

# THE Health Reformer.

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## SPEAK NOT HARSHLY.

SPEAK not harshly—much of care  
Every human heart must bear;  
Enough of shadows darkly lie  
Veiled within the sunniest eye.  
By the girlhood's gushing tears,  
By the griefs of after years,  
By the anguish thou dost know,  
Add not to another's woe.

Speak not harshly—much of sin  
Dwelleth every heart within;  
In its closely-covered cells  
Many a wayward passion dwells;  
By the many hours misspent,  
By the gifts to errors lent,  
By the wrong thou didst not shun,  
By the good thou hast not done,  
With a lenient spirit scan  
The weakness of thy fellow-man.

## General Articles.

### The Dress Reform.

WHEN the Health Reform Institute was established, the physicians decided that a better style of dress for women than the long, dragging skirts, was desirable. Many, from the best of motives, opposed a change in this direction. They remembered the "bloomers;" and in some minds it seemed to be associated with Spiritualism, Free-loveism, or anything immodest. But the physicians declared it was not only desirable, but necessary in the treatment of some cases; and that being so, it would be useless and wrong to receive such cases without adopt-

ing what they were assured was essential to effect cures. Again, it seemed to be understood and conceded by all health reformers who had investigated the subject, that a reform dress was necessary, and if it was not adopted at the Institute, a class of patients would surely be driven to other institutions, where something different from the cumbersome, prevailing fashion was adopted. Therefore, to neglect this reform would be to sacrifice the best interests of the Institute, and of a certain class who most needed its benefits.

The true principle of health reform is to adopt, as nearly as circumstances will permit, the same means to *retain* health that are adopted for the *recovery* of health when lost. Pure air, water, proper diet, exercise, and rest, with proper clothing, are the prime means for the recovery of the sick; and all will admit that they are equally necessary for the healthy in order to retain their health. And if we are restored to health by adopting proper means and correct habits, it is a shameful trifling before our Maker, and with the laws of our being, to return to the old habits by which our health was lost. Thus, a dyspeptic who is cured by properly dieting, and afterward returns to his evil habits, might well be more blamed than pitied on the return of his sufferings. And further, any individual who yet retains health and persists in wrong habits, knowing their tendency, is guilty of the same trifling with the laws of his nature.

We determine that a given course is beneficial or injurious by *reason* and *experiment*. Reason certainly teaches us that the long, heavy, dragging skirts, gathering the wet and filth of the street and yard, and bringing it in contact with

the unprotected extremities, are injurious; and that a shorter skirt, free from the filth and wet, and lighter to carry, with a better protection to the extremities, is beneficial. And what is thus indicated by reason is abundantly proved by experiment. Now, having ascertained that the latter is necessary for women who have lost their health, those who would retain health must also adopt it, or sacrifice the above well-attested principle of health reform. We are seldom, however, compelled to go so far as this. Those who seek relief at a Health Institute are, and will be, but a very small part of those who need the benefits of practical reform. Those who have health to keep are rare exceptions.

Many have realized that a reform in the dress of women is necessary, and are willing, even anxious, to adopt the style now in use at the Health Institute, and with pleasure hail any instruction that may be given them on the subject. Prudence in such a matter is commendable. They who innovate upon the customs and fashions of the age need to act with a wise caution, lest they injure the cause they would advance; and this is especially true on the dress question. Fashion is a heartless, senseless tyrant. Were we introducing something new for the sake of fashion, or merely to change the fashion, we might expect very general success. If the style we advocate had come to us from Paris—the metropolis of iniquity—it would receive universal favor. But when the change is proposed solely for the sake of health and convenience, it is quite another thing; and were it half so immodest as the expanding crinoline, or a tenth part so disgusting as the filthy *chignons*, or waterfalls, it would be hooted from the streets.

The reform dress has three desirable qualities to recommend it: it is healthful, convenient, and neat in appearance. I do not say that it cannot be easily spoiled in appearance; it may be; and a failure in this respect—an untidy short dress—will do more to curse the reform in a community than all the opposition of fashion's slaves.

As might be expected, when it was first being adopted at the Institute there

was not complete uniformity, but the taste and choice of the wearers had much to do with the length and appearance of the dresses worn. This, though undesirable in itself, afforded an opportunity to observe and compare, which could hardly be had anywhere else, nor even there since a greater uniformity has been attained. As those unacquainted with the dress still often make inquiries, I may answer some of these by stating the result of my own observation.

At my request the physicians at the Institute named a number of its inmates whose dresses they considered as nearly correct in make and appearance as could be found to that number amongst the varieties. I measured the height of twelve, with the distance of their dresses from the floor. They varied in height from five feet to five feet seven inches, and the distance of the dresses from the floor was from 8 to 10½ inches. The medium, nine inches, was decided to be the right distance, and is adopted as the standard.

The following observations will, I think, be sustained by all who have closely examined the point:

The height of the person makes less difference than would be supposed. By a uniform use of the above rule or standard, nine inches, there will be more uniformity of appearance than can be attained if each adopts a height without regard to any standard.

Something depends on the manner of wearing the dress; if hoops, though small, be worn, the dress will appear to be shorter than it really is.

Much of the appearance depends upon the pants, which should fall well down upon the shoe, and be made straight (not strait!) at the bottom. The "Turkish pants" are objectionable.

The dress and pants should be of the same material.

A dress falling nearly straight down looks far better than distended by hoops.

Care should be taken to have them the same distance from the floor all round, and especially not to have them descend lower behind than before, as sometimes occurs with those unaccustomed to making them.

Of course it will be understood that

any dress, long or short, which compresses the waist—even approaching to the sinful practice of lacing, is not a reform dress.

This question is coming to be considered an important part of the health reform. Its adoption, to a sensitive mind, is a real trial, “a cross” of no small magnitude. Its best friends will be found among conscientious reformers, who act from a high sense of principle, not from caprice or love of novelty. And among such it will surely be adopted as fast as their moral sense is educated to it. Those who are willing to step out and bear such a cross should have the earnest sympathy of every true health reformer.

J. H. WAGGONER.

### Somnambulism.

A YOUNG ecclesiastic used to rise every night and write sermons or pieces of music. To study his condition, an archbishop betook himself several nights to the chamber of the somnambulist, where he made the following observations:

The young man used to rise, to take paper, and to write. Before he wrote music, he would take a stick and rule the lines with it; he wrote the notes, together with the words corresponding with them, with perfect correctness; or where he had written words too wide, he altered them. The notes that were to be black he filled in after he had completed the whole. After completing a sermon, he read it aloud from beginning to end. If any passage displeased him, he erased it, and wrote the amended passage correctly over the other.

To ascertain whether he used his eyes, the archbishop interposed a sheet of pasteboard between the writing and his face. He took not the least notice, but went on writing as before. The limitation of his perceptions to what he was thinking about was very curious. A bit of anise-seed cake that he had sought for he ate approvingly; but when on another occasion a piece of the same cake was put into his mouth, he spit it out without observation. The following instance of the dependence of his perceptions upon, or rather their subordination to, his pre-conceived ideas, is truly wonderful. It is to be observed that he always knew when his pen had ink on it. Likewise, if they adroitly

changed his papers when he was writing, he knew if the sheet substituted was of a different size from the former, and appeared embarrassed in that case; but if the fresh sheet of paper which was substituted for that written on was exactly of the same size of the former, he appeared not to be aware of the change, and he would continue to read off his composition from the blank sheet of paper as fluently as when the manuscript itself lay before him; nay, more, he would continue his corrections and introduce his amended passage, writing it upon exactly the place on the blank sheet which it would have occupied on the written page.

### Smoking in Prison.

THE “Amateur Casual” writes to the London *Evening Star*, that the first treat which prisoners give themselves, when released, is a pipe. An incident, showing the strength of their attachment to tobacco, was recently related to him by one of the officers of the Portland Prison:

Somehow a bit of tobacco and a pipe were smuggled in, in a manner that made it the joint property of three of the convicts, and it was treasured until there occurred a fair opportunity for its enjoyment. At last the long-looked-for time for the treat arrived, and then came the question, how was the luxury to be fairly shared? One suggested six whiffs each till the pipe was exhausted; but he was a strong-lunged villain, and his device was at once seen through. It was clear that he could “pull” as much smoke in his six whiffs as could the others in ten. It was a nice point to decide, but presently one of the party, whose ingenuity somewhat exceeded his delicacy, hit on the exact thing. Two straws were procured, and possession of the precious pipe was tossed for. This preliminary settled, the trio sat down, and the pipe was lit, the holder of it taking in his lips one of the straws as well as the pipestem. The other end of his straw the second man took in his mouth, as well as a tip of the third straw, at the further end of which sat the third man. Then the ‘treat’ began. The man with the pipe took a whiff, enjoyed the mouthful of smoke for awhile, and then carefully blew it through the straw into the mouth of the second man, who, after taking toll of it, passed it on through the straw to the third man, who, in consider-

ation of what virtue the tobacco might have lost, coming to him, as it did, at third hand, was permitted to swallow it—a precaution rendered necessary lest the warden should get a scent of the prohibited indulgence.”

### Is Sugar Food?

THIS question is asked sometimes by those who are seeking the true way. Having been considered not long since at a table where the writer happened to be, it suggested the propriety of giving the reasons which lead us to conclude that it is not food, but simply one of the proximate elements of food. It is found very generally distributed throughout the vegetable kingdom. Barley meal contains about 5 per cent., oat meal 8, wheat flour 4 to 8, wheat bread 3 to 4, rye meal 3, corn 1.45, rice 0.05 to 0.03, peas 2, in fruits from 6 to 18 per cent. But thus found, it is a different article from the sugar of commerce. Nature seems to have apportioned the amount we need in our food. As answering the above question, let us consider the question, What is food?

Strange as it may seem, this question is best understood by the uneducated classes. This implies that the learned classes have been wrongly educated. The babe at the mother's breast, all the animals, when not wrongly educated by circumstances over which they have no control (domesticating them, &c.), the savages, and we think all human beings who dwell within the bounds of civilization, understand it either instinctively or otherwise. "Plants have no organic recognition of it. All living beings, and all vitalized structures, are cognizant of the nature of food. Only the educated are ignorant of it." The M. Ds., the Profs., the writers of popular cook-books, not excluding the celebrated Blot, seem to be perfectly muddled on the subject.

By education, the child, who the day it was born knew perfectly what food is, and what is proper food, became so perverted in his instincts, and so sophisticated in his mind, as to know nothing about it. It may be taught that a conglomeration of fine flour, water, yeast, salt, &c., is bread, or that a compound

of sugar, saleratus, lard, eggs, salt, and flour, is food, so great is the power of education.

But what is food? There is no more difficulty in deciding this than there is in telling what air or water is. Water is a combination of certain proportions of oxygen and hydrogen, by volume one of oxygen to two of hydrogen. Air is an admixture of oxygen, eight parts by weight, with nitrogen, twenty-eight parts.

"And food is an organic union of certain elements denominated, in their separate states, sugar, gum, gluten, starch, fibrin, albumen, casein, oil, &c. These in their separate states are not aliments, nor are they when combined, compound foods, but simple foods. When combined as in the process of growth, constituting grains, fruits, roots, &c., these are properly food. How absurd, then, are all the experiments which have been made on animals, and on human beings, to ascertain the value, as articles of diet, of the proximate elements of food—sugar, fat, gluten, &c. No person and no animal can sustain prolonged nutrition on them." *Gos. of Health.*

In the beginning God caused to grow out of the ground every "tree that was good for food." These trees yielded fruits, and nuts, and grains, but no sugar, or starch, or fat, or albumen, or alcohol, as distinct productions. It remained for man when fallen from his uprightness to manufacture them by the chemist's art, and in his blindness to suppose them to be food.

We would call the attention of all health reformers who are considering this subject, as well as those who are not, to an article in the Reformer for July, 1867, entitled, "The Food of Man," as having an important bearing upon this question. Said article shows that our food must be of the organic elements of matter, that which has cell-structure, and that "it is a fundamental law of animal life that it can in no wise add to its cell-structure any matter that is not cell-structure." Now it is plain that sugar is not cell-structure, but a chemical production; therefore according to the above it cannot add to the cell structure of our bodies. In other words, sugar cannot nourish the

living animal. Although large quantities of sugar may be taken into the stomach, and in some diseases reproduced in the secretions, it is never found in healthy blood. It must therefore undergo decomposition before it is admitted into the circulation. It must go into the circulation to be used in building up the tissues of organs.

We have seen that sugar is one of the proximate elements. Now we will give some opinions in regard to these proximate elements, and experiments made with them on animals. Says Dr. Trall, "None of these proximate elements of food are capable of the prolonged nutrition of animals. . . . Dogs fed on sugar, or butter, or fine flour, become plump and adipose (fat), but die of starvation in a few weeks."—*Hydro. Ency., Vol. I, p. 326.*

Again on page 334, "All of these prolinaceous aliments—gluten, casein, albumen, and fibrin, as well as starch, sugar, and gum—have been fed to dogs and other animals in order to ascertain their nutritive qualities. The animals all died of starvation, and physiological science profited just nothing at all, unless it was from the mortality of the dogs!"

All are aware of the fact that confectioners, sugar-refiners, sirup-boilers, and all who eat largely of saccharine matters, experience great weakness of the muscular system, with a cachectic condition of the whole system, with loss of appetite. This state of things may often be noticed among the workers in the sugar-bush. "Majendie fed dogs on sugar and distilled water; the consequences were that in the course of a few days they became diseased, and died in about a month." Tiedemann and Grueelin fed geese, one with sugar and water, another with gum and water, a third with starch and water. They all gradually lost weight, and died in the course of three weeks or a month."

"M. C. Chossat has lately made seventeen experiments on dogs, and ascertained that in some cases sugar tended to fatten the animal, and in the others turned to bile. . . . He also observed that milk, as well as sugar, has a tendency to fatten, or to create bile, according to the

different systems of the persons who use it exclusively, or make it a principal article of food, and that where bile is thus created, diarrhea ensues, and leads to a wasting of the solids."—*Fruits and Farinacea*, p. 150. Commenting on this, the editor adds, "Food is a compound of several proximate principles, as starch, sugar, &c., as these are compounds of ultimate elements, carbon, oxygen, hydrogen, &c. Hence when learned gentlemen 'feed' dogs, cats, rabbits, geese, or humans, on one of these constituents of an alimentary article, instead of the aliment itself, they do not, in the strict sense, give them food at all."

One more item from the Gospel of Health for Jan., 1868, will suffice. In answer to the question, "Why are not sugar and molasses good articles of diet?" the editor says: "Sugar and molasses are not food at all, and if they are not food at all, they certainly cannot be good articles of diet. Elements of food, and food itself, are two different things. No one would think of calling the elements of water—oxygen and hydrogen—good drink because the combination of oxygen with hydrogen forms water. And it is just as absurd to call sugar, starch, gum, lignin, &c., food, because, when compounded according to organic arrangement, the compound (not the elements) is food. Nature teaches this principle so plainly that it is strange that the people are so hard to understand it."

We cannot close this article more appropriately than in the forcible words of the prophet Isaiah: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. lv, 2.

Should any fail to see the waste of money in using it, let him in the light of the above reasoning compare his dollars' worth of sugar with the bushel of apples, or the potatoes, or meal, the same would have bought.

We may have occasion to show in a future article the effects of its use on vitality.

H. C. MILLER.

## TO MINISTERS USING TOBACCO.

MEN, called of God to expound his laws,  
With all your powers of tongue and pen,  
Called to his courts to plead the cause  
Of virtue with your fellow-men,  
Hope ye to make that cause succeed  
The rather by a poisonous weed?

Are ye, when, with the adoring throng,  
The Almighty Spirit ye invoke,  
Made, in the strength of God, more strong,  
By memories of tobacco smoke?  
Think ye the incense of your prayer  
The sweeter, that it taints the air?

Baptized in the Redeemer's name,—  
The holy and the undefiled,—  
When ye administer the same  
Baptism to a new-born child,  
Findeth your inner man a use  
For baptism in tobacco-juice?

When, on the table of your Lord,  
The consecrated bread is laid,  
And ye are serving at his board,  
Say, are your lips more holy made,  
More fit to do as ye are bid,  
By your "preparatory" *quid*?

When parents stand with weeping eyes,  
And ye kneel down beside the bed  
Whereon a dying maiden lies,  
With thin, white hands and drooping head,  
Think ye ye make that bed of death  
More calm by your tobacco breath?

"Be the same mind in you," saith Paul,  
"That was in Christ." What, then, think ye,  
When drinking his full cup of gall,  
Lone, prostrate in Gethsemane,  
Would he—"the bright and morning star"—  
Have shone more bright *with a cigar*!  
—Rev. John Pierpont.

## Diseases and their Treatment. No. 4.

## THE TYPHOID FEVER.

*Typhus fever*, is a *continued putrid* fever. It is the form of fever, as we stated in No. 2, of those of feeble constitution and sedentary habits. There is less power in the vital machinery to throw off the disturbing causes from the system, and so the process of nature is slower than in the case of the man of strong constitution, whose viscera are so powerful that the disturbing cause is driven at once to the surface of the body, producing the inflammatory form of fever. Those suffering with the typhus fever have an expelling action in their visceral organs, but not being possessed of native power sufficient to throw the disturbing causes to the surface, there is, as a natural consequence, much internal fever, and the progress of the disease is slow, and the patient stupid.

We said, above, that this was a putrid fever. All fevers, as shown in No. 2, are produced by impurities in the blood. The paroxysm of the fever is an effort on the

part of nature to remove these impurities from the system. The severity, and hence the *form*, of the fever depends not only on the strength of the constitution, but on the amount of gross matter accumulated in the system. Those fevers are termed putrid in which grossness, foulness, or impurity of the whole mass of blood, is the most prominent condition. As typhus fever is the form to which those of feeble constitution, sedentary habits, and gross living, are liable, and as such persons have more or less affection of the organic and animal-nervous systems, owing to the inactive and morbid condition of their blood-making and blood-purifying organs, into which these nerve-branches of these two systems are woven, of course, when an extra burden of effete matter is to be expelled, and a protracted action to be kept up in these internal organs, and they themselves are already fevered highly by such action, it must have a powerful effect on the nervous system, which is already suffering from the enfeebled condition of the vital organs. So, for this reason, typhus fever is called by some *putrid nervous fever*.

*Typhoid* fever is that form of fever resembling typhus. A protracted inflammatory fever, or rather that which, if the constitution is strong, the viscera powerful, and the habits temperate, would be a one-day fever, is now protracted, because the gross habits of the individual have accumulated in the system a great amount of waste material to be expelled from the body, and, although the constitution is naturally strong and the viscera powerful, the amount of gross material to dispose of makes the progress of the fever resemble the typhus form in the man of feeble constitution. This also is a putrid fever of the nervous form. In its action, the nervous systems, both the organic and animal, are powerfully affected.

Dr. Trall says: "The milder forms of putrid fever are often termed *bilious*, *synochus*, 'bilious fever with typhoid symptoms,' 'bilious running into typhoid,' etc. The severer forms—those dependent on extreme grossness—are the malignant forms of typhus or typhoid, as *spotted*, *ship*, *jail*, *camp*, *hospital*, *yellow*, *sinking*, etc., fevers. Many of the visceral inflammations, as *diphtheria*, *pneumonia*, and *dysentery*, are frequently accompanied with putrid fever, have been denominated *malignant* or *typhoid*. The eruptive fevers—*small-pox*, *measles*, and *scarlatina*,

are somewhat *putrid*, and are then termed *typhoid* or *malignant*. Erysipelas and miliary are always putrid, though sometimes moderately so, while the plague is always extremely putrid—the worst and most malignant form of putrid typhus known. Putrid fever, in all its forms, varieties and complications, is easily recognized by a few characteristic and prominent symptoms—the crimson or dark flush, the dark-red, dirty-yellow, or black tongue, velvety redness of the eyes, foul breath, fetid excretions, spotted, mottled, or blotched appearance of the skin, delirium, etc.”

In fevers of the above form there is said to be more or less *congestion*, which is an accumulation of blood in the superficial blood-vessels in cases of inflammatory fever, and in the organs of the internal viscera in cases of low, stupid fevers of the putrid character, as the typhus and typhoid.

On the duration of fevers Dr. Trall says: “The ordinary duration of inflammatory fever is from one to two weeks; the nervous form of typhus, from four to six, or even eight weeks; the putrid form from two to three weeks; remittent fever from two to four weeks, when treated according to the popular system. Intermitting fever is often ‘broken’ in a few days, but seldom cured, and generally re-occurs at uncertain intervals for months or years. Ephemeral fever is frequently converted, by one unfortunate dose, or a severe bleeding, into a protracted fever which runs several days or weeks. Under water treatment it is very rare for any fevers, except the eruptives, to hold out over a week; and in eruptive diseases, whose febrile excitement usually continues from seven to eleven days, the violence of the disease is generally entirely subdued within one week.”

If the theory of fevers set forth in these articles be correct, it must be apparent to every one that the drug system of medication for fevers must be wrong. Instead of medicinal drugs “aiding nature,” they tend to cripple her efforts, and introduce into the system still other material that the vital powers must contend against and dispose of, thus frequently protracting the continuance of the disease, or if they stimulate the internal viscera to undue action, new difficulties are created, and another paroxysm of the fever returns when the vital powers try to assume natural action. With proper hygienic treat-

ment, a relapse in fever is seldom known.

J. N. LOUGHBOROUGH.

### Drunkard's Bill of Fare.

If you wish to be always thirsty, be a drunkard; for the oftener and the more you drink, the more thirsty you will be.

If you seek to prevent your friends raising you in the world, be a drunkard; and you will not be disappointed.

If you are determined to be poor, be a drunkard; and you will soon be ragged and penniless.

If you wish to starve your family, be a drunkard; for that will consume the means of their support.

If you wish to be robbed, be a drunkard; which will enable the thief to do it with more safety.

If you wish to blunt your senses, be a drunkard; and you will soon be more stupid than an ass.

If you would become a fool, be a drunkard; and you will soon lose your understanding.

If you wish to unfit yourself for intercourse, be a drunkard; that will accomplish your purpose.

If you are resolved to kill yourself, be a drunkard; that being a sure mode of destruction.

If you would get rid of your money without knowing how, be a drunkard; and it will vanish insensibly.

If you would have no resource when past labor but a workhouse, be a drunkard; and you will be unable to provide any.

If you would be reduced to the necessity of shunning your creditors, be a drunkard; and you will soon have reason to prefer the by-paths to the public streets.

If you would be a dead weight on the community, and “cumber the ground,” be a drunkard; for that will render you useless, helpless, burdensome and expensive.

If you would be a nuisance, be a drunkard; for the approach of a drunkard is like that of a dunghill.

If you wish all your prospects in life to be clouded, be a drunkard; and they will soon be dark enough.

If you would destroy your body, be a drunkard; for drunkenness is the mother of disease.

If you mean to ruin your soul, be drunkard; that you may be excluded from Heaven.—*Sel.*

## Editorial.

### The Time to Secure Health.

Another winter is almost gone. Oh! how the poor invalid longs for the bright, sunny days of spring which drive away the dark, cloudy, and, to many, dreary days of winter with its chilling winds. Those that are hale can enjoy many pleasures attending this season of the year. When the long nights come, those who have health can sit down by the bright light and enrich the mind from some good book or journal, or engage in some other cheerful amusement to pass away the time, but the poor invalid has to be denied many of these privileges. They look forward to the time when the enlivening rays of the sun warms the earth and covers it with rich foliage, and the feathered songsters cheer it with their sweet music. These cheer up the heart, and hopes of health and enjoyment of life's blessings are revived.

Here at the Health Institute we look forward to the warm, sunny days with much anxiety. We long to see our patients enjoying the soothing breeze in the pleasant grove. Pure air and sunshine are what the sick need. Those who are out of health should improve the warm season of the year in obtaining it. All those who intend to come here or go elsewhere as patients, should do so as soon as their circumstances will admit.

We expect Miss Dr. Lamson home soon. After spending the winter at Trall's Medical College, she will be at her post with increased ability to cheer and aid the patients in obtaining health.

Our facilities will be increased, and no pains will be spared on the part of the Physicians and Directors to make the Institution a success, and a great blessing to all those placing themselves under its care.

DR. RUSSELL.

### Reform Dress.

In harmony with what Dr. Russell has said in the January number, we give for the present some directions in regard to the reform dress, promising in the future to give a more full and explicit description of the outer garments, and of the underclothing.

A short chemise is the first garment worn, over which are two full suits of closely (not tightly) fitting undersuits, reaching to the ankles, having waists and sleeves made as one garment, one of cotton flannel, the other of thick woolen flannel.

Some button the drawers on to the waist, but we see no advantage in doing it; we think them preferable made up whole.

In summer these suits are exchanged for plain white muslin, made in the same way. Besides these are the pants made of the same cloth as the dress, stiffened with canvas, and faced with morocco at the ankle like gentlemen's pants. No one should attempt to make the dress without patterns, which can be had at the Health Institute for 50 cts., if you cannot obtain them nearer. We should feel sorry to see any one attempt to wear this style of dress in a slovenly manner.

The skirts are worn without springs or cords, consisting of moreen, or skirt hair cloth, with a light one over, and these are supported from the shoulders, so that no weight comes upon the hips.

Then the dress, as represented by the cut in the former number, with skirt, sack, and waist of such material as may please the taste of the wearer. Or a very becoming dress may be made of skirt and waist worn without sack, fitting so loosely that the breathing organs may have full expansion and play, and cut on the shoulders so as not to confine the arms, or interfere with their free movements.

For outside garments, sacks are preferable to shawls, not only because they look neater, but because by fitting the form they better answer the purpose for which they are worn. Hats also, with most, take the place of bonnets, being in better keeping with the style of dress. Boots are worn in winter in the place of shoes.

MISS DR. LAMSON.



### A Poor Way to Reform.

I OFTEN see people who have adopted the health reform, as they seem to think, by simply leaving off the use of such things as tea, coffee, meat, &c., without putting anything in their place. This makes a very poor and dry living. The children do not like it. Thus they not only injure themselves, but prejudice others against the reform. They should get fruit, berries, vegetables, &c., to take the place of meat and other things which they have been using. With these things they can get up a diet palatable enough for any one.

But some say that they are poor and cannot afford it. Yet they did afford to use tea, tobacco, pork, &c. These are the most costly articles of diet they could use. Let us reckon what these things cost them each year: \$12.00 per year for those who use tobacco is a moderate estimate; \$15.00 for tea is small; \$50.00 for meat in an ordinary family is not large; add to this the spices, &c., and we have about \$80.00 per year. Now come to leave off all this, cannot that family afford to spend at least half that amount for fruit, vegetables and the like? Let them lay out this amount in dried fruit, berries, &c., and they will be surprised to see what a change it will make in their diet. Besides, where one has only bread and potatoes, and a few such articles to live upon, he must necessarily eat more of them; so that it is no great economy after all to live so. A little effort and a little money spent in the time of fruit and berries will secure enough for the year.

Friends, the health reform does not consist simply in LEAVING OFF.

D. M. CANRIGHT.

*Norridgewock, Me.*

A SCIENTIFIC gentleman, of Louisville, Kentucky, claims to have established the truth of the theory that animals living permanently in the Mammoth Cave of Kentucky are not only without a trace of the optic nerve, but are also destitute of the sense of hearing. At one time he penetrated about four miles into the interior of the cave, and some four hundred feet below the surface of the earth the

solitude and total absence of sound produced a very distressing and almost insupportable effect upon him, resulting in a very perceptible, although temporary, defection of hearing and aberration of mind. This explains the fact why persons lost in the cave for one, two, or three days, have always been found, when rescued, in a state of temporary insanity. The mind and special senses gradually become weakened or paralyzed.

#### CRYSTAL DROPS.

Crystal drops are falling  
From the cloudy skies;  
Are they tears of sorrow,  
Wept by angel eyes?  
In the field and garden,  
In the dusky wood,  
Crystal rain-drops patter,  
Ever doing good.

Crystal drops are dancing  
Where the fountain plays,  
Glowing like a rainbow  
In the sun's bright rays.  
Water, crystal water,  
Clear and pure thou art,  
Thou dost strength and beauty,  
Health and joy impart!

Crystal drops of water,  
Oh! I love to see;  
Love to hear them singing  
Sweetest melody.  
When I'm very weary,  
When I'm full of pain,  
Crystal drops of water  
Make me well again.

#### Measles.

As many of the readers of the Reformer may have need of advice in treating this disease which prevails more extensively in the winter and spring than at other times, I propose to offer a few thoughts on its nature, symptoms, and hygienic treatment.

Measles, called Rubeola, meaning to blush, is a contagious, febrile disease of the exanthematic or eruptive class. The disease, it is supposed, was unknown to the ancients, the first intimation of its existence appearing in the Arabian manuscripts of about the ninth century, and for a long time it was confounded with small-pox. The direct cause is probably unknown. It must, however, originate from a peculiar poison generated in the atmosphere surrounding decomposed animal or vegetable matter.

Some very interesting experiments have been performed by medical men in trying to detect the cause. Dr. Salisbury experimented on himself and wife by inserting the excrescence or fungus arising from decayed wheat straw into the arm in the same manner as for vaccination, which produced many symptoms of the disease, such as a cough, swelling of the eyes, hoarseness, and some small eruptions, subsiding in a few days. This same experiment was afterward performed on about thirty school children, exposed to the measles, and nearly all escaped the disease.

The above experiments have established the fact that the disease can be prevented, yet under ordinary circumstances it is so easily managed that there seems to be no especial need of such precautions.

#### SYMPTOMS.

The disease often commences similar to catarrh, or common cold, with feelings of lassitude, chilly sensations, aching of the limbs, frequent pulse, dryness of the skin, thirst, headache, hoarseness, with cough, itching of the face, irritation of the mucous membrane of the nostrils, fauces, &c., suffusion of the eyes, with general fever, more or less violent, owing to the condition of the system. On the fourth day a rash makes its appearance, first in the edge of the hair, and descends gradually over the face, trunk, and other portions of the body, without any cessation of the fever, but often the fever is increased.

The above symptoms are such as accompany the simple or uncomplicated form. In a more malignant form the general symptoms are increased, the eruption appearing sooner, but sometimes at a much later period. The rash in such cases is of a darker hue. The lungs become affected, bronchitis and sore throat, enteritis, and diarrhea supervene, which increase the danger of the patient very much. These complications, however, seldom if ever occur in hygienic practice, being generally the effects of drugs in the system, taken prior to or during the disease.

Dr. Wood says one of the most dangerous complications is pseudo-membran-

ous inflammation of the larynx, trachea, or bronchia, but such cases are rare. Sometimes measles and scarlatina go together, increasing the suffering and danger of the patient. But to give all the peculiarities and complications of the disease would fill too much space in this journal, and be unnecessary to the reader.

#### TREATMENT.

The simple, uncomplicated form, should be treated about the same as ordinary fever. The wet-sheet pack at about 80°, for an hour, once or twice in twenty-four hours, until the eruption is fully out, is the best; after this, tepid ablutions in the form of sponge-baths, or dripping-sheet, with warm foot-bath, &c. When the throat is sore, keep several thicknesses of cold, wet cloths around the neck, covered with a dry flannel. Do not be afraid of the *cool pack*, or even *cold*, in this form.

Where there is pneumonic difficulty, the chest-wrapper worn quite wet is indispensable, covered, of course, with dry flannel. Let the patient drink all the cold water he wants. Keep the bowels open by enemas of warm water, but in case of diarrhea give cool injections. In the malignant form, where the patient is feeble and the fever is of a low, typhoid character, dark-colored eruption, with relaxed condition of bowels, cold extremities, lungs weak, breathing difficult, the treatment must be mild. Perhaps the mild pack for thirty or forty minutes, twice a day, until the eruption is out, with compresses over the lungs and throat, a mild sitz-bath daily for ten or fifteen minutes, with an occasional sponge-bath, would be all the treatment indicated.

The diet should be very simple. Graham gruel, graham pudding, hard biscuit, crackers, and fruit, eaten sparingly, would be the best. The room should be well ventilated, night and day.

If the above hints are carefully observed and followed out in practice by the reader, he will have little difficulty in treating this complaint. Most cases resulting in death are those treated with poisonous drugs.

DR. RUSSELL.

Health Institute.

## To Correspondents.

MRS. E. inquires :

1. Is water sweetened with maple sugar and ginger, in large quantity, a healthy drink in the hay season?

2. Is what is called nitre, that forms in maple molasses, fit to use in any way?

3. Can any one vomit up the liver, or ulcers from the lungs or stomach?

1. No; in no season, either in large or small quantities.

2. No.

3. Ulcers that are formed in the stomach could be expelled therefrom by vomiting, and diseased portions of the liver may be absorbed, thrown into the circulating fluids, and find an outlet through the mouth in the form of pus, similar to that expectorated from the lungs.

MRS. N. G. S. writes :

What would be the propriety of a person recovering from fever, filled with medicine, coming to the Institute for treatment? Would it reduce them still lower, or build up? Answer in the Reformer if proper.

A good Hygienic Institute is by far the most proper place for those suffering from the effects of poisonous drugs, to regain their health. If there is vitality enough left, the patient will soon come up under proper treatment. All that are thus afflicted should not delay in placing themselves under the care and influence of a good Cure, as the longer they delay, the worse it will be for them.

M. B. P. writes :

My husband is suffering from sore throat, supposed to be the effects of diphtheria. There are discharges from the tonsils on both sides, and severe smarting sensations. The discharges are hard lumps, and smell very badly.

Your husband is suffering from a scrofulous condition of the system. He should live strictly hygienic, using no grease of any kind, but little if any milk, and but very little sugar or salt, none would be the best, if his food would relish without, and he should try to make it relish.

Take a gentle sweat once a week, sponging the body off with cool water afterward. Also one sitz bath and foot bath per week. These, with pure air and exercise, will no doubt give relief.

M. S. F. writes :

What treatment would you prescribe for the lungs where the bronchial tubes are affected? It often hurts me to read, sing or talk much.

Place yourself under the most favorable circumstances healthwise that you can.

Use a simple, nutritious diet, eating lightly; take plenty of exercise in the open air and sunshine; have your sleeping apartments well ventilated.

Wear the chest wrapper, wet in front, during the night, sponging the parts off in the morning with cool water. Take a mild sitz bath, say 93 deg. for three minutes, 90 deg. for three minutes, with a warm foot bath once a week, and a sponge bath over the whole body once a week. Keep the bowels free by enemmas of warm water.

Are those bread pans advertised in the Health Reformer, the graham gem pans? Please answer in the Reformer.

J. H. W.

Yes; we keep a supply on hand. They are also a most excellent thing for baking corn-meal cakes.

### A Capital Bath.

AN open window with the direct rays of the sun coming in will be good for the little one. On a hot summer day, to lay it down by the window, quite nude, and let it lie for some minutes so that the rays of the sun will fall upon its skin, will give it new life. There is a vital relation between sunshine and a vigorous human being. Seclusion from sunshine is one of the greatest misfortunes of civilized life. The same cause which makes potato vines white and sickly when grown in dark cellars, operates to produce the pale, sickly girls that are reared in our parlors. Expose either to the rays of the sun, and they begin to show color, health and strength. When in London, some years ago, I visited an establishment which had acquired a wide reputation for the cure of those diseases in which prostration and nervous derangement were prominent symptoms. I soon found the secret of success in the use of sunshine. The slate roof had been removed and a glass one substituted. The upper story was divided into sixteen small rooms, each provided with a lounge, washing apparatus, etc. The patient, on entering his little apartment, removed all his clothing and

exposed himself to the direct rays of the sun. Lying on the sofa and turning over from time to time, every part of his body was thus exposed to the life-giving rays of the sun. Several London physicians candidly confessed to me that many cases which seemed only waiting for shrouds, were galvanized into life and health by this process.—*Dr. Dio Lewis.*

### Tobacco.

It may be thought by some that this subject is about "run into the ground;" that so much may be said that it will cease to have any effect. To this we reply, that we do not expect to convert the world, or even that a large majority will be wise, and cease to degrade themselves, any more than we expect to be able to convert all the whisky and beer-tubs in the land, and make sober, sensible men of them. But we do expect that a few will heed the warning, a few will be wise unto salvation. And as long as we see, now and then, one recruit who is willing to engage in the battle with appetite, we feel willing to labor on in the good cause, knowing that right and truth will triumph.

The following I recommend to all who are still using the filthy weed:

#### TOBACCO A POISON.

A little girl, four years old, had an eruption on her face. Her mother having heard stories about the good which tobacco had sometimes done, took some from the bowl of a pipe, and rubbed it on the child's face. The girl then tried to walk across the room, but had not gone half way, when she fell to the floor, senseless and motionless. She grew better after awhile, but was always a feeble and puny child. It was the tobacco that poisoned her.

A little boy had a penny given him. He was much pleased with the little present, and went to the nearest store to buy a stick of candy with it. The clerk told him he had no candy, but he had something a great deal better, and playfully handed him a plug of tobacco. The boy instantly put it into his mouth. Soon afterward he was seized with convulsions, and died in a short time, poisoned by tobacco.

Three drops of the oil of tobacco were rubbed on the tongue of a cat, and it died in three minutes. Two drops put upon the tongue of a red squirrel, killed it in one minute. A surgeon once dipped the point of a needle in this oil, and merely put the point to the tip of the nose of a squirrel, and the poor little fellow died in six minutes. Such is tobacco.

And this is the stuff which thousands of men and boys are defiling and killing themselves with. Are you one of them, young reader? Spit out that nasty quid; throw the filthy cigar away,

and be a slave to the poisonous weed no longer.—*Young Pilgrim.*

But a few days ago I caught one of my pupils with a large quid in his mouth, besmearing the floor with the juice. His excuse was, "Everybody else uses it," and so he thought he must.

O fathers, brothers, yes, and even mothers, I may appeal to, what an example, and what an effect your example is having on the rising generation! Pause and consider.

H. F. PHELPS.

### Abscesses and Boils.

HAVING had considerable experience with abscesses and boils within the past four or five years, I thought perhaps a few ideas relative to their treatment would not come amiss to the readers of the Reformer.

As nature often takes this way to expel impurities that have lodged in the system, it is of much importance that we know how to treat them so as to favor nature in its effort, rather than to hinder it. The common practice of lancing them while in their first stages, and long before they are matured, results in much evil. When this is the case, nature is hindered in its work, and the poisonous matter which was being faithfully collected and brought together that it might be expelled from the system, is driven back and scattered again throughout the whole circulatory organs, but not to be left there forgotten, by any means.

As soon as the vital powers have time to rally, they set about the work again with a more determined effort than before, and it is not unfrequently the case that a severe fever is the result. But if this is not the case, it will manifest itself in some other way, and if nature again takes the same method to expel the poisonous matter from the blood, it is generally far more severe than the first attempt. But there is a much better way to treat them than by lancing, or scattering them back into the circulation again by the various processes which are in use; and a purely hygienic method.

When they begin to be swollen and painful, presenting a red and inflamed appearance, take a fine, soft sponge, of sufficient size (a sponge is much better than cloth, as it is capable of holding more water, and thereby retaining moisture longer), and wet it thoroughly in tepid

water, squeezing out just enough to prevent its dripping; put it directly on the abscess or boil, and then over that put two or three thicknesses of flannel, large enough to come over the sponge on each side, so that it may be kept in place and the moisture retained; over that should be enough to keep it perfectly warm; if they get to feeling cold, it will cause them to be painful, but if they are kept warm, especially through the night, but very little sleep need be lost in consequence of pain, as the warm water has a wonderfully soothing effect.

They will, as a general thing, be a little longer in coming to maturity than they would if you applied some kinds of poultices, but when anything is applied to hasten them, they will not discharge as freely and are much more painful than when water is applied as above; and also when they are treated with water they discharge much more copiously, and thus nature is favored greatly in her work.

When they are matured, if they do not break of themselves, they should be opened, either by lancing or any way that is the most convenient, and the pus pressed out, the sponge or wet cloth being kept on until they cease to discharge, and then only a dry one is needed until it heals up. It can generally be ascertained when they are mature by their appearance. The skin generally becomes dead, and presents a white or yellowish appearance. There is also a change in the feeling, from the sharp and deep feverish throb to the more dull ache, attended with less fever and throbbing.

G. F. RICHMOND.

Jamaica, Vt.

### Making Gems, or Soft Biscuit.

DR. LAY: In traveling from place to place, I notice that those who are learning to use graham flour generally make the batter for the gems too thick, and hence they are too dry and hard. It should be as thin as that for griddle-cakes. I offer this suggestion to the readers of the Reformer, thinking that it may help some one. D. M. C.

NEVER be afraid to do right because some one will laugh at you. Never do wrong because some one will applaud you. Never be ashamed of an old hat if it is well brushed and the best you have.

## Words from our Friends.

### A Letter.

DEAR DR. LAY: Thinking a word from an absent patient might be acceptable, I would say, we remember you and Dr. Russell, the helpers and dear patients, all with much Christian love and gratitude. We have reason to thank God every day and hour we live, for the Health Reform, and our very pleasant and long-to-be-remembered connection with the Institute as patients.

The days spent under the renovating, healing and life-giving influence of the Health Institution at Battle Creek are among the happiest of my life. New light has shone upon our pathway, dispelling the dark mists of error and tradition, which I prize more highly than gold, yea, than much fine gold. I sincerely hope and pray that the halo of light which shines around the dear old Institute may continue to spread and increase until "a very great multitude," now living in deep ignorance in regard to the great and glorious principles of health reform, shall be led from darkness to light, from error to the truth. May the Lord speed on the car of reformation.

I have seen much during my short absence from you to make me prize the reform. I have sat down to my graham pudding and soft biscuit, cooked by myself, at the same table where there was pork, cheese, mince-pies, pickles, butter, buckwheat pancakes fried in burnt lard, tea, coffee, fine-flour bread, and a whole list of indigestible "et ceteras," spread out for the family in the course of their three meals. And did not I feel thankful, as they ate and drank DEATH, that I had learned better?

You better believe I did, Doctor. I ate the very best the world affords, and preached the burning truth as I ate. This "light food," this "starve-one-to-death-food," I partook of with a keen relish at 1 P. M.; the friends, of theirs again at 6½ in the eve; at 7 o'clock I went to the meeting house, preached one hour and twenty minutes, returned to my room, retired between 9 and 10, and

soon lost myself in sweet sleep, and rested well through the night. Said I to my old friend, the gent of the house, "You see what a *sick* man can do on *light food*, but a *well* man could not." (?) What say you Drs. Lay and Russell? Is there not a screw loose in this theory?

I visited our crippled friend and brother J. H. T. He stands by the principles of the reform as he learned them while at the Institution, and is keeping the commandments of God. He sends his love to you all. Master Silas C. also wishes to be remembered to all whom he does know, and those whom he does not know at the Institute. He says, "I once had the infirmities of the weak as well as they." He is getting nicely over his hurt.

We are about as usual, excepting I feel somewhat worn from a hard week's work last week, but hope to rest up this week, and also hope to find ourselves again, next week, at home, our dear home at the Institute. Say to the patients for me, Be of good cheer, be hopeful. Stick right to the work of getting well, and think how much good you may yet do. Accept our Christian love.

A. S. HUTCHINS.

Hanover, Mich., Feb. 9, 1868.

### My Experience. No. 1.

THE Health Reformer for December has just come to hand, and its contents have been devoured greedily. I consider such a journal worth the money. It is growing better and better. On the last page I see that an invitation is extended to men and women of practical common sense, for their experience on the subject of health reform. Now I lay a little claim to being at least a common-sense man; as to the practical part I will not speak. But as the editor has given us an earnest invitation, I will try my hand in a few articles for the Reformer.

I will commence back at the first. I had often heard of "water cure," but had a little prejudice against the good way. A little over six years ago, water was first introduced into my family as a remedial agent. The occasion was the sickness of my wife with her first child. She was rather weak, but getting along tolerably well, when she was told by her nurse

that if she would gain strength she must get up, she must exercise. As it was no delightful position for one to be confined to a bed, she obeyed, but to her own sorrow. It was too much for her. She was taken, to use a medical phrase, with *prolapsus uteri*. We, not knowing the trouble, only that she was no better, but rather grew worse, sent for a doctor. He soon told us the trouble, and, being more honest than most of the M. D's., also said that medicine would do no good; nature must do the work. He called two or three times, leaving very little to give, and then said he would come no more unless sent for, as he could do no good. She suffered continually, growing worse, until she could not raise her head for a drink without great suffering, and could not move herself in bed without help.

A neighbor of ours suggested that we try water, at the same time, by way of encouragement, telling of some wonderful cures she had known. I objected, saying, Water may be good in some cases, but not in all. I thought it would be sure death in her case. But finding that it must be death or a life in misery, we consented to try water. And by the assistance of this kind neighbor above referred to, we gave her a sitz bath of about one minute, which seemed to be all she was able to endure in the sitting posture. But we continued giving treatment, the particulars of which I cannot now give, and in the short space of ten days from the first bath given, she rode one and a half miles, carrying her babe, and made a visit at my father's.

I then thought, water is just the thing for me. I began to read. Found Dr. Shew's work, and read it with interest. Presently was introduced to Dr. Jackson's paper, the *Laws of Life*. I became a subscriber and a diligent reader. Left off eating pork,—in short we began to reform, and as we reformed began to feel better for it. Every change we have made in this direction, we have felt that we were blessed in so doing.

We are trying to keep pace with this movement. I have eaten but two meals per day the year round, for two years past; sleep on straw beds, summer and winter, and have bidden farewell to feather pillows.

By the way, we have now another boy fifteen months old, trotting around the floor, who lives on two meals per day—nothing more, as healthy as most chil-

dren, which may be known when I tell you that we never made a light in the night but once on account of his being sick. He has never been sick (unless we mention now and then a cold) except in teething, the worst difficulty being a diarrhoea, which we obviated by feeding ripe apples at meal-time. The apples accomplished what injections and cool cloths would not. But more anon.

H. F. PHELPS.

*Pine Island, Minn.*

## For the Family Circle.

### Anecdotes of Translators.

In the French translation of *Paradise Lost*, "Hail, horrors, hail!" is rendered thus: "*Comment vous portez vous, les horreurs, comment vous portez vous!*" that is, "How d'ye do, horrors, how d'ye do?"

The French make awful havoc of the English, in their attempts at translation. They seem never to reflect that English words have often many and remote significations. Voltaire translated some of Shakspeare's plays. Shakspeare makes one of his characters renounce all claim to a doubtful inheritance, with an avowed resolution to *carve* for himself a fortune with his sword. Voltaire put it in French, which re-translated, reads, "What care I for lands? With my sword I will make a fortune cutting meat." Another, displeased with such blunders, undertook a more correct translation of the great bard. Coming to the following passage—

Even such a man, so faint, so spiritless,  
So dull, so dead in look, *so woe-begone*,

he translated the italicised words to read, "So grief—be off with you."

While Eliot was engaged in translating the Bible into the Indian language, he came to this passage: "The mother of Sisera looked out at the window and cried through the *lattice*, &c. Not knowing an Indian word to signify *lattice*, he applied to several of the natives, and endeavored to describe to them what a *lattice* resembled. He described it as a framework, netting, wicker, or whatever else occurred to him as illustrative; when they gave him a long, barbarous and unpronounceable word, as are many of the words in their language.

Some years after, when he had learned

their dialect more correctly, he is said to have laughed outright, upon finding that the Indians had given him the true term for *eel-pot*—"The mother of Sisera looked out at the window, and cried through the *eel-pot*."—*Boston Transcript*.

HOW HORSE-FLESH TASTES.—Mr. Forsyth, whom the London *Times* says is well known to its readers, gives an interesting account in that journal of his dining in Paris with a distinguished veterinary surgeon who is an "enthusiastic admirer of horse-flesh." He says:

"He politely invited me to dine with him on the following day, and allowed me to bring two friends with me. One of these was M. du Chaillu, the well-known African traveller. We sat down to a dinner of which every dish consisted of horse-flesh, cooked by M. Decroix's servant, a private soldier, who was our only attendant. We began with *consomme de cheval*, a very good soup; and then had *bouilli*, *saucisson*, a kind of *ragout*, and a *roti*, all of horse from beginning to end. The only dish that was not exclusively so, was one of *pommes de terre*, but these had horse oil poured over them, so that everything was *en suite*. The result was that we all pronounced the repast excellent. I began with a decided feeling of prejudice and repugnance, but it was impossible to resist the fact that the food was as palatable and good as any one could wish to eat. I do not believe that it could have been distinguished in taste from excellent beef, and, if we had not known what we were eating, we should, in perfect innocence, have supposed that our dinner was wholly taken from our old friend, the ox. The color of the meat is dark like that of game, and this is really the chief, if not only, difference that can be perceived between horse-flesh, when cooked, and beef or mutton. There were two bottles of horse oil on the table, and it was as clear and pure and as free from any unpleasant smell as olive oil; and yet the horse which furnished all the dishes for our capital dinner was an old one."

A MAN near Jacksonville, Ill., reprimanded a teacher very severely for telling his little girl that the earth was round, that it revolved, and that it was smaller than the sun.

## Items for the Month.

☞ Those who have a premium in view in sending us names of new subscribers will please mention it in writing to us.

☞ PLEASE NOTICE.—All letters to us requiring an answer should invariably be accompanied by a postage stamp.

☞ REFORM DRESS.—For patterns address Miss Dr. Lamson, Battle Creek, Mich. In ordering for children please state their height in feet and inches. Price 50 cents.

☞ PLEASE remember that it costs 2 cents postage to send a specimen copy of the Reformer. And those who order it thus sent to their friends should send 2 cents for every individual to whom they wish a specimen copy sent.

☞ "Spurgeon's physicians fear the gout will extend to his stomach. He has it terribly in his feet and legs."

It might be well for this eloquent divine to try what virtue there is in the Graham system. A good hygienic experience of a few weeks would scatter his gout to the four winds. When will people learn to be simple in their habits?

☞ THE SECRET OF HEALTH.—There is certainly a smack of good, hygienic sense in the following racy paragraph. Read it and be "healthy, wealthy and wise." We clip from an exchange.

G. W. A.

"First, keep warm. Second, eat regularly and slowly. Third, maintain regular bodily habits. Fourth, take early and very light suppers; or better still, none at all. Fifth, keep a clean skin. Sixth, get plenty of sleep at night. Seventh, keep cheerful and respectable company. Eighth, keep out of debt. Ninth, don't set your mind on things you don't need. Tenth, mind your own business. Eleventh, don't set up to be a sharp of any kind. Twelfth, subdue curiosity. Thirteenth, avoid drugs."

☞ A man once advertised for "competent persons to undertake the sale of a new medicine," and adds, we doubt not with truth, "it will be profitable to the undertaker."

☞ We call attention to the advertisement of Portable Pipe Organs, which appears on our cover. The instruments are highly spoken of by those who have used them, among whom are several distinguished organists, as being beautifully adapted to the uses for which they are designed. These recommendations can be examined, by sending to Mr. Drake for a circular containing full descriptions of the instrument.

☞ Custom in infancy becomes nature in old age.

☞ 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.

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.

☞ At the "Hygiene Home," at Galesburg, Ill., they have the Swedish Movements and Hygrometer, as well as bathing, diet and rest. Send for circular of McCall, Miller & Co., Galesburg, Ill.

☞ Good little boys at a Georgia Sunday School have circus tickets for rewards of merit.

### 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.