

THE Health Reformer.

OUR PHYSICIAN, NATURE: OBEY AND LIVE.

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THE DEW-DROP.

THERE lies a pearly drop of dew
Within a flower's tiny cup,
And glistening while it greets the view,
The sun comes down to drink it up.

From yonder cool and crystal spring,
That gleams so brightly from the rock;
Which woos the wild bird on the wing,
And proves the haunt of all the flock;

From thence it rose, perhaps in mist,
And slowly drifting to the skies,
The sad and somber clouds it kissed,
Then fell to earth, and here it lies.

The blue flower of the flax took up
The little drop, and now it shines,
Refreshed with this one little sup
Of nature's pure, renewing wines.

General Articles.

Health Reform from a Bible Standpoint.

DR. LAY: By the "grace of God" I am a Health-reformer,—have been one for about three years,—and am daily more and more impressed with the importance of living, thinking and doing in harmony with those God-given laws of our being. But the reasons which first induced me to investigate this matter were not those which are founded upon Physiology, Anatomy, or Hygiene, although these are very convincing; but it was almost wholly the moral argument, or the teachings of Holy Writ on the subject. To me, on this point, the teachings of the Scripture are very plain, and so, of course, decisive. Believing that there are others who might

be benefited by seeing the *scriptural* argument in favor of Health Reform briefly stated, I will try and do so; that is, present those texts which to my mind have an important bearing on the subject. If there are other portions of the word of God which evidently point to this question, I would like to see them in the Reformer, as occasion might offer. But to the point. And,

1. The teachings of Christ on the subject of Health Reform. In Matt. xxii, 37-40, the great Redeemer of mankind has told us that the entire sum of moral duties are inculcated by two great commands—first, to love God with all the heart; and second, to love our neighbor as ourselves. Now, how can either of these precepts be strictly fulfilled by one who is daily destroying himself by unhygienic habits which are alike enfeebling to both body and mind? To love God with "all our heart," implies the power to exercise faith, to reason, investigate, and compare; and to love our neighbor as ourselves, it is necessary that we comfort the distressed, minister to the wants of the afflicted, clothe the naked, feed the hungry, and go with loving errands of warning to the sinful. Can this be done by one who is "as good as dead" from some malady which he has, perhaps, wholly induced by an infraction of the laws of his being? I trow not. Let the thoughtful reader look at this point in the light of *conscience!* The whole subject of Health Reform evidently hangs right on the moral law.

2. The commandments of God, as found in the decalogue. Let the reader turn to Ex. xx, and read from verse 3 to 17, and note their application to this important subject, remembering, as the Psalmist says, that God's commandments "are exceeding broad;" Ps. cxix, 96. We will look at two of these commands. (1.) *The*

first commandment. "Thou shalt have no other gods before me." How can this command be obeyed by those who eat and drink to satiety, making, as the apostle says, a "god of their belly," or appetite? Phil. iii, 19. Does the tobacco-chewer, the continual tea and coffee drinker, who depend upon the stimuli they derive from these beverages for strength to perform the daily round of life's duties,—do they obey this great command? Who would dare say that they did? (2.) *The sixth commandment.* "Thou shalt not kill." This, probably, in its primary sense, has reference to murder, or the violent taking of human life; still, a glance only will suffice to show that this precept contemplates something still further. An apostle has taught that "whosoever *hateth* his brother is a murderer." 1 John iii, 15. And is it not equally clear that if by improper habits in eating, drinking, labor, dress, the exercise of the passional influences, &c., we induce disease, and shorten our lives, or destroy them altogether, that we are, to a great extent, self-murderers, and so transgressors of that command which says, "Thou shalt not kill?" This, certainly, is a very grave consideration, but who will take the responsibility of saying that the conclusion is not a legitimate one? And if it is true, how startling the thought! Surely, it requires no great stretch of the mind to see that the question of Health Reform is very closely related to the commandments of God.

3. Rom. xii, 1. "I beseech you therefore, brethren, by the mercies of God, that ye present your BODIES a LIVING SACRIFICE, holy, acceptable unto God, which is your reasonable service." Mark the language of the apostle. It is not a *dying* sacrifice which he would have the Christian offer unto God, but a LIVING one. This text certainly goes far toward showing that in a condition of health we can glorify God far more than in a feeble, sickly, diseased state. True, God has given very precious promises to those who are sick (see James v, 14-16; Ps. xli, 1-4;), but the very idea of promising in his sovereign mercy to restore the sick, if they take the necessary steps on their part, shows that it is *more* for his glory to have them well than sick! Let those who are sick remember this, and make all possible haste to put themselves in a condition where, as the prophet says, (Isa. lviii, 8), "thine health shall spring forth speedily;" then can such praise God for "the

health of his countenance" (Ps. xlii, 11), and render a "living" sacrifice unto the Lord.

4. 1 Cor. ix, 25. "And every one that striveth for the mastery is TEMPERATE IN ALL THINGS." The apostle here doubtless refers to the ancient contests in the Olympic games, which consisted of running, boxing, leaping, wrestling, throwing the discus, &c. In these games, the persons who were victorious were crowned with great honors, and highly applauded by the multitude. But the athletes who contended in these games were first subjected to a very rigid discipline in eating, drinking, exercise, dress, &c., before the day of contest arrived, so as to have them in the best possible physical condition for the combat. Especially, as the apostle says, were they "temperate in ALL THINGS." From this, the apostle urges, with much consistency, the necessity of the Christian, who is contending in the great game of life for the heavenly prize, to be temperate in all his ways. The ancient athletes enjoined this strict regimen upon themselves merely to enable them to obtain an earthly, perishable reward; but the Christian should do it in the hope of being better prepared to secure the heavenly prize, which will be given to the faithful at the end of this mortal race. But how few obey the words of this great apostle, in practicing temperance in eating, drinking, labor, sleeping, and the indulgence of the passions, that they may be better prepared to gain the unspeakable reward of everlasting life. Yet thus it is written. Who will read, ponder, obey?

5. 1 Cor. vii, 1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This passage is doubtless an inspired rebuke at that most disagreeable, dirty, and debilitating of all habits, the use of tobacco. Whatever the scope of the text is, it certainly embraces and rebukes this unpardonable "lust," whether it be in the form of chewing, smoking, snuffing, or dipping. It is filthiness of the "flesh," as well as of the "spirit," that this scripture reigns up and condemns. There are, to me, two very disagreeable things on earth: the first is the smell of the hoof of a jackass, as it is being pared by the blacksmith in order to shoeing; and the other is the breath of an inveterate tobacco-user. I have naturally a pretty strong stomach, but not strong

enough to endure either of these. But especially of tobacco would I say, in the language of the litany, "from it, good Lord, deliver us."

6. 1 Cor. ix, 27. "But I keep UNDER MY BODY, and bring it into subjection; lest that by any means, when I have preached to others, I myself should become a castaway." This text, without doubt, contemplates the subject of Health Reform. The word rendered "keep under" in the Greek is *hypopiazō*, and means, literally, "to beat in the face." Such passages should, in a word, teach us the necessity of using the greatest firmness and precaution in obtaining the mastery over those habits which retard our Christian course, and which will debar us from the presence of God. How hard it is to get the mastery over long-established habits in living improperly; but we must persevere,—not let the appetite rule the man, but "keep the body under," and we shall, through Divine strength, come off more than conquerors at last. Lord, hasten the time.

7. 1 Pet. ii, 11. "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from FLESHLY LUSTS, which war against the soul." The people of these days are notorious for their flesh-eating propensities,—and this brings on a very excited state of body and mind. Cattle, hogs, sheep, fowls, birds, wild animals, fish and reptiles, are all, each and singular, daily sacrificed by tens of thousands to minister to the great carnivorous entertainment of the human race! And foremost among all are the American people; they fairly riot on flesh,—literally, in the words of another, "dipping their tongues in gore!" And this lust *for* flesh brings on all kinds of lusts *of* the flesh. Is there not something repulsive in this? Should our appetites be gratified by the miseries of the brute creation? Let us rather crucify that lust of the flesh which would say, Arise! take the knife, slay, and let the blood flow, in order that I may be gratified. Whatever reference the above passage has to incontinent desires, it certainly embraces all that the writer has said about hygiene. Agur's prayer is certainly a model petition for these times: "Feed me with food convenient (*i. e.*, *suitable*.) for me." Prov. xxx, 8. Let us eat and drink with reference to the original command, Gen. i, 29, 30.

8. 1 Cor. x, 31. "Whether therefore ye EAT OR DRINK, or whatsoever ye do, do

all to the glory of God." This is certainly a very plain text on the subject of Health Reform, as it relates to eating and drinking. If it is for the glory of God to use flesh, fish and fowl, as a diet, do so; if not, then desist; be simple in the dietary. If God can be glorified by our indulging in tea, coffee, liquors, &c., do so. If not, let us refrain from all habits which will mar the temple of God, which, as the apostle says, we are. 1 Cor. iii, 17.

9. 2 Pet. i, 5, 6. "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, TEMPERANCE," &c. This proves that the people of God are called upon in the Scriptures to be temperate. Here is a special message on the point of temperance, or "self-control," as the word might be, and sometimes is, translated. The great question with the masses is, "What shall we eat, and what shall we drink, and what shall we put on?" Matt. vi, 25. But for the humble, intelligent Christian, there is a "more excellent way." Let us all seek it, find it, and walk in it.

10. Luke xxi, 34. "And take heed to yourselves, lest at any time your hearts be overcharged with SURFEITING and DRUNKENNESS, and cares of this life, and so that day come upon you unawares." This text shows what the great danger of the Christian world will be who are living on the earth at the time of the Messiah's second advent. The writer of this article is a believer in the doctrine that that stupendous day is fast verging on, and the course of the world at the present time, as it runs riot in eating, drinking and feasting, is to him a marked sign that we are nearing that greatest of all events,—the coming of the Son of man. And how is it with the professed church of Christ at this time? Do they not take the very lead in all these scenes of conviviality, as connected with feasting, eating, and drinking? Witness the late suppers, the picnics, the socials, the entertainments, the lotteries, &c., where the main thing is to eat, drink, and be merry. Says the Author of our religion: "As it was in the days of Noe, so shall it be in the days of the Son of man." How was it then? Listen to what he says: They did EAT, they DRANK, &c., and knew not till the flood came and swept them all away. See Luke xvii, 25-30. Right here may be added the warning of the apostle Paul (Rom. xiii, 13, 14): "The night is far spent [the long night of sin and misery of this world],

the day is at hand [the bright dawning of the better state]: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day: not in RIOTING and DRUNKENNESS, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." It is this riotous eating and drinking which blunts the moral sensibilities, stupefies the intellect, and prevents the professed church of Christ from realizing where they are in the great drama of time.

The word of Inspiration has terrible reproofs for Christians in these days for the gluttonous manner in which they eat and drink. In Rev. xviii, 2, it is announced that "Babylon is fallen," and in verse 3 it is stated that "the merchants of the earth are waxed rich through the ABUNDANCE OF HER DELICACIES." Verse 7 tells "how she hath glorified herself and LIVED DELICIOUSLY." A list of these delicacies is given in verses 12, 13, which shows that reference is had to eating and drinking. The mention of "cinnamon," "wine and oil," "FINE flour," (mark this!) "wheat," "beasts," and "sheep," shows that we have not misapplied the Scripture.

But it is of the question of Health Reform that we proposed to speak. Certainly the Holy Scriptures have much to say on this important subject. All through the Bible it is line upon line, precept upon precept, here a little and there a little. Will the readers of the Reformer be instructed by that word? May the language of our hearts in reference to all its teachings ever be, "Speak, Lord, thy servant heareth."

But I have already extended these remarks beyond reasonable limits, and so will close by wishing health, hope and happiness for the new year, to all who are genuine scriptural Health Reformers.

G. W. AMADON.

THE LAST RESORT.—Halab, the Arabian, being asked what was the most excellent thing in man, replied, "Sense." But if he have none, what then is the best? "Honesty." But if he has not that? "The counsel of his friend." And in want of that? "Taciturnity." And if he cannot have any of these things? "A sudden death as soon as possible!"

☞ Where reason rules appetite obeys.

NO GOD:

"The fool hath said in his heart, There is no God." Psa. xiv, 1.

THERE is no God, the atheist cries,
To hush an inward smart,
While conscience to his soul replies,
A God demands thy heart.

No God! let tall Vesuvius speak,
While belching forth its ire,
Or Etna cause the earth to quake,
And fill the air with fire.

No God! astonished echo cries,
As on its boundless track,
From wood to vale, until it dies,
It thrusts the falsehood back.

No God! no God! the smallest bird
That moves upon the air,
Reveals, at once, the unseen hand
Of Providence is there.

No God! the oak lifts up its head,
And tells to man his name;
The streamlet, on its sandy bed,
His wonders doth proclaim.

No God! look but within and see,
As David wisely said,
O God! my God! I'm fearfully
And wonderfully made.

No God! go, cross the ocean wide,
To see Almighty power;
Or watch the rise and fall of tide,
Upon the silent shore.

'T would make the holy angels cry,
(Their tears a mighty flood)
To hear a mortal worm deny,
And say, There is no God.

Light for the Sick.

THERE are very few persons, even among those whose business it is to watch over and care for the sick, who appreciate the importance of light. To the invalid who is confined to his room, there is nothing which will conduce more to his recovery, save an abundance of pure air, than a plentiful supply of the life-giving light of the sun. The common custom of keeping the sick confined in dark rooms, where the direct rays of the sun are never allowed to enter, is suicidal. The invalid should have the lightest room in the house—one, if possible, wherein the direct rays of the sun shall enter from sunrise to sunset. Plants which grow in the shade are always pale, weak and sickly-looking; but remove these same plants into the sunlight, and they will regain their natural, healthy color, and become strong and vigorous. It is the same with the human plant. If it has become weak and diseased by being confined in dark rooms, breathing impure air, or from other violations of the health laws, by removing those conditions, surrounding it with pure

air, bathing it in sunlight, and supplying other necessary conditions, it will regain its normal condition of health and vigor, if it has a sufficient amount of vitality left to bring about the change.—*Herald of Health.*

"No Change in Diet Required."

CERTAIN quack venders of patent medicines well understand the morbid appetites and feelings of many in regard to giving up their unhealthy food. Therefore, in order to dupe a certain class to take their noxious compounds, which have no more virtue than swill, but do a great deal more harm, and certainly no more palatable, they advertise, "*No change in diet required.*" How long will people continue to patronize such humbugs, such enemies to health, who, through their duplicity, steal the bread from the poor, by depriving them of health and means by selling to them their poisonous compounds, consisting of pills, elixirs, balsams, cough drops, stomach bitters, and many other noxious things too numerous to mention?

Now, kind reader, let me ask you in the name of common sense, what do you think of such pretensions? What confidence can you have in any man, or set of men, who make such declarations to the public?—"No change in diet."

This pre-supposes that all the afflicted are using healthful food, or else they think it makes no difference what people eat, so far as health is concerned; or else they think that their poisonous drugs will transform poor, unhealthy food into good blood, by which the system is nourished. Do you believe any such thing? Does not common sense teach better things? Does not such an advertisement show dishonesty or ignorance on the face of it? All intelligent persons know, or ought to know, that in order to have good health, they must have good blood; and in order to have good blood, they must eat good food, that contains the necessary elements of nutritious matter. Therefore the FIRST THING to be done by the invalid is to see that he has good, wholesome food, that he partakes of it at the proper time, that he does not eat too much, and that what he does eat is eaten slowly, and thoroughly masticated, and insalivated by the juices of the mouth. This, with plenty of pure air, exercise, and good, social influences, and frequent ablutions to keep the

pores open, are Nature's remedies for healing the sick, and keeping those who are well from getting sick. Will you therefore obey the laws of life and regain health, or preserve it, if you are in possession of it already? Or will you still patronize those deceivers who feed themselves, and the press which issues their lying show-cards and false statements of wonderful cures, at your expense and the loss of your health, by taking their pretended remedies? Better let all their manufacturers seek an honest calling and cease sowing the seeds of death throughout our land.

I witnessed for a long time, with painful feelings, the operations of a manufacturing house in the city of New York, in preparing and sending off, daily, its hundreds of loads of mineral waters for the use of invalids. I could only wish that I had the power to go in and drive them out, and set them at something worthy of the aspirations of intelligent men, as did our Great Teacher, when he drove out the money-changers from the house of God, because of their polluting habits.

Millions upon millions of dollars are thus spent in preparing mineral waters, patent medicines, tobacco, whisky, saleratus, and drugs, all of which are injurious, and most of them debasing mankind and destroying the race in every sense.

Dear reader, we want your efforts in spreading the Reformer, and all other periodicals or health journals that have the courage to wage war against these common enemies of the human family, and to teach the true gospel of health. You cannot engage in a more worthy calling. Man must soon be redeemed from these health-destroying incentives to sensuality and moral degradation, or be finally lost. Let all Health Reformers become more zealous in spreading the truth. The true Health Reform is in perfect harmony with true Christianity; in fact, it is a part of pure and true religion. We must cleanse ourselves from these things, cry aloud and spare not, until all who are not hopelessly joined to their idols are rescued from suffering and sickness here, and fitted for a life of immortality in the world to come.

DR. RUSSELL.

FITLY FIGURATIVE.—Two young ladies holding converse over a new dress. "And does it fit well?" "Fit? Yes! as if I'd been melted and poured in!"

Diseases and their Treatment. No. 3.

BY J. N. LOUGHBOROUGH.

IN No. 2 of these articles I introduced some of the causes of fevers, as well as their symptoms, and the reason of the different form of fevers in those of different constitutions and habits of life. If we let these facts bear with due weight on our minds, it may be made available to us in escaping the various forms of fever.

Although I spoke in my first article somewhat lightly of preventives, in the shape of medicines, yet we cannot estimate too highly, in its proper sense, that good old maxim: "An ounce of prevention is worth a pound of cure." If we are careful in all our habits of life, paying particular attention to our place of living, and our surroundings, keeping the air about our dwellings as pure as possible by removing all decaying animal or vegetable matter, and avoiding all stimulants or irritating food, letting medicine alone, and fleeing every excess; not laboring to extreme exhaustion, but securing proper rest; this will do more for us in preventing disease than all the bitters, syrups, sarsaparillas, &c., that we could take.

Medicines are very liable to hurry on the fever by increasing the irritation through the medium of the stomach and *solar plexus*—the grand seat of the organic nervous system, which is in close proximity to the stomach, and which is directly affected, and affects the whole body and blood, when the stomach is maltreated. But care in diet and all our habits will tend to keep the "vital house" in such condition that every deadly virus which floats in the air need not necessarily stick fast in our blood, if it chance to come in contact with it, because nature has its native power to expel it at once.

Many persons pay but little heed to the location of their dwellings, or the kind of water they drink, or to the nature of the food they eat. Those who live in the midst of a marsh, or adjacent to it, and breathe the effluvia of decaying vegetation, and drink marsh water, are very liable, sooner or later, to have the fever severe in its character in proportion to their habits. A lady who had lived many years on the gravelly beach of Lake Ontario, in the State of New York, contemplated removing West with her family. Above all things, she must settle near some lake. So she settled in a newly-

cleared section, by a lake with somewhat marshy borders. Of course a couple of feet digging would furnish them plenty of drinking water. At first she was highly delighted with her new home. In a few months, however, the whole family were down with agues and fevers of some form. Thus they suffered till all their means were exhausted. She had all manner of anathemas to pronounce upon Michigan, and wrote to her eastern friends never to put their feet in the State to live. But it was all owing to her choice of location. Within five miles of her chosen place of residence were old settled sections of high land, as free from disease as the land of any State. Let it ever be borne in mind, then, that our surroundings, as well as our manner of living, have much to do with our escaping endemic and contagious diseases. Those, especially, who would prevent affliction with fevers, must give particular attention to these things.

THE TIME OF THE DURATION OF A FEVER, as might be inferred from the remarks in the last article on the different forms of fever, depends largely on the vital power of the person attacked, their previous habits of living, and the course pursued in treating the fever. The names given to different fevers indicate, to some extent, their time of duration under the common mode of treatment, as well as their severity. An *ephemeral* fever is a fever of short duration, ephemeral signifying one day. This fever, if properly treated, generally continues but one day. By maltreatment, however, a person attacked with this fever may be thrown into a protracted fever which will continue many days or even weeks.

Inflammatory fever, which is considered the least dangerous of all forms of fever, if properly treated seldom continues over a week, and may be checked in a day or two. As we stated in No. 2, this fever is common to those of vigorous constitutions who follow an active, out-door life, and its severity will depend on the state of his system, or his previous habits of living. The indications of this fever are strong pulse, white tongue, with red eyes, uniform heat and dryness of the skin, florid redness of the whole surface, with a constipated condition of the bowels, and a diminution of all the excretions. With this fever the mental functions are never much disturbed. Hundreds die yearly of this fever, only because a wrong course is taken in treating them with

drugs, &c. Under hygienic treatment, which is very simple, this fever is soon relieved. As stated before, this form of fever is usual with those of strong constitutions; for this reason, the effort of nature to remove disturbing causes is more powerful, and hence the fever is inflammatory in form. If nature is helped in her work, there is no just cause why the patient need suffer long.

Intellect.

WHEN Nebuchadnezzar fell and became like a beast, how soon he was driven from the presence of his court in disgrace, although his power had been despotic; and when his reason returned, we find his court again returning to him and acknowledging his authority.

When reason forsakes the man or woman, that moment they become a blank in society, and the asylum opens its friendly portal, and if the skill of the physician, and the good offices of the philanthropist, can restore equilibrium to the shattered mind, the patient returns to his or her accustomed sphere, welcomed as heartily as was Lazarus when raised from the tomb; but if insanity is incurable, the victim only continues his physical existence, while his mind is in ruins.

The importance of giving attention to mental culture, in connection with physical education, is almost wholly neglected by the mass of mankind, and correct views of this subject are entertained by but few; indeed, but few ever trouble themselves to think upon the subject.

Happily for us, the attention of this people has been turned to this subject, and the causes of insanity, and mental and physical weakness and disease, have been presented to our minds; and with these, the means of prevention.

It is evident that mental strength generally accompanies health of body; and both are requisite for successful action in all the pursuits of life. Other things being equal, it is the intellectual and strong-minded person who wields the most potent influence in the world; and mental weakness will, in the end, bring neglect, or perhaps contempt.

If this is correct, and none can doubt it, how important does it become for all who would serve God acceptably, to so treat the physical man that the mind may have its full and free development, and its best and most complete and perfect action.

To this end, the Health Reformer offers wise counsel to those who wish health of body and mind.

JOS. CLARKE.

Does Alcohol Warm Us?

THE advocates of the use of alcohol, among other things, claim that it increases the animal temperature and helps to maintain animal heat. Dr. Walter Richards, in *The London Lancet* of recent date, publishes the result of his experiments, going to show that the use of alcohol depresses the temperature of the body, instead of increasing it both in animals and healthy persons. The effect of an injection into the rectum of two rabbits was to lower the temperature of their bodies fifteen degrees. In two adult persons the temperature was lessened three degrees, and only remained the same in one person who was an habitual drunkard. Afterward the experiment was tried on eleven adults, eight of whom suffered a reduction of temperature. Then experiments were tried on non-febrile persons, and experiments were also made showing that alcohol produced the same effect on febrile persons, except in a less marked degree. It is well known that alcohol does not enable persons who use it to bear cold so well as those who do not use it, and yet many people continue to insist that it is a supporter of vitality and of combustion, when direct experiments show that it lowers the temperature and depresses the powers of life. How much more demonstration is necessary to satisfy people that alcohol is neither a supporter of vitality, a food, or has any value whatever in the body; but, on the contrary, is always and everywhere an enemy to life? Whoever is deceived by it is not wise.—*Herald of Health*.

IF idleness do not produce vice or malevolence, it commonly produces melancholy. Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with a consciousness that he has done his best.

A YANKEE peddler, with his cart, overtaking another of his clan on the roads, was thus addressed, "Hallo! what do you carry?" "Drugs and medicines," was the reply. "Good!" returned the other, "you may go ahead; I carry grave-stones."

Editorial.

Consistency

Is as much a "rare jewel" in carrying out the health reform as in anything else. In fact, there are but few thorough-going, consistent health reformers. Many will adopt but a small part of the reform—living in open violation of other portions of it, and then berate others for not seeing and doing as they do. For instance, some will abstain from the use of flesh-meats, but will continue the use of tobacco, tea and coffee, superfine flour, butter, old cheese, and many other noxious articles, and still claim to be health reformers.

Others will go so far as to use a fruit, vegetable, and farinaceous diet, discarding not only animal food, but white flour and condiments, and profess to live on two meals a day, yet will eat apples or other fruit between meals, and, at irregular intervals, will even partake of the third meal, if their perverted and depraved appetite should crave it; or, should they be placed among those who are in the habit of having their three meals, they will partake of the third meal with them. They will also permit their children, if they have any, to eat at all hours of the day, and still they will zealously affirm that they are health reformers, and will contend with others for not obeying the laws of life and conforming to their ideas.

Still another class may be all right on the diet question, having their food of a proper quality, quantity, and at the right time, as to frequency, and who will also fearlessly advocate these, and many other principles of the reform, but will vigorously and persistently oppose the dress reform. Such persons as the foregoing, and all who oppose or disregard any of the fundamental principles of the health-reform movement, though they may be trying to build up with one hand, are tearing down with the other.

A consistent course continuously pursued, is the most efficient preaching that

we can have. By this we would not be understood as condemning, in the least, the talking of the principles of the health reform in every proper place, and on all suitable occasions. But we would say, Live out the reform yourselves before you talk it to others, that they may see your good works and be led to adopt the better way.

Decision of Character.

DECISION of character has always been regarded as a redeeming trait in a man's life, by all great men. The individual who carefully makes up his mind that he will do a thing, and then follows out strictly his plans, will generally succeed, and thereby gain the esteem of all who know him, at least in this respect, while the individual who is never decided, has no confidence in himself, is always asking advice of every man he may chance to meet, is generally looked upon with distrust, and seldom succeeds in any enterprise, for, having no decision of his own, he knows not whose advice to follow, but drifts around like a cloud driven of the wind.

No one has greater need of a determined and persevering will, than those engaging in the work of reform. Notwithstanding the judgment may be convinced, and the effort put forth in the work of reform, unless strictly adhered to, there are so many temptations thrown in the way that resistance is hard, and unless the mind is firmly fixed he will give way. And if he yields once, he will be more likely to the second time, and so on until he is finally conquered and gives up in despair. The poor drunkard, or tobacco-slave, or the tea and coffee drinker, or the glutton, might, in a short time, by being fully decided before he begins to reform, conquer his appetite and go free; but for the lack of this one noble trait—*decision of character*—is overcome, and lives a poor, pitiable slave to appetite and lust all his lifetime.

W. RUSSELL.

EVERY heart has a secret drawer, the spring of which is only known to the author.

The Reform Dress.



As the editor promised in the last issue of this journal that our readers might expect something in the next number on *dress*, we now attempt to make that promise good, feeling assured, however, that we are entering into combat with the strongest of tyrants, one that spares neither old nor young, for even little children are sacrificed under her withering, desolating hand. We mean "FASHION." But the issue must be met. We need thousands of valiant soldiers where we now have but one. Unless her ruthless hand can be stayed, women and children must continue to find premature graves; and men not a few are likewise her victims, but their vital domain is more impregnable to her attacks.

We shall, therefore, confine our remarks particularly to the dress of woman. We have no hesitancy in saying that all intelligent, candid, and reflecting people must admit that a great reform is needed in the present almost-universal style of dress worn by women. It is wonderfully deficient in many particulars, a few of which we will mention.

But we are met, perhaps, at this point of the subject, with the remark that this is a matter that concerns the individual; that each one has a right to dress as she pleases. True, all have a right to exercise their own will in the matter, but will have to suffer the consequences of violating the

laws of their being. But shall we sit still and see our women and children shortening their lives, and becoming weakened and demented, and entailing like conditions upon their posterity, and no one raise the warning voice against it? We believe it is from a want of knowledge that the people perish, a knowledge of themselves.

It has been well said, "The proper study of mankind is man." "Know thyself," should be our motto. But how strange it is that our young men and young women will spend years in the study of the popular sciences, dig deep into the bowels of the earth, or ascend by the aid of science and imagination into the celestial regions, in order to know and magnify the wonderful works of God, without once turning their eyes or thoughts within, to behold the wonderful structure of their systems. "What a piece of work is man, how noble, how like a god." Well might the Psalmist say that man is fearfully and wonderfully made. Is it then a matter of small account how this form divine should be arrayed? We say divine, for we read in the sacred word of God that he made man in his own image, and our Saviour was declared to be in the express image of his Father's person. Should we not, then, have a care that we do not mar the symmetry of our body, nor weaken its functions, disabling it from performing the duties enjoined upon us as intelligent beings? We believe that a more general diffusion of knowledge upon the subject of physiology would largely do away with the present unhealthy style of dress. It cannot be that sensible women place so little value on life as to barter it away for mere fashion.

We here give an extract from the *National Quarterly Review*: "Fathers and mothers, as well as teachers, would prefer physiological knowledge to any other kind, if they could only realize its value; it would save the former much more in doctor's bills than would require them for the trouble of learning it, and nothing could contribute more to the intellectual and physical well-being of their children. The mother who understands the importance of a free action of the chest to a proper performance of the functions of the heart and lungs, will not be disposed to bind down the ribs of her daughter as if they were the hoops of an overloaded cask, which might burst if it were not properly taken care of; in other words,

if she knew that such a course persevered in would sooner or later render them consumptive, she would set fashion at defiance, rather than encourage the evil."

It is a lamentable fact that people are generally very ignorant in regard to their physical development, and the laws which should be observed in the care of themselves and their children relative to diet and dress, which largely influence their mental and moral faculties.

We will now speak more particularly of the objections to the long dress.

1. It is inconvenient, which every one in the habit of wearing it, will admit. The lady who passes beyond the door of her own parlor, and especially if to ride in any kind of vehicle, private or public, finds her dress a great burden to her. The wife of Lieut. N—— remarked to me, while helping her into a carriage, her long dress distended with hoops, "I really wish hoops were out of fashion, my dress is such a trouble to me."

2. It is expensive and extravagant to wear a dress so long as to sweep the ground.

3. It lacks neatness, and withal is immodest. We cannot, strictly speaking, call any one neat who wears a dress so long as to be continually mopping up all the tobacco juice and other filth over which it may chance to pass. This must be done, or the dress must be held up; and as those wearing this style of dress ignore pants, they expose their persons to the gaze of vulgar eyes. In ascending stairs, railway cars, &c., the feelings of modest individuals are shocked by such unseemly exposures. An item from the *Gospel of Health* further illustrates this point: "Among the objections to an elevated railroad on Broadway, a writer in the *Tribune* mentions the following: 'No ladies, under the present system of dress, could consent to the exposure of climbing up and down its steep and narrow spiral staircases, with men following behind them.' It seems to us that it is an objection to the present system of dress, rather than to the railroad. Must railroads be adapted to foolish and indecent fashions of dress?" Should not ladies wear a style of dress that is decent in any or all places where they may chance to come in contact with men, or with other ladies either.

4. It is a source of disease and suffering, of both body and mind. It prevents a free and natural movement of the system. A lady in long skirts puts forth, or

expends, at least three times as much strength in walking a given distance as a man does, and twice as much as a lady in the reform dress, of which we will shortly speak. If any doubt this, let them exchange their long, draggling skirts for the short dress and pants, long enough to try the experiment, and they will need no further argument. Congestion of brain, liver and lungs, prevail extensively among females, also female weaknesses and displacements of the pelvic organs; and few are aware that long, heavy skirts and tight waists, compressing the chest and abdominal cavity, are the causes, more than any others, of the last-named diseases, while the wearing of hoops, without clothing the feet and limbs warmly, leaving the lower extremities bathed in a current of cold air, is the cause of the former. We cannot close this part of the subject without quoting again from *Trall's Gospel of Health*: "The young lady who promenades with draggling skirts and a 'delicate waist,' the observed, but not the admired of all observers, would not feel flattered in being told that she was bodily diseased and mentally imbecile because of her dress, yet it would be strictly true. Being so enslaved to fashion, she could hardly have any thought or feeling on the subject, only that such was the fashion. One may talk about the necessity of breathing, to a young lady whose figure is a caricature on humanity, whose blood is foul, whose secretions are all depraved, and whose mottled skin and pallid cheeks clearly indicate the seeds of tubercular consumption—all because she does not breathe enough—and, while she is under the dominion of fashion, she will stare at you as insensately as a man who is thoroughly addicted to tobacco-using will when you tell him that it is a filthy and disgusting habit. Both are too demoralized to profit by instruction or admonition where appetency and fashion are concerned."

Our limited space will not permit us to point out any more of the evils arising from wearing the fashionable style of dress. We promised, in the foregoing remarks, to speak of the reform dress, which we do with the greatest pleasure.

The accompanying cut illustrates one form of dress worn at the Health Institute, and by many other ladies in this city. Although there is a strong contrast between this and the long skirts, distended with hoops in pyramidal form, with pant-

less limbs and ankles bare, and may appear, to an eye so long accustomed to look on deformity, as somewhat peculiar; yet remove prejudice arising from habit, let reason and common sense bear sway, and all intelligent persons, without a single exception, will say that the reform dress is more convenient, neat, healthful, modest and beautiful in appearance than the common or fashionable dress. The skirts of the reform dress, as here presented, reach to within nine inches of the floor, the waist is loose and free, so as to give the breathing organs full play. In connection with this outward garment, the under suits which are worn, without springs, are of great importance; but this article being already extended beyond the limits intended in this number, we leave this part of the subject for Miss Dr. Lamson, who will give a description of the dress in full, in the February number, and as none should attempt to make the dress without a pattern, we would say, it can be obtained by addressing Miss Dr. Lamson, Health Institute, Battle Creek, Mich. Price, 25 cents.

I thank God with all my soul, might, mind and strength, for this reform. Every good and perfect thing comes from him, and in this I acknowledge him before the world. And may he give every honest woman and child strength and courage to wear it when they go out and when they come in; and may no one who wishes to be called a man, ever so far forget himself as to use his influence, by word, act, or deed, in discouraging any one from wearing this dress; but may they, as very many large-hearted, noble-minded men have done, on meeting a timid lady wearing the reform dress, compliment her for her good sense and womanly courage. Gentle reader, you may, while wearing this dress, meet the stare of vulgar, drunken men, or imbecile fops, who have not common sense enough to discern good and evil; but be dignified, and pass them by, feeling assured that you have friends that can and will appreciate your womanly course.

We reluctantly close these remarks in favor of a reform that will elevate woman *physically, mentally and morally.*

DR. RUSSELL.

HONORS, monuments, and all the works of vanity and ambition, are demolished and destroyed by time; but the reputation of wisdom is venerable to posterity.

Morning Talk to his Patients.

BY DR. LAY.

LADIES AND GENTLEMEN: I propose to talk to you this morning on the subject of Scrofula. Among the people of this country there is scarcely any other disease that prevails so extensively as this. It is found among the rich, the poor, the high, and the low.

The term is derived from *scrofa*, which means a sow, literally meaning swine-swelling, swine-evil, or that class of tumors to which swine are subject. At the present time, perhaps no domesticated swine are exempt. The process of fattening them greatly tends to make them diseased. How can it be otherwise? What living animal could endure confinement in a small pen, sleeping, eating, and breathing in their own filth for months, without becoming diseased? In this condition they are stuffed with filthy swills and grains, oftentimes undergoing a state of decomposition, the metamorphosis of the tissues are prevented, and the system fills up with adipose matter, or fat similar to pus, and about as fit for the human stomach.

No age is exempt; all classes, from the child at the breast to the aged sire, are subject to this disease. All parts of the body are liable to be affected by it, but it is most frequently found in the lymphatic glands. The class of persons in which it is most likely to occur, are those who have a clear, white, or rosy complexion, delicate skin, flabby muscles, lax organization of body, feeble powers of endurance, large, lustrous, blue eyes, fine, fair hair, thick upper lips, the sclerotic coat of the eye of a pearly white, narrow chest, with high shoulders, large head, and active brain. In children, precocious intellect and sprightly appearance. Sometimes, on the other hand, persons with dark hair and eyes, and swarthy appearance, are quite as predisposed to take on this disease.

CAUSES.

The causes of this disease are many. Prominent among these may be reckoned hereditary predisposition. From bad habits of parents, the disease is transmitted to their offspring, even to the third and fourth generations. Frequently, what is only a temporary condition in the parent becomes a permanent one in the children. Parents tainted with scrofula, or predisposed thereto, are apt to have children

that are peculiarly liable to consumption, therefore all who desire healthy and robust children, should themselves live healthfully.

The exciting causes are, 1. Impure food. Diseased animal flesh, and greasy food of all kinds, stand at the head of the list. Nearly all animals now-a-days are diseased in some of their tissues. Especially is this the case with swine; they all have scrofula.

2. Superfine white flour in its various forms of preparation.

3. Over-eating, mostly occasioned by eating too fast.

4. The use of butter, old cheese, vinegar, condiments of all kinds, stimulating drinks, such as wine, as now used in a fermented state, alcohol in its various forms, tea and coffee, and the too liberal use of milk, sugar, salt, &c.

5. Living in dark, damp, and illy-ventilated rooms, or rooms under ground, as are often found in cities.

6. Hard or other impure water.

7. Over-exertion of body, or excessive mental labor.

8. Sexual excess so universally indulged in among almost every class, but whose consequences are so little realized.

9. Sleeping with consumptives, old or diseased persons, children sleeping with grand-parents, or too many in one room, or in the same bed.

10. Bad habits of dress, too tight and too much clothing around the waist, and over the stomach, liver, and bowels, and too little on the legs, feet, and arms. Also, wearing ligatures or garters around the legs, or belts around the waist, and heavy skirts hanging on the hips, or wearing pants without suspenders. All of these break up or disarrange the circulation in various parts of the system; consequently the waste matter that should be thrown off is retained, and disease sooner or later follows.

TREATMENT.

The treatment is clearly implied from the foregoing remarks. In order that a cure may be effected, the causes producing disease must be removed. Parents who contemplate rearing children should place themselves under the best possible conditions of health, and avoid every excess that would in any way have an influence on their offspring.

Swine's flesh or grease should in no way be used, and if animal food of any kind is used, it should be only occasion-

ally, and in small quantities, and of the best quality. Butter, cheese, and all stimulants, should be avoided, and if milk, sugar, or salt, is used at all, only in the smallest quantity possible, to make other things relish. None at all would be decidedly better. Use graham flour, from the finest wheat, made into unleavened cakes or pudding. Cracked wheat is good occasionally. Bread made from good rye and corn meal is also good. Plenty of fruits, berries of nearly all kinds, and a small amount of vegetables, simply cooked.

Let your dwellings be thoroughly ventilated, and admit the sunlight into all the rooms where you stay or sleep. Besides this, go out into the open air frequently. Plenty of out-door life and exercise are among the greatest of hygienic agencies in preventing or removing diseased conditions.

You must secure an abundance of invigorating sleep. The habit of children sleeping with grand-parents, or elderly people, or diseased persons, or two or three children piled into one bed, is an evil. Sleeping on feather beds, and in the clothing worn through the day, is productive of this and other diseases. "Feather beds," says Trall, "are civilized abominations." Let your social and mental surroundings be of the most pleasant and encouraging nature.

Water treatment should be mostly of a constitutional character. Packs, where there is sufficient vitality, dripping sheet, sponge bath, sitz bath, general ablutions, fomentations over the liver and stomach, the abdominal bandage, and the foot bath, are all useful, and should be applied as the strength and peculiar conditions of the patient require. Persons afflicted with this disease, or strongly predisposed to it, should consult a thorough hygienic physician, giving him a full and accurate history of their case, and have a course of life marked out for him to follow. Many by taking timely warning might evade the disease in its different forms and consequences, none of which is more to be dreaded than consumption.

And teachers, students, clergymen, and professional men, and all others whose business principally taxes their mental faculties, would derive great benefit from a well-regulated system of "free or light gymnastics." And we would further add that *sun baths* upon the naked body are almost invaluable in this as well as many other diseases, when properly taken.

The Two-Meal System for Children.

MUCH has been said in this journal on the subject of the two-meal system, and it will probably be quite generally conceded by intelligent health reformers that two meals per day are sufficient for adults. But when we come to talk about children, it seems to be quite another matter. The mothers, especially, seem to think their little darlings must have at least three or four meals per day, with something to eat between, "for they are growing, you know, and need to eat oftener than others."

Doubtless, young and active children, who exercise much in the open air, can more readily dispose of three meals, and with less injury to themselves, than grown persons; but the question should not be, how much can the system be made to do in this direction? but how can the vital force be best and most economically expended?

It should be remembered that while vitality is manufactured from the food we eat, the digestion and assimilation of that food also causes quite an expenditure of vitality. A certain amount of food well and thoroughly digested, will make more and better blood than a much greater amount poorly and incompletely digested. It follows, therefore, that in order to receive the full benefit from our food, it must be perfectly digested and assimilated. It is an old saying among farmers that fifty acres of land, well cultivated, are better than one hundred poorly tilled, and it might as truly be said that two meals per day, well digested, are vastly better than any number incompletely digested.

Some people seem to entertain the idea that the more they eat, the stronger they will grow. Such need to be informed of the fact that, besides not half digesting the food with which they cram themselves, they impose an additional burden on the vital powers to dispose of that which the stomach, in its over-worked condition, cannot take care of, and thus more vitality is expended than is obtained from the additional meal.

Now, in the light of these facts, let us examine the question of two meals for children. It is a fact well known to physiologists, that nine-tenths of the people eat vastly more than is necessary, and of no class is this more emphatically true than of children. The majority of them are cramming from morning until night,

in season and out of season. It is unquestionably true that if this dietetic error were so far corrected as to induce children to eat regularly, even three or four times per day, something would be accomplished; but true health reformers want the *very best* method, and should be satisfied with nothing less.

If two meals will furnish all the necessary vitality for growing children, and will make better blood, if well digested, than three meals poorly digested, as it necessarily must, then of course the two-meal system is the better. Probably no stronger argument need be adduced for this than actual experience, and of this we have abundance. There are, in the families of health reformers in this city, children whose ages range from ten to fifteen years, who have adopted this system, and, so far as our knowledge extends, in every case where the practice is strictly and faithfully adhered to, a marked improvement in health has been the result, and probably in no community is there less juvenile mortality than among the health reformers of this place. But right here the question will arise, How early shall we adopt this system? A correspondent in the last Reformer asks if *young* children can do well on two meals per day. On this point we will also give one item of experience.

Our little boy, now less than two years of age, eats only twice in twenty-four hours: breakfast at seven, dinner at half-past one. Before he was a year old, he ate only three meals, with nothing between, and at the age of sixteen months, the third meal was discontinued. In two days he ceased calling for supper, and in less than a week had entirely forgotten it. In my opinion—and it is also the experience of others—the earlier this change is commenced, the more easily it can be brought about.

Probably there are but very few children who cannot be brought to this system before they are two years of age, and when once the practice is established and regularity is observed, the child will be far less liable to the many prevailing diseases which sweep so many of our little ones into premature graves.

Doubtless, the difference in temperaments and organizations may make some difference in the ease with which the change can be made. Some mothers will say, "Why, my little boy wants to eat all the time, and I never could bring him

to two meals a day." Such children have alimentiveness large, and are the very ones who should be taught early to control their appetites, before they become fixed and less easy to bring into subjection. Our little boy is very hearty and healthy, eats his food with great relish, but can see apples and other fruit in his reach, between meals, without touching it, except it may be to play with it as he would with a ball or marble. He has never eaten butter, meat nor spices, and if a mouthful of food is put into his mouth, salted as the generality of people eat it, he will spit it out in disgust. We call him a model health reformer, and he certainly furnishes good proof that *young* children can thrive and do well on two meals a day.

WML. C. GAGE.

Sunlight.

It seems to me that those whose minds are enlightened on the beneficial effects which this agency exerts upon us healthwise, have no reasonable excuse under ordinary circumstances for putting themselves upon so small an allowance of this Heaven-given blessing as thousands and millions do.

The sun, the great luminary of the world, daily circles the earth with its life and light giving rays. It has its seasons for visiting all nations, so that all may say in the language of inspiration, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Its beams are flung upon the most towering mountains, and stretch across the most distant plains. The opening leaf, the budding and blooming flower, the ripening fruit and golden harvest, and tender spire of grass, all feel its genial rays. The moon and twinkling star send forth their milder rays of light, borrowed of the sun, to cheer and bless the inhabitants of earth, so that when the sable curtain of night is dropped around us, all may thank God that he has pinned it with the stars of heaven.

What reason, then, can we assign for shutting ourselves away from the sunlight as we often do? We know that vegetation cannot thrive, or attain to a healthy, vigorous condition, without it. And were we as anxious for its cheering and life-imparting rays as the almost instinctive flower or plant, which always inclines toward the sun, how much more healthful and hardy would be our condition.

Says an able writer, "The operation of

light on the animal organism has always been recognized as urging to exercise, and increasing the activity of both the bodily and mental powers; while its absence or privation disposes to indolence and obesity."

We say, then, give us the light of the sun, the pure, cheering rays of heavenly light. Let it come into your kitchens, sitting-rooms, and parlors. It may fade your carpets a little, and change the color of the paint in the rooms, but it will do you a thousand times more good than it can do harm to these.

Let it shine in beauty and power into your sleeping-rooms. Do not shut it out. It is your friend. It comes to do you good. And let us have it in our meeting-houses. Let all look light, cheerful, pleasant and heavenly there.

Yea, and let us all prepare for that world of light and glory, where the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days. Isa. xxx, 26.

A. S. HUTCHINS.

The Health Reformer.

HAVING had the privilege of perusing several copies of this journal, I have come to the conclusion that the object for which it is published is indeed that which its name indicates, viz., to reform the health of its readers. This pre-supposes that they are out of health—that the physical organism of its readers is for some cause, or has by some agency, become diseased, and that it is necessary for the individual so diseased to reform.

Now, in order that a reform may be accomplished, it is essential that the one engaging in the work should first see the necessity for a reform, and then to learn the means by which that reform may be accomplished, and also the causes that have produced the diseased conditions, that they may in future be avoided.

With these suppositions and propositions before me, I ask myself, for whom is this publication intended? Is it the organ of a religious denomination, and one that attempts to reform the religious belief or doctrine of its readers? I look at the title, "Health Reformer," and see no indications there that such is its object; but as I carefully peruse its articles, I discover that nearly all give indications that they were written by individuals possessed of keen moral sensibilities, and

a high degree of religious reverence and conscientiousness, yet in none of them can I discover anything that in any way leans toward denominationalism. The tenor of all its articles, the theme of all its writers, is health, *health*, HEALTH, and a higher degree of intellectual development and a keen moral sensibility will naturally follow in the individual whose health is reformed, and he thereby be placed in a position where it is possible for him to reform in religious practices.

So, then, as this is not a paper for a sect or denomination of people of peculiar views, for whom is it designed? I know of but one way of answering this question, and that is this: If we would know the object of the existence of anything, it is only necessary for us to become acquainted with the laws governing that thing in its existence, and by carefully studying those laws, and the manner in which they sustain the various relations held by the thing governed to other things around it, we can come to a correct conclusion as to the object of its existence. So with the Health Reformer. By examining its contents, I find its object to be, to teach the sick how to recover, and the well how to remain so, by obedience to the laws of their being. It teaches the nature of disease, and the laws by which the vital forces act in the recovery of health, together with the best methods of guiding, controlling and regulating those forces to attain that end.

This being the case, and the tenor of its articles indicating that it is intended for all men to read, I will do what I can to bring it before them, to the end that the sick may recover and remain well, and those who have not yet discovered their unhealthy condition may have their eyes opened to the fact that if they eat, drink, work and sleep as others all around them do, they too will find, when it is too late, that like causes produce like effects. So, with this object in view, I laid a few copies on the table of the reading room at Dr. Trall's Eastern Hygeian Home. In a day or two, a gentleman told me that he sent a dollar that morning for the journal, and now a lady hands me a dollar, with the request that I will cause it to be sent to her.

Dear reader, remember that this paper is for everybody, and do your duty.

M. G. KELLOGG.

Florence Hights, N. J.

Receipt for Making Boots Water-Tight.

A WRITER in the Scientific American gives the following receipt, which may be of great value to all who are living in reference to their health. Try it:

"As the cold, muddy weather of fall is approaching, it may be of interest to many of our readers to know how to preserve their boots, and make them at the same time pliable and water-proof. It can be done in this way: In a pint of best winter-strained lard-oil, dissolve a piece of paraffine the size of a hickory nut, aiding the solution with a gentle heat, say 130° or 140° far. The readiest way to get pure paraffine is to take a piece of paraffine candle. Rub this solution on your boots about once a month; they can be blacked in the meantime. If the oil should make the leather too stiff, decrease the proportion of paraffine, and *vice versa*."

The writer says he has used this for eight years, and boots have lasted him two winters, the uppers always remaining soft and never cracking. He has tried beeswax, resin, tar, &c., but never found any other preparation half so good.

E. G. RUST.

For Girls who Chew Gum.

A GREAT many American girls have acquired the particularly disagreeable habit of chewing gum. Perhaps they would like to know how gum is made:

"The greatest gum-manufacturing establishment is said to be at Pedunk, Mass., and the fame of their gum (and the gum itself) is in the mouth of all the world. One of the employes of that establishment, who has become thoroughly initiated into the mystery of the manufacture of the gum, was recently discharged from the establishment, and has since divulged the process by which these quids, which young America masticates with such velocity and apparent satisfaction, are made. The gum is made of certain parts of gum-arabic, gum-tragacanth, a small quantity of resin and fat. The fat used is not lard, that being too expensive; but is a substance expressed from the dead hogs, cats, dogs, and other animals found on the city commons. This is not the worst of it. After the various ingredients are melted together in a huge kettle, a certain kind of alkali is put in for the purpose of whitening the gum. This alkali is the same that is used by dyers with indigo to give a deep, permanent blue to flannels."

Items for the Month.

A HAPPY NEW YEAR.—While we heartily send this greeting to our readers, we are gratified at the thought that it may be realized by many of our friends who have started in the path of Reform. The year 1868 may be to some of us the happiest of our lives. When we consider that true happiness consists in health of body and health of mind, we can but hope that, as a result of obeying the laws of health as set forth in the columns of this journal, many of our readers will approach nearer to that most desirable condition during the coming year than ever before.

Of our own plans for the new year, we need not speak particularly. Suffice it to say, we are determined to labor on in the glorious cause of Health Reform, as God shall give us strength and ability, and while we do not expect to convert the whole world to the obedience of the laws of God as exemplified in his creatures, yet we do earnestly hope and pray that our humble efforts may be blessed of God to the enlightening of many minds, and that the Health Reformer may carry light and joy to many a hearthstone during the coming months, and thus contribute something toward making 1868 a HAPPY NEW YEAR.

We would like the names and P. O. addresses of 1000 intelligent, candid, thinking men and women, whom perhaps we could interest in the question of health reform. Also the names of invalid persons, especially that class who, like one of old, had "suffered many things of many physicians, and was nothing bettered, but rather grew worse." We shall be greatly obliged to all who will furnish us names as above. "Let your light shine," is the command of the Great Teacher.

As every one feels impressed at the beginning of the new year to engage in something by which he can extend his usefulness and do good to his fellow-beings, and as there is no better way of doing this, in a moral and health point of view, than by circulating good health journals, we therefore offer inducements to the friends of reform, that will enable them to use some of their time and influence in getting subscribers for the Reformer, one of the cheapest and best journals on reform now in circulation.

To every one sending us two new subscribers and \$2.00, we will send "Appeal to Mothers," worth 12 cents, a book that should be read by every one, especially by parents.

For four new subscribers, with \$4.00, we will send an extra copy of the Reformer, or "The Right Word in the Right Place," worth 75 cents.

For seven new subscribers and \$7.00, two extra copies of the Reformer, or two sets of cast-iron pans, worth \$1.60, and "Appeal to Mothers."

For twelve new subscribers and \$12.00, we will send four extra copies of the Reformer, or one copy, post-paid, of Graham's "Science of Life," worth \$3.50, an invaluable work, and one that should be in every household, and "Appeal to Mothers."

For twenty-four new subscribers and \$24.00,

we will send ten extra copies of the Reformer, or one copy, each, post-paid, of Graham's "Science of Life," and the "Illustrated Hydropathic Encyclopedia," by R. T. Trall, M. D. The price of the latter is \$4.50.

To those sending us twenty-four or more new subscribers, with the money, \$1.00 each accompanying, we will send, for each twenty-four and in the same ratio, \$8.00 worth of any articles which we offer for sale, either books, syringes, bread pans, extra numbers of the Reformer, filters, etc., etc.

Those sending subscriptions for premiums are not required to send them all at once, or from the same place, but should specify, when they send their orders, that it is for the purpose of obtaining premiums. Three months will be given after sending in the first subscriber, to complete the list and obtain the premium.

We promise our friends a very interesting article for the next Reformer, entitled, "Reminiscences of an Allopath."

SPECIMEN NUMBERS.—We have quite a quantity of back numbers of the Reformer, which we will send free to all who desire specimens.

APOLOGY.—We have several very acceptable articles for the Reformer on hand, some of them in type, which could not possibly appear in this number. This will explain their non-appearance.

Let the ball keep rolling! We are glad to see people quite generally waking up on the subject of health reform. This is encouraging. If people can be prevailed upon to investigate the principles of health reform, in nine cases out of ten they will come out practical converts to the system. A most important auxiliary in this direction is the Health Reformer. Let it be circulated.

The department, "To Correspondents" is necessarily crowded out of this number, after being put in type.

FORM OF A BEQUEST.

I bequeath to my executor (or executors) the sum of—dollars in trust, to pay the same in —days after my decease, to the Health Reform Institute located in the city of Battle Creek, Michigan, to be applied by the Directors of that Corporation to its charitable uses and purposes.

The will should be attested by three witnesses (in some States three are required, in other States only two), who should write against their names their places of residence (if in cities, the street and number). The following form of attestation will answer for every State in the Union:

Signed, sealed, published, and declared by the said —, as his last will and testament, in the presence of us, who at the request of the said —, and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses.

As laws respecting wills are not the same in all States, those designing to will property to the Health Reform Institute, will do well to obtain the best legal counsel in reference to the matter, before executing the same.