

THE

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## Hearts that are True.

Who seeks for a heart that is true,  
A lip without treason or guile;  
Who seeks for a hand that is warm,  
An eye never false in its smile—  
May search the world over in vain,  
He never can trust, if he will,  
Save those—the dear ones—who will cling  
To his lot, when 'tis clouded by ill.

The many will love us, while fair  
The fortune and sky of our life;  
But few of their friendship will dare  
The peril, the cloud and the strife;  
And hearts that will cling to our own,  
But closer through sorrow and ill—  
Are dearest and truest on earth,  
Search it with our love as we will.

## General Articles.

### Health. No. 10.

GLUTTONY: OR EATING TO EXCESS, ETC.

GLUTTONY may also consist in eating too fast, which is practiced by the majority of people in this fast age, in which almost everything seems to go on a buzz, and as a consequence there are but few things that are done as they should be, and there is a loss and waste connected with nearly every work of man.

It is a common saying that "Haste makes waste." This is emphatically true in fast eating, in which many indulge to save time and means. Poor saving this! Suppose you should for the time being save time and money, what do you lose in the end? Come, you who are so anx-

ious to economize and get gain, stop and take time to consider. Do not run wild in your unnatural eagerness to get wealth. Count the cost, and look at both sides of the question.

In hurrying to, at, and from, your meals, you err, as follows:

1. In your haste you are liable to not realize the real wants of the system, and to over-eat, and thereby overtax the stomach, and lose in diet and vitality.

2. You do not take time to insalivate your food, and in this way also you add to the work of the stomach, causing it to do that which God and nature designed the teeth and saliva should effect, viz., to grind the food in very fine particles, chewing it in both sides of the mouth to use all your grinders and the better accomplish the work, by mixing it thoroughly with the saliva, with which you are so bountifully provided. The poor stomach has to act the part of a drudge and slave; and it is impossible for it to do its work properly. Much of the food which is bolted down the throat without being chewed, is not dissolved and converted into chyle and blood, and passes the system after it has been in its way, without benefiting it in the least. Other things being equal, a person who eats properly can do with three-fourths of the amount that a fast eater would require, because he extracts all the nutriment of the food he eats, whereas one who eats without masticating his food, eats much to no profit, and establishes a necessity of eating more than he really needs to sustain the system.

3. Eating fast opens the way for excessive drinking, which is far more detrimental to health than perhaps most persons are aware. Of course when a fast eater finds himself in danger of choking and being brought to shame, the only

source of relief that is thought of, is to pour down the water, or a substitute for it. And thus some will drink from three to six glasses at one meal. Without stopping here to give all of our reasons for recommending that people drink but a small quantity of water, if any, at meal time, and that they cultivate the habit of drinking between meals, and some time before eating, if necessary, we would simply say that drinking largely while eating brings into disuse the salivary glands, so that the food has not the benefit of the saliva, whose solvent powers are far superior to those of water or any other fluid that can be used, and should be brought into requisition to facilitate mastication, deglutition, and digestion. "Large quantities of fluids, used as drinks, give undue distention to the stomach. Again, drinks taken into the stomach must be removed by absorption before the digestion of other articles is commenced." *Dr. Cutter.*

It may be right to say, as we pass, that leaving off the use of salt and stimulants, and eating in moderation, will help in extinguishing the fires of the system, and supersede the necessity of drinking so much for that object, besides lessening the liabilities to fevers and various other maladies.

4. There is not that pleasure derived from fast eating that there is from taking our time to eat, as God designed we should. Though pleasure is not the great object we should have in view while eating, yet God has connected it with proper eating, as he has with all other functions of the system. Benefit, healthwise, to redound to the glory of God, should be the leading object before us in eating; and the all-wise and beneficent Creator has so arranged his plans with reference to us, that our best good and his glory are inseparably connected; and there is real pleasure accruing to us from eating healthfully, and to the glory of God. Some may think that they can enjoy more pleasure in eating fast than they can in eating more moderately. But this is a false idea. If we were as coarse in our natures as the swine, then our demands and pleasures would be coarse like theirs, and we might be justified in hurrying down our food as they do. But as this is not the case, as we are more refined in our organizations, and do not demand that which is coarse, but rather require that which can be *wholly* appre-

ciated—in all of its parts as well as in general—let us not be swinish in our eating, and in the pleasures derived therefrom; but let us be human and decent, and let us seek for that pleasure growing out of an appreciation of *all* the aliment that we take into our stomachs, and not simply of the great quantity we eat like gluttons.

5. In hurrying in connection with, and at our meals, we often eat when we are not in a condition to eat, and greatly abuse ourselves. If we have labored physically or mentally (though there is a difference in the kinds of work people engage in), our blood and vitality, which are needed at the stomach to help it in the work of digestion, have been drawn to those parts which have been called into action, and it will take some time before they can return to the stomach. And without these, what we put in the stomach is a clog, a dead and cumbersome weight, and the stomach cannot convert it into proper materials to sustain life. This shows the necessity of resting at least a few minutes before eating. Men are generally very careful not to give their horses drink and food when they have worked hard; yet they will abuse themselves in this respect, by treating themselves worse than they do their brute beasts; as though their lives were not as precious as those of their beasts. The same principle condemns the practice of engaging in hard labor immediately after eating. The strength is then needed at the stomach to help it do its work well, and should not be diverted to be used in another direction.

6. This spirit of hurry which attends fast eating deprives those who have it of many social and religious comforts, which greatly help in constituting the foundation of true happiness, and which are as much more valuable than money as the heavens are higher than the earth. It is in connection with our meals that we ought to have as it were a little heaven with the members of the families to whom we belong; and the scenes connected with our eating should be some of the brightest spots in our existence, and the gate of Heaven. It is then that husbands and wives can have a pleasant, cheerful, and profitable chat together and with their children, to allay their cares and weariness preparatory to eating. And then all can be drawn out in gratitude and thanksgiving to the kind Crea-

tor for his rich bounties. What a world of happiness this would afford! How strong would be the ties that would bind the different members of families together. But what different scenes are too often witnessed on such occasions. The husband often comes in in a hurry, and perhaps finds fault with, and brings sadness upon, his wife, who ought to have his pity, sympathy and cheerfulness, and should be received in his arms as an angel, and have the privilege of reciprocating in cheerfulness. It is hurry, hurry, wear, wear, and sometimes hateful and repulsive impatience, and the children are neglected, and come up without natural affection, or love for God and their neighbor, and utterly unqualified to lead a life of usefulness.

Dear reader, this is not a fanciful sketch. It is too true. And if you are guilty of this sin, be entreated to reform and turn a new leaf in your history. I would do it if my hope was confined to this life; and especially would I do it if I hoped of ever attaining to the life to come. I would do it if I wanted life, health and happiness; and I would do it if I wanted wealth.

D. T. BOURDEAU.

### Water—Pure Water.

ACCORDING to ancient mythology, a turtle brought out of the water a particle of earth, which in due process of time grew to be a world. When we realize that nothing can live without water, that the growth and formation of every living thing depends upon it, does it seem strange that the ancients should thus account for the creation of the world? It is by means of water, as a circulating medium, that nutrition is carried, not only to our bodies, but to every tree, herb and flower. Through this medium, nutritive particles are taken to every part of the system, and the waste particles are taken away. The arteries, veins, and capillaries traverse every part, and furnish a complete net-work or system of canals, through which is brought all the material for growth and repair, even of the most minute cell or granule. Not a fibre, cellular tissue, or membrane, could be formed, nor a particle of bone or muscle could be carried to, or deposited in, the right place; not an atom of effete matter could be removed from its resting place, and by the excretory organs expelled from the system, without water. It

softens and relaxes the old worn-out particles, and separates them from the new and the good. It is Nature's great solvent, and nothing can be substituted for it. As a cleanser and purifier it has no equal.

It is estimated that three-fifths of the human system is composed of water, and as it enters so largely into our formation, it is very essential that we use PURE WATER. Its value as a purifier, and its efficiency as a solvent, depend upon its being soft, upon its being free from lime and other mineral substances. To the degree that it contains any kind of foreign matter, it is impure and injurious. Common sense teaches this. Every washer-woman knows the difference between soft water and that which is impregnated with minerals. Why is soft water better for washing purposes than hard? Because it is more subtle and a better solvent. It more readily runs through all the little fibres and meshes of the cloth,—relaxes and takes out all the dirt and impurities. If it has such a good effect on cloth, how much more pleasing the effect it has on the human system, as it runs through every tissue, taking out all the effete and worn-out particles! It is as much better for purifying the system than for cleansing cloth, as the tissues are more minute, and as the living organism is more intricate than the dead substance; or than the handiwork of God is nicer than the work of man.

As many diseases, especially those in which the liver, kidneys, and stomach are involved, are caused and perpetuated by impurities of the blood, so will their cure depend largely upon the use of pure, soft water. Instead of a change of climate for your health, we would suggest a change of your circumstances and relations to life in the use of soft water, good, wholesome diet, &c. For cooking, bathing, and drinking, we should use nothing but the purest water. Health Reformers should realize the importance of this matter. When we use soft water how soon the skin becomes smooth and velvety, the hair soft and lively, and the whole person presents a better condition of health.

Nature makes ample provision for all our wants. Evaporation takes nothing but that which is good, and leaves the bad—the lime—in your tea-kettles, the dregs and impurities at the bottom of any vessel in which water may stand, the salt in "old ocean's briny surf." The snow, the

gentle showers, the "early and latter rain," are fresh and pure. Nature's laboratory is full of the choicest of gifts. We should not only get near to Nature in this matter, but in all her hygienic agencies which she has placed around us, we should ever try to realize the beautiful words of the poet—

"Nearer my God to Thee,"

for all his ways are pleasantness and all his paths are peace.

*Battle Creek, Mich.*

O. F. CONKLIN.

### The Art of Not Hearing.

THE art of not hearing should be taught in every well-regulated family. It is full as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear—many which we ought not to hear—very much which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness; that every one should be educated to take in or shut out sounds, according to their pleasure.

If a man falls into a violent passion, and calls me all manner of names, the first word shuts my ears, and I hear no more. If, in my quiet voyage of life, I find myself caught in one of those domestic whirlwinds of scolding, I shut my ears, as a sailor would furl his sails, and making all tight, scud before the gale. If a hot and restless man begins to inflame my feelings, I consider what mischief those fiery sparks may do in the magazine below where my temper is kept, and instantly close the door.

Does a gadding, mischief-making fellow begin to inform me what people are saying about me, down drops the portcullis of my ear, and he cannot get it in any further. Does a collector of a neighborhood's scandal ask my ear as a warehouse, it instinctively shuts up. Some people seem anxious to hear everything that will vex and annoy them. If it is hinted that any one has spoken evil of them, they set about searching for the matter, and finding it out. If all the pretty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pin-cushion, stuck full of sharp remarks. I should as soon thank a man

for emptying upon my bed a bushel of nettles, or setting loose a swarm of ants in my chamber, or raising a pungent dust in my house generally, as to bring in upon me all the tattle of careless or spiteful people. If you would be happy, when among good men, open your eyes; when among bad men, shut them. And as the throat has a muscular arrangement by which it takes care of the air passages of its own accord, so the ears should be trained to an automatic dullness of hearing! It is not worth while to hear what the neighbors say about your children; what your rivals say about your business, your dress, or your affairs.

This art of *not hearing*, though untaught in schools, is by no means unknown or unpracticed in society. I have noticed that a well-bred woman never hears an impertinent or a vulgar remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little apparent connivance in dishonorable conversation.

There are two doors inside my ears—a right-hand door leading to the heart, and a left-hand door, with a broad and steep passage out into the open air. This last door receives all ugliness, profanity, vulgarity, mischief-making, which suddenly find themselves outside of me. Judicious teachers and indulgent parents save young urchins a world of trouble by a convenient deafness. Bankers and money-lenders often are extremely hard of hearing, when unsafe borrowers are importunate. I never hear a man who runs after me in the street bawling my name at the top of his voice; nor persons that talk evil of those that are absent; nor those who give me unasked advice about my affairs; nor those who talk largely about things of which they are ignorant.

If there are sounds of kindness, of mirth, of love, open fly my ears! But temper, or harshness, or hatred, or flattery, shut them. If you keep your garden gate shut, your flowers and fruit will be safe. If you keep your doors closed, no thief will run off with your silver, and if you keep your ears shut, your heart will lose neither its flowers nor its treasures.—*Reynold's Miscellany.*

KEEP up the habit of being respected, and do not attempt to be more amusing and agreeable than is consistent with the preservation of respect.

### Scatter Ye Seeds.

SCATTER ye seeds, and flowers will spring;  
Strew them at broadcast o'er hill and glen;  
Sow in your garden, and time will bring  
Bright flowers, with seeds to scatter again.

Scatter ye seeds, nor think them lost,  
Though they fall amid leaves and are buried in earth;  
Spring shall awake them, though heedlessly tossed,  
And to beautiful flowers those seeds will give birth.

Scatter ye seeds; tire not, but toil;  
'Tis the work of life, 'tis the labor of man;  
In the head, in the heart, and on earth's sown soil,  
Sow, gather, and sow, through life's short span.

Scatter ye seeds in the field of mind—  
Seeds of flowers, with seeds of grain;  
In the spring and summer, sweet garlands ye'll find,  
And in autumn ye'll reap rich fruits for your pain.

Scatter ye seeds in the garden of heart,  
Seeds of affection, of truth, and of love;  
Cultivate carefully each hidden part,  
And thy flowers will be seen by angels above.

Scatter ye seeds—the seeds of Hope;  
Plant in your bosom the Tree of Life—  
Then the flowers here budding, in Heaven shall ope,  
And in Heaven will ripen the fruit of strife.

Then scatter ye seeds each passing year;  
Sow amid winds and storms of rain—  
Hope give thee courage—Faith cast out fear,  
God will requite thee with infinite gain.

### Poisons.

VERY often are we cheered with persons expressing themselves favorable to the treating of disease with water, that they wish a better understanding of it, also their friends are beginning to believe and be interested in it. Tired and disgusted with the old practice of dosing and drugging, blistering and scarifying, they long to be acquainted with a system that deals more reasonably, that does not do evil, that good may come.

It is to the credit of the hygienic practice that it uses only natural restoratives; it proposes to take and make use of only those agents and elements that conduce to health, that the system requires in its natural and normal functions. That the people are arousing to the investigation of the important principles upon which are depending life, health, and happiness, are clearly indicated by the increasing demand for Health-Reform Journals, and the liberal patronage they receive. Those whose eyes are open to the violence done the various organs and delicate tissues of the body by the introduction of active poisons into the stomach, will not be found weeping tears of regret when every suffering sick one becomes enlightened in relation to the na-

ture and effects of the substances administered to them as medicines.

It has too long been the custom of the mass of people to live in ignorance of the laws that govern our existence. Not apprehending the laws which govern health they are frequently found violating them, and as causes always produce effects, they suffer, as a consequence, wasting disease, and often agony of mind and body, terminating in the extinguishment of life. To these blind transgressions much mischief is added by taxing the powers of life with the disposal of agents that of themselves are destructive to life.

In matters of health, the old adage that "an ounce of prevention is worth a pound of cure," is sound doctrine. It is better to exercise skill in keeping well and avoiding sickness than to be an adept in getting well when sick; but if it so happens that we get sick, a knowledge of the best remedies and measures to recover health is desirable. This the hygienic treatment provides for us. It is completely adapted to the wants of the system. Water is a natural restorative. From two-thirds to three-fourths of the body is composed of water. In disease there is an unbalanced circulation of the blood, too much being in some parts, and too little in other parts. Now the object to be attained is to draw the surplus away from the parts that have an excess, and distribute it to those parts that are suffering from a deficiency. Where is there so good an agent for this purpose as pure soft water? It is adapted to assist Nature in her curative efforts. Judiciously used, it aids the powers of Nature in withdrawing irritations from the organs. It soothes the nerves, quiets the viscera, and relieves diseased action in all parts of the body.

In combination with good food to make blood, and an abundant supply of pure air to oxygenize the blood, with appropriate exercise to promote the circulation of the same, and sufficient rest to free the organs from exhaustion, with light, temperature, and congenial mental influences, the invalid is furnished with the best remedial agents that the world affords.

P. M. LAMSON.

A MAN in Napoleon, Ark., drank a gallon of rum in a day, recently, for a wager, and as he finished the rum, so he finished himself.

### Cheapening Flour.

GOOD fine wheat flour is now worth twenty dollars a barrel, or more. This fine flour is not so good for bread-making as the brown flour, most commonly known as Graham flour. The brown flour, which embraces the fine flour and the bran which is rejected in making fine flour, is cheaper than the fine flour, as bran is little valued in comparison with the fine flour. The physiologists have settled the question that finely ground wheat flour, including the bran, is more nutritive and more wholesome than the article which is usually sold under the name of fine flour. Prof. Johnson has stated the constituents found in wheat, by chemical analysis, which go to make up the three prime solid elements of the human body, namely, fat, muscle and bone. In one thousand pounds of wheat, there are thirty-eight pounds of fatty ingredient; of fine flour, twenty pounds; of bran, sixty pounds. So the despised bran contains more fat than the fine flour. An important item for the lean kind. One thousand pounds of the whole grain contains one hundred and fifty-six pounds of the muscular matter; the same quantity of fine flour contains one hundred and thirty pounds; so that when the bran is eliminated from one thousand pounds of wheat, seventy pounds of muscle are also eliminated. Of bone material and saline matter, there are in one thousand pounds of bran, seven hundred pounds; in the whole meal one hundred and seventy pounds; in fine flour sixty pounds.

From this it is apparent that the whole flour, or Graham flour, contains three times as much nutriment of this kind as the fine white flour. Bran does not sell for so much as the fine flour. The whole flour is cheaper than the fine. Those whose means are limited would therefore get the largest equivalent for their money by purchasing the brown flour. It affords more nourishment, and sells for the smaller price per barrel.

It is economy of money to use it, and is more healthful besides. We suppose that the more valuable ingredient is sifted out of wheat flour, merely to please the eye and to gratify a pampered palate. Besides furnishing superior nutriment the brown flour keeps the digestive apparatus in more healthful conditions. Magendie and other physiologists have

proved that animals fed on fine flour died in a few weeks, although they lived for a long time upon brown flour bread. Dr. John Ellis states one instance where the fine flour bread produced the worst case of scurvy in a child, which he had ever seen. While fine flour is rising to most exorbitant prices in the market, these considerations of cheapness and healthfulness deserve to be considered by that class of people whose income compels economy in the use of their means. It is a popular mistake that brown flour ought to be ground coarser than fine flour.—*Utica Herald.*

### Eating and Drinking.

WHAT shall we eat, and what shall we drink, and wherewithal shall we be clothed, are questions of vital interest to all who are trying to return to an observance of the laws relating to their physical systems. There are few, if any, who have given attention to the effects of certain kinds of food and drink upon the system, but are satisfied that in order to have clear thoughts, good temper, and enjoy a high state of physical, intellectual and moral culture, they must subsist on food designed by nature for the sustenance of their physical organization. It has been fully demonstrated, that those classes who live largely on animal food do partake more or less of their nature, and are more subject to various diseases both chronic and acute, also to mental derangement, than those who live on grain, fruits and choice vegetables.

Therefore if animal food is used at all, only the most healthy kinds, such as beef, mutton, or wild game, should be eaten, and but little at a time. The manner in which it is generally prepared increases its injurious effects. It should be simply cooked, boiled, broiled or roasted, and eaten without pepper, mustard, vinegar, &c., and with very little salt.

This course should be pursued by those leaving off its use, eating less each day until the habit is broken up.

Much has been said in previous numbers of the Reformer on the evil effects of fine, bolted flour, condiments, &c., and we will now speak of the time and manner of partaking of food. We are prepared to speak from experience, observation and physiological science, that two meals a day are better than three, and as many as the stomach can digest, or be

properly assimilated by the system. Seven o'clock A. M. and two o'clock P. M., with strict regularity, are the best hours for most persons to take food.

The manner in which our meals should be taken will now engage the reader's careful attention. In the first place no one should partake of food while the body is fatigued, or in a state of mental excitement. Neither should active exercise or hard mental labor be had soon after eating, as there is at such times an extra flow of blood to the digestive organs, and if persons engage either in severe mental or physical employment the system will be unduly taxed, the nervous force disturbed, and much injury will in time follow such habits. *Therefore quiet, or light exercise, for both body and mind is emphatically demanded both before and after meals.*

Again, food should be thoroughly masticated, and well mixed with the secretions from the salivary glands, and swallowed slowly, that is do not force food into the stomach faster than it can conveniently use it.

Gluttony is a prevailing evil, and usually arises from fast eating. Many persons will swallow a huge meal in ten minutes, and even boast of being fast eaters. Is it any wonder that we have so many dyspeptic and weak stomachs?

A few thoughts further, on drink, and we will leave the subject for the present. If proper food is eaten, but little drink will be demanded, but most persons have formed habits in early life of drinking, especially at their meals, and they think they cannot possibly eat without having something to wash down the food. It is evidently an injurious habit, and if a little more time was consumed in chewing the food, no drink would be required. Half an hour is little enough time to consume in taking a meal, but more get through in ten or fifteen minutes.

Drinking with our meals retards digestion as the fluids must be absorbed before digestion can well proceed. When thirst is induced, which is the natural indication for drink, care should be taken not to drink too much; very cold water taken in large quantities into the stomach, especially when warm, often produces fatal results or brings on various diseases and much suffering. Therefore be temperate in all these things, and you will reap a rich reward in obtaining and

preserving health, and will enjoy superior physical, intellectual, and moral blessings.

WM. RUSSELL.

*Health Institute.*

### Taking Cold.

A "COLD" is not necessarily the result of low or high temperature. A person may go directly from a hot bath into a cold one, or into snow even, and not take cold. On the contrary, he may take cold by pouring a couple of tablespoonfuls of water upon some parts of his dress, or by standing in a door, or before a stove, or sitting near a window or other opening, where one part of the body is colder than another. Let it be kept in mind that uniformity of temperature over the whole body is the first thing to be looked after. It is the unequal heat upon different parts of the body that produces colds, by disturbing the uniform circulation of the blood, which in turn induces congestion of some part. If you must keep a partially wet garment on, it would be as well perhaps to wet the whole of it uniformly. The feet are a great source of colds on account of the variable temperature they are subjected to. Keep these always dry and warm, and avoid draughts of air, hot or cold, wet spots on the garments, and other direct causes of unequal temperature, and keep the system braced up by plenty of sleep, and the eschewing of debilitating foods and drinks, and you will be proof against a cold and its results.

Colds are seldom or ever taken while persons are in active motion, but when at rest, just after the exercise. This result can be averted infallibly by going instantly to a warm room and remaining with all the clothing on in which the exercise has been taken, until the body has gradually cooled down to its natural temperature, known by not feeling the slightest moisture on the forehead.—*Scientific American.*

REMEMBER that every person, however low, has rights and feelings. In all contentions let peace be rather your object than triumph; value triumph only as the means of peace.

It is noticed that a large decrease of infant mortality in San Francisco, followed an order from the local authorities abolishing swill milk.

## Editorial.

### Changing Our Habits.

THERE are few things of more importance to those who are taking hold of the Health Reform than the manner in which they make the change from their present habits to those that when formed will be much more conducive to health and longevity. In changing even from a bad habit to a good one, much caution is required, especially with some persons, as such changes produce increased action, or, may be, depression of the nervous system. Individuals who are young, with naturally robust constitutions, or those with great powers of endurance, can make great and sudden changes and yet bear up under the shock, but this is not *always* advisable even with this class. But those who have weak constitutions, feeble health, nervous system enervated from the cares and anxiety about domestic duties, &c., should be very careful how they make changes in diet.

There should be a special preparation made to prevent the shock that would naturally follow a sudden or unjudicious change of habit. A person who is feeble, as above described, and who is doing a large amount of work, either with body or mind, should before making changes in diet lay aside at least a portion of their work and cares, and then change in only one or two things at a time. If they are in the habit of using meat, tea, coffee, spice, tobacco, &c., &c., all of which are more or less active stimulants, it would be imprudent to discontinue all of these at once; better lay aside the less stimulating ones, and then change from the others by degrees, using less each day until they can be abandoned without any material disturbance.

If a person is using fine bolted flour, meats, and various condiments, if they leave off the animal food and continue the use of superfine flour, they will become constipated and perhaps be in a worse state than before. But if they will, before

leaving the use of flesh meats, accustom themselves to using Graham, they can quit the use of animal food with much less inconvenience or draft upon the system.

Therefore we think the intelligent reformer can see the point, and will make all changes with care, lessening his physical labor until his system adapts itself to the necessary changes. We would also remark that more care is required in making changes in warm weather than in cold,—the fall and winter being the best time for such changes.

The above remarks have been called out from the inquiries of a correspondent who writes us the following:

“I am troubled with cold hands, and not so much cold feet as between the knees and feet, on the front side of the limbs. A pain first in one side, then the other; then under my shoulders, then over the left breast, very painful when it is there. These pains do not last very long, but are quite severe, sometimes dull. Am easily tired out, and when tired my head feels large and hot. Perhaps you would like to know my manner and style of living. I eat no meat, drink no tea or coffee, and am about rid of butter; eat considerable Graham, and have adopted the reform dress. I take my work as easily as I can with eight persons in the family, one a babe. Instead of feeling better I seem to feel worse, since adopting the Health Reform.”

This is a case of Nervous Dyspepsia. The pains are of a neuralgic character. This lady has congestion of the brain, with greatly diseased condition of the liver; her circulatory and nutritive systems also are very much weakened. To the extent that she has adopted the Health Reform it is all well enough, if made properly. But it is quite evident that her reform in labor has not been in proportion to her reform in diet, dress, &c., for no one in her condition of health can possibly take care of a family of eight persons, and one of them a babe, without suffering therefrom and endangering life.



The changes which our correspondent has made, had they been made in the right way, could not fail to be a benefit, and as she has not received the benefit she anticipated, it is proof to us that she has either made the changes too suddenly, or has overworked both body and mind. But we should here remark that many persons having made changes in their diet feel worse than before, when in reality they are in much better condition; their feelings are different, and peculiar to such changes. The inebriate, in leaving off his cups, and the epicure his gormandizing, feels, no doubt, the lack of such unnatural stimulants; but no one would say that their true condition is worse than when engaged in such evil habits. So with the true Health Reformer. If he will only persevere judiciously, the new habits will be established and he will henceforth receive his reward in the enjoyment of better health of both body and mind, unless he has transgressed the laws of his being beyond recovery.

The treatment indicated in this case is as follows:

She should abstain from all over-taxation of body or brain; should live largely out of doors. Her social surroundings should be pleasant and agreeable. She should be hopeful, courageous, and persistent in her efforts to get well. For baths she should take one or two ablutions of the body per week, in water at an agreeable temperature, say at about 90 or 85 degrees; and once or twice per week a sitz-bath at 90 deg. five minutes, 85 deg. ten minutes, with a foot bath 105 deg. eight minutes, and 85 deg. two minutes; all to be taken at about 11 A. M., after which she should immediately go to bed and if possible sleep for one hour or more. She should never allow herself to become chilly; should keep her extremities as warmly clothed as any part of the body. Her clothes should be worn very loose, and there should be no ligatures about any part of the body.

Should she adhere to the foregoing, and take heed to all the general laws of

her being, she cannot fail to be benefited.

Furthermore, we would say that all who rightly adopt the Health-Reform system can receive more benefit to body and mind, than by any or all other systems known to man, as it embraces both the natural and revealed laws of God.

### The Difference.

It is an old saying that some people "eat to live," while a far greater number "live to eat." Hundreds and thousands are toiling long and weary hours with aching heads and limbs to supply their tables with that which is not food—nay worse—with articles which are slowly and gradually making inroads upon their health, and bringing upon themselves pain and misery, and premature death.

The difference between eating to live, and living to eat, is so great that volumes might be written to tell it, and yet the half would not be told.

The man who eats to live is careful to supply his table with wholesome grains and vegetables and rich fruits, the very nature and design of which are to cause a healthy growth of all the tissues, and to give abundance of strength to perform the duties of life.

The man who lives to eat, has an unnatural appetite to satisfy, and his continual study is, to supply his table with food which a depraved appetite will relish. Its cravings must be satisfied with the flesh of slaughtered animals, oftener *diseased* than otherwise; with pepper, spices, and various condiments which have a direct tendency to inflame and debilitate the organs of digestion and nutrition, and the whole system.

The man who eats to live is careful as to the times of eating, not gormandizing and continually taking food into his stomach, but taking his food at regular hours, and giving it time to rest before a new supply is taken.

Not so with the man who lives to eat. Whenever his eye meets that which he thinks would please his appetite he devours it, even though it should be every

hour in the day. The result is his stomach has not the chance to digest any of his food properly.

The man who eats to live, generally has a keen appetite for his meals, relishes his food well, and feels real satisfaction in partaking of it.

How is it with the man who lives to eat? His appetite is generally poor. Much of the time he does not know how to partake of a meal without the use of tea and coffee, two poisonous articles which have come to find a place on the tables of those who live to eat.

The man who eats to live is usually a kind, cheerful, benevolent man, who is willing to lend a helping hand in making others happy.

The man who lives to eat is very apt to be gloomy, morose, downcast, irritable, with very little disposition to make others happy, which should be one of the great aims of life.

The man who eats to live is usually the man of health. While his neighbors are suffering from many prevailing maladies—dysentery, cholera, typhoid fever, small pox, &c.,—he escapes them, and when the hour of his daily meal arrives he has health to partake of it with a relish his sick neighbor does not enjoy. He is the man that gets along well in the world. His intellect is bright. Courageous, hopeful, buoyant, and determined, he fulfills the duties of life well.

Some may think not quite so much can be realized by eating properly. Why think so? The food we eat is, by a wonderfully mysterious process, converted into strength and thought, and intellect, which govern all the acts of our lives. Let us be careful, then, that we eat what will supply our wants, and furnish us the largest amount of strength and intellect.

J. F. B.

**BALDNESS.**—What is the cause of baldness, and how can it be prevented? Baldness is caused, at least nine times out of ten, by wearing close, unventilated hats and caps, which keep the head too hot and weaken the scalp. There are scores of bald-headed men where there is one bald-headed woman; and who ever saw half-a-dozen men who were bald below where the hat comes? There are other causes which sometimes produce it—such as intense mental excitement, violent fevers, etc. To prevent it, maintain the general health, and keep the head

well ventilated. When the hair is gone and the scalp presents a shiny appearance, it can never be restored; but where such is not the case, the best treatment is to bathe the head in cold water, and follow it with a thorough rubbing and manipulation.—*Herald of Health.*

### Perseverance

In the recovery of health is like perseverance in any other enterprise. The man who cultivates the soil has a good or a poor crop according to the skill and thoroughness he exercises in managing the business. If his land is well tilled, his crops got in and all his work done in season, he will seldom fail of a fair crop at harvest time.

So with the invalid—the dyspeptic for instance. He is a dyspeptic for certain reasons. We mean by this that he has a poor digestion because he has departed from certain laws which govern health. To be cured, he must return to those laws. And according to the energy and perseverance with which he sets about the work, will be his success. He should first be sure he is right, and then go ahead expecting the best result. If he can gain one point, this will help him to gain another. Every point gained will enable him to rise above other difficulties. Hundreds by their determination, when once on the right track, have surmounted the difficulties, and regained their health.

But how is it with the slack man? What does he accomplish? If he is a farmer, or a mechanic, or a merchant, minister, lawyer, doctor, or it matters not what, if there is not energy, and thoroughness, and perseverance, and determination, and a willingness to surmount difficulties, in the work, he need not expect to accomplish anything very great.

Men may *desire* wealth and health, or attainments of any kind, all the days of their lives, and then will be very likely to end their earthly career desiring, if they do not make the proper effort to secure that which they desire. "How many would like to go to sleep beggars, and wake up Rothschilds or Astors? How many would fain go to bed dunces, to be waked up Solomons! You reap what you have sown. Those who have sown dunce-seed, vice-seed, laziness-seed, usually get a crop." We are all sowing seed every day for health or disease.

The natural result of good habits is health. We are every day sowing seed which will result in health or disease. And if already we have poor health, we are either taking a course to keep it poor, or we are obeying certain physical laws which will give Nature the opportunity to repair the feeble system, and restore our health.

We say then, poor invalid, if you would attain that greatest of all earthly blessings, health, do as some others have done: Curb the passions; check the appetite; restrain the propensities; love and cherish healthful habits; hate every evil way; never yield to a temptation to do wrong; always be found on the side of truth, and feel real satisfaction because you are there; be contented with your present condition, but be determined that it shall be better; master the will; subdue the impulses; bridle the tongue; conquer the evil spirit; and there is every probability that you will attain the blessings you so greatly desire.

J. F. B.

#### Drink at Meals.

DRINKING at meals to a great extent prevents the secretion of saliva at that time. The saliva of the mouth is a very important agent in the digestion of the food. Without this the stomach is liable to become deranged and the whole system out of order. Without the proper stimulant of action the salivary glands become inactive and dormant.

The salivary glands are closely connected with the nerves and roots of the teeth. The life and health of the teeth are in the nerves, pores and glands that nourish them up and support them.

The decay of the teeth is not altogether by corrosion like that of acid on iron, to be avoided by cleanliness of surface, however much this latter may be desired. The predisposition to decay in the teeth, is the want of life in their supports. The cause of decay is the improper or vitiated juices of the mouth.

Drink at meals, then, is a fruitful source of decay of the teeth and to an extent, of the health in general. Let all think of this when they have the tooth-ache, and make good resolves to abstain from drink at this time.

M. M. WOODWARD.

WORK is the wooing by which happiness is won.

## To Correspondents.

L. A. G. writes:

I would like to inquire through the Reformer what you consider a proper temperature for food and drink to be taken into the stomach.

Avoid extremes. Food taken neither hot nor cold is most healthful.

R. C. of Fairfield, Iowa, writes:

Are onions and turnips wholesome?

If well cooked, and used with other food, they are tolerably so. They are not, however, very nutritious. Onions do not seem to agree well with some stomachs. If they are relished, and no injurious effects are perceptible, they are not objectionable, if used with moderation.

J. F. of Mich., requests:

Please give a list of healthy articles which will make a healthy diet for a farmer.

We do it with the greatest pleasure: Graham flour from the best wheat, without the use of soda, or other poisonous mixtures—made into hard biscuit, soft biscuit, various kinds of puddings, crackers, &c., cracked wheat well cooked; Indian-corn meal, made into bread, cakes, puddings, &c.; hulled corn well cooked; beans and peas, made into soups, and cooked in various forms; oat meal cooked in different ways; rye-bread, barley, rice, corn-starch, farina, tapioca; apples, raw and cooked, apple sauce, apple pies, puddings and dumplings; peaches, pears, strawberries, raspberries, blackberries, huckleberries, currants, grapes, and many other kinds of fruit; potatoes, turnips, squashes, and other wholesome vegetables. The list might be extended to almost any length. In fact, in this country an abundance and a superabundance of fruit of almost every kind abounds. It is no hard task to select enough which is healthful, nutritious, palatable and delicious. It is not necessary, in order to enjoy a good meal, to get an endless variety. It has been said that a wife who knows how to cook *well* a half-dozen kinds of food is a good cook. This is true. We therefore think it not good to have a large variety at any one meal. It is better to eat but few kinds at once, perhaps not exceeding three or four, but have the variety at different meals. Our idea of a good meal is to have it cooked

in the best possible manner, which will make it palatable, wholesome and nourishing.

I. W. R. writes:

1. Is the use of cold water for habitual bathing admissible under any circumstances? What would be the effect on the system?

2. What would you prescribe for spinal complaint?

1. No individual can habitually bathe in cold water without its proving an injury to their health. One of the chief objects of bathing, to those in health, is to keep the skin in a healthy condition by removing the impurities caused by perspiration and otherwise. To do this with cold water is not natural. It gives a shock to the system, causing stimulation for a longer or shorter time, which is always followed by depression corresponding with the degree of stimulation. This practice continued has a tendency to debilitate and may give rise to a variety of diseases.

2. There are many forms of spinal complaint, and to undertake to prescribe without knowing the symptoms of a case would be too much like guessing or working in the dark. Would say however that if healthful laws are obeyed in eating, sleeping, labor, rest, dress, &c., &c., those suffering from almost any disease, if there is help for them, can hardly fail to be benefited.

### Twelve Ways of Committing Suicide.

A MEDICAL cotemporary thus enumerates the *fashionable* modes of doing it.

1. Wearing of thin shoes and cotton stockings on damp nights and in cool, rainy weather. Wearing insufficient clothing, and especially upon the limbs and extremities.

2. Leading a life of enfeebling, stupid laziness, and keeping the mind in an unnatural state of excitement by reading trashy novels. Going to theaters, parties, and balls in all sorts of weather, in the thinnest possible dress. Dancing till in a complete perspiration, and then going home without sufficient over-garments, through the cool, damp night air.

3. Sleeping on feather beds in seven-by-nine bed-rooms, without ventilation at the top of the windows, and especially with two or more persons in the same small, unventilated bed-room.

4. Surfeiting on hot and very stimulat-

ing dinners. Eating in a hurry, without half masticating the food, and eating heartily before going to bed, when the mind and body are exhausted by the toils of the day and the excitement of the evening.

5. Beginning in childhood on tea and coffee, and going from one step to another, through chewing and smoking tobacco and drinking intoxicating liquors; by personal abuse, and physical and mental excesses of other descriptions.

6. Marrying in haste and getting an uncongenial companion, and living the remainder of life in mental dissatisfaction; cultivating jealousies and domestic broils, and being always in a mental ferment.

7. Keeping children quiet by giving paregoric and cordials, by teaching them to suck candy, and by supplying them with raisins, nuts, and rich cake; when they are sick by giving them *mercury*, *tartar emetic*, and *arsenic*, under the mistaken notion that they are medicines and not irritant poisons.

8. Allowing the love of gain to absorb our minds, so as to leave no time to attend to our health; following an unhealthy occupation because money can be made by it.

9. Tempting the appetite with bitters and niceties when the stomach says, No, and by forcing food into it when nature does not demand, and even rejects it; gormandizing between meals.

10. Contriving to keep in a continual worry about something or nothing; giving way to fits of anger.

11. Being irregular in all our habits of sleeping and eating; going to bed at midnight and getting up at noon; eating too much, too many kinds of food, and that which is too highly seasoned.

12. Neglecting to take proper care of ourselves, and not apply early for medical advice when disease first appears; taking celebrated quack medicines to a degree of making a drug-shop of the body.

The above causes produce more sickness, suffering, and death, than all epidemics, malaria, and contagion, combined with war, pestilence, and famine. Nearly all who have attained to old age have been remarkable for equanimity of temper, correct habits of diet, drink, and rest—for temperance, cheerfulness, and morality. Physical punishment is sure to visit the transgressor of nature's laws. All commit suicide and cut off many

years of their natural life, who do not observe the means of preventing disease and of preserving health.

### The Health-Reform Institute at Battle Creek, Mich.

HAVING been a close observer of the workings of this Institute for nearly two weeks, I am prepared to say something of its merit. The situation is beautiful, just far enough into the city for convenience and yet be quiet. The facilities for healthful, amusing, though harmless, exercises, such as all invalids need, are well supplied. Though seemingly full all the time, ample provision is always made for new patients. Many are getting better and are returning home to live better lives than before coming here. No pains are spared to make all cheerful, happy and contented. The patients all seem to be of good cheer, and hopeful of recovery, and many are improving rapidly, considering their condition on coming here. One that I saw about a year since, and who appeared more like a subject for the grave than for a health institute, has been here since last December, and is now in a fair way to regain good health. Beside the nice situation and conveniences before mentioned, there are others of much importance to invalids. It is in the midst of a good fruit country, also the best white winter wheat is grown here; berries and small fruits of most every variety are raised here, a suitable variety of which is always found on the patients' and boarders' table. So while the table is furnished with suitable food for invalids of every description, it is at the same time a luxury for even fastidious appetites. We would therefore say to all who are in poor health, and no reliable hope of regaining it at home, to come here and place yourselves under the judicious care of Dr. Lay and his associate physicians, who will render you every needed assistance in getting well. While they furnish a superior table, got up in good taste, the charges are less than in many other institutions of inferior skill and accommodations.

WILLIAM RUSSELL.

*Health Institute.*

If you wish to keep your mind clear and body healthy, abstain from all fermented liquors.

### Disease Produced by Sleeping Together.

A WRITER in one of our popular Western newspapers, in an article on the above subject, says a number of good things and gives considerable wholesome advice, but nearly spoils it all by befogging the question with such an unphilosophical statement as the following:

"During the night there is considerable exhalation from our bodies, and at the same time we absorb a large quantity of the surrounding air. Two healthy children sleeping together, will mutually give and receive healthy exhalations; but an old, weak person near a child will, in exchange for health, return weakness."

The above is a fair illustration of the popular ignorance in regard to the simplest laws of our being. The exhalations from our bodies, whether by night or by day, either from the lungs or skin, cannot be "healthy exhalations" to be re-absorbed by the living organism. Else why should Nature impose upon herself the task of throwing out of the system that which can be appropriated and turned to good account.

Now, what is exhalation? Simply the process of throwing off from the system effete or useless matter in an invisible form, either by the respiratory or the perspiratory organs. True, "during the night there is considerable exhalation from our bodies," but what is the character of this exhalation? Night, or during sleep, is the time when the vital powers engage in the work of repair in the system. The worn-out or waste particles are removed, taken into the circulation to be eliminated by the lungs or through the pores of the skin, and by the other excretory organs, while their places are supplied by new matter obtained by the digestion and assimilation of food. This expulsion as effected by the perspiratory organs or pores of the skin, is the exhalation of vapors burdened with the impurities of the system, while in the lungs the process is identical with that of combustion. The oxygen of the atmosphere forms a chemical union with the carbonaceous impurities in the blood, evolving carbonic-acid gas, a deadly poison, which is exhaled with each expiration into the surrounding atmosphere.

Now can these be "healthy exhalations?" So would be the vapors and smoke from the fire you kindle to burn up the filth and garbage of your door

yard. If you think this comparison over-drawn, go from the fresh morning air into an unventilated bedroom, occupied all night by a half-dozen persons, as is frequently the case, and see if your olfactories will not bear witness to its fitness. While the exhalations may be "healthy" in a certain sense of the term, that is, the operation itself may be physiological, the matters when expelled become poisons, so far as their relation to the living organism is concerned, and "two healthy young children" may "mutually give and receive" them all night long and both be the losers for it.

That there is a magnetic, or psychological influence proceeding from one to another, is not the purpose of this article to prove or disprove, but that nocturnal exhalations can in any sense be "healthy" is simply absurd and unphilosophical.

WM. C. GAGE.

Battle Creek, Mich.

## For the Family Circle.

### Canary Birds.

As it has become so fashionable now-a-days for people to raise and keep these little birds, I have thought that a few words concerning them might not be out of place. Perhaps some will say, it is too small a thing to notice, and especially in a religious paper. But is not mercy and humanity a part of our religion? and can any one who raises and keeps these little prisoners, feel that they are doing right? But says one, have you not got one? I answer, I have kept one several years, but should have given it its liberty long ago, if it had been capable of taking care of itself; but, as it has been blind, and otherwise disabled, I thought I had rather keep it than to have it killed; but many times since I got it I have felt guilty for keeping it; and now I say, I believe it is a sin in the sight of God to raise and keep these prisoners. But some tell me they are very happy, and enjoy themselves. Perhaps they do sometimes, yet they are in *prison*. I ask what did God give them wings for, if he designed they should be shut up in a little cage eight by fourteen inches, and some even smaller than that? But there they are, exposed to heated rooms by day, and cold by night; often neglected, and suffer for want of care. As I took down my cage

yesterday, to fix my bird as usual, and found her dead, my conscience seemed to smite me, and I said to myself, There you have died a prisoner; and now I say to all who read this, do not be guilty of ever raising another canary bird. And again I say, I believe it is a sin.— *World's Crisis*.

### Humor in Medicine.

MOREOVER, let me tell my young doctor friends that a cheerful face, and step, and neck cloth, and button-hole, an occasional hearty and kindly joke, a power of executing and setting agoing a good laugh, are stock in our trade not to be despised. The merry heart does good like a medicine. Your pompous man, and your selfish man don't laugh much, or care for laughter; it decomposes the fixed grandeur of the one, and has little room in the heart of the other, who is literally self-contained.

I may give an instance where a joke was more and better than itself. A comely young wife, the cynosure of her circle, was in bed, apparently dying from swelling and inflammation of the throat, an inaccessible abscess stopping the way; she could swallow nothing; everything had been tried. Her friends were standing around her bed in misery and helplessness. "*Try her w' a compliment,*" said her husband, in a not uncomic despair. She had genuine humor, as well as he; and, as physiologists know, there is a sort of mental tickling which is beyond and above control, being under the reflex system, and instinctive as well as sighing. She laughed with her whole body and soul, and burst the abscess, and was well.

Sydenham, when asked by Sir Richard Blackmore what he would advise him for medical reading, replied, *Read Don Quixote, Sir.*—*Dr. John Brown.*

PERSONS subject to low spirits should make the rooms in which they live as cheerful as possible, taking care that the paper with which the wall is covered be of a brilliant, lively color, hanging up pictures or prints, and covering the chimney-piece with beautiful china; a bay window, looking upon pleasant objects, and, above all, a large fire whenever the weather will permit, are favorable to good spirits; and the tables near should be strewed with books and pamphlets.

## FOLLIES.

To believe that the more children study at school, the faster they learn.

To conclude that if exercise is good for the health, the more violent and exhausting it is the more good is done.

To imagine that every hour taken from sleep is an hour gained.

To act on the presumption, that the smallest room in the house is large enough to sleep in.

To eat without an appetite, or to continue to eat after it has been satiated, merely to gratify the taste.

To envy one for what he possesses, rather than for what he enjoys.

To think there can be true friendship where there is no freedom.

To contend that because the dirtiest children in the street or on the highway are hearty and healthy, that therefore it is healthy to be dirty.

To believe that warm air is necessarily impure.

To "remember the Sabbath day" by working harder and later the day previous than on any other day in the week, with a view to sleeping late next morning, and staying at home all day to rest, conscience being quieted by the plea of not feeling very well.

**NURSING TROUBLES.**—Some people are as careful of their troubles as mothers are of their babes; they cuddle them, and rock them, and hug them, and cry over them, and fly into a passion with you if you try to take them away from them; they want you to fret with them, and to help them believe that they have been worse treated than anybody else. If they could, they would have a picture of their grief in a gold frame, hung over the mantel-shelf for everybody to look at. And their grief makes them really selfish; they think more of their dear little grief in the basket and in the cradle than they do of all the world besides; and they say you are hard-hearted if you say, "Don't fret." "Ah! you don't understand me—you don't know me—you can't enter into my trials!"

The above is a mirror in which certain persons may see themselves reflected. As though others had not trials! They lack hope; they give way to foolish fear; are cowardly, without faith or fortitude. They are poor things; will not amount to much. Still, it is our duty to

help get them out of the rut, and encourage them to throw off cares.

**ANGEL WHISPERS.**—The Rev. Mr. A. was more eminent in his day for the brilliancy of his imagination than the force of his logic. At one time he was preaching on "The Ministration of Angels," and in the peroration he suddenly observed, "I hear a whisper!" The change of tone started the deacon, who sat below, from a drowsy mood, and, springing to his feet, he spoke, "I guess it is the boys in the gallery."

**DARK HOURS.**—To every man there are many dark hours, hours when he feels inclined to abandon his best enterprise; hours when his heart's dearest hopes appear delusive; hours when he feels himself unequal to the burden, when all his aspirations seem worthless. Let no one think that he alone has dark hours. They are the common lot of humanity. They are the touchstone to try whether we are current coin or not.

**A CHILD'S IDEA OF HOME.**—A child, when one day speaking of his home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "Where mother is!" Was ever a question more truthfully, beautifully or touchingly answered?

**MEN,** stripping for the race of life, should account no time or money thrown away that contributes to their physical health—that gives tone to the stomach, or development to the muscles. And we should never forget that we do not sustain our energies best by keeping them always on the stretch. Rest and recreation are no small part of discipline. The greater the work before us the more need we have of them both.

**DOMESTIC SWEETMEATS.** It is a singular fact that many ladies who know how to preserve everything else, can't preserve their tempers. Yet it may easily be done on the self-sealing principle. It is only to "keep the mouth of the vessel closed."

**WE** can in no way assimilate ourselves so much with the benign disposition of the Creator of all, as by contributing to the health, comfort and happiness of our fellow-creatures.

## Items for the Month.

ELD. D. T. BOURDEAU'S article in the present Number, as usual, is replete with good ideas. His sixth point is especially interesting, and is so full of good sense that we call the attention of every reader of the Reformer to it. With many families the meal-hour is almost the only occasion when all the family are assembled together, and is too often made the occasion for fault-finding, reproving, and correction for delinquencies which may have occurred during the day. Physiologically and morally, this is all wrong. With hearts full of gratitude to our heavenly Father, and with the deepest feelings of love for our families, should we surround the earthly board spread with the blessings of life, and no element of discord should be allowed to mar the happiness of any of the number. Shall we repeat it again—Never scold your family at meal-time.

LESS than one-third of a cent a day will pay for the Health Reformer. Can't you afford it? We think you can. The cost is a mere trifle, and we shall endeavor to fill each number with a variety of choice reading matter.

The article—"The Art of not Hearing," contains much good sense. Many may profit by it, and should it be heeded by all, the world would be much happier and wiser, and many would better understand in what true happiness consists.

Now is the season to preserve fruit. A great many kinds exist in abundance this year. It may be preserved in various ways, such as canning, drying, preserving, &c. An abundance of it should by all means be secured. It is almost absolutely indispensable to the enjoyment of health; and no greater luxuries in the shape of food can be found on the face of our earth, than fruit. We would say, then, Do not let the fruit season pass without securing an abundant supply.

**CANNING FRUIT.**—The annexed method of canning fruit was furnished at the New York Farmers' Club by Mr. Powers, of Oswego Co., New York.

"I will suppose your fruit and glass cans all ready. I prefer cans with glass covers. I scald the fruit in a large tin pan, with juice or water to cover it. Put half a teacup of cold water into every can, and fill up with hot water. Put the covers and rubbers also into hot water. Now empty a can and fill up with hot fruit, and then another. Let them stand open till the hand can be held upon them without burning. As soon as filled, cut writing paper the size of the can, one for each, and when cool slip one over the fruit entirely, and fill up the can on the top of the paper with boiling juice, and seal at once. Ladies,

try this; the fruit will never mould, and keep any time, if you don't eat it. The papers keep the fruit from rising to the top of the liquid. There is no use of setting cans into water to heat them, or of putting them into quilted bags; it is too troublesome. I let the fruit shrink, and then fill up to the cover as close as possible. Ladies must be governed by their own common sense. Men attempt to give direction, but their wives have to tell them, and they are likely to forget."  
—*Rural New Yorker.*

THE following illustrates one of the methods in which animal food becomes diseased and unfit for use. The practice of thus abusing dumb brutes is cruel and barbarous, and unquestionably is a cause of much disease. Says the New York Tribune:

The practice of bringing cattle through from Chicago to New York without water, arouses the sympathies of every beholder. In addition, the poor animals are obliged also to stand on their feet through the whole journey, and their sufferings must be intense. It has been suggested that troughs for holding water might be constructed at little cost. This condition of the transit refers more particularly to the territory of Indiana, Ohio and Pennsylvania. To the honor of New York, be it said, that a recent law compels the taking off of cattle once in twenty-four hours, that they may have water, food, and rest. A reform in the other States is demanded. The meat of all such animals must lay the foundation for a variety of diseases. It would be well for medical men and physiologists to ascertain the facts.

I WAS informed by a friend a short time since that grapes may be very nicely preserved by laying them in sawdust. He says they will keep very nicely in this way till May or June. His method is, secure a quantity of clean sawdust from some tasteless wood—probably bass-wood, whitewood, maple, &c., would be as good as any—and dry it in a kiln, or otherwise, so that it is quite dry. Then have the grapes picked free from dew or rain, and all imperfect ones removed. Then put into a box, first a layer of sawdust, then a layer of grapes, not too close together, then the sawdust and then the grapes, having a layer of sawdust last. Carefully nail a cover over the box, and set them away in a cool, dry cellar or room till they are wanted for use.

J. F. B.

**FOR COFFEE DRINKERS.**—"The evidence of a case now on trial at New York, shows that a coffee-manufacturing firm in that city used black lead, sand, and rock stone, to give gloss and weight to their production."

The above I clip from the *Riverside Echo*. Let coffee users think of these facts when they are using that article.

Remember that this is an age of cheating, and that in tea, coffee, &c., there is an excellent opportunity for cheats and knaves to sell them anything but a genuine article.

D. M. C.