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What a Thistledown Made Me Think.

ONE sultry summer's afternoon,
As I was sitting in my room,
A thistledown sailed through the door,
Along the carpet, on the floor.

Anon 'twas caught by a breath of air,
And came toward me, as I sat in my chair,
And I, like a schoolboy fond of his play,
Grasped it in my hand ere it fled away.

And as I looked at each silvery wing,
Truly, said I, a wonderful thing!
And what a pity it is indeed
That this should be such an evil seed.

Never a blessing, 'twill fall as a curse,
And its beauty but makes it seem the worse,
And to think that the slightest breath of air
Will scatter this evil everywhere.

Just so, thought I, with the words we say,
They, too, have wings to bear them away,
If prompted by love, like the humblest flower,
They'll carry with them a soothing power.

But if resulting from wrong prepense,
No matter how fair be their pretence,
Wherever they fall, they'll prove indeed
An evil to man like the thistle seed.

L. E. O.

General Articles.

Thoughts on the Two-Meal System.

BY J. F. BYINGTON, M. D.

MANY fall into an error in adopting the practice of eating but two meals a day instead of three, and then condemn the practice, whereas the difficulty is with themselves in not carrying out the system properly. If rightly carried out, it will prove very beneficial, especially to those

of sedentary habits, and those who have a large amount of mental labor to perform. A few points are worthy of observation in regard to this system:

1. Those who adopt this plan of eating should have their food of a superior quality. No individual who endeavors to live hygienically would think to get along without Graham flour. Those who become accustomed to its use find it to possess so much genuine sweetness, that, compared with it, they regard fine flour as decidedly inferior in every respect; and yet a poor quality of Graham flour may be so inferior as to excite great prejudice against its use. A selection should be made of wheat of a healthy growth and plump berry, and it should not then be ground into Graham flour till all foul seed and dirt have been removed, and it would sometimes further be greatly improved by washing before grinding. On this subject Dr. Graham remarks:

"Sometimes in consequence of the peculiarities of the season or climate or soil, or some other cause, there will be a species of disease affecting the wheat or other grains, and this may be of such a character as not easily to be removed nor counteracted by any means; but more generally the rust and smut and dust which attach themselves to the skin of the grain, may, by proper care, be so far removed, as to render the meal or flour far more pure and wholesome than it otherwise would be. And here let me remark that they are greatly deceived who suppose that the bolting cloth which separates the fine flour from the outer skin or bran, also separates the impurities attached to the outer skin from the flour. By the process of grinding, these impurities are rubbed from the outer skin, and made quite as fine as any portion of the flour, and for the most part pass with the fine flour through the bolting cloth. To remedy

this, it is perhaps generally true, that in large flouring establishments a kind of smut or scouring-mill is in operation, through which the wheat passes, and is pretty thoroughly rubbed or scoured without being broken; and after this it passes through a screen or winnowing-mill, and thus is tolerably well cleansed and prepared for grinding. Yet this process by no means renders the wheat so perfectly clean and wholesome as washing.

“Those who have given little attention to this subject, will probably think that the trouble of washing all their bread-stuff before it is ground would be much greater than any benefit which would result from it. But a short experience in the matter would convince every one who has a proper regard for the character of his bread, that the trouble of washing his grain bears no comparison to the improvement effected by it. Indeed, they who become accustomed to washing their grain, will soon cease to regard it as a trouble, and the improvement in the whiteness and sweetness of their bread will be so great, that they would be extremely unwilling to relinquish the practice.

“When people are so situated as to have things as they wish, they will find that their bread is much richer if the grain be ground but a short time before it is cooked. The best way, therefore, is, for every family to raise or purchase a sufficient quantity of the best new wheat that can be produced by proper tillage in a good soil, and put that away in clean casks or bins, where it will be kept perfectly dry and sweet; and, according to the size of the family, take, from time to time, as they need it, one or two bushels and wash it thoroughly but briskly in two or three waters, and then spread it out on a drying sheet or table, made for the purpose and which is considerably inclined, so that the water remaining with the wheat will easily run off. The skin or bran of the wheat is so well protected by its own oily property, that little or no water will penetrate it unless it be suffered to remain in the water much longer than is necessary. Being thinly spread out upon the sheet or table in a good drying day, it will be sufficiently dry in a few hours for grinding. And I say again, let any one who loves good bread, wash his grain a few times in this manner, and he will be very reluctant to return to the use of bread made of unwashed grain.”

A good supply of various kinds of fruit should be provided for every season of the year. It is less expensive and much more wholesome than the greasy animal food which finds its way on to the tables of so many. All fruit should be of a healthy growth, ripe, and well preserved by canning, drying, preserving, or some other manner which will render it fit for table use.

1. All vegetables which are used for food should be of the best quality, and of healthy growth. No decaying fruit, or vegetables, or food of any kind, are healthy or fit for use. It should be the continual aim of the husband or parent whose duty it is to provide food for his family, to get that of a good quality, and in so doing he will not only provide the means for rich and delicious meals, but will provide a safeguard against sickness for himself and family.

2. The manner in which food is cooked has much to do with the genuine value the meal possesses. If well cooked, it will be wholesome, nutritious and palatable. If poorly cooked, and brought to the table in a manner that is not relishable, not one-half the amount of nourishment will be received from it which otherwise would be, and those who partake of it fail to receive as much nutrition from their food as their system demands. It is well worth the while of every housewife to make it a point of study to cook well. Those who have been brought up to cook after the usual manner, with an abundance of grease in almost every dish, find it difficult for a time to cook without it, but perseverance and study will enable almost every one to make great proficiency in the art of hygienic cooking.

3. Be regular in the times of eating. It is well to be scrupulously exact in this respect, as far as possible.

4. Take time enough for the meal. To labor hard up to the time of eating, and then eat hurriedly, say in ten or fifteen minutes, and then hurry off to business, or perhaps hard physical labor again, is all wrong, and the individual doing thus does not receive, in many cases, one-half the amount of nourishment from his food which he might receive. It is well to rest a little after labor before eating. It is not time lost. The person who does it will perform more labor day after day than the one who tries to save every moment of his time, and allows no time for his muscles to relax before partaking of

his meal. Time should also be taken after a meal before engaging in severe exercise, either mental or physical. At this time the powers of the system are required to digest the food which has been taken into the stomach, and, if used for other purposes, digestion will be carried on very imperfectly, and the food will fail to impart nourishment and strength to the body.

Thankfulness to the Giver of all the blessings which we enjoy, should dwell in the heart of every one who is seeking by proper living to enjoy good health. And if feelings of love and gratitude and acts of benevolence are extended to those whose tables are not so well supplied as our own, the consciousness of having done right, and of having added a trifle to the happiness of those in more humble life, will add to our own happiness, and our food will be better relished, and better meet the wants of our systems.

The Evidence Summed Up.

AN English periodical, the *Vegetarian Messenger*, has summed up the evidence in favor of a vegetarian diet, in the following compressed paragraphs. We quote from the "Hydropathic Cook Book." Let every vegetarian note it down in "memory's book."

G. W. A.

The Principle.—That man, as a physical, intellectual, and moral being, can become most completely developed in all his faculties by subsisting upon the direct productions of the vegetable kingdom.

The Reasons for entertaining this principle are various with different persons, but they are principally based—

I. On the *Anatomical Structure of Man*, as described by Linnæus, Cuvier, and other eminent naturalists, who express their conviction that man was designed to live on the fruits of the earth.

II. On *History*, which shows that this principle was a rule of life at the happiest—the primeval—period of human existence; and that wherever it has been adopted, it has proved itself to be beneficial to the human race.

III. On *Physiology*, which shows that the purest blood, and the most substantial muscle, sinew, and bone, are produced by vegetarian diet.

IV. On *Chemistry*, as promulgated by Liebig and other eminent Chemists, showing that all nutriment whatever is derived

from the vegetable kingdom, where it is found in the most suitable proportions.

V. On *Domestic Economy*, which proves by chemical deduction that more nutriment can be obtained for one penny from farinaceous food, than for one shilling from the flesh of animals.

VI. On *Agriculture*, which shows the vast amount of food obtained in vegetable produce, compared with that of animal produce, on the same extent of land.

VII. On *Psychology*, proving to every practical investigator, that in proportion as this principle is adhered to for this end, the passions can be kept in subjection to the moral principles of the mind.

VIII. On the *Practical Testimony* of many great and good men in ancient, modern, and present times.

IX. On the *Appointment* of man's food at the Creation.—*Genesis* i, 29.

X. On the *Individual Consciousness* of the truth of the principle which becomes more and more powerful, in proportion as the principle is adhered to in practice.

A few Hints on Taking Baths.

By some persons no value is attached to bathing, except as a means of cleanliness. Experience, however, proves water to be an invaluable hygienic or health-preserving and health-restoring agent. That much prejudice exists in the minds of some against the use of water as a therapeutic agent, we will not attempt to deny. With some, this arises from the fact of its being sometimes misapplied; and with others, from a total ignorance of its virtues.

We hope the knowledge of this efficacious remedy, and an understanding of its proper use for the relief of the suffering and distressed, may be acquired by thousands. It is a means so simple, and yet so potent, that it should be within the reach of everybody.

When a bath is to be given, the first thing to be done is to make the room of comfortable temperature. The air of the room should be somewhat more than ordinarily warm, especially if the person is inclined to be chilly. The next thing in order is to prepare the bath. Always use soft water if it can be obtained, making it of the right temperature, according to the condition of the patient. A thermometer is indispensably necessary to temper baths. Discretion must also be exercised, as it is impossible to give defi-

nite rules to meet the wants of all cases. Water that would be of an agreeable, pleasant temperature to some, would strike a chill on others; and so with the same person in different conditions of the system. For the reason that the sensations of persons are so changeable, they ought not to be relied upon to temper baths by the touch for those with whom slight variations are of consequence.

For the general purposes of bathing, water should not be used unpleasantly cold. We should endeavor to study the economical expenditure of vitality in giving baths as well as in other things, as reaction against too much cold uses up the forces of the system. On the other hand, we should avoid warm baths too frequently, lest the tissues become relaxed and weakened. When a warm bath is given, it should be usually followed by the reduction of the temperature of the water several degrees, to prevent taking cold, and to give tone to the system.

To receive the greatest amount of benefit from baths, they should be taken when the system is at its highest point of vigor. To compass this end, hydropathic physicians have generally selected between ten and twelve o'clock, A. M., as the best time. For those who are in comparatively good health, and whose labors and business make this an inconvenient time, morning or evening are not objectionable.

No bath should be taken just *before* or immediately *after* a meal, with young or old. It is better to rest awhile when any one feels tired and exhausted from exercise, before taking a bath. The feet should be warm when a bath is taken. In cases where the feet are habitually cold, and cannot be warmed by exercise, it is well to put them into warm water a few minutes before the bath. The top of the head and forehead should be wet, or a wet head-cap worn, or the head be enveloped in a wet towel or napkin.

On taking a general bath, that is, having the whole surface bathed, on coming out of the water a sheet should be at once thrown over the shoulders, enveloping the body; with this the person should rub and be rubbed vigorously until dry. After the skin is thoroughly dried, the sheet is removed, and the rubbing continued briskly with the dry hand for a brief time. Healthy persons can do their own rubbing, but the invalid is much benefited by an assistant. If the patient rubs himself or herself actively, it will quicken the circu-

lation, prevent a tendency to chill, and secure a better reaction from the bath. All the treatment should be given with energy and expedition, not leaving the patient to get into an uncomfortable, shivering condition, even for a moment. Care must be immediately taken to establish thorough reaction. Such as are able may dress and go out to exercise in the open air, or do something that will give a quickening impulse to the blood. But feeble, delicate persons, had better go to bed and be well covered up, having a cool cloth placed on the head, with something warm to the feet if necessary, and rest and sleep if possible for an hour or two, till circulation becomes quiet. If a person feels chilly an hour or so after a bath, or feels exhausted and languid, *the bath has not had the desired effect.*

The most common bath given is a half or general bath. It is called a half bath because only part of the body is submerged in water. A general-bath may be taken in a sitz-bath tub, a common wash-tub, or a large barrel sawed off, for convenience of getting into it, or any suitable vessel may be used for the purpose, as there will not be found in many private families an apparatus such as is used at Hygienic Institutes. The tub used here for general baths is made of wood, from four to five feet long, a little more than two feet across it, and about twelve inches high, elevated enough to make it convenient for those who are giving the treatment. Packs, fomentations, and hot sitz-baths are frequently followed by a half-bath.

MISS DR. LAMSON.

Health Institute, Sept. 30, 1867.

Eloquent Advice.

"CHILDREN of the sun!" said one of the ancient and distinguished priests of India, "listen to the dying advice of your faithful and affectionate instructor, who hastens to the bosom of the great Allah, to give an account, and to enjoy the expected rewards of his services. Your regimen ought to be simple and inartificial. Drink only the pure, simple water. It is the beverage of nature, and not by any means nor in any way to be improved by art. Eat only fruits and vegetables! Let the predaceous animals prey on carnage and blood! Stain not the divine gentleness of your natures by one spark of cruelty to the creatures beneath you! Heaven, to

protect them, hath placed you at their head! Be not treacherous to the important trust you hold, by murdering those you ought to preserve! nor defile your bodies by filling them with putrefaction! There is enough of vegetables and fruits to supply your appetites, without oppressing them by carrion, or drenching them in blood!"

The Power of Habit.

MR. SYLVESTER GRAHAM, that celebrated writer and lecturer, whose name every true health reformer should venerate, presents us with the following interesting facts. It is valuable as showing what habit will do for animals, as well as men.

It is said that the orang-outang, on being domesticated or brought under the care of man, readily learns to eat animal food, and soon discovers more fondness for it and devours it more greedily than it does any kind of vegetable food; and hence, it is inferred that this animal is naturally omnivorous, and confines itself to fruits, etc., in a state of nature, only because it is unable to procure animal food in a condition adapted to its organization and alimentary wants. But this inference involves a monstrous absurdity; for it assumes that God has constituted an animal with certain alimentary wants, and endowed it with corresponding instincts, without giving it the necessary mental and voluntary powers to obey those instincts and supply those wants. Besides, if the fact that the orang-outang readily learns to eat animal food, proves that animal to be naturally omnivorous, then the horse, cow, sheep, etc., are all naturally omnivorous animals; for every one of them is easily trained to eat animal food, and to subsist on a mixed diet.* Indeed, they readily become so accustomed to this artificial mode of living as greatly to prefer their prepared dishes of beef-

* The inhabitants of Nantucket used to keep many sheep and cows upon the island, without making any provision for them during the winter; and I have frequently been assured by many of the intelligent people of the island, that when the ground was covered with snow, it was a common thing for the cows and sheep to come into the town, and, like swine, greedily devour every animal as well as vegetable substance they could find in the streets,—even pulling up and consuming pieces of fish-skin and other animal substances which were trodden down and frozen into the ground.

steak, toast and coffee, to their own natural diet of grass or hay and water. "In Norway, as well as in some parts of Hadramant and the Coromandel coasts, the cattle are fed upon the refuse of fish, which fattens them readily, but seems at the same time totally to change their nature, and render them unmanageably ferocious."† Horses have frequently been trained to eat animal food, so as to demand it with great eagerness, and devour it greedily; and sheep have often been so accustomed to animal food, that they would wholly refuse to eat grass. By this dietetic change, the physiological condition of the digestive organs may be so affected, that if the animal be suddenly deprived of this diet, and exclusively confined to its own natural and proper food and drink, it will at first droop exceedingly, and perhaps become sick, and in some instances die.

It is also true that the lion, the tiger, and other carnivorous and predaceous animals, may be trained to a vegetable diet, and learn to live on vegetable food alone; and it is an interesting fact, that if the young of these animals be taken before they have ever tasted flesh and carefully trained to a vegetable diet till they are grown up, they will discover no desire for flesh-meat. A friend of mine took a young kitten, and carefully trained it to a vegetable diet. It did well, and became a fine cat, remarkable for its strength and activity. When it was fully grown, flesh was put before it, but the cat would not touch it; and although the cat was an excellent mouser, yet it was never known to devour or eat any part of its prey; but, having killed the rats and mice which it caught, it would always bring them into the kitchen and lay them down at the feet of some member of the family, and there leave them. By slow degrees, however, this cat was trained to eat a portion of flesh with its dinner, and after a while appeared to relish it well; yet if flesh was offered to it in the morning or evening, it would not touch it; and this cat continued to refuse flesh-meat at all other times except at its dinner. Since this experiment, several others have been made with similar results. In one instance, after the cat was grown up, it was occasionally fed with flesh, and was invariably made sick by it.

† Life of Reginald Heber, HARPER'S FAMILY LIBRARY, No. 40. p. 360.

A Great Mistake Corrected.

THE opinion has very largely obtained, and until quite recently I thought it so myself, that the human body was dependent to a great extent upon the flesh of animals for its supply of heat, and therefore, that a diet composed of grains and vegetables, however well it might answer other ends, would fail on account of not generating sufficient heat. Recent investigations, however, have modified my opinions much, and for the benefit of those who are interested on the question of diet, I will present the following tabular arrangement which lately fell under my eye. It is taken from the "Hydropathic Cook-Book," published by Fowler and Wells, New York, R. T. Trall, author. It contains an analysis of fifteen common articles of food, as follows:

ARTICLES OF DIET.	Contains:		Supply to the body:		
	Of Solids.	Water.	Blood.	Heat.	Ashes.
Ibs.	lb.	lb.	lb.	lb.	lb.
100 Turnips,	11 0	89 0	1 0	9 0	1 0
100 Red Beet Root,	11 0	89 0	1 5	8 5	1 0
100 Carrots,	13 0	87 0	2 0	10 0	1 0
100 Potatoes,	28 0	72 0	2 0	25 0	1 0
100 Butcher's Meat,	36 6	63 4	21 5	14 3	8
100 Bread (stale),	76 0	14 0	10 7	64 3	2 5
100 Peas,	84 0	16 0	29 0	51 5	3 5
100 Lentils,	84 0	16 0	33 0	48 0	3 0
100 Barley Meal,	84 5	15 5	14 0	68 5	2 0
100 Wheat Meal,	85 5	14 5	20 0	62 0	1 0
100 Beans,	86 0	14 0	31 0	51 5	3 5
100 Sagos,	88 0	12 0	3 4	84 0	6 0
100 Corn Meal,	90 0	10 0	11 0	77 0	2 0
100 Oatmeal,	91 0	9 0	12 1	77 0	2 0
100 Rice,	92 4	7 6	8 4	82 0	2 0

This table is founded on the experiments of Playfair, Leibig and Bousingault, who probably are the best analytical chemists in the land. From it we find that *most* of the staple articles of food furnish many fold times more warmth to the body than animal flesh. Thus, potatoes supply nearly twice as much heat as meat. Bread over four times as much. Corn over five times, and so on, as may be seen by consulting the table. The opinion, then, that animal food is necessary on the score of the heat-forming principle, is shown by the above analysis to be highly erroneous; and as far as *nutrition* is concerned, grains and vegetables are altogether preferable, for those parts of animal flesh which form nutriment to the body are derived from the vegetable kingdom on which the animals consumed have fed.

Let us all investigate the laws of our being, and pursue that plan of dietetics which accords most with nature, reason, and the original command of God. Gen. i, 29.

G. W. A.

Exhalation.

THE following practical thoughts on exhalation are copied from "Outlines of Anatomy and Physiology," by Frederick Hollick, M. D. They will be serviceable to those who desire to look into "the thingness of things," in getting posted on the human organism. Let the people become informed.

Exhalation means the escape of some portion of the blood through the sides of its vessels, and it probably occurs through little *pores*. If we inject a portion of water, colored with vermilion, into the veins of a dead animal, the fluid will pass out of them, or be exhaled, but the vermilion will remain. If a solution of phosphorus be injected into the veins of a living animal, the fumes of the phosphorus may be detected in the breath a few minutes after. The chief exhaling organs are the skin, the intestines, and the lungs.

The lungs exhale a large portion of vapor, as may be seen by its condensation into fluid on a frosty day, and so do the intestines; but the great exhaling organ is the skin.

The skin is formed of three layers; the upper one, which is destitute of feeling, and almost of vitality, is called the *cuticle*, or *epidermis*; the under one is called the *dermis*, or true skin; this is plentifully supplied with blood-vessels and nerves, and is therefore highly sensitive and vital; between these two layers is a third one, called the *rete mucosum*, in which resides the coloring matter. This is light in the European, dark in the intermediate races, and black in the Negro. The cuticle and dermis of a negro could not be distinguished from those of a white man, the color being altogether in this middle layer, and not on the outside or underneath.

It is calculated that from *thirty to sixty ounces* of fluid pass off by the skin every day, in the shape of *insensible perspiration*; and we all know how much this is increased in hot weather, or by violent exercise. It is this insensible perspiration that makes the insides of india-rubber shoes and capes damp, even in cold weather. An experiment was once performed on some workmen at the Phoenix glass-house, London, to see how much a man could lose by perspiration. These men had to work hard, and were exposed to a very high temperature at the same

time. They were accurately weighed, before going to work, and on coming away. One man lost *two pounds fifteen ounces* in an hour and a quarter. And on another occasion one lost *four pounds three ounces* in three-quarters of an hour. This was in the month of November. In the month of June, a man lost no less than *five pounds two ounces* in an hour and ten minutes. It is this tremendous evaporation from the skin, aided by that from the lungs, which enables the living body to withstand such high temperatures. Sir Charles Blagden, in one of his experiments, remained, without inconvenience, in a room whose temperature was 52 degrees hotter than boiling water. He staid there while eggs were roasted hard, and a beef-steak completely cooked, by merely blowing the hot air upon it. Many other such experiments have been tried. If, however, the skin be varnished, or the air saturated with moisture, so that no evaporation can go on, it is not possible to bear a temperature half so high. These facts show us what an important organ the skin is, in removing waste matter from the body, and how necessary it is to keep it clean, and its pores well open, by warmth and friction. If this be neglected, the waste water that should pass off as insensible perspiration, is driven back to the internal organs, and by overtaking them produces inflammations and other disorders. More disease is caused in this way than people are aware of, particularly of the bowels and lungs. The skin is made thin and delicate on those parts with which we touch, or feel, and on others where much friction takes place it is thick and hard. Most persons have observed how the skin is wrinkled, or veined, particularly on the hands, and other moveable parts, without thinking *why* it is so. It will be seen, however, that this is necessary to allow the various motions to be accomplished. If it was drawn smooth and tight, especially over the joints, no motion could take place, as we often see when they are swelled.

The skin sympathizes extensively with all the internal organs, so that sudden cold, or heat, applied to it, affects them instantly. A burn, or scald, will often stop the action of the heart, by the shock which it gives, when the surface injured is apparently small. And a sudden chill will often produce diarrhea in a few minutes. Eels will live without inconvenience in water at 30 degrees, or at 60 degrees;

but if one is taken out of that at 60, and suddenly plunged into that at 30, the shock will kill it instantly. It is well known, also, how soon intense cold produces sleep, from which the person never wakes.

Facts about the Body.

THE number of bones in the framework of the human body, is 260, 108 of which are in the feet and hands, there being in each 27.

The quantity of blood in adults is on an average about 30 pounds, which passes through the heart once in four minutes.

One tenth of the human body is solid matter. A dead body weighing 120 lbs., was dried in the oven till all moisture was expelled, and its weight was reduced to 12 lbs. Egyptian mummies are bodies thoroughly dried; they usually weigh about 7 lbs.

The lungs of an adult ordinarily inhale 30 cubic inches of air at once, and if we breathe 20 times in a minute, the quantity of air consumed in that time will be 800 cubic inches, or 48,000 inches in an hour, and 1,152,000 inches in a day, which is equal to 86 hogsheds.

Of the above we wish to call especial attention to the closing paragraph, about the lungs and the air that is needed for their support. Eighty-six hogsheds a day. About four hogsheds an hour. In view of this fact, what importance attaches to the subject of ventilation. How many make provision in their sleeping apartments, provided they spend eight hours in rest, for thirty hogsheds of fresh air during that time? U. SMITH.

THE BELIEVER'S CONFIDENCE.—The earth may shake, the pillars of the world may tremble under us, the countenance of heaven may be appalled, the sun may lose his light, the moon her beauty, and the stars their glory; but concerning the man that trusted in God, he knows in whom he believed; he is not ignorant whose precious blood has been shed for him; he hath a Shepherd, full of kindness, full of care, and full of power.—*Hooker*.

In spite of the assertions of human pride, the operations of science are limited. The electric telegraph, that triumph of science, cannot communicate ordinary intelligence to a fool.

Editorial.

Health.

BUT very few persons, in this degenerate age, realize the moral obligation that they are under to obey the laws of their being, whereby they may preserve and improve their health.

In a moral point of view the mass regard it of but little consequence whether they have health or not. They will even sacrifice it, and by so doing, even life itself rather than deny the carnal appetites. They view health from a selfish standpoint, not that they may glorify God in their bodies as well as their spirits, which are his, but that they may gratify their morbid appetites and desires.

Said a person not long since in my hearing, something in effect like the following: "Were it not for my anxiety to excel in my business, and become a noted man in my profession, I would never live on healthy and unstimulating food; but would live as others do, though it might shorten my life ten or fifteen years."

And this is by no means an isolated case. The world is full of people that never dream of its being a sin to be sick; not stopping to think that sickness is generally brought on by violation of the laws which God has implanted in our being. God made man with a capacity to enjoy and retain health, if he would only obey his laws. It was only by disobedience, that sickness, pain and death were ever brought into this world. And God has not only endowed man with this capacity to retain his health when in the possession of it, but has implanted in his organism a living or recuperative force, whereby in the majority of instances he may regain his health after he has injured it by a violation of the laws of his being, if he will but return to, and continue in, the obedience of these laws. But as this requires some self-denial on his part, but few have the moral courage and fortitude to do it; for "the carnal mind is not subject to the law of God, neither indeed can be."

I do not deny but that mankind desire health, and in fact are decidedly anxious to be in possession of it, provided they can have it in their own way; but as strange as it may seem they are not so anxious for it as to be willing to comply with the conditions whereby it may be secured. They prefer poor health with the indulgence and gratification of their perverted appetites and desires, to good health and a perfect obedience to the laws of their organism.

Which is the Greatest Man?

THE man who in the time of his country's peril will face the cannon's mouth and expose himself to the dangers of the battle field, and forego the pleasures of friends and home, is called a brave man; and so he is. But the man who is addicted to bad habits,—to the use of rum, tobacco, tea, or coffee, or excesses of any kind, which are daily and steadily undermining his health and causing premature decay of his noble frame,—and forsakes these habits, and persists in it, even though the demands of appetite are great, and for hours and days and weeks are demanding that he gratify it, is as true and courageous as any man who ever fought on the battle-field, and if he does not yield, in due time will gain as great a victory as the bravest of soldiers ever gained. The Scriptures say, "He that ruleth his spirit is better than he that taketh a city."

J. F. B.

Nutrient Table.

FROM that very valuable medical work, the "Philosophy of Health," (p. 301,) by L. B. Coles, M. D., Fellow of the Mass. Medical Society, and Member of the Boston Medical Association, we take the following hygienic table, which shows the comparative value of various articles of vegetable and animal food. As will be seen, the nutritive value of vegetable food greatly preponderates. Mr. Coles says:

"The following table, made out from the highest European authorities, will show the proportion of nutrient properties

belonging to different articles used in ordinary diet. The figures against each article show the amount of nutrition which each contains in every one hundred parts."

Wheat, about	85	Beef, about	25
Barley, "	83	Veal, "	25
Rye, "	83	Mutton "	25
Oats, "	79	Lamb, "	25
Oatmeal, "	93	Chickens, "	22
Rice, "	90	Codfish, "	20
Peas, "	93	Oysters, "	13
Beans, "	92	White of Eggs,	29
Potatoes, "	25	Yolk of Eggs,	46

These facts are worth remembering.
G. W. A.

Hints for Home Practice. No. 1.

UNDER this head I propose to give some items of experience which have been exceedingly useful to me, and which induces me to request their publication, hoping they may be followed by contributions from those who have had greater and more varied experience in hygienic management.

GENERAL PRINCIPLES.

Without pretending to give a systematic essay on the subject, for which I am disqualified by lack of knowledge and experience, I propose to present a few ideas and hints concerning the hygienic management of the sick, more especially in acute or sudden attacks.

The first, and indeed, the all-important requisite, is coolness, or presence of mind. Nothing tests one's faith in the Health Reform more effectually than some sudden and serious attack of a painful disease. I have seen people who had unbounded confidence in hygienic appliances when in health, but a sudden cold with severe headache and fever, set them to supplicating for "the doctor," to relieve their distresses. This is not to be wondered at when we consider how few there are who are capacitated physically to endure pain with true heroism, and the still smaller number who are not "flustered" and half demented to see their friends and relatives suffering from pain.

One fact which ought always to be remembered is this: No drugs which doctors can give to alleviate the pain will remove the cause. The system is only benumbed to the sense of pain while the cause remains, and nature is crippled by the medicine in her efforts to remove it.

In acute attacks of disease the remote causes may be unknown, or ascertained

with difficulty, but the immediate cause of the suffering or pain may be easily determined. In nine cases out of ten it will be either obstruction, congestion, or inflammation, or all three combined. In common fever the former is generally the cause and the two latter the immediate consequences. The bowels and the skin become obstructed, and the process of purification through these depurating organs is arrested, the impure matters accumulate, the blood vessels become gorged or congested, inflammation follows, and nature gives us warning by *pain*.

Now for a rule to be observed in all acute diseases. First, *see that all obstructions are removed*. Keep the bowels clear. Constipation is a prolific source of mischief, and very often the sole cause of disease. I have known a violent fever to be almost entirely subdued by a copious injection, producing a free operation of the bowels. Every family should be provided with a good syringe, as one of the essentials in the treatment of disease.

If the skin is obstructed the impurities may be removed by a warm bath, inducing free perspiration, or by the wet-sheet pack, or both conjoined. Unless the patient is very feeble, both may be used with decided advantage.

Sometimes a load of undigested food lies on the stomach, which nature will dispose of by the expenditure of vital force which ought to be used in removing the disease. The stomach may be easily emptied of its contents by a warm-water emetic. And on this point let me say, don't be afraid to administer a sufficient quantity of water to produce the desired effect. I have known people to become alarmed if a pint of water failed to nauseate, and give up the trial. But let it be remembered that simple water can do no harm, even in very large quantities, as the absorbents of the stomach will take it up and diffuse it through the system by the aid of the circulation. It should be given, however, at frequent intervals, and at the temperature most sickening to the patient.

Now, having removed the obstructions, nature is ready to go to work and restore the system to its normal condition. This is frequently done in a few hours, and the patient is well again, whereas, had a dose of medicine been administered, a typhoid, lung or brain fever might have been the result.

It sometimes happens, however, that one effort of nature is insufficient to remove the disease, and it assumes what the doctors call a "type," that is, nature makes an effort to purify the system through one particular channel, and that portion of the body suffers most, and for the time being needs the most attention. But of this we propose to treat hereafter. In our next we will take up some of the common forms of disease and give some practical ideas in regard to their treatment.

WM. C. GAGE.

The Laws of Life Inexorable.

MANKIND, not only the sick but those in health, need to learn that the laws that relate to our physical existence are as inexorable and certain in their operation as those that govern the planets in their orbits. Obedience to those laws results to that normal condition of the system which we term health, while disobedience inevitably tends to produce that abnormal state which we speak of as disease. If we except the result of hereditary influences, all disease is induced by, and the result of, an infraction of those laws which our Creator has instituted, and to which he requires us to conform.

With the above exception, obedience is health and disobedience in any degree is disease. Nature, under all circumstances, is tending healthward, adapting herself as far as possible to surrounding conditions, and under favorable circumstances, in proportion to the amount of vitality or life-force remaining, is constantly striving to build up, to restore the diseased organs, or to keep in healthy condition those not impaired. While a strict observance of nature's laws is essential for the sick who would recover their health, it is equally as necessary on the part of those in health who would avoid disease.

Is an abundance of pure air requisite to the recovery of the sick?—those in health who expose themselves to breathe foul air, to inhale miasma or pestilential vapors, do so at their peril. The breathing again and again of the air in a small close room, while it will retard or entirely hinder the recovery of the sick, will also if persisted in induce disease in the most healthy; for the consumption of the oxygen in the air renders it incapable of imparting vitality to the blood.

As exercise is an important agent in

the restoration of the sick, so it acts an important part in enabling the healthy system to resist deleterious influences and ward off disease. So also repose at proper intervals, as a recuperative agent may be reckoned among the most effective aids in the restoration of the sick. Rest is also equally as essential, properly alternated with exercise, to preserve in health the different organs of the body. Deprive the most robust of all exercise, and effeminacy and imbecility are the result; so without rest, the opportunity to repair and restore the waste of the system, the strong man soon fails.

Nature aims to bring about or maintain an equilibrium, and no individual can enjoy health without a healthy, well-balanced circulation of the blood in all parts of the system. Whatever causes derangement of the circulation of the blood, whether it be want of exercise, insufficient clothing, or ligatures obstructing its flow to the extremities, is a prolific source of disease. To those in ill health, it is all-important that they understand nature's laws and remove these obstacles to their restoration, that they dress warmly and thus avoid that chilliness which contracts the capillary blood vessels, driving the blood from the surface upon the internal organs, producing congestion, that they take sufficient exercise to invigorate, at the same time avoiding excessive fatigue so extremely debilitating, and that they wear no ligatures to retard the flow of the life-giving fluid.

Without healthful food, at proper intervals and in proper quantities, the feeble and debilitated would seek in vain to recuperate and build up the wasted tissue, and regain the strength and vigor of health. Those having the care of the sick have often been made sensible of this truth, while seeing them as apparently improving, suddenly prostrated by partaking of food in improper quantities or of poor quality. Very few are aware of the deleterious effects, even upon the healthy constitution, of the habit of partaking habitually of unhealthy food or of overtaxing the digestive organs by overeating or eating too frequently. Very many there are, to use a homely expression, who "dig their graves with their teeth."

While the sick, as far as possible, need to keep the mind free from depressing influences, at peace with all around, avoiding all intense emotion, so those in health

should bear in mind that these same conditions exert a baneful influence upon them. They should resist, with a strong effort of the will, every tendency to gloom and despondency, be hopeful, cheerful and happy. There is no condition more conducive to health than a calm, cheerful state of mind, a conscience void of offense, a heart filled with love to God and man,—a love that “beareth all things, believeth all things, hopeth all things, endureth all things;” no condition more detrimental to health than the reverse of this.

Any circumstance or influence that operates against the recovery of the sick, must inevitably tend to undermine health and produce disease in those who are well. Hence our only safety, whether in sickness or health, is in obedience to the laws that relate us to health and life. While the sick learn to respect, and strive to acquaint themselves with, and obey the laws of life, those in health are slow to learn and too often slower to obey. Those in the enjoyment of health do not seem to realize that every infraction of nature’s laws subjects them to a penalty that will surely sooner or later fall upon them, that any agency, whether air, exercise, rest, food, &c., which rightly used tends healthwise, if misimproved, in some form paves the way for, and induces disease.

N. ORCUTT.

Health Institute, Sept. 26, 1867.

What We Do Live On.

In Reformer No. 10, Vol. 1, the writer had an article under the head of “The Health Movement,” which seems to have caused quite a stir in some localities, although he was not aware then, nor is he now, that there was anything very radical about his piece. The paragraphs which seemed to be objectionable read as follows:

“Of late, in our family, we have omitted some articles in the dietary which previously we regarded as indispensable. Among these are butter and fine flour. Both of these, with me, as articles of food, are among ‘the things that were.’ I will not eat butter in any form, except what is insidiously foisted into my victuals in cooking; and as for bread, if I cannot get this *real* ‘staff of life’ in the shape of some good preparation from Graham, I WILL GO BREADLESS. I know ‘fine’ flour is not good. All reasonable and intelli-

gent physicians say so, and I must not, will not use it.

“So farewell to mince-pies, nut-cakes cooked in hog’s grease, hot biscuit and butter,—to salt, pepper, vinegar, spice; fish, flesh, and fowl; to condiments of every species; and—perhaps, also, to milk and sugar.”

These are the remarks which seem to have been a little too strong for some of the good friends abroad, but on looking them over carefully, the writer comes out as of “the same opinion still.” His only regret is that he had not adopted the Health Reform years ago, and lived it out conscientiously, as every honest believer in any theory should. But as the object of this article is not to bandy over words, but to extend the helping hand to those who are just moving out in the reform way of living, permit us to answer the question several times asked in reference to said article—“What shall we eat?” We might reply to this question in the precise language of Scripture, which certainly should have weight with Christians. “And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; TO YOU IT SHALL BE FOR MEAT.” Gen. i, 29.

Here is a divine command regulating the diet of the human family. It is to be wholly of a vegetable character. “Every herb bearing seed,” probably embraces all kinds of vegetables, grains, esculent roots and plants, &c; and “every tree in the which is the fruit of a tree yielding seed,” all the endless variety of fruits and nuts. In making a list for the dietary of a vegetarian there are so many good things to eat in the world, and so many ways of preparing them, that a person need not be at his or her “wit’s ends” a great while in deciding what to eat.

“What shall we eat?”—what a question, indeed, for a health reformer to ask! Let us enumerate some of the good things which our Creator has furnished us. Of the grains, which may be had in whole or in part in all parts of the vegetable world, there is wheat, corn, barley, buckwheat, rye and oats, from the unbolted meal of which we can make bread, crackers, puddings, cakes, soups, gruels, &c., &c., in any variety.

Then there are potatoes, beans, peas, pumpkins, squashes, beets, parsnips, carrots, onions, tomatoes, cabbages, asparagus, and so on, and so forth, which grow

in all zones but the frigid, which may be boiled, baked and stewed, according to inclination or taste.

In the fruit line there are apples, pears, peaches, cherries, berries, rhubarb, currants, quinces, grapes, nuts, which may be had both "in season and out of season," by storing, drying, preserving, canning, &c., so that at any time, in any season of the year, and in almost any part of the world, the skillful vegetarian need not be at a loss to know what she shall get to eat.

Of foreign productions there is rice, sago, tapioca, arrow-root, farina, macaroni, and a long list of nutritious eatables, which can be had in any market.

But we need not "go abroad" for something to eat; we have at home, in the productions of our fields and orchards, that which is good enough for any of "the lords of creation" to eat. If any of the readers of the Reformer are puzzled to know *how to prepare* food hygienically, let them send to Dr. H. S. Lay, Battle Creek, Mich., and tell him you want a good hygienic cook book, and you will be surprised to see what an endless combination can be made out of articles that are good. Nor need our dishes be loaded down with butter, salt, pepper, "hog's grease," &c., but they can all be prepared hygienically, and at the same time be nutritious and highly palatable. Blessed be the Author of every good and perfect gift for this fact. "Where there is a will, there is a way." If people want to live out the Health Reform, there is an open way for them to move right forward.

It is quite surprising to see how well one relishes plain food when we accustom ourselves to it. I can sit down to a meal and eat nothing but graham biscuits made from flour and water, with a few grapes, or peaches, or sub-acid apples, or tomatoes, and have a feast that old Baron Rothschild might well envy. But I allow I could not do this three years ago. The fact is, I have fought my old, carnal, meat-eating appetite till I have got the victory, and now we rejoice in the "more excellent way."

"But do you have any pies at your house?" I guess we do have pies, and pies that are pies, and the crust is not filled with lard or butter, nor made of "fine flour" either. Our pie-crust is made from good Graham flour. We have cake, *sometimes*, too, and that is made the same way. The truth is, you can work up

your Graham flour in a multitude of ways, and it is the same good, staple article still.

"But what would you do if you lived in Vermont or Minnesota, where they don't have so much fruit?" If I lived in either of those places I would live out the Health Reform. "Where there is a will, there is a way." The idea that we cannot live out the Health Reform in such places, is about the same as saying that we cannot keep God's true seventh-day Sabbath at the north pole. In a locality where there is a scarcity of fruits, let an extra supply of dried corn, peas, beans, tomatoes, squashes, pumpkins, rhubarb, strawberries, blackberries, &c., be laid by in store, and these the intelligent house-keeper can serve up, to say the least, in a very *tasteful* manner.

But we must close, and will do so by wishing "God speed" to the cause of Health Reform among the readers of this valuable journal.

G. W. AMADON.

Battle Creek, Mich.

THE HEART.—The heart pulsates, or beats, about seventy times a minute, or about *one hundred thousand times* in the course of a day; and the quantity of blood which passes through it, in the same space of time, is no less, in an ordinary man, than *thirteen thousand pounds*. What a wonderful operation this is to contemplate! sleeping or waking, let life be long or short, from birth to death it never ceases. But if it appear so wonderful to us in man, how much more so must it seem in some other animals. The aorta of a man, through which all this blood passes, is only about *one inch* in diameter, while the aorta of a whale is often nearly *a foot!* Dr. Paley compares the circulation in a whale, to the passage of the water through the city water-works, at London bridge; and it is only by some such comparison that an adequate idea can be formed of it. What causes the contraction of the heart we do not know, but it will sometimes continue after the organ is removed from the body. In some animals it will beat for hours after it has been torn out and hung up to dry.

A VERDICT of \$500 was rendered against Dr. Palmer, of Eaton Rapids, in the Eaton Circuit recently, for malpractice in the use of sulphate of copper in disease of the eyes, whereby one of the complainant's was destroyed.

To Correspondents.

ED. HEALTH REFORMER: What shall be done in a "right smart" case of bilious colic? or in an attack where you have the most exquisite pain in your bowels, or stomach, or even both, perhaps also headache, with eructations from the stomach which smell and taste like rotten eggs? The undersigned is sometimes handled in this way, during which he feels that of all men he is most miserable. What kind of treatment would you indicate in such a case? Please be very definite, for the sake of suffering mortals who read the Reformer.

E. N. N.

ANSWER. The first thing to be done is to give a copious enema of warm water to thoroughly empty the intestines of their accumulated contents. Also give warm water to drink to induce vomiting, to throw off what indigested food there may be in the stomach. Then apply hot fomentations to the stomach and bowels. This is done by taking a piece of flannel, large enough when folded four thicknesses, to cover the abdomen; wring it out of hot water, hot as it can be done, place it over the abdomen of the patient hot as it can be borne, over this put several thicknesses of dry cloth to keep in the heat, and to secure it in its place. Change this hot flannel as often as it becomes cool; say every five or ten minutes. This may be continued as long as the case may require. If the feet are cold, put them into a hot foot bath 105 deg. or more if needful, or a jug of hot water may be placed to the feet. Should the hands be cold, put them into hot water, or heat a cloth and wrap them up.

In addition a warm or hot sitz-bath may be given, at the same time a hot foot bath may be used. While in the bath the bowels and back may be thoroughly rubbed. These hot applications will generally bring quick relief, but sometimes it requires a good deal of persevering effort to overcome the difficulty. And there are cases when cool water will answer better, or where hot and cool should be used alternately. The temperature can generally be determined by the character of the febrile symptoms.

When warm or hot applications are made to any part of the body, it is generally well immediately afterward to apply cool to the part to prevent taking cold. After a fomentation a cool compress should be worn. The digestive organs are deranged in cases of colic, and fasting or living on simple food as gruel for a

day or two, and relaxation from physical or mental labor would prove beneficial to those afflicted with it. Oftentimes severe colic pains are caused by gas being pent up in the stomach, which the drinking of quite hot water will soon relieve. The stomach is aroused to action, thereby favoring the escape of the gas. If all would live hygienically in all respects, and keep the digestive system in good order, flesh would not be heir to such ailments.

P. L. M., of Mich., wants to know,

What should be done for severe hoarseness in which the throat is very sore, especially when you try to swallow, and the head seems all "stopped up," and you feel generally mean, or as we say, "half sick," in consequence?

The above is a severe congestion of the throat and head. In the incipient state of hoarseness we would thoroughly foment the throat by putting on flannels wrung out of hot water, as hot as can be borne, changing them every five or ten minutes, than apply a cool compress to the throat and leave it on, changing it occasionally if it gets warm and dry. The patient should be covered up warmly in bed, with a hot jug placed to the feet, and remain there till the circulation becomes equalized. No food should be eaten for twenty-four or forty-eight hours, except some simple food, as gruel or Graham pudding, and cooked sub-acid fruit. Let it be remembered that the *head should be KEPT COOL.*

D. S. G. of Elkhorn Grove, Ill., asks:
Is rice a nutritious article of diet?

Ans. Yes. It is said that more people subsist on rice than upon any other one article of food.

A. S. of Blendon, Mich., asks:

1. Are onions and radishes healthy articles of diet?

Onions are allowable for healthy stomachs, but are not considered as good as most vegetables. Radishes should never be eaten.

2. Should we drink water between meals; if so, how often and in what quantities?

Water may be taken between meals whenever thirst demands. In case of great thirst it is better to drink little and often than to take large quantities at once.

A "health reformer" inquires:

1. Is there any nutriment in *butter*? 2. Is it a

suitable article for food? 3. Does butter digest? 4. Had people, for health's sake, best discontinue its use?

Butter contains but *very little* nutriment. Perhaps we cannot do better in our answer to your questions than to quote the following from Dr. Graham's *Science of Human Life*:

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

DR. LAY; I have been enquired of whether those hair restorers, such as Hall's Sicilian Hair Renewer, have any tendency to cause the user to have the palsy? Such effect is rumored, I am told. Some of your readers would be glad of your opinion.

R. F. C.

Did we know the ingredients of which these professed "Restoratives" (?) are composed, we could tell if their tendency was to produce paralysis. We do not recommend the use of oils, or so-called hair tonics of any description. The tendency of all of them is to weaken the scalp and injure the hair. In order to have a good head of hair, attend to the general health; keep the blood-making organs in good condition; breathe pure air, that the blood being filled with the elements of nutrition, and thus vitalized, may be prepared to nourish every part. Invigorate the scalp by a daily application of pure, soft water, and let the hair tonics go to "Davy Jones' locker."

In China the physician who kills a patient has to support his family.

Vegetarian Receipts.

HARD BISCUIT.

MAKE a batter of graham flour and boiling water as thick as it can be stirred with an iron spoon; when sufficiently cool, mould until smooth; roll to the thickness of three-fourths of an inch, cut in round cakes, two inches in diameter, place them one-fourth of an inch apart, bake in a quick oven. They are superb; the best bread in the world.

SOFT BISCUIT.

Make a batter of graham flour and cold water, as thick as for common griddle-cakes—have your bread pans hot; fill the cups full. Bake in a quick oven. These cakes are improved by using part sweet milk.

GRAHAM PUDDING.

Stir graham flour in boiling water until as thick as common Indian pudding. Set it on top of the stove and let it cook slowly for half an hour, being careful not to cover or stir it, during this time.

POTATO SOUP.

Slice six good sized potatoes; pour on two quarts of water, and boil until soft; make a thickening of cream, graham flour, and a little salt; beat well two eggs, stir carefully; dish for the table.

RICE SOUP.

Two-thirds cup of rice to two quarts of water; boil until soft; season the same as for potato soup.

BEAN SOUP.

Boil beans until soft, season the same as for potato soup.

EXERCISE without fatigue; generous living without excess; early rising and moderation in sleeping. These are the apothegms of old women; but if they are not attended to, happiness becomes so extremely difficult, that very few persons can attain to it.

DO NOT MAKE EXCUSES.—Children, do not form the habit of making excuses. If you have done wrong, be willing to own it. Do not try to hide it, or throw the blame on another. A person who is quick at making excuses, is not likely to be good for anything else, or to be loved and honored. Be honest, frank, and truthful.

Words from our Friends.

The Health Institute.

AFTER an absence of about six weeks, visiting relatives and friends in the West, we are once more at home,—at home amid the quiet of the Health Institute.—We realize we are highly favored to have the privilege of enjoying its pleasant surroundings, bountifully-spread hygienic board, and rational treatment, the society and watchcare of its kind, self-sacrificing physicians, and patients vieing with each other in kind offices, ever ready to speak a kind word or lend a helping hand.

Here is the place for those who are sick, and who, abandoning the use of stimulants and unhealthy food, wish to fall back upon nature and live as the God of nature designed they should; by the use of nature's remedies, to build up the impaired tissues, recruit the wasted energies, and make the best use of what vital force remains.

Here is the place for the feeble to recover their health, and for those in health to learn how, by conformity to the laws of life, to preserve it unimpaired.

The Health Institute is doing, and destined to do a great work. May it be sustained, and under the fostering care, and, with the blessing of God, do that work faithfully and well. Let those in charge have the sympathies and prayers of all who desire the advancement of the cause of reform and present truth.

N. ORCUTT.

Sept. 16, 1867.

Living in a Hurry.

DEAR REFORMER: I want to talk a little with you confidentially. Now I believe just as you do, that bran is good for bone and brain, and that fruit is better than fat, and that the very thought of pure air and pure water has something vivifying about it, and that sunshine and good cheer are the best tonics in the world; and that a dress, neither too short nor too long—well, to say the least, that it is sensible and convenient; but after believing all this to the letter, it seems to me that there is one item in the excellent bill of Reform that even Reformers almost wholly ignore. I mean *moderating* our work.

Wise men say that the planet on which

we live, moves at the rate of about sixty thousand miles an hour, and it may be that we have caught a little of its motion that causes this universal hurry. At any rate, on we go, every generation faster than its precedent, and now, dear Reformer, what I want to find out is, do you think there can ever be sufficient argument and persuasion used to act as a sort of obstruction in people's way and cause them to "slack a little?" That the majority of persons labor too hard, is a self-evident fact, and upon myriads of tombstones in our land this inscription might be truthfully written, "Died a martyr to hard work." Young persons set out in life, and toil early and late at first to obtain the necessaries of life, then its comforts are sought after, and then, as has been observed, these are to be succeeded in their order, by its luxuries, elegancies, and superfluities. Now it is a sin to work too hard. But poverty is inconvenient, and a "weary thing," and with many the choice seems to lie between the two, and folks that haven't "a lazy hair in their heads" will take the former course, rather than to sit idly on the beach "waiting for the ship to come in" that is freighted with their fortune, or that brings them the last will and testament of some departed friend.

Men work, and women work, from the first marks of dawn in the morning till the last faint rays of light in the evening. A tired frame presses their couch at night, and morning comes too soon and brings with it no sprightliness and elasticity.

As I think of so many families in the land that have not received so much as the benefit of a hint from the Health Reform, many of them even eating their grease and gravies three times a day, I am thankful, oh, so thankful, that a part have received the light and are no longer serfs to such a custom.

No doubt "it is better to wear out than to rust out." But is there no such period in a persons life as we used to dream about, when, satisfied with a competency, they unbind the burden from their shoulders, and unloose the sandals from their feet, and tarry awhile in life's journey upon the delightful banks of Repose? Or is it for man to toil on, and rest not, and drop his burdens only at Death's door?

L. E. O.

LET your moderation be known to all.

Items for the Month.

THE HEALTH REFORMER.—The following paragraph from the pen of one of our esteemed friends, shows how the Reformer is prized by some of its readers:

"DR. LAY: I have been looking over the 15 numbers of your journal which have already been sent forth to the people, and I can say on the whole I know of no hygienic publication in the land which furnishes so much good, practical common sense for so insignificant a sum. Without indulging in adulation, I can say, the Reformer is the most valuable health journal I read, and I have access to the leading ones. The practical information contained in almost any number is well worth what the entire volume costs. Your answers to the questions of friends I regard as very valuable for all—especially for those who are not able to avail themselves of the benefits of treatment and lectures at an institute. Especially do I hope that this department will ever be full, as from its very nature it must be highly practical. I am almost enthusiastic over the subject of health reform, and am rejoiced to see the principles of hygiene so correctly vindicated in your paper. I would not, it seems to me, depart from this "excellent way" of living for any sum of money. May the Reformer still go forth on its noble mission of kindness, teaching erring humanity to live in accordance with the God-given laws of their being if they would be happy. And you, doctor, may Heaven bless your efforts in trying to ameliorate the sufferings of those who by false habits of life have entailed upon them an almost unendurable weight of misery. Success to the Health Reformer, and the Health-Reform Institute."

E. N. N.

WE have on our table a new work of about 280 pages entitled, "Tree of Life; or Human Degeneracy," by Isaac Jennings, M. D., published by Miller, Wood and Co., 15 Laight St., N. Y. It is gotten up quite tastefully, a clear type on a fine paper, and neatly bound. While we cannot endorse all its teachings, we find in it much that is valuable.

THE CHICAGO (ILL.) JOURNAL is a daily visitor to our Office, and we can say for it that it is in every respect a first-class journal, ably conducted, and well printed on excellent paper. Many good articles from time to time are found in its columns, favorable to Health Reform. We are much pleased with this paper, and consider it worthy of patronage.

SWEETS AND DIGESTION. If sugar is coated with fruit until it thoroughly penetrates the pulp—as in pies, jellies, and preserves—there

is a chemical change, a union of the sugar and the fruit; the fruit partakes of the nature of the sugar, giving up its natural juices and qualities, making the mass an indigestible substance. As sugar preserves fruits from decay, so it preserves them from digestion. There are many causes of derangements of the digestive apparatus, but the use of sugar and molasses is one of the greatest.

The above clip is from the Herald of Health,—to all of which we say, Amen.

THE wife of a celebrated physician, one day casting her eye out of the window, observed her husband in the funeral procession of one of his patients, at which she exclaimed: "I do wish my husband would keep away from such processions—it appears too much like a tailor carrying home his work."

The above is a good-natured remark, but how true. The medical brethren must not feel hurt because we print such things, for people will talk, and one of their own number has well said, (JOHN MASON GOOD, M. D.) "The science of medicine is a *barbarous jargon*, and the effects of our medicines on the human system in the highest degree *uncertain*, except, indeed, that they have *destroyed more lives* than war, pestilence, and famine combined!"

FROM an exchange we clip the following racy paragraph, which to say the least has quite a smack of "common sense." May our fair friends lay it by in the cranial department for future use:

"To be a woman, now-a-days, seems to be the most difficult thing in the world. To be a creature, bewigged, bepowdered, bepuffed, rolled, coiled, padded, bagged, stuffed, frizzled, curled, tied, tortured, strained, dyed, beaded, dotted, streamered, fringed, trimmed, ruffled, plaited, trailed, jetted, jeweled, frilled, roughed, jerked, smirked, till the very fashion-plates hide their diminished heads, is one thing; to be a human soul, with an eternity to live, with other human souls to help, with actual working and suffering, self-denying, conquering, learning, and ennobling before it, is another."

ELECTRICITY.—The Phrenological Journal for October has the following item. It is decidedly to the point:

"When, from sedentary habits, the muscles become emaciated and the digestive system disordered, the best method for restoring the patient to health and full weight is for him to be charged with electricity, applied through the handle of a spade, a hoe, an ax, or some similar instrument. Apply it daily, and for some hours at a time. Try it."