

THE  
Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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Health.

Health is a boon that all desire,  
Its influence is benign;  
The rich, the poor to it aspire—  
From noble lord to humble sire,  
Yet few can call it mine.

Though all are anxious for the prize,  
How few contented wait  
To bow before fair Nature's shrine,  
And listen to her teaching kind,  
Which says to small and great:—

Only obey my righteous laws,  
And you will surely find  
That, though by many I'm despised,  
Even by those who're counted wise,  
The healing balm is mine.

But many heedless pass along,  
And seek a shorter way,  
Like Christian, as he journeyed on,  
They lions see,—the road seems long,  
They care not to obey.

Bowers of ease more pleasant seem,  
Than battling against might;  
And many sleepers there are found,  
Lingering on the enchanted ground,  
Forgetful of the right.

Arouse, ye friends of human kind!  
The tidings loud proclaim:  
Nature's own laws are just and good,  
And all who live as people should,  
Of ill will ne'er complain.

Then seek this blessing, old and young,  
Seek it without delay;  
'Twill help you as you journey on,  
And this will always be your song,  
I've found at last the way.

SUSAN MCINTOSH.

Health Institute, Aug. 12, 1867.

WOULD you hear a sweet and pleasant  
echo, speak sweetly and pleasantly your-  
self.

General Articles.

Sleep.

A PROPER amount of sound, refreshing  
sleep, is indispensable to the enjoyment of  
good health. The man who deprives  
himself of a portion of the sleep which he  
naturally requires, deprives himself also  
of a portion of the health he might other-  
wise enjoy, and is also deficient in mus-  
cular and intellectual strength. Nature  
has chosen the hours of sleep for the  
assimilation of food, and if a person is  
deprived of a portion of the sleep which  
Nature requires, his system is deprived of  
so much time which is allotted to it for  
the growth of its tissues, and consequently  
there must be a corresponding deficiency  
in all the faculties, both of body and mind.

We admit that an individual may  
accustom himself to a smaller amount of  
sleep than nature really requires, and  
may pass along from day to day without  
apparent harm; but this does not prove  
that such a course is not injurious. Many  
bad habits may be tolerated for months,  
or even years, without perceivable injury;  
but, at the same time, every day the habit  
is continued it may be sowing the seeds  
of disease, and bringing its victim to a  
premature grave.

If sleep is needful for the preserva-  
tion of health, it is hardly necessary to say  
that it is of the utmost importance to the  
invalid, in order to regain his health.

The following excellent remarks, from  
the pen of a modern writer, contain many

valuable ideas, and will be read with much interest.

J. F. B.

“Regular periods of rest are indispensably necessary to the health and functional integrity of all these organs and parts; and our benevolent Creator has wisely ordained such periods of rest, and placed those organs whose unceasing functions are essential to our bodily existence so entirely independent of the powers of animal life, that these latter may be hushed in death-like repose for several hours in succession without the least interruption to the action of the former.

“Sleep is the repose of the organs of animal life, in order to afford the vital economy an opportunity to replenish and repair the exhaustion and waste and injury which they have sustained from previous exercise, and perhaps abuse. How beautifully, therefore, is man in this respect adapted to the natural world in which he lives! While light surrounds him, he has organs adapted to perceive it, and by its aid to perceive the visual properties of things; and while, with this advantage, he is able to direct his course whithersoever he may choose, and to whatever object he may desire, he has organs adapted to the audible and olfactory and gustatory and tangible properties of things, by which he can hear, and smell, and taste, and touch; and he has powers by which he can think, reflect, and reason, and judge, and will, and act, and thus fulfill the functions and the final causes of his organs of external relation, and supply the wants of the internal domain. But when the light fades away and darkness gathers round him like the pall of death, his vision is blotted out, and he no longer needs the exercise of any of his special senses, nor of any of the powers of animal life; and when these all naturally require repose, then nature with a bland and soothing influence gently seals his senses, and draws the shroud of oblivion over his consciousness, and leaves him to rest in the temporary death of all his moral and intellectual and voluntary powers; while the vital economy over which the nerves of organic life preside, unceasingly and industriously carries forward its replenishing and repairing and renovating operations, in order that he may wake as by a resurrection to a new existence, refreshed and vigorous, and full of health and happiness in every part.

“Oh! man knows not, nor even dreams,

how constantly the goodness of his Creator is acting to redeem him from the effects of his transgression!—how, when the day is spent in continual abuses of his body, in the habitual violation of the laws of life; and when night comes, and he is lost in sleep, and ceases from his sins, the hand of God in unremitting kindness and parental mercy directs and urges on those renovating processes of the vital powers, by which the injuries his system has received from his pernicious practices are so nearly repaired, that when he awakes and rises to another day, and feels as fresh and vigorous as at yester-morn, he *will not* believe that the tobacco and alcohol, and other poisonous and improper substances which he indulged in yesterday, did him any harm; and thus, for the benevolence of God, who watches over him with unceasing care, and by every means which can be brought to act upon his moral susceptibilities endeavors to reclaim him from his sins, he only returns that strange perverseness which, in disobeying God, destroys himself.

“In a perfectly healthy and undepraved state of the system, sleep is, as it always should be, an entire suspension of all the powers of animal life; every sense is completely locked up, every thought is hushed, and not the slightest consciousness of existence remains; and in such a state of the system, this death-like sleep is so profound that it is not easily disturbed by any external cause. But when continued errors of diet and other infractions of the laws of life have considerably impaired the healthy properties of the nervous system, and especially the nerves of organic life, and produced in them an increased irritability, approaching to, or actually possessing a morbid character, sleep becomes less death-like in its profoundness, and is more easily broken by external causes, and almost continually disturbed by internal irritations.

“When there has been so intense and so protracted an over-action of the brain, or of any part of it, as to destroy the healthy condition of the part, and induce in it a highly morbid irritability, then such a state of cerebral disease may be the immediate cause of dreaming; yet this state, as a general fact, cannot take place without deeply involving the condition of the nerves of organic life in the stomach, and to some extent throughout the whole domain, so as to produce a

morbid reaction on the cerebral part, either as an exciting or aggravating cause of dreams. Again; if there has been such an exercise of the brain, by the continued action of the mind on some particular subject, as to produce great cerebral exhaustion or weariness, without actually inducing morbid condition, irritation in the domain of organic life will be exceedingly apt to cause dreams on the same subject on which the mind has been employed in the waking hours. But in all cases when there is no irritation in the domain of organic life, cerebral exercise, which stops short of inducing morbid condition, instead of being in any degree a cause of dreaming, is on the contrary a most powerful final cause of the more profound and dreamless sleep; and even when there is actually a morbid state of any part or parts of the brain, there will seldom, if ever, be dreams without irritation in the domain of organic life.

"Irritation in the domain of organic life, therefore, may be considered the grand cause of unsoundness of sleep, and of dreams in all their varieties, from the most shadowy and vague conceptions of things, to the most strongly marked and extraordinary cases of somnambulism; and it will always be found that the removal of this irritation is the most certain and speedy way of preventing such effects. The alimentary canal, including the stomach and intestinal tube, is the ordinary seat of this irritation; but the liver, kidneys, and indeed each particular organ in the domain of organic life, may be the special seat of it. Nevertheless, even in cases of this kind, the originating causes are generally such as act on the alimentary canal, and induce a morbid condition of particular organs by continued sympathetic irritation.

"It may therefore be asserted as a general fact, that dietetic errors are the originating, and generally the immediate causes of unsoundness of sleep and of dreaming in all its varieties. Many other causes co-operate with these, to aggravate their effects and render sleep less refreshing, which, however, would of themselves seldom, if ever, cause dreaming; and it should be remembered that *dreaming is always to be considered as unfavorable to the welfare of the human system, inasmuch as it is a demonstration of some disturbance in the system, causing unsoundness of sleep and some degree of*

action in the brain when its repose should be perfect."

"I Like Good Things too Well."

SAID a lady, to a friend of mine not long since, "I don't see how your kind of folks live as they do. I could not live on such food, I like good things too well." Well, I like "good things" too; but what I call good she might not, and what she calls good I am *sure* I do not. But please notice her remark again. Said she, "I don't see." It was once said, by one, of a certain class, "Eyes have they, but they see not;" and may we not expect some, bearing the same description, to oppose themselves to the work of reformation now? If not, then the present is an exception, in this respect, to all other times. Again she says, "I could not live on such food." Has she tried it? if not, how does she know that she could not live on such food? About three years since I began to eat but two meals a day, discarding such articles of food as I then knew to be injurious to me; and, from that time until the present, have been gradually changing from wrong habits of living, and the prospects of life are far more favorable with me now than when I began the work of reform. If I have lived and done well on such living, might not others?

Now let us examine some of the articles of diet which not only this lady, but thousands of others, call good, and find out, if we can, what makes them good. The first on the list of the "indispensables" is pork, boiled, baked, roasted, or fried, highly seasoned with salt, pepper, sage, summer savory, and the like, with rich gravy added; potatoes, pared, sliced, and fried in the grease; eggs fried in the same; warm biscuit made of bolted flour, sour milk, saleratus, and shortened with lard; mince pies made of lean pork, or beef, which are often diseased, and apples, seasoned with cider, brandy, sugar, salt, and various spices, whose name is legion, the crust shortened with lard; cakes fried in lard; various kinds of vegetables boiled, then mashed, and made "good" by adding some of the grease. By this time the reader will, without doubt, begin to suspect it to be the *hog* that is thoroughly mixed with all these "good things," and which makes them so deliciously good!

Said I, to an acquaintance that I had not seen for some time, "How well and fleshy you are looking." "Oh yes," said

she, "I eat pork, that's what makes me so." With many the hog has become the "staff of life," but not with us. The things I like are wholesome and nourishing, and are eaten with a relish to be coveted by those dainty, mincing, fashionable livers, who are destroying their own existence by high living, and who seem to ridicule the idea that there are benefits derived from a plain living, consisting of grains, vegetables, and fruits, and actually choose the consequence (death), rather than abandon it, and live on such food as our benevolent Creator provides, without taking the life of any living creature.

I covet none of their "good things," they are welcome to them all; yet I would that their eyes might be opened, and their minds enlightened upon this subject which has proved a blessing to thousands, and will be a blessing to thousands more. I watch with deep interest every advance step of the reform, and heartily wish it "God speed," and rejoice in the prospect of its success. While the work is advancing, may the especial blessing of the Giver of all our benefits be upon its advocates, as they labor on to benefit the suffering ones; and I, in my humble sphere, will try to aid in the work by exemplary living, hoping in due time to be so benefited by conforming to the laws of my being that I may be a living witness in favor of its saving benefits.

A. JONES.

### Depuration.

THE following is from the pen of S. Graham, copied from his work entitled "Science of Human Life." It may be regarded of the utmost importance, in preserving health, that all the depurating organs, and especially the skin, be kept in a condition to perform at all times their functions properly.

J. F. B.

The impurities which are continually accumulating in the blood, by the return of the worn-out matter of the body to the circulation, and by the absorption of such substances as are unfitted for the wants of the system, are incessantly eliminated or expelled from the vital domain by the excretory organs constituted for the purpose. The lungs, as we have seen, are largely concerned in this work of purification. The liver is associated in the same general function; and the kidneys excrete a large proportion of the effete matter and

other impurities of the blood. The mucous membrane of the alimentary canal also participates to some extent in this office; but the external skin probably exceeds any other organ, and it has been supposed to exceed all the other depurating organs in the system, in the *quantity* of matter which it *eliminates*. It is in some measure a respiratory organ, corresponding in function with the lungs. Like these, it continually consumes oxygen, and eliminates carbonic acid gas and imperceptible vapor; and at times pours forth a flood of sensible perspiration. Foreign and unassimilated substances absorbed from the alimentary cavity are largely eliminated from the vital domain by the skin; and the decomposed matter of the body is continually passing off through this portion of the great limiting membrane. Since the commencement of the seventeenth century the opinion has generally prevailed, which was advanced by Sanctorius, that the skin ultimately throws off, in the form of insensible perspiration, something more than one-half of all the matter which enters the vital domain. Some modern physiologists have questioned the accuracy of this estimate; but it is admitted on all hands, that the skin is one of the most important depurating organs of the system, and that its healthy condition and functional integrity are of immense importance to human health and comfort.

The depurating organs reciprocate with each other in function to a considerable extent, even in the healthy state of the body, and in a diseased condition vicarious function is often attempted. Copious perspiration diminishes the secretion of the kidneys, and on the other hand a suppression of the cutaneous function generally increases that of the kidneys. The skin and lungs reciprocate in the same manner. Excessive exhalations and excretions of the alimentary canal also frequently result from a suppression of the function of the skin, and, by whatever cause induced, they are always attended with cutaneous depression. But the welfare of the particular parts, as well as of the whole system, requires that each organ should uniformly and vigorously perform the full measure of its own duty; because frequent excesses arising from an undue determination of fluids to any one part, lead to debility of the part, and often result in impaired function, imperfect assimilation, local diseases, and general in-

jury and death. In this manner, sudden suppressions of the functions of the skin often lead to diabetes and pulmonary consumption, by causing undue determinations to the kidneys and lungs, and inducing inflammation and permanent disease in those organs. The liver also suffers from all want of integrity in the other depurating organs; and its derangements compel the skin, and indeed the whole system, to make an effort to throw off the matter which it should have eliminated. Still more excessively morbid and extravagant attempts at vicarious function take place when the mammary glands and other organs endeavor to perform the duties of the kidneys. But cases of this kind are very rare; frequent enough, however, to show the wonderful resources of the vital economy in extreme emergencies, and also to demonstrate the great importance of health and integrity in each and every organ.

#### Exercise as a Hygienic Agent.

EXERCISE is an important hygienic agent, in the preservation of health, and in the recovery of the sick. Leaving this last to those qualified to discuss it, let us briefly consider the former. Observation teaches that without exercise there can be no full, healthy development of the different organs of the body. If we look at those of sedentary habits, we see that they lack physical development. Again, we see that those who spend all their time and strength in physical labor do not excel in intellectual power.

Those, also, who apply themselves too assiduously in either physical or intellectual labor, overtaxing their strength, exhaust their energies and ruin their health. While it must be conceded that a certain amount of exercise, either in labor or recreation, is necessary, it is also perfectly apparent that, carried to excess, it may result in irreparable injury. It becomes, then, a question of vital importance, how those in the enjoyment of health shall so use this hygienic agent that they may be most benefited.

There is, in the healthy body, a constant building up by assimilation, a growth, a formation of tissue, bone and muscle. There is at the same time going on a process of waste, an elimination through the pores of the skin, the liver, kidneys, &c., of worn out, effete matter, which renders the process of nutrition essential to health,

and even to life. For, without this recuperative provision of nature, our vital force, or life-power, would soon be exhausted, and death would ensue. Exercise increases waste in that part of the body called into use thereby. Indeed, waste, surrounding circumstances being equal, is in proportion to the extent to which exercise is carried. It is also true that exercise, properly taken at proper times, assists digestion, and hence assists also assimilation and nutrition.

We have but a limited amount of vitality, or life-force. When this, with the strength derived from recuperative agencies within our reach, is expended, our work, if not done, is ended. We may conclude, then, that in order to enjoy vigorous health, and full and harmonious development of our physical systems, a certain amount of exercise of all the organs of the body is necessary. If that exercise be carried to excess to the extent that it results in exhaustion, we are continually diminishing our stock of health, strength and vitality. On the other hand, if that exercise be carried just far enough, but not to the point of exhaustion, the process of nutrition during the hours of repose restores the waste during the hours of labor—sleep will be sweet, and rest truly invigorating. In this way the system is daily laying up capital for future emergencies, and becoming better prepared to resist deleterious influences. The limit, then, to which exercise in health may be carried, to be most beneficial as a hygienic and recuperative agent, must be between that amount necessary for the development of the organs of our bodies, and that point where vital force expended and waste matter eliminated exceeds the nutriment gained and strength derived from assimilation of nourishment taken.

We must, as we value health, stop short of that point where waste exceeds nutrition. To do otherwise is suicidal.

N. ORCUTT.

#### Our Wondrous Atmosphere.

THE atmosphere rises above us with its cathedral dome arching toward the heavens, of which it is the most familiar synonym and symbol. It floats around us like that grand object which the apostle John saw in his vision, "a sea of glass like unto a crystal." So massive is it that when it begins to stir it tosses about great ships like playthings, and sweeps cities

and forests like snow-flakes to destruction before it; and yet it is so mobile that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous that iron shivers before it like glass; yet a soap-bubble sails through it with impunity, and the tiniest insect waves it aside with its wing. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back color to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its north blast braces into new vigor the hardened children of our rugged climate.

The eye is indebted to it for all the magnificence of sunrise, the full brightness of midday, and the clouds that cradle near the setting sun. But for it the rainbow would want its "triumphal arch," and the winds would not send their fleecy messengers on errands round the heavens; the cold ether would not shed snow feathers on the earth, nor would drops of dew gather on the flowers; the kindly rain would never fall, nor hail-storm nor fog diversify the face of the sky. Our naked globe would turn its tanned and unshaded forehead to the sun, and one dreary, monotonous blaze of light and heat dazzle and burn up all things. Were there no atmosphere, the evening sun would in a moment set, and, without warning, plunge the earth in darkness. But the air keeps in her hand a sheaf of his rays, and lets them slip but slowly through her fingers, so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning, the garish sun would at one bound burst from the bosom of night, and blaze above the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by-and-by a handful, and so gently draws aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth, till her eye-lids open, and, like man, she goes forth again to her labors till the evening.

A BOSTON arsenic manufacturer has died from the constant absorption of that poison.

### The Two Workers.

Two workers in one field  
Toiled on from day to day,  
Both had the same hard labor,  
Both had the same small pay.  
With the same blue sky above,  
The same green earth below,  
One soul was full of love,  
The other full of woe.

One leap'd up with the light,  
With the soaring of the lark;  
One fe't it ever night,  
For his soul was ever dark.  
One heart was hard as stone,  
One heart was ever gay,  
One worked with many a groan,  
One whistled all the day.

One had a flower-clad cot  
Beside a merry mill,  
Wife and children near the spot,  
Made it sweeter, fairer still;  
One a wretched hovel had,  
Full of discord, dirt, and din,  
No wonder he seemed mad,  
Wife and children starved within.

Still they worked in the same field,  
Toiling on from day to day,  
Both had the same hard labor,  
Both had the same small pay.  
But they worked not with one will,  
The reason let me tell—  
Lo! the one drank at the still,  
And the other at the well.

### Items for the Reformer.

It is a mistaken idea that those are necessarily the strongest and wisest who exhibit the greatest amount of vitality. Such may properly be said to act the part of a spendthrift. As long as money lasts they make a great show and appear as well as their rich neighbors; but by-and-by they come to their last farthing, and then their folly is seen. Other things being equal, those endure longest and enjoy the best health who live within, or by a normal expenditure of their vitality, and do not use up their life-force faster than a healthy action of the system requires, by its proper adaptation to all the means upon which life depends. It is therefore folly to think that those who manifest a great and unusual amount of strength under the use of stimulants, or otherwise, have more vitality than those who do not use stimulants. They use up life faster, and consequently have less to use. One great reason why some feel weaker after leaving off the use of stimulants is this: while they used them they were unduly exhausting their original fund of vitality, and, on leaving off their use, they have no false spurs to excite them to undue action, and the system falls back upon its true resources, and Nature, as a matter of preservation says, Touch not

the reserved capital, or, in other words, she prevents an undue waste of vital-force or life-principle, and says, Live within your means.

Aside from the sense of weakness on leaving off the use of stimulants, and from the system adapting itself to new habits, there is, with many who adopt the Health Reform, an extra expenditure of vitality in removing impurities from the system, and this is generally attended with a loss of flesh, and sometimes individuals are alarmed at this; but such should remember that strength does not depend on an extra amount of fat, but on nerve and muscle. Dr. Windship, who has been the strongest man in this country, weighs less than one hundred and fifty pounds. The great cause of disease with many is that they have too much fat, or a poor quality of flesh, and, before they can get well, there must be a breaking down of the tissues and removing of impurities; but this uses up vitality, as is the case when persons lose flesh as the result of fevers. Such should favor themselves, not only while losing flesh, but also afterward while Nature is engaged in building up with better material. The process of building up will also require an extra amount of vitality.

D. T. BOURDEAU.

**BROODING ON ONE THOUGHT**—If you think long and deeply upon any subject, it grows in apparent magnitude and weight; if you think of it too long, it may grow big enough to exclude the thought of all things besides. If it be an existing and prevalent evil you are thinking of, you may come to fancy that if that one thing were done away, it would be well with the human race; all evil would go with it. I can conceive the process by which, without mania, without anything worse than the workable unsoundness of the practically sound mind, one might come to think as the man who wrote about stopping thought. For myself, I feel the force of this law so deeply, that there are certain evils of which I am afraid to think much, for fear I should come to be able to think of nothing else and nothing more.—*Fraser's Magazine*.

Mrs. BROWN, who sued a Nashville doctor for \$40,000 on account of a husband killed by an over-dose of morphine, has received \$2,500.

### Allegorical.

A TRAVELER, setting out upon a long journey, was assailed on the road by curs, mastiffs, and half-grown puppies, which came out of their kennels to bark at him as he passed along. He often dismounted from his horse to drive them back with stones and sticks, into their hiding places. This operation was repeated every day, and sometimes as often as twenty times a day. The consequence was, that more than half the traveler's time was consumed in chasing these dog-puppies. At last he was overtaken by a neighbor, who was going the same road, but who had set out a long time after him. The latter traveler was very much surprised to find the other no farther on his journey; and on hearing the reason, "Alas," said he, "is it possible that you have lost your time and wasted your strength in this idle occupation? These same animals have beset me along the road, but I have saved my time and labor in taking no notice of their barkings, while you have lost yours in resenting insults which do you no harm, and chastising dogs and puppies, whose manners you can never mend."

### Conscious Rectitude.

If a man has correct principles he can never be laughed out of them. The shrug of the shoulder, the biting remark, the contemptuous look, and the scorning air, may cause a slight pain in his bosom, but the pain is produced by a consciousness of his own virtue. It is from pity to those who err. He sees the tendency of unbridled passions, and this knowledge oftentimes causes a tear to fill his eye. The principles he has embraced, to govern his whole life, he knows are founded on truth, and, though cast out from the pale of society, turned away as the off-scouring of the earth, he feels a calmness, a serenity within, a consciousness of doing right buoys him up under every trial. Such are the principles which are based on Bible truth. Let these principles be yours, young man, as you commence your career in life. Be not seduced by evil counsels or unprincipled associates. With virtuous desires, with a deep anxiety to know what is right, and a jealous watch over the natural heart, you cannot but overcome any unhallowed propensity, and finally triumph over every sinful desire.

Dare to do right.

## Editorial.

### Samuel Thomson.

THIS distinguished gentleman was born in the town of Alstead, N. H., Feb. 9, 1769. His parents were poor, and at a very early age he was put to hard labor upon a farm, and was subjected during his early childhood years to severe parental discipline. Being of an observing turn of mind, he acquainted himself with many of the plants which grew in the locality where he lived, among which was the renowned lobelia inflata; and being so familiar with its emetic properties, he used to play off many tricks upon his juvenile comrades, by getting them to chew this herb.

He married at about the age of twenty-one; and, on account of the mal-practice of physicians, as he claims, his wife was subjected to many severe attacks of disease, or, rather, attacks which were very trifling were rendered severe and dangerous by the course pursued by them. In a number of instances he found them to disagree among themselves, one saying that she must be bled, others that such a course would prove fatal; others would again recommend powerful medicines, while still others would contend that the medicines recommended were not safe in her case.

Circumstances of this kind led Thomson to distrust their abilities, and he felt that he could not let his wife be made the subject of experiment, and therefore discharged his physicians, preferring to trust her to good nursing, rather than to let her be made the subject of experiment by pretending quacks.

In his study to relieve his wife during her sickness at this time, he conceived the idea of the vapor bath, which was followed by such wonderful relief that his wife was soon in the enjoyment of good health. And perhaps more may be attributed to this process of cure than to all other means used by him in the treatment of disease. It was a powerful means to equalize the circulation, and enable the

skin to throw off a vast amount of impurity, and give Nature an opportunity to repair the enfeebled system. The same results often follow hydropathic treatment, although the hydropathic physician has many ways of applying water to bring about a healthy state of the skin, which is usually much more mild than the heroic sweating process of a regular Thomsonian.

About this time his confidence had become so shaken in the course of treatment usually given by physicians that he concluded not to employ them any more, but to do the best he could when his family were sick, and await the result. His success was so great that he was often called upon by his neighbors to treat the sick, and soon acquired a reputation which induced him to devote his time exclusively to practice.

On account of his success and extensive practice, he was made the subject of the most bitter persecution; indeed it was so great that nothing was too severe and malignant for his enemies to say against him, although their statements were generally false. On one occasion he was arrested for the alleged crime of murder, without the least cause, and thrown into a cold, damp cell where he was confined for forty days, which greatly impaired his health. At his trial there was not one syllable of evidence adduced to prove that he was guilty, or even censurable. He pursued his practice during his life, and made many warm and devoted friends. He founded a system of treating the sick, which has had its adherents in almost every neighborhood in the United States, and many in Europe. There are, however, at the present time, very few who adhere to this system as taught by Thomson, it having assumed a different form with most who adhere to what is called the botanic system. Samuel Thomson himself gave no physic; but his sons who practiced after him introduced the giving of cathartics into their practice.

That Thomson was a skillful man, and that he was instrumental in much good,



I believe; but that some parts of his system were not founded on the genuine health principles, I also believe. He maintained that all disease was the result of cold, and that to restore the sick to health a proper amount of heat must be maintained in the system, which, if it could be done, health would be restored. To restore and maintain this heat, he gave a variety of very warming and pungent medicines, together with his process of steaming. In taking these medicines, different organs of the system—the liver, kidneys, bowels, and especially the stomach, would arouse to great activity, and accumulations of impurities would be eliminated; and after the effects of the medicines were gone, the system would assume a normal condition, and having been freed from these accumulations which in a state of health are eliminated through the proper excretory organs, a fair state of health would again be enjoyed. But that the arousing of the system, or any part of it, in this unnatural manner, is followed by a debility of the system, or the special organ aroused, I believe; and that, after being thus aroused, the individual who took the drugs for this purpose is not capable of living so great a number of years, or enjoying so perfect health while living, as he was before taking the medicine, I also believe. If the whole system, or any part of it, which is in a feeble state, can be aroused by a proper use of water and other means which are not followed by debility, the health of the person may be restored, and his life prolonged.

If any organ has become enfeebled from any cause, there is a deficiency of circulation in the organ, and consequently a deficiency of the life principle, or heat, as Thomson would say; and if the deficiency in the system, or special organ of the system, is great enough, a total suspension of circulation would be the result, and death would immediately ensue. I do not think, with Thomson, that cold is always the cause of this feeble condition. A hundred circumstances may cause a

feeble condition, and the result would be the absence of the life principle, or what Thomson calls heat, to a greater or less degree.

I have known those who have formed a habit of taking an emetic once in about so long a time, and who thought they could not possibly have health if they did not take it; others are in the habit of continually taking some kind of bitters; and still others used to think they must be bled once in about so often, all of which practices are simply habits which are not natural, and which are prematurely wearing out the system.

Thomson discarded many very injurious medicines which are commonly given by physicians, and also bleeding and blistering. He recommended the use of water in the treatment of many cases, and took some very important steps in reforming the commonly-received practice of medicine. He was determined and persevering, and never for a moment entertained the idea of yielding to any difficulty which might arise, but with indefatigable perseverance performed that which he undertook.

J. F. B.

### Respiration,

OR breathing, is the act of inhaling air into the lungs and expelling it from them again. The lungs are vital organs. Breathing is a vital action. Respiration is one of the links in the chain of nutrition. Its absence would destroy it. If imperfectly performed, the body is deprived of a portion of its strength, and the whole system suffers to a greater or less extent. Defective action of one of the vital organs impairs the action of all the other organs. Chyle, formed from the digestion of food, mingles with the blood, and is carried to the lungs to be vitalized and used for the wants of the system. In the lungs the venous blood, mixed with the chyle, comes in contact with the air and is converted into arterial blood, having given off a portion of its carbonic acid and other impurities and taken in oxygen.

It is found by experiments that the volume of air ordinarily present in the lungs is about twelve pints. That the volume of air received into the lungs by an ordin-

ary inspiration is one pint. The volume ordinarily expelled is a little less than one pint. The lower parts of the lungs are the most expansive, the greater portion of the air-cells being located there. Therefore the lower portions of the lungs are most effective in abstracting impurities from the blood, and conveying to the circulating fluid the greatest amount of oxygen.

It is readily seen that though the stomach is the primary blood-making organ, the lungs act an important part in perfecting the vital fluid and giving it qualities to promote the growth and repair the wastes of the system. A well-developed chest and a sufficient capacity for copious breathing are essential to a prolonged and vigorous performance of the functions of life; and persons are relating themselves most miserably to the enjoyment of life and the accomplishment of its duties, when they are taking so much concern to compress the chest and contract the lungs, confining them to the smallest possible space. This often commences with the first dressing of the infant. A bandage is closely fitted around the tender waist, a constant pressure is made to bear upon the soft, pliant tissues, and it comes out a trim, slender form, modeled in the style of the Parisian fashion-plates.

But its constitution is injured, its hold on life is lessened, its liabilities to disease are increased, and its capacities for happiness and usefulness are correspondingly diminished in proportion to its deformed development. Those that have been so unfortunate as to have mothers educated to the refined ideas of the beauty of the wasp-like waist, can counteract in some measure the effects of those violations of the laws of health, and regain something of that which has been lost by transgression, by removing all the obstructions from the organs, giving them full and perfect freedom of action. Then acquire a habit of deep, full respiration. This may be assisted by persons placing themselves several times a day in an erect position, shoulders thrown back, the head up, the hands placed on the hips, and then slowly filling the lungs with pure air, and gently expelling it from them again. Those having weak, sensitive lungs should use caution to not carry this exercise to excess. I have known those that have enlarged the size of the chest several inches, in a few months, by practicing the above.

P. M. L.

### Items on Diet.

A HOTEL in the city that did not furnish beef-steak would not be largely patronized, yet few know or care to consider the nature of the food they are eating. Some have appeared surprised when we stated that we dare not eat it; and they consider our statements in regard to the animals killed for food as exaggerations. We commend to their notice the following from the Toledo Blade:

"A gentleman connected with the police department of Chicago has testified before the Board of Health that most of the cattle reserved for consumption in the city are so weak that they have to be conveyed to the slaughter house on drays, and that as to the others, it is sheer cruelty to make them walk. Many of them are covered with sores; some are gored by the horns of others, while some have had their own horns knocked off by overcrowding. Many are so far gone when they reach the yards that they must needs have their throats cut in the cars to prevent them from dying of exhaustion. Those which are too weak to stand are of course trampled on by the stronger. When they reach the yards they are dragged out with ropes, put on drays, and sent to the slaughter house. Occasionally a marketable animal is sent up—to cover a long series of transgressions, but nearly all the animals that can survive the journey are taken to eastern cities."

And by the time the remainder get to the eastern cities they are just as unfit for food as those left behind at Chicago, and other places.

The following contains a remedy; valuable, no doubt, to those who need it. I have seen it in several papers under the head of drinking at meals:—

"When fat meats, or sauces composed partly of butter, are taken, and cold drink directly after, the butter and fat are rendered concrete, and separated from the rest of the aliment. This congealed oily matter being then specifically lighter than the remaining contents of the stomach, swims on the top of the food, often causing heavy, uneasy, painful sensations about the cardia and breast, and sometimes a feeling of anxiety; at other times, when the stomach regains its heat, the fatty matter is rejected by little and little, from

weak stomachs, in oily regurgitations, which are very disagreeable. In such cases, a little compound spirits of hartshorn, with a glass of warm water and sugar, will convert the fat into soap, and will give instant relief."

Good so far as it goes! but I think it may be improved. Thus, if people will put such compounds into their stomachs, they may avoid the necessity of setting up a soap factory in them, and be free from all these horrible feelings, too, by eating their soap ready made! We charge nothing for this "R.," as the Dr's. write it, yet for ourselves we have "a more excellent way." But grease-eating epicures will not appreciate it, if we declare it unto them. So we must leave them to the rare enjoyments of "oily regurgitations," or soap eating.

J. H. WAGGONER.

### Words from our Friends.

DEAR DR. LAY: I feel under great obligation to acknowledge through the Reformer what the Health Reform has done for me, that others may know what great blessings may be derived from obeying Nature's laws. I have taken and read the first volume of your excellent journal, and I can truly say that I would not part with the information which I have gained by its perusal for fifty times what it has cost me. I could not get along without it, nor do I think any one would if they knew the value of it. In regard to myself I would say, for the benefit of others, that naturally I was of a pleasant, cheerful turn of mind, but, as I grew up to manhood, dyspepsy began to do its dreadful work in my system. I believe my stomach was very much injured by eating pork and its grease, and being a great lover of condiments, &c. I performed very much hard labor, was up late nights, and the result was impatience, irritable temper, and the like. My life was indeed unpleasant; but when I laid aside tobacco, tea, coffee, pork, all kinds of flesh-meats, and excessive labor, Nature seemed pleased with such a work, and began to rally and throw off these base intruders, and I begin to feel some as I did in my youthful days. I believe truly that Nature is gentle and kind, and to obey is to live.

L. BARTHOLOMEW.

A YOUNG LADY'S REASONS FOR NOT DANCING.—1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.

2. Dancing would lead me into close contact with very promiscuous company, and "evil communications corrupt good manners."

3. Dancing would require me to use and permit freedom with the other sex, of which I should be heartily ashamed, and which I believe to be wrong.

4. My parents and friends would be anxious about me if I were out late, keeping company with they know not whom.

5. Ministers, and good people in general, disapprove of dancing, and I think it is not safe to set myself against them; if a thing be even doubtful I wish to be on the safe side.

6. Dancing has a bad name, and I mean to study things that are pure, lovely, and of good report.

7. Dancing is generally accompanied with drinking, and I see drinking produces a great deal of evil.

8. I am told dancing is a great temptation to young men, and I do not wish to have anything to do with leading them astray.

9. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my God and Saviour.

10. There are plenty of graceful exercises and cheerful amusements, which have none of the objections connected with them that lie against dancing.

YOUR OWN GOOD NAME.—Some one says to young men, don't rely upon friends. Don't rely upon the good name of your ancestors. Thousands have spent the prime of life in the vain hope of those they call friends; and thousands have starved because they had a rich father. Rely upon the good name which is made by your own exertions; and know that better than the best friend you can have, is an unquestionable reputation united with decision of character.

A GOOD PLACE TO DIE.—China must be a satisfactory sort of a place for one to die in, for, according to the laws of that strange country, the physician who kills a man has to support his family. It is a pity we do not have a law of that kind in this country.

## Which Shall It Be.

"Which shall it be? which shall it be?"  
I looked at John—John looked at me.  
(Dear, patient John, who loves me yet  
As well as though my locks were jet;)  
And when I found that I must speak,  
My voice seemed strangely low and meek.  
"Tell me again what Robert said;"  
And then I list'ning bent my head,  
"This is the letter:"

"I will give  
A house and land while you shall live,  
If, in return for, out of seven,  
One child to me for aye is given."

I looked at John's old garments worn,  
I thought of all that John had borne  
Of poverty, and work, and care,  
Which I, though willing, could not share.  
I thought of seven mouths to feed,  
Of seven little children's need,  
And then of this:

"Come John," said I,  
"We'll choose among them as they lie  
Asleep;" so, walking hand in hand,  
Dear John and I surveyed our band.  
First to the cradle lightly stepped,  
Where Lillian, the baby slept.  
Her damp curls lay like gold alight  
A glory 'gainst the pillowy white.  
Softly her father stooped to lay  
His rough hand down in loving way;  
When dream or whisper made her stir,  
And huskily John, "Not her—not her."

We stooped beside the trundle-bed,  
And one long ray of lamplight shed  
Athwart the boyish faces there,  
In sleep so beautiful and fair;  
I saw, on Jamie's rough, red cheek,  
A tear undried. Ere John could speak,  
"He's but a baby, too," said I,  
And kissed him as we hurried by.

Pale, patient Robie's angel face  
Still in his sleep bore suffering's trace,  
No, for a thousand crowns not him,"  
We whispered, while our eyes were dim.

Poor Dick! bad Dick! our wayward son,  
Turbulent, reckless, idle one—  
Could he be spared? Nay, He who gave,  
Bids us befriend him to the grave;  
Only a mother's heart can be  
Patient enough for such as he.  
"And so," said John, "I would not dare  
To send him from her bedside prayer."

Then stole we softly up above,  
And knelt by Mary, child of love,  
"Perhaps for her 'twould better be,"  
I said to John. Quite silently  
He lifted up a curl that lay  
Across her cheek in willful way,  
And shook his head. "Nay, love, not thee,"  
The while my heart beat audibly.

Only one more, our eldest lad,  
Trusty and truthful, good and glad—  
So like his father. "No, John, no;  
I cannot, will not, let him go."

And so we wrote, in courteous way,  
We could not give one child away;  
And afterward toil lighter seemed,  
Thinking of that of which we had dreamed.  
Happy, in truth, that not one face  
We missed from its accustomed place;  
Thankful to work for all the seven,  
Trusting the rest to One in Heaven.

## Luck.

"You have had good luck to-day?"  
"No, there was no luck about it; I at-  
tended to my business." Not long since  
I heard the above question and reply. It  
struck me as being quite a forcible obser-  
vation. We often hear persons talking  
about luck. Such a man, they say, has  
always very good luck, and such a one is  
very unlucky, &c. But what is commonly  
called bad luck, might more appropriately  
be called laziness, or shiftlessness. One  
man has the good luck to have a good  
crop of corn, and another is so unlucky as  
to have his field all grown up to weeds.  
The fact is, one has attended to his crop  
and the other has not. True, a man may  
do all in his power, and yet, sometimes,  
have what is called bad luck. But it is  
generally true that God helps those who  
help themselves. When I hear people  
talking so much about their bad luck, I  
conclude that there is something wrong  
somewhere.

D. M. CANRIGHT.

## Two Meals a Day.

I HEAR it said often that men cannot  
work on two meals per day; yet many  
will not eat the third meal until all work  
is done, then eat and go to bed. Now if  
such would eat at four or five o'clock,  
there might be some reason for the third  
meal; but to eat just before retiring, is,  
to my mind, nothing less than suicidal.  
I have tried eating from two to six meals  
a day, and with the two meals I suffer less  
hunger than with any other method. It  
is about two years since I adopted this  
system. At first I suffered much from  
hunger, but after a short time I had no  
desire for the third meal. If any one has  
a desire for health, and is willing to reform  
a perverted appetite, let them discard all  
animal food, butter, and condiments, salt  
and spices not excepted, and eat two  
meals a day, for one year, taking one  
hour's good sleep at noon, before eating  
the second meal, and I will guarantee  
that they will say the system is a good  
one, and it will be impossible to get them  
back to the old mode of living.

L. BARTHOLOMEW.

It is said that one day the late Dr.  
Seymour being asked whether tight lacing  
was bad for consumption, replied, "Not  
at all, it is what it lives on." This was a  
wise and witty reply.

D. T. B.

## For the Family Circle.

### The Venomous Worm.

"Outvenoms all the worms of Nile."—*Shakespeare.*

Who has not heard of the rattle-snake or copperhead? An unexpected sight of either of these reptiles will make even the lords of creation recoil; but there is a species of worm, found in various parts of this state, which conveys a poison of a nature so deadly, that, compared with it, even the venom of the rattle-snake is harmless. To guard our readers against this foe of human kind, is the object of this article.

This worm varies much in size. It is frequently an inch in diameter, but, as it is rarely seen, except when coiled, its length can hardly be conjectured. It is of a dull lead color, and generally lives near a spring or small stream of water, and bites the unfortunate people who are in the *habit of going there to drink*. The brute creation it never molests. They avoid it with the same instinct that teaches the animals of Peru to shun the deadly coya.

Several of these reptiles have long infested our settlements, to the misery and destruction of many of our fellow citizens. I have, therefore, had frequent opportunities of being the melancholy spectator of the effects produced by the subtle poison which this worm infuses.

The symptoms of its *bite* are terrible. The eyes of the patient become red and fiery, his tongue swells to an immoderate size and obstructs his utterance; and delirium, of the most horrid character, quickly follows. Sometimes, in his madness, he attempts the destruction of his nearest friends.

If the sufferer has a family, his weeping wife and helpless infants are not unfrequently the objects of his frantic fury. In a word, he exhibits, to the life, all the detestable passions that rankle in the bosom of a savage; and, such is the *spell* in which his senses are locked, that, no sooner has the unhappy patient recovered from the paroxysm of insanity, occasioned by the bite, than he seeks out the *destroyer*, for the sole purpose of being *bitten again*.

I have seen a good old father, his locks as white as snow, his steps slow and trembling, beg in vain of his only son to quit the lurking-place of the worm. My heart bled when he turned away; for I knew

the fond hope, that his son would be the "staff of his declining years," had supported him through many a sorrow.

Youths of America, would you know the name of this reptile? It is called the *Worm of the Still*.—*Russell.*

### Don't Fret.

Is it a dark, stormy day, everything cheerless, and the atmosphere of the school-room so thick and humid as to be almost without vitalizing power? *Don't fret.* There will come up a sharp north-wester soon, and the sun will shine with unwonted brightness.

Is your school-room insufficiently warmed, and poorly furnished? Do you have everything to do and nothing to do with? *Don't fret.* Do the best you can. Things will come round by and by.

Do committees and parents interfere with you in your work? Is it your misfortune to be unappreciated? *Don't fret.* Work. Let your light shine. If people don't see it, it isn't your fault.

Have you got a miserable class? Do you have to tell the same thing over and over again, and then after the twenty-fifth telling find the scholars as ignorant as in the beginning? *Don't fret.* Tell them twenty-five times more. Maybe the fiftieth blow will drive the nail home. If not, try the hundredth.

Do you have so many things to do, and meet with so many interruptions you don't know whether you are standing on your head or your feet? *Don't fret.* Stop, and be sure you are on your feet; then walk as steadily as you can.

Are you in a community where there is but little interest in schools? Are your scholars irregular in their attendance, rough in their exterior, careless in their habits? *Don't fret.* You were sent there as a missionary, and you could not have a finer field to work in.

Is your salary inconveniently small? Does your friend in the next town get more pay for less work? *Don't fret.* Do your work well, and by-and-by they will want you in the next town.

Finally, all things may be divided into two classes. First, *things that you can help*; second, *things that you can't help*. To fret about the first would be unmanly; about the second would be utter folly; therefore fret not at all.

Do nothing without a good reason.

### Make Home Pleasant for Boys.

MUCH has been said of the rights and wrongs of women; and volumes of complaints have been uttered against men for the unjust and selfish laws they have made; but as long as boys are subjected to tyranny, injustice, and oppression at home, so long will the inequality of the rights and privileges of men and women be felt. It is natural for man to wish to be avenged of his adversary, and in this case custom has placed the means of avenging himself in his own hands. I have one boy in my mind now, and there are hundreds treated like him, who never sees a moment's happiness at home, and fairly dreads the hour of meal-time, because of the scoldings and frettings and fault-findings, that always greet him when he enters the house. His sisters call him an awkward, ugly boy,—make cruel sport of him by mimicking his ways, laughing at his untidy clothes, his smutty hands and face; and his mother calls him a vagabond, a scapegrace—and tells him in almost every other breath, that he is killing her and his father—fairly breaking their hearts with his undutiful behavior! He has heard this over and over so many times that he has almost come to the conclusion that he is the wickedest boy alive; he hates himself. He told me that he did not see how men could ever want to be boys again, and wished he could "grow to be a man in one day, so that he could go where he liked, and get out of the way of these women folks."

When this boy does grow to manhood, what inducement will he have to yield *any* rights that he can command to woman? What chords in his bosom will ever vibrate with tender memories at the name of mother? Or what recollections of a sister's love will ever prompt him to sacrifice self-interest for woman's sake?

Mothers and sisters—if you would have men generous, noble-hearted, waiting to grant all the privileges your woman-hood has a right to ask, teach them first to love you while they are little boys; contribute to their happiness then, protect their rights, show yourselves worthy of their respect, and if ever you have occasion to ask their protection, you will not ask in vain.—*Sel.*

STRIVE to make your homes the happiest places you can find, and you will increase your love and preference for home.

### Cheerful Women.

IF "gloomy" women did but know what comfort there is in a cheerful spirit! How the heart leaps to meet a sunshiny face, a merry tongue, an even temper, and a heart which, either naturally, or, what is better, from conscientious principles, has learned to take all things on the bright side, believing that the Giver of life being all-perfect love, the best offering we can make to him is to enjoy to the full what he sends of good, and what he allows of evil; like the child who, when it once believes in its father, believes in all his doings with it, whether it understands them or not.

Among the secondary influences which can be employed, either by or upon a naturally anxious temperament, there is none so ready to hand, or so wholesome, as that so often referred to—constant employment. A very large number of women, particularly young women, are by nature constituted so exceedingly restless of mind, or with such a strong physical tendency to depression, that they can by no possibility keep themselves in a state of even tolerable cheerfulness, except by becoming constantly occupied.—*Miss Mu-  
loch.*

SCOLDING NEVER DOES GOOD.—That is my answer in four words. In the family, in the school, in the pulpit, in the newspaper, scolding is an evil, an evil only, doing no good, but much evil, evil to the scolder and the scolded. It is a nuisance that ought not only to be abated, but abolished, plucked up by the roots, and driven out of every house, and consigned with all other offspring of total depravity, to outer darkness and destruction. It is the worst possible mode of improving the habits of children, and no parent who indulges in it ever had the satisfaction of knowing that scolding benefited his family. It irritates them at the very moment when their hearts and minds should be conciliated toward good resolutions to amend. It sets them up in opposition to the wishes of their parents, and fills them with aversion to what is good. There is no sense in scolding. It is a weakness and a folly, as well as a sin, and a very small amount of reflection and reason would convince any rational person that it would be better to go out to the north side of the house on a bitter wintry day, and blow against a north-

wester, than to fret and scold at children to make them good. It is breath in vain.

It is just as foolish in the school as in the family. A scolding teacher is not fit to be a teacher. The same qualities are needed here as in a family, to govern and improve the young. Every well-ordered house and school have their fixed rules, and to those rules penalties are essential to order and success. Scolding parents and teachers are like barking dogs that never bite.

"I tell you now," says one of these scolders, "if you do that again, I'll take you in hand, and give you such a thrashing as you never had."

The thing is done again, and another scolding, not the thrashing, follows. In a well-governed house, correction is inevitable upon transgression. It is administered in a spirit of kindness, of gentleness, of regret, that tells more powerfully than blows. "Whip me, father, but don't cry," was the heart-burst of a boy who loved the parent about to punish him for his fault. Punish the child who does wrong, but do not scold him. Never scold anybody.

### Infant Mortality in New York.

WE know of nothing more appalling and saddening than the records of infant mortality in this city that are transmitted weekly to the Board of Health. Most people are so accustomed to hearing about this that they pay little or no attention to it; but we observe that the facts are exciting attention in other countries, even if they are ignored by ourselves. In the last weekly report of Dr. Harris it is stated that forty-three per cent. of all the deaths in this city were infants who perished before their first birthday; sixty-eight per cent. were children who perished under five years old; while in the densely-populated districts along the East river nearly eighty per cent. of the deaths were children under five years. We are convinced that a very large proportion of this mortality is unpreventable by any authoritative action of the Board of Health, as it is brought about by gross ignorance or gross neglect of the laws of life by parents; but still we have no doubt that, were it possible to keep the houses and the streets in a proper sanitary condition, at least one-half of this infant-killing would be prevented.—*New York Times.*

A SECRET WORTH KNOWING.—An able writer gives utterance to this valuable secret:

"The looking forward to enjoyment don't pay. For what I know of it, I would as soon chase butterflies for a living, or bottle moonshine for a cloudy night. The only way to be happy is to take the drops of happiness as God gives them to us every day of our lives. The boy must learn to be happy, while he is learning his trade; the merchant while he is making his fortune. If he fails to learn this art, he will be sure to miss his enjoyment when he gains what he has sighed for."

KEEPING FAITH WITH A CHILD.—Sir William Napier was one day taking a long country walk near Freshford, when he met a little girl about five years old, sobbing over a broken bowl. She had dropped and broken it in bringing it back from the field to which she had taken her father's dinner, and she said she would be beaten on her return home for having broken it; then, with a sudden gleam of hope, she innocently looked up into his face and said, "But you can mend it, can't you?" My father explained that he could not mend the bowl, but the trouble he could, by the gift of a sixpence to buy another. However, on opening his purse it was empty of silver, and he had to make amends by promising to meet his little friend in the same spot at the same hour next day, and to bring the sixpence with him, bidding her, meanwhile, tell her mother she had seen a gentleman who would bring her the money for the bowl next day. The child, entirely trusting him, went on her way comforted. On his return home he found an invitation awaiting him to dine in Bath the following evening, to meet some one whom he especially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl and of still being in time for the dinner party in Bath; but finding this could not be he wrote to decline accepting the invitation on the plea of a "previous engagement," saying to us, "I cannot disappoint her, she trusted me so implicitly."—*Bruce's Life of Gen. Sir Wm. Napier.*

Always tell your child the truth.

## Items for the Month.

The Health Institute is in a usual state of prosperity. It is one year the fifth day of the present month that it has been in operation, and its success has more than met our expectations. Nearly all of the time we have had as many patients as we could accommodate conveniently, and quite a large portion of the time we have been crowded for want of room. Another year is before us with its care, responsibility, and perplexity, and also the satisfaction and consolation which are always the fruits of labor bestowed in a good cause. We trust that no friend will tire of this work, nor for a moment cease to put shoulder to the wheel, but, with all the zeal which our cause demands, labor for its advancement.

We would call attention to the advertisement of Kedzie's Patent Water Filter, which will be found in our advertising columns. We have used this Filter for a number of years, and have found it all that is claimed for it. Few persons are sufficiently aware of the importance of using pure, soft water, for all cooking and drinking purposes, as a means of preventing disease, or of the evils entailed upon the constitution by the habitual use of hard or otherwise impure water. Whether it holds in solution animal, vegetable, or mineral products, it is always dangerous, and prolific of the worst form of disease, which medical experience and history have abundantly verified. It is often one of the chief exciting causes predisposing to derangements of the stomach and bowels, and renal complaints, resulting in diarrhoea, dysentery, cholera, gravel, ague, fevers, &c.

Pure air is scarcely second in importance to pure water, and as it is an element entering so largely into the circulation, the purest of water ought only to be used, by whatever means obtained, and as good health so certainly underlies all other blessings and enjoyments, it becomes a personal and serious inquiry how we may with least trouble, combining economy and permanency, secure so great a luxury.

There seems to be no remedy except in the use of a properly-constructed filter, possessing capacity, durability and convenience, to furnish a full supply of water for all domestic uses. These qualities are combined in the Kedzie Patent Water Filter. The most impure rain, river, or hydrant water, by the means of this filter, is freed from all foreign matter (not held in solution), and rendered clear as crystal, without taste, color or smell. In this condition only ought water to be used for all culinary and drinking purposes, as a sanitary means of promoting general health.

READ Eld. Waggoner's spicy Items on Diet, then choose the "more excellent way."

WE endeavor to make the Reformer a useful, practical journal; and we have the satisfaction of knowing that we have many friends who appreciate the work of Health Reform, and who cooperate with us heartily in it. The following from Harris Brothers, Boston, Mass., we give as a sample of the enthusiasm which our friends occasionally express:

"The Reformer is much the best, most useful and practical publication that has ever come under our notice. If it was universally read and its precepts heeded, it would do more good than all the clergymen in the land, and alleviate more pain and suffering than all the doctors in Christendom. Success to the Reformer, and to the noble pioneers of the Western Health Reform Institute."

EVERY month in the year has its influence on the health of community. This is not necessarily the case, but, because of the habits of individuals, we see them suffering at certain seasons with lung complaints, bowel complaints, and general debility, and so on and so forth. During the present month a great many suffer from bowel complaints, thousands dying yearly from them. As a preventive of these we would recommend the eating of fruit. We know that many are afraid of it, especially if some are sick in the community with diarrhoea, dysentery, or cholera; but all such fears are groundless. No more wholesome diet can be found on the face of the earth than good, ripe fruit. We do not recommend the eating of it at all times of the day, neither to eat that which is in the least unripe, or in a state of decay, but rather that it be eaten regularly, at meal-time, and not between meals, and of the choicest kinds.

We believe it will then not only not cause disease, but act as a preventive. We believe it to be a prophylactic against all kinds of fevers, and, used properly, aids in keeping the bowels in good condition.

J. F. B.

WE have erased from our books the names of all those who have not renewed their subscriptions, or whom we have not heard from. In doing this we may have erased some names of our warmest friends—those who are heartily co-operating with us in the work of Health Reform. Should this be the case, we hope they will not feel that we do not appreciate their labors. Far otherwise. We publish the Reformer, and charge our subscribers but a mere trifle more than cost for it, and it is absolutely necessary that we receive advance pay on all the copies we send out, if we continue it at its present price. We trust all will renew their subscriptions without delay; for it will be impossible for us to furnish back numbers to those who do not soon send in their names.

WE present an excellent variety of reading matter in this number of the Reformer. Show it to your friends, and induce them to subscribe.