary temperature a pint of water will contain a pint of carbonic acid gas, and several pints of ammonia. This capacity is nearly doubled by reducing the temperature to that of ice. Hence water, kept in the room awhile, is always unfit

for use, and should be often renewed, whether it has become warm or not. And for this same reason, the water in a pump-stock should all be pumped out in the morning before any is used. That which has stood in the pitcher over night is not fit for coffee-water in the morning. Impure water is more injurious to the health than impure air, and every person should provide the means of obtaining fresh, pure water for all domestic uses.

Round Shoulders.

I SPEAK of "round shoulders," hollow chests, and stooping forms. There are, perhaps not three persons in any school of fifty pupils, but have them. It is so among the people of nearly all professions and occupations, sexes and ages. Indeed our whole arrangement of society could have been no better calculated if on purpose to produce them. Military men and sea-captains are usually exempt, and so are Indians and those peasant women of Italy and other countries that carry burthens on their heads. School teachers are often exempt though not always. Ladies with excessive vanity often escape.

Now what are the causes of this deformity, the consequences, and the remedy? First, and in general, round shoulders are caused by the prevailing practice of doing everything in a bent over position from childhood up, so that like pumpkins growing between two rails, we grow into bad forms. The low desks in our school rooms, and the habit of placing our books on them and bending over to study, produce round shoulders. I never saw a school-house with desks high enough, and I do not believe there is one in America—perhaps not in the world. They ought to be so high that bending over them would be impossible, and the top adjustable, so as to be set at any angle of inclination. The desks we use in all our offices, shops and places of business are constructed as if man was hardly yet metamorphosed from some lower order of four footed being to what God made him—upright.

The positions which we assume in our work, tend to produce stooping.

The chairs we sit in are mostly made for deformed people. Persons with square shoulders are pained and made uneasy by sitting in them. It is even questionable

whether our chairs were not better without backs—I mean those in which we sit to write and do work, and not our chairs for parlor and sitting-room use—than they should, as they now do, crowd the shoulders forward and cramp the chest; and those with backs should be made after a normal and not abnormal standard.

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

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

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

But laying aside all thoughts of good looks, and turning a moment to our ability to “do and to dare,” we find that a truly graceful posture is the only easy one; that where the “bearing of the body is not correct, as in stooping, we wear ourselves out by spending strength to support ourselves in an unnatural position; that those who go about their business gracefully, do more and do it easier than the awkward.

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

The cure lies in higher desks in our school-houses, better chairs, smaller pillows on our beds, less work in bad positions, and vigorous training of the muscles of the chest, back, and sides, in proper

positions for counteracting the effects of sedentary habits and of work.

Plato said no republic was complete without its gymnasiums. This is true of all schools and more in all cities and towns. The gymnastic hall, well ventilated, lighted and warmed, where the sedentary, and studious, those confined much indoors, both male and female, can in appropriate costume, throw off the restraints of a confined life, and take vigorous body-training under a master, with music, is full as important as was the gymnasium in the days of Plato.—*Home Journal*.

How Tea is Adulterated.

A NEW YORK paper gives the following account of the various modes by which the tea we drink is “doctored” and poisoned:

In the manufactured teas, the leaves employed are of various kinds—almost any in fact suit the purpose—but the principal bases for the infusion are sloe leaves, white-thorn leaves, and bay leaves. Experiments, however, have detected the presence of plum, oak, cherry, and even cedar. When any of these are used in the manufacture, catechu or terra Japonica (Japan earth) are employed to give the compound an astringency and color peculiar to tea. They, as it were, supply the place of tannin, which belongs to the genuine article, and impart a flavor similar to that of Bohea or Hyson skin. Both terra Japonica and catechu are violent medicines, injuriously affecting the system of the unsuspecting tea-drinker, and doubtless in many cases the diseases now afflicting our people, especially women, have their origin in the use of these noxious articles under the name of tea. The manufacturers use, also, a gum, which causes a contraction of the exhausted leaves on drying, and gives to them the appearance peculiar to tea itself. It may be well to know, however, that the forms of the leaves in the manufactured articles are shapelessly broken and agglutinated into small, flattened, or round masses, which, if the microscope be used in examining them, present an appearance as different from tea itself as cheese is from chalk.

The plan pursued in the manufacture, or adulteration, is as follows: The exhausted leaves, or any others that may be used, are spread out on a drying floor,

and dampened with water. After remaining here for a time they are taken up in parcels and placed in a pan before a hot furnace, when the gum is poured upon them, and they are then stirred until the ingredients (which differ somewhat in imitation green and black teas) become thoroughly mixed. The agglutinated mass is then replaced on the drying floor in a room which is heated to intensity, and after remaining sufficiently long thereon, it is packed in tea boxes, and is ready for delivery. There are also employed, besides the articles we have mentioned in imitating the color, taste, &c., of the several varieties of green and blacks, the following drugs, all of which are more or less injurious to the health: Sulphate of iron, rose pink, logwood (which imparts strength after the manner of chicory in spurious coffee), plumbago or black lead, china clay and soapstone (to give bloom and luster, or "face," as it is termed), indigo (used for the same purpose in making up spurious greens), trumeric powder, Prussian blue, mineral green (a salt of copper precipitated by an alkaline carbonate—deadly poisonous), verdigris (used especially in the preparation of spurious Hyson, Young Hyson, and Hyson skin), arsenite of copper, chromate and bichromate of potash, chrome yellow (all poisonous), chalk (which enters into the composition of Dutch pink, and is used to color the imitations of best quality greens), and many other deleterious articles, which, in proportion as they are used, make up the Souchongs, Boheas, Twankays, &c., that are sold by dishonest dealers. In many cases, especially in the adulteration and manufacture of imitation blacks, sand is an ingredient. The report made to the British Government mentions, that in one instance where a quantity of counterfeit teas was seized and analyzed, examination proved that twenty per centum of the base compounds were sand only. Not alone do the manufacturers put into market the various imitations made up of the materials we have mentioned, but, by a strange process of transmutation, the exhausted leaves of black tea are made to become most beautiful greens. Much of the spurious Young Hyson which finds its way into market in this city, is "made over" in this manner.

IN man the brain forms a thirty-sixth part of the whole body.

True Royalty.

WHAT makes a king? Not riches.
 What makes a queen? Not power.
 What man can give and take back,
 May vanish in an hour.

But he or she is monarch
 Who craves not after self;
 And each one has a kingdom
 Who rightly governs self.

The True Standard of Dress.

WE are always excessive when we sacrifice the higher beauty to obtain the lower one. A woman who will sacrifice domestic affection, conscience, self-respect, honor, to love of dress, we all agree loves dress too much. She loses the true and higher beauty of womanhood for the lower beauty of gems and flowers, and colors. A girl who sacrifices to dress all her time, all her strength, all her money, to the neglect of the cultivation of her mind and heart, and to the neglect of the claims of others on her helpfulness, is sacrificing the higher to the lower beauty; her fault is not the love of beauty, but loving the wrong and inferior kind.

In fine, girls, you may try yourselves by this standard. You love to dress too much when you care more for your outward adornings than for your inward dispositions, when it afflicts you more to have torn your dress than to have lost your temper—when you are much more troubled by an ill-fitting gown than by a neglected duty—when you are less concerned at having made an unjust comment, or spread a scandalous report, than at having worn a *passee* bonnet; when you are less troubled at the thought of being found at the last great feast without the wedding garment, than at being found at the party to-night in the fashion of last year. No Christian woman, as I view it, ought to give such attention to her dress as to allow it to take up all of three important things, viz.: all her time, all her strength, all her money. Whoever does this, lives not the Christian, but the Pagan life—worships not at the Christian's altar of our Lord Jesus, but at the shrine of the lower Venus of Corinth and Rome.—*Mrs. Stowe.*

EFFECTS OF ALCOHOL.—Experiments made by Drs. Ringer and Rickards on men and animals, go to show that the temperature of the body falls nearly as fast after the use of alcohol in doses suf-

ficient to produce intoxication, as after death itself. The facility with which drunkards freeze to death is explained by this fact. The abuse of alcohol also accounts for one-fifth of the insanity in the country.

A Fish Bone in a Man's Neck for Twenty Years.

A FEW days since a laboring man, who works in Woodruff's plaster mill, called upon one of the city surgeons for the purpose of having a tumor upon the neck, just under the angle of the jaw-bone, removed. The tumor was about the size of a large hen's egg, and had been there about ten years. After getting a history of the case, the surgeon suspected that the tumor had been occasioned by some foreign substance, such as a bone. Before attempting to remove the tumor, it was laid open, and a fish bone, about three-quarters of an inch long, and an eighth of an inch in diameter, was discovered and removed. The patient had attempted to swallow this bone over twenty years ago, but it had lodged in his throat, occasioning more or less trouble ever since. Nature had attempted to remove it, but had failed, as the bone had traveled through the neck about an inch, in the direction onward and downward, where it became encysted and remained. The tumor has since been removed and the patient is doing well, and attending to his daily labor.

SQUIRE H—'S INDIGESTION.—Old Squire H— was a very successful and substantial farmer in an interior town of Massachusetts. And a more amazing eater never lived in any interior town anywhere. And especially much did he eat when fresh pork was to be his nourishment. Well, at a certain time one of his hogs had been killed. The next morning there was fresh pork for breakfast, and the old man ate most wondrously. In the course of the forenoon, he ate his luncheon, consisting of bread and butter, mince pie and cheese. At noon, his dinner consisted of fresh pork, pickles, mince pie, and the usual accompaniments. His afternoon luncheon was like that of the forenoon. When he came home to supper, his favorite dish had not been prepared as part of that meal. The old man fretted and scolded till fresh pork was added to the substantial. He

ate voraciously, as usual. In the evening he toasted some cheese, buttered and ate it. Just before going to bed, he roasted a couple of apples and ate them. In the night he was taken with a severe colic. The doctor was with him till morning, and nearly wrought a miracle in saving the old man's life. The next day one of his neighbors went in to condole with the "old Squire." Said the old worthy, "I like to have died last night. I'll never eat another roasted apple as long as I live. I never did love them very well, and last night I ate only two, and they nearly killed me."

HORSES AS FOOD.—Horse flesh is said to be growing rapidly in favor as human food on the continent of Europe. The French have used it for a number of years, and there are now in Paris no less than seven butcheries devoted to its sale. The weekly sales are estimated at about forty thousand pounds, aggregating an annual consumption of nearly a thousand tons. It sells from nine to twelve cents per pound. In the city of Berlin two thousand six hundred horses were slaughtered last year to supply the markets with flesh. It is more popular in these cities than elsewhere, and being decidedly more wholesome than pork, the time is not probably distant, in this country, when horse beef will become a common article of human food. The horse is certainly a more cleanly animal than the hog, and the choice between their flesh as food must be decidedly in favor of the former.

SLEEP WALKING.—A case is related of an English clergyman who used to get up in the night, light his candle, write sermons, correct them with interlineations, and retire to bed again, being all the time asleep.

The Archbishop Bordeaux mentions a similar case of a student, who got up to compose a sermon while asleep, wrote it correctly, read it over from one end to the other, or at least appeared to read it, made corrections on it, scratched out lines, substituted others, put in its place a word which had been omitted, composed music, wrote it accurately, and performed other things equally surprising.

Dr. Gall notices a miller who was in the habit of getting up every night and

attending to his usual vocation at the mill, then return to bed; on awakening in the morning he recollected nothing of what had passed during the night.

Martinet speaks of a saddler who was accustomed to rise in his sleep and work at his trade; and Dr. Pritchard, of a farmer who got out of bed, dressed himself, saddled his horse, and rode to the market, being all the while asleep.

Dr. Blacklock, on one occasion rose from bed, to which he had retired at an early hour, came into the room where his family were assembled, conversed with them and afterward entertained them with a pleasant song, without any of them suspecting he was asleep, and without his retaining, after he awoke, the least recollection of what he had done.

BEN PITMAN, who is in every sense a reformer, related the following fact which came under his observation:

"A child in England was vaccinated by a physician by request of the father. Three times the operation was performed and each time failed. The doctor was puzzled. He inquired into the habits of the child and was informed that he had been raised on a purely vegetable diet. Then the case was plain, and *doctor advised* the father to feed him on pork and kindred food, and the vaccinations would be sure to work! But the father demurred, saying if the absence of pork prevented disease working in the system of his child it should be absent altogether."

Sensible father. How many will act so sensibly?

DRUGGED TO DEATH.—It is stated by Dr. O. W. Holmes, in his late address before the Mass. Medical Society, in plain language, that mankind had been drugged to death; that whatever would injure a well man would injure a sick one; and that the world would be better off if the contents of every apothecary shop were emptied into the sea, though the consequences to the fishes would be lamentable. A long discussion was held on the propriety of publishing the address, though it was finally voted by the small majority of nine to give it to the public, but with a notification on the first page that the Society were not responsible for the sentiments it contained.

Be True.

Thou must be true thyself,
If thou the world would'st teach;
Thy soul must overflow, if thou
Another's soul would'st reach;
It needs the overflow of hearts
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—*Maple Leaves.*

MINERALS IN OUR BODIES.—In the body of a man weighing 154 pounds, there are about $7\frac{1}{2}$ pounds of mineral matter; consisting of phosphate of lime, 5 pounds 13 ounces; carbonate of lime, 1 pound; salt, 3 ounces, 3.76 grains; peroxide of iron, 150 grains; silica, 3 grains—making 7 pounds, 5 ounces, and 47 grains—with minute quantities of potash, chlorine, and several other substances. The rest of the system is composed of oxygen, hydrogen, nitrogen, and carbon; 111 pounds of the oxygen and hydrogen being combined in the form of water.

Though the quantity of some of these substances is very small, it is found absolutely essential to health that this small quantity should be supplied; hence the importance of a variety of food. If we furnish Nature with all the material required, she will select such as the system needs, and always just in the proper quantities.

Poisonous minerals taken into the stomach are not assimilated, and consequently act no part in supplying the minerals of the body. Grain and fruits are very rich in all the minerals which the human system requires. Wheat, especially the bran part of it, is capable of supplying lime, phosphorus, &c., in abundance. Many of the fruits supply iron to the blood. Apples, peaches, pears, &c., are very rich in iron; but perhaps none quite so much so as grapes.—J. F. B.

WHEN any one does you an injury, endeavor to elevate your soul so high that his malice cannot reach you.

A POOR man, who had been ill, being asked by a gentleman if he had taken any remedy, said "No, but I have taken lots of physic."

Breathing and Thinking.

LET any reader think for a moment of what he experiences when he breathes, and attends to the act. He will find that his whole frame heaves and subsides at the same time; face, chest, stomach and limbs are all actuated by his respiration. Now let him *feel his thoughts*, and he will see that they, too, heave with the mass. When he entertains a long thought, he draws a long breath; when he thinks quickly, his breath alternates with rapid alternations; when the tempest of anger shakes his mind, his breath is tumultuous; when his soul is deep and tranquil, so is his respiration; when success inflates him, his lungs are as timid as his conceits. Let him make trial of the contrary; let him endeavor to think in long stretches at the same time he breaths in fits, and he will find that it is impossible; that in this case the chopping lungs will needs mince his thoughts.—*New York Mirror.*

Take Care of the Children's Feet.

LIFE-LONG disease and sudden death often come upon children through the inattention of the parents. A child should never be allowed to go to sleep with cold feet; the thing to be last attended to, in putting a child to bed, should be to see that the feet are perfectly dry and warm; neglect of this has often resulted in a dangerous attack of croup, diphtheria or fatal sore throat.

Always on coming from school, on entering the house from a visit or errand in rainy, muddy or thawing weather, the child's shoes should be removed, and the mother should herself ascertain if the stockings are the least damp; and if so, should require them to be taken off, the feet held before the fire and rubbed with the hand till perfectly dry, and another pair of stockings be put on, and another pair of shoes, while the other stockings and shoes should be placed where they can be well dried, so as to be ready for future use at a moment's notice.

POISONOUS GASES FROM OIL LAMPS.—Many persons who use kerosene or oil lamps are in the habit, when going to bed or leaving the room for a time, of turning the wick down low in order to save a little in the consumption of oil. The consequence is that the air of the room becomes vitiated by the unconsumed oil

vapors, by the gas produced by combustion, and also by the minute particles of smoke and soot which are thrown off. Air thus poisoned is deadly in its effects, and the wonder is that more persons are not immediately seized with inflammation of the throat and lungs, headache, dizziness, and fatally injured by breathing it. Irritation and nausea are among its effects.

A SURPRISED FATHER.—A fine-looking man, of noble physique, and clad in overcoat, gloves and stout boots, was walking out the other day with his little three-year-old daughter, a pale-faced child, with bare neck and arms, and morocco slippers. A neighbor, meeting them, began to ask, with great apparent concern, after the father's health, adding,

"But I'm glad your little one does not inherit your feeble constitution."

"Feeble constitution!" exclaimed the astonished parent. "Why, I was never sick a day in my life, while as to my daughter, we fear she has her mother's consumptive tendencies."

"Indeed!" replied his friend, with a sly twinkle of the eye, "you took such extra care to protect yourself from the cold, while she goes barenecked and in pasteboard shoes, I inferred that it was you that inherited the mother's consumptive tendencies, and not she."

An exchange says: A lady of our acquaintance, young, lovely and intelligent, called on a celebrated physician to do "something" for a rush of blood to the head.

"I have been doctoring myself," said the languid fair one, with a smile, to the bluff though kind M. D., while he was feeling her pulse.

"Why I have taken Brandeth's pills, Parr's pills, Stranburg's pills, Sand's Sarsaparilla, Jayne's Expectorant, used Dr. Sherman's Lozengers and Plasters, and—

"My Heavens! madam," interrupted the astonished doctor, "all these do your complaint no good!"

"No!—then what shall I take?" pettishly inquired the patient.

"Take!" exclaimed the doctor, eyeing her from head to foot—"take!" exclaimed he, after a moment's reflection, "Why take off your corsets!"

For the Family Circle.

QUITE a joke happened to one of the doctors the other day. He ordered some very powerful medicine for a sick boy, and the father not liking the appearance of it, forced it down the cat's throat, and when the doctor called again and inquired if the powder had cured the boy, the father replied, "No, we didn't give it to him." "Good heavens!" exclaimed the doctor, "Is the child living?" "Yes," answered the father, "but the old cat isn't, we gave it to her." The doctor sloped.

NOBLE WORDS.—A bankrupt merchant returned home one night, and said to his wife, "My dear, I am ruined; everything we have is now in the hands of the sheriff."

After a moment's silence his noble wife looked him in the face and said:

"Will the sheriff sell you?"

"No."

"Will he sell me?"

"No, no."

"Will he sell our children?"

"No."

"Then don't say we have lost everything. All that is most profitable to us, manhood, womanhood, childhood, remains to us. We have but lost the result of our skill and industry. We can soon make another fortune if our hearts and hands are left us."

MAMMOTH TREES.—When Dartmouth College was founded there was a pine on the college plain 210 feet high. So the sycamores and maples of the Ohio Valley have attained from 16 to 20 feet in diameter. But the largest American trees have grown west of the Rocky Mountains. In Oregon these monster trees are seen towering to the heavens, without a limb within a hundred feet of the ground. Lower down, in California, they are larger still, some of them measuring from 30 to 60 feet in diameter and 400 feet in height, of ages estimated at from 3,000 to 5,000 years.

The story of the California pines is almost incredible; we cannot think of a tree that has survived the great flood, or existed in the days of Moses, or Solomon, or Paul, as fair and green as if planted by our fathers; but they tell a story of a

banyan-tree yet growing upon an island in the Nerbudda River, India, which is mentioned by Nearchus, in the time of Alexander the Great, as being capable of sheltering 10,000 men at once. Portions of it have been carried away by floods, but enough yet remains to overshadow 7,000 men.

AN ITEM OF INTEREST.—The average of human life is 32 years. One quarter die before the age of 7. To every 1,000 persons, one rarely reaches the age of 100, and not more than one in 500 will reach the age of 80. There are on the earth 1,000,000,000 persons. Of these about 93,333,333 die every year, 91,824 die every day, 7,789 every hour, and 70 every minute. The losses are balanced by an equal number of births. The married are longer lived than the single. Women have more chances of life previous to the age of fifty years, but fewer after than men. The number of marriages is in proportion of 70 to 100. Marriages are more frequent after the equinoxes than during the month of June or December. Those born in the spring are more robust than others.

TO THE ADVANTAGE OF THE OYSTER.—Coleridge was descanting, in the presence of Charles Lamb, upon the repulsive appearance of an oyster.

"It isn't handsome, Coleridge," said Lamb, "but it has the advantage of you in one thing."

"What is that?" queried Coleridge, who, as every one knew, was an exhaustless talker.

"It knows when to shut its mouth," was the reply.

WHEN drunkards to the right of us, drunkards to the left of us, drunkards in front of us, blunder and stagger, your mission is God-like. When physicians stop giving whisky and alcoholic medicines to their patients; when editors practice temperance as well as preach it; when young men have the courage to say "No!" when preachers stop the practice of giving wine to pledged temperance men at the sacrament; when temperance becomes as fashionable as drunkenness now is, cold water will be at a premium. Inclinations say, Yes—engagements, No. Sincerely,—*Geo. Francis Train.*

Items for the Month.

B THIS number of the Reformer closes the first volume. In its publication we have endeavored to impart such instruction as would greatly improve the health and morality of all who would obey it. No other cause opens with more interest at the present time than the cause of Health Reform. With good health almost every enjoyment may be possessed. Without it the very foundation for usefulness and enjoyment is undermined. Our object shall still be, with renewed energy, to teach the people those laws which are best calculated to preserve their bodies in a healthy condition, and save them from the ravages of disease; to point out to our readers the errors which are so destructive to human life. Now what we ask, and shall be sincerely grateful for, is the co-operation of our friends abroad. In no way can our views of health and curing disease be so effectually got before the people as through the medium of the press. The Reformer, we mean shall be very effectual in this mission. We ask, friends, shall we have your aid? Every reader has from one to a score or more of friends whom they can prevail upon to take this Health Journal. All that is needed is energy and determination and in less than three months our subscription list may be doubled, and before the year closes it may be quadrupled. A number have already done this. We thank you for this effort. If you cannot prevail on your friend to subscribe, many of you have an extra dollar which you can spare, and we doubt not you will esteem it a privilege to invest it in a good cause. Send it to us, with name and P. O. address of some friend, and we will send the Reformer for one year, and feel greatly obliged to you. We invite every sincere friend to act as agent for the Reformer, and determine to send a new subscriber every time the Reformer visits you,—that is, every month. How many will do this for the coming year? We will send specimen numbers to every applicant, gratis.

WANTED. Several thousand names and P. O. addresses of individuals to whom we can send specimen numbers of the Reformer. For this list we should be pleased to have the names of thinking, candid individuals. The views we advocate commend themselves to the candid. Who does not know that the tendency of poison is to destroy life? Who does not know that when an individual has become sick by over-working, over-eating and eating unwholesome food, and by having almost every habit of his life destructive to health, to correct these habits, and surround him with social, cheerful influences, will operate powerfully to restore to health? We wish our views

taught to the people. If you can afford it, send us a dime to pay postage, &c., if not, we will cheerfully send specimen numbers *gratis* to any applicant.

B BEWARE of cheap made organs. If an article is worth getting at all, it is worth while to get a *good* article. There are at the present time many cheap-made organs in the country. Read the advertisement of R. D. Bullock. We can with confidence recommend this gentleman and his organs. Mr. A. A. Dodge, of our city, who is their agent, and our much-esteemed friend, is supplying many of our friends with these organs.

B E. S. WALKER advertises in the present number a sewing machine which he keeps for sale. We believe all he says is truth, and that he has come far short of telling all the good qualities of this machine. In fact we believe it to be the most complete, perfect, noiseless, economical sewing machine that is used at the present day. If you wish to see one operate, please call at the Health Institute.

B WE have nothing but a favorable report to give of the Health Institute. Almost every day we have arrivals of new patients; and never has it been in a more prosperous condition than at the present time. We have made arrangements to accommodate more patients this summer than at any previous time. In addition to our own buildings we have engaged quite a number of rooms outside, so that we hope to accommodate all who may wish to come.

B OUR readers will understand that the present number closes Volume One of the Reformer, twelve numbers having been published, the last two being embodied in one double number—thirty-two pages instead of sixteen. We hope to be able to issue each number the coming year, so that our readers will receive promptly by the first of the month.

MAN, MONKEYS, AND GORILLAS; Hon. S. P. Chase; Edward Carswell; Madame Le Vert; Mrs. H. B. Stowe; Rev. Mr. Spurgeon; Rev. Drs. Armitage, Williams, Westcott, Eaton, Sears, Fuller, Lowling, Smith, Turnbull, and Rev. Sidney A. Corey, H. M. Gallaher, and W. H. Pendleton; Eloquentness—its Diversity; The Woman of the North and the Woman of the South; Domestic Arithmetic, or Striking an average, by Mrs. Wyllis; Crushed Flowers; A Little Prince of Wales, with likeness; Quaker Courtship; Phrenological Theory of Man's Organization; Studies in Physiognomy; The Spirit of the Age; American Oratory; Monsieur Tonson, beautifully illustrated with thirteen designs; Origin of Vegetable Life; Memory; Temperament and Marriage; Delineation of Character; Extinction of Faculties; Fascination and Psychology, in July number Phrenological Journal; 30 cents, or \$3 a year. New vol. S. R. Wells, 389 Broadway, N. Y.