THE

ERALD OF HEALTH

AND

OURNAL OF PHYSICAL CULTURE,

ADVOCATES

ER TYPE OF MANHOOD—PHYSICALLY, INTELLECTUALLY, AND MORALLY.

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THE HERALD OF HEALTH

AND

JOURNAL OF PHYSICAL CULTURE,

ADVOCATES

A Higher Type of Manhood—Physically, Intellectually, and Morally

JANUARY, 1869.

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NEW SERIES.

T STREET.

AN WOMEN.

To the Reader.

☞ Through inadvertent neglect, several very annoying and important errors, we regret to say, were left uncorrected in the article by Prof. Evans on "The Grape Cure." On page 26, the word "exit" in the quotation from Plinius, under the heading should read *erit*, and the line should be credited to *Lib.* xxiii. 24, instead of as it stands. Twenty-sixth line, second column, same page, cmit the word "vine" at commencement of line. Seventeenth line, first column, page 27, "Charselas" should read *Chasselas.* Thirteen lines below the last mentioned, for "thich-set" read *thick-set.* Seventh line from bottom, same column, for "spring out of" read *are grown on.* Twenty-fifth line, second column, for "ih" read *in.* At the end of the table on page 28 the following note ought to appear: "The above table shows the general or mean composition of the must derived from the same species of grape, in different specimens of which the relative proportions of the chemical constituents vary considerably. Thus the quantity of water varies from 837·610 to 834·381, and so with the other elements. The two columns indicate the extreme points of variation." Sixteenth line below tables for "phosphos" read *phosphor.* Twelve lines farther below, for "adoption" read *absorption.* Twenty-eighth line, second column, the sentence, commencing "Young children," etc., should read as follows: "Young children, invalids, and convalescents usually crave it, and ought under such circumstances to have it."

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without our questioning in the least if they are truly wise and adapted to the end? Often we consult persons in the matter on whose judgment we would not otherwise rely, and how often is the whole care of a child intrusted to an ignorant nurse. In those years, before they go to school, we let them live and play as they have a mind to, and parents are quite satisfied if it is done in a manner that they are the least incommoded by. Let me here remark, that in point of diet it is truly astonishing how very much ignorance, indifference, and absolute want of government is displayed in this coun-

it to eat daily, thus ruining
life, or death may intervene a

We speak of self-consciousne
man privilege; of self-government
of the life of a republic — should w
indifferent on questions relative to our
treasures, our children? Should we not ai
an understanding and judgment of wha
for their interest? For whom do
work? who will profit by what we do and
complish? It is the coming generation.
"Come, let us live for our children," was the
injunction Froebel addressed especially to

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THE REARING OF OUR CHILDREN.

A SERIES OF VALUABLE PAPERS BY DISTINGUISHED AMERICAN WOMEN.

No. VIII.

The Education of Little Children.

BY MADAME MATILDA H. KRIEGE,
PRINCIPAL OF THE KINDERGARTEN SCHOOL, BOSTON.

IF we should present somebody with a rare plant, or a young animal, in which especial interest is taken, that person will at once put the question to us, whom he supposes an authority, "How am I to take care of it?" If it is a plant, "How much and how often am I to water it? Does it thrive better in the sunshine than in the shade? What kind of soil should it be planted in?" If it is an animal, "What kind of food should be given it?" But rarely do they seek with the same eagerness to be informed on these points when a child is given to them. Rules and customs, full of errors and prejudices, are handed down from generation to generation, without our questioning in the least if they are truly wise and adapted to the end? Often we consult persons in the matter on whose judgment we would not otherwise rely, and how often is the whole care of a child intrusted to an ignorant nurse. In those years, before they go to school, we let them live and play as they have a mind to, and parents are quite satisfied if it is done in a manner that they are the least incommoded by. Let me here remark, that in point of diet it is truly astonishing how very much ignorance, indifference, and absolute want of government is displayed in this country. A young child has no judgment and no instinct, as a young animal has, as to its proper food; it frequently craves just those things that are most injurious to it. Here the God-given reason of the parents ought to step in and govern the child till it has attained knowledge and its own reason is developed. If they are themselves ignorant, let them seek information from some competent physician and act accordingly. How rarely do you find a conscientious mother, who is firm enough to refuse to a child what she knows is hurtful to it. Would she not shudder at the idea of giving her child poison? And yet poison, in the form of food, she suffers it to eat daily, thus ruining its constitution for life, or death may intervene and close its career.

We speak of self-consciousness as a high human privilege; of self-government as the source of the life of a republic — should we then be indifferent on questions relative to our greatest treasures, our children? Should we not aim at an understanding and judgment of what is for their interest? For whom do we live and work? who will profit by what we do and accomplish? It is the coming generation. "Come, let us live for our children," was the injunction Froebel addressed especially to

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mothers. Let us do away with ignorance and selfishness.

THE CHILD'S BEING.

The child is born; struggling it enters life; a scream is its first manifestation. Its destiny is activity, it has to conquer the world in whatever social conditions its cradle is placed. A thick vail hangs over its future. The green bud does not disclose what kind of a flower it will develop. Can the mother even guess what destiny is in store for her new-born babe? Can she tell whether he will become a benefactor of humanity or a miserable criminal? May she contribute something toward the former? may she prevent the latter? Who will doubt that she can do something in both these directions? Let us presuppose the natural endowments of a Beethoven, a Washington, a Raphael, a Goethe, and let us place their cradle in a den of misery and vice—the period of childhood passed without loving care, without guidance, in demoralizing surroundings; youth passed among drunkards, thieves, and murderers—what of the natural endowments would have become developed? Nearly nothing. Natural endowment may even be a weapon in the hand of the wicked. Or, if the cradle of such a favored one by nature be placed in the palace of a rich man, and weak and careless parents bring up the child in luxury and idleness—will, in such case, the natural endowment ripen into perfection? It is doubtful if even it shows stunted blossoms. But let us suppose the contrary. Let a child of but few natural endowments be brought up far from vice and misery, and equally far from enervating luxury and idleness; whose parents fulfill every thing a human being has a right to demand in point of education and development—will he in this case, become an extraordinary being, a great artist, a great character marking his place in human society? Certainly not. A great genius, or a great character, brings his endowments into the world. You can not expect roses from thistles. Even the best endowed, educated among all the influences the best methods of education can bring to bear, be it Froebel's method or any other, would he be an absolutely perfect human being? Not so! The evils adherent to our human

ature the imperfection of surrounding circum-
theor ances will still
ir
ural endowment, to
by his own self-educa-
e pra the spirit
the gem of divine
Guess the science

is able to teach us about the being of man, what education adapted to this end can do, the more perfectly will the human race develop itself. The being, the capabilities of the human race, have not yet been understood or fully brought out. We have that *one* type of God-man, Christ, as an ideal, as an example set before us. We know that the human race was once made in the image of God, that God is the author of our being—to return to this God-likeness we think is our destiny, therefore, *eternal* progression only is able to solve the problem of our destiny. We do not know, it may be, in this state of existence, the stage of progress and development of which the human race is capable. Froebel said: "Man has not received his soul from man;" and he repeats often, in his writings, "man is the child of nature, the child of man, and the child of God;" in this threefold character alone can he be understood. By accepting this threefold character of man's being, he solves the apposite of body and spirit by the connecting link of man. Certain it is, that the child with his first breath enters into these threefold relations, to nature, to man, and to God.

1. As child of nature, man is related to all organisms of creation, even down to the inorganic, the earthy particles of which (in the bones, for instance), may be traced in his organism. As a product of the earth he is not only subject to its laws, but he lives on it, he exists by it, he proceeds from it, and returns to it. The earth is his mother: as a seed it bore the human race in its bosom, like all other seeds of creation. He is surrounded by its atmosphere, out of it his natural life ceases. Climate and soil, food and raiment, mode of life, imprint the stamp of races and people in which the single man is an ingredient part. There is no product in nature that does not enter into intimate relations to the human being. Everywhere is interchange of matter between man and nature, and man ending his earthly career leaves to earth his bodily covering, which resolves into earth. By nature men are solidarily connected, each generation with itself, and all generations with each other, for, from the first to the last, the great chemistry of the world has all remodeled them, as well as all other natural objects. There is but *one* law in creation, and it rules the heavenly bodies as well as the worm, the animal, and man; for their originator, their creator is one and the same—God. And because a spirit, the divine, lives in nature as well as in the soul of man, man is capable of comprehending nature. Only analogies can be

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We have only arrived at the sym-
ature; with bold steps Science con-
r day, one realm after another. If we
the young generation, from its cradle,
mighty influences of God's creation,
intuitive language may take hold on
and awaken an echo, mankind will
re the secrets which are the key of
the hieroglyphics of this symbolism
be deciphered by all.
as the child of man, the young citizen
f the circle of necessity into the realm
n, of self-consciousness. The stamp
ral being is simple, easily to be rec-
the individual is the reflection of the

a human being, the right to an indi-
as a personality begins—a person-
h, once conquered, is not lost, but leads
chain of self-conscious beings whose
k is with God.
ay unravel the thousand-threaded web
? Who can tell what is due to the
e nation, to the family, or to the in-
Do not all the traits of the ancestors
descendants, either developed or dor-
No one can wholly sever the chain of
is a link. Nobody can withdraw
heritance of his fathers, may it con-
atures, in motions, in peculiarities of
in good or bad qualities. The words,
of the fathers will be visited into the
rree," are true, but the same is true of
and the free will of each individuality
overcoming, decrease the amount of sin
ase the amount of virtue. The moral
of the race consists in this: that each
l may increase the inherited talent of
us generation, and leave it with accu-
interests to the following generation.
gressions, by individuals as well as fami-
tions, are inevitable in the great school
ence in which Providence has placed
But to deny progress in the mass,
whole, is denying Providence itself,
placed the longing for something bet-
n in earthly conditions, in the soul of
d based his whole mental and moral de-
nt on it. Without accepting the capa-
improvement and progression, individ-
in the race, education would not have a
Humanity is a whole, it is destined to
itself as one organism, and to manifest
such by the conscious connection of its
by the brotherhood of men which all
s teach. Therefore, the individual can
e comprehended as a part of the species,
and this can only be understood by the knowledge of individuals in all the peculiarity of their traits. The more precise and complete the individual character of a person manifests itself, the nearer it will come to the universal development of the human race. Harmony in music is only attained by each individual instrument expressing its peculiar sound perfectly.

On the connection of the single individuals among themselves, and their relationship to the generations in the past, the present, and the future, rests the shadow of darkness; but with the progress of all science, the science of mankind advances. The time will come when humanity has attained what philosophers of all ages have pointed out as the essence of all wisdom: "Know thyself." All knowledge had to pass from the easier to the more difficult; so the road to the knowledge of man has to lead first through all the other organisms of nature that are below him. He had to look at himself first through the mirror of natural objects till he recognized himself in his own mirror as a human being.

Only in the reflection of his race, in the history of mankind, man sees what he is in his kind, if even now only in fragments. Different as the epochs are, much as nations, or much as individuals differ from one another, the universal common traits of humanity are reflected for each one of us from the history of the race. What is it that gives immortality to the dramas of Shakspeare? It is because he delineates the grand traits of a common humanity in such a characteristic, individual manner. The common traits of humanity are eternally the same, and will be understood at all times, in all forms.

The human race experienced and experiences, as the individual does from its birth, the different grades of development: infancy, youth, manhood, and the culmination of his development. And again, in the development of the life of the individual, the general traits of the history of the development of the race may be traced.

It is Froebel's undenied merit to have recognized this fact, and to have found the means to aid in this development from earliest infancy.

[TO BE CONTINUED.]

ISOLATION IN THE CLOUDS.—The moment man knows that woman is w ary [illegible] isolation in t[illegible] clouds, and th[illegible]s of despair come down [illegible] walk beside him [illegible] the earth and she should [illegible] his knowledge an[illegible] possessions, there is [illegible] not he will meet he[illegible] half-way and gladly draw [illegible] her to a place in [illegible] all the profitable [illegible] be [illegible] ble employments.—*Mrs. Stanton.*

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Luxury.

No. II.

BY O. B. FROTHINGHAM.

THE HERALD OF HEALTH discoursed lately on the effect of luxury on the physical condition, and the *morale* of the individual person. But a HERALD OF HEALTH can not give his message to individuals alone. It must include him in relation to others. The word "health" is so comprehensive that the attempt to confine its significance to physical constitutions, or to separate persons, deprives it of its real significance even there. The evils of luxury are serious as affecting muscles and tissues, the texture of nerves, and the globules of the blood. But how serious they are in this respect, can not be understood till they are estimated in their influence on the social organism of which bodies form a vital part. Literally, there is no genuine health but the health of the whole community. Individuals can not be sick and the community be wholesome. Communities can not be sick and the individuals well. Rotten men and women make society rotten. The vice that eradicates the person destroys the roots of character by which all persons are fed. If luxury is a bad thing for one man, it is a bad thing for all men. If it is dangerous to one class, it is dangerous to all classes, or, to use the Bible simile, "if one of the members suffer, all the members must suffer with it."

But here we touch the core of unreason in this matter of luxury. It is admitted that luxury is a bad, or at least a perilous thing to this or that man who indulges in it; to this or that class of men who live in it and make it their pursuit. It renders them effeminate, dainty, cowardly, selfish, indolent. But for the community at large it is a good thing. There it encourages industry, activity, health, and wealth. It wastes Robert and Louis; it enriches Paris and London; it emasculates an aristocracy; it invigorates a nation. Our ears are familiar with proverbial expressions like these: The extravagance of the great is the making of the small; the wastefulness of the rich supports the poor; the prodigal ruins himself, but he enriches the State; luxury enfeebles a class, but gives maintenance to a population. According to this theory, luxury is an ill-comprehended, because a disguised virtue; vice is a shrouded saint. The people who weaken themselves by habitual indulgence in costly delights, deserve praise, not censure. We ought to speak of them as we speak of the Hindu widows, who dress themselves in the costliest they possess, in order that they may render all possible honor to their deceased husbands, by throwing themselves on the funeral pile. The rich wines and rare spices of the confectionery and the cordials correspond to the aromatic gums which the priests of old burned before their victim's faces or poured on their heads. The stylish equipages may be regarded as ornamental cars, bearing the soft effeminates to the self-immolation, whose fruits are to be an inconceivable blessing to their overworked fellows. If this philosophy were true, instead of feeling indignation toward the luxurious classes on account of their idleness and languor, we should cherish toward them sentiments of tender and compassionate respect, for consenting to sacrifice themselves, or gayly permitting themselves to be sacrificed to the general good. But is the philosophy true? If luxury unstrings the individual, it produces one positive fact—an *unstrung individual;* one item of infirmity in will; one unsound spot, therefore, in society. For that unwholesome fragment of humanity society may be the weaker; it can not possibly be the stronger. This individual has an influence through his example on all. Example is contagious; society may be tainted by the example, it can not be invigorated by it. The man who consumes a great quantity of champagne, and teaches his neighbors to do likewise; the lady who makes it seem beautiful to wear expensive silks or fine laces in the street, may tempt others, and does, we know, tempt others to do the same thing, when it would be very unwise in them to do it; when they can not afford to do it; when to do it, they must deprive themselves of some things they really need, perhaps must deprive others of things which they really need. That certainly is not well.

The people who live just for the sake of enjoying pleasant sensations, encourage the notion that pleasant sensations are fine things to live for; most of all encourage this notion among classes of men and women who particularly need an infusion of worthy principles. The contagion of this moral influence there is nothing to counteract. Is there any thing to counterbalance it? Is it possible that they who demoralize society by their example, can regenerate society by their gold? Can the money spent make amends for the object it is spent for?

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: it is spent in? Here is a man
set of his neighbors from his purse,
shing another set of his neighbors
of dress, and habits of eating and
l dressing. Is the infirmity he
the latter balanced and over bal-
support he bestows on the former?
nditure be, on the whole, healthily
to the community, when the spirit
indulged, and the end for which it
enervate the moral sense of the
nity? There would seem to be
ng very like a contradiction in

:ppose a gentleman of income, so
so ordinary forms of expenditure
considerable impression on it. Let
ly may in New York and in some
suppose him to be a man destitute
n, culture, intellectual ambition,
artistic tastes, interest in social prob-
ern for the lot or the fate of his
ires. He spends his money after
ion that occurs to him, in sumpt-
ion and brilliant display. He has
. fine carriages, gold mounted har-
in livery. His stables are more
n ordinary houses are. His own
furnished as exorbitantly as the ca-
are houses, and the skill of archi-
rmit. Carpets, tapestries, mirrors,
e of the rarest quality. He enter-
is with magnificent suppers, where
y that wealth can command is as
the laborer's crust of bread. Wines
and Germany flow in fountains.
music breathes languishing strains
halls. Delicious flowers intoxicate
with their perfume. The guests who
board or crowd his parlors are walk-
f opulence, each carrying about as
lor as the modern frame will sup-
millionaire, as we will call him, is
ired, civil person. He is not vicious,
luxurious, and a patron of luxury.
idol of cabinetmakers and uphol-
sterers and silversmiths, wine mer
l confectioners, milliners and per-
porters of foreign fabrics in wool
The recipients of his invitations, the
r his table, the builders of his bretts
es, the unthinking multitude who
dazzling scene from the street or the
newspaper column, go into raptures.
llow! Generous-hearted creature!
princely soul! An honor to the
example to the age! A rebuke to

the miserable old scrooges who keep their money to themselves, letting nobody have the benefit of it! Human nature rejoices in such gentlemen as he! This splendid open-handedness makes all the arts and industries flourish!' We will say, *some* of the arts and industries—not quite *all*. Our friend does furnish the means of support to a great many people, and they are people who have as good right as any to be supported. We have not a word to say in opposition to their demand for a livelihood. Their children have mouths to fill and backs to clothe. Their trades are legitimate. But the question occurs: *Are they as valuable to society as other trades are which they might be pushing, if they were not pushing these?* Is the pastry cook as important as the plain baker? The confectioner, as the cultivator of vegetables? The distiller, as the grain-grower? Is it good economy to increase the number of cigar makers, confectioners, wine merchants, decorators of panels, scene painters, builders of trotting wagons, actors, dancers, fiddlers, hairdressers, makers of artificial flowers, when other occupations most necessary to the substantial every day comfort of the poor and middling classes are neglected? When such multitudes need good, cheap bread, is it wise to consume in tobacco or in whisky ten times as much as pays for the bread actually eaten? Is it good economy to keep an army of men and women busy at making sugar plums and sweet cakes, which impair the constitution, when thousands are suffering because they have no meat? Is it good economy, when the poor need the grain to nourish them, to use the grain for the purpose of unnaturally stimulating the brain? Is it good economy to maintain a legion of haberdashers, when the country is eagerly crying out for farmers? Money is money, and a livelihood is a livelihood. But some money buys things which benefit mankind, and some money buys things which injure mankind. He that spends most money does not necessarily spend money most worthily. It may be that a city has a knack at manufacturing cologne water. Very well. If people want cologne water, let it be distilled by those who have the secret of its excellence.- But what if a few opulent merchants who happened to have a passion for cologne water, were to subsidize the laborers of a whole province to manufacture cologne water and to reduce other manufactures, so that the people had rather more than they could do to feed and clothe themselves? Cologne water cheap, but blankets dear; perfume a drug, potatoes a scarcity. The money would be spent. The cologne makers and their

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families would be supported; but inasmuch as there are only so many men and women on the planet, the enormous draught on the population, made to supply the scent bottles, must diminish the number requisite for raising sheep and oxen for the market. Besides, nearly all the trades that luxury supports are unwholesome. Lace making, flower cutting, exquisitely fine needle work, embroidering, distilling, cigar rolling, the weaving of delicate tissues, the manufacture of cosmetics and perfumery, are terribly wasting to human strength. The fine dresses that are so gorgeous at night come from chambers of such misery as we dare not think of. Bodies have bent themselves double over the skirts and trains. Eyes have had their light extinguished by following the silken threads through the breadths of skirt. Lungs have been poisoned by the fumes of laboratories. The sickliest tribes of people on the earth are probably the tribes of people who do the work of extravagance. Their employment is the unwholesomest: it is carried on under the most perilous conditions; it is most meagerly paid; it is most disheartening, because it presents in strongest contrast, the lot of the worker with the lot of the enjoyer. The farmer need not envy the consumer of his produce. The artisan may be as merry as the gentleman. But there is heartbreak in the thought that so much toil, and weariness, and crying as sewing women give, must be put into ball dresses. John Ruskin puts this with startling point: "The real politico-economical significance of every one of those beautiful toilets is just this: that you have had a certain number of people put for a certain number of days wholly under your authority by the sternest of slave masters, Hunger and Cold; and you have said to them, 'I will feed you, indeed, and clothe you, and give you fuel for so many days; but, during those days, you shall work for me only. Your little brothers need clothes, but you shall make none for them; your sick friend needs clothes, but you shall make none for her; yourself will soon need another and a warmer dress, but you shall make none for yourself. You shall make nothing but lace and roses for me; for this fortnight to come you shall work at the patterns and petals, and then I will crush and consume them away in an hour." This is social economy, but it is of the kind that touches very nearly a HERALD OF HEALTH. If luxury entails on those who supply its demands dyspepsia and headache, spinal disease and consumption, it becomes a grave question how much good it does, even by its magnificent expenditure of money. There are steel fingers to make almost all useful articles. Luxury needs human blood and nerve for its service.

Memory calls to mind a youth, who, having on a holiday a small sum of money to spend went where he could spend it most gayly. He emptied his pocket, and by so much enriched a wine merchant, a pastry cook, and a confectioner. The merchant was glad of the coin; the youth was merry while the money lasted. But next morning he woke in misery. The day was lost and his parents had to pay more money still to the doctor. A friend of his, with the same amount of money, purchased books that entertained him for many a day, thus enriching a bookseller; a jack-knife, which was useful for as many years, thus enriching a cutler; and a top, that amused him when he neither wanted to read nor to whittle; and all the time he had no uncomfortable sensation of body or mind. He was happy, he woke joyously in the morning, he lost no hour of the day, and he was the richer for what he spent.

It is still the foolish fashion to laugh and scold at the prudent moderate abstemious man who regulates his expenditure by his health and common sense. Only very sober-sided people bless him. Others ask how would the world get on if all were like him? What would become of Newport and Saratoga? The mammoth toy shops would be closed. The leaders of fashion would find their profitable occupation gone. The workers in gold and silver would have to betake themselves to the rural districts. The painters of porcelain, the carvers of ivory and wood must diminish in number. Superb equipages would no longer flash along the avenues; there would be no more glory in existence. A melancholy prospect, certainly; but there are other prospects to the full as sad—the increase of pauperism and consequently of crime; the spread of the ragged, starving, filthy misery that creeps up into the avenues from the slums; shoeless feet on frozen pavements, shivering bodies in winter storms; dear food, costly tenements, Luxury having monopolized labor to feed its extravagance, and crowded the people into corners to make room for its parks and palaces, and warehouses. Beggary and suffering, and sorrow and sin are something more than *prospects* now; they are *aspects*. The prospect of their future growth and character is too hideous to be kept from view by vases of porcelain or by curtains of damask.

The man who spends no more on himself than suffices to keep his soul in his thin and threadbare body is more respectable than the spen-

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thrift. Directly he aids few by his patronage or his beneficence. Immediately he puts little in the laboring man's mouth. He makes no hearth warmer, no roof tighter, no wardrobe fuller. But indirectly, his investments aid in a hundred ways the industrial energies of the community.

A Frenchman, impressed in early life with the necessity of a good hospital for the sick in his native town, determined to supply the want if he could. To carry out his design, he punished himself severely by toil and parsimony. He scarcely allowed himself the necessary food and clothing. He gave nothing away in incidental charity. Not a cent was ever wasted in pleasure. Soon the unenviable name of miser clung to him. He was dropped from the circle of those whose social life he would not indulge himself by sharing; he was avoided by his acquaintance; the very boys in the streets pointed at him as he went by. At last, when the days of enjoyment were over; when he was too old to desire pleasure, and had even outgrown the capacity for appreciating ordinary comforts, the pinched, threadbare man found himself possessed of money enough to build his hospital. Then the architects, masons, carpenters, painters, and plasterers, the workers in iron and lead, the gardeners and stewards, the cooks and laundresses had their turn. A world of industries got busy about the benevolent man. He revived the fortunes of his village. Every artisan was ready to bless him who enriched the community at his own hard cost; who fed the poor with his own flesh and blood; who suffered that the suffering might be eased of pain; who sorrowed that the sorrowing might rejoice. The man who had been frowned at as the niggardly foe of his kind, was sainted as an everlasting friend of men. Stephen Girard did not do much to enrich the goldsmiths or the silversmiths, but his marble orphan asylum enriched a multitude of men in its building, and enriches generations of men in its working. Matthew Vassar was not a munificent patron of upholsterers or jewelers, but his college preaches from a hundred and twenty acre lot of land the blessings of economy and thrift. But the lesson is preached by others beside the Girards and Vassars. Every body preaches it who prefers sense to sensations, and would rather pinch his body than his mind.

The Two Mountains.

BY M. JOSEPHINE BASSETT.

IT was an hour of sunset. The dark'ning shadows fell
Upon the cheery landscape, o'er hill and leafy dell;
And bright King Sol had driven his weary steeds to rest;
Had hung his gorgeous banners on the portals of the west.
In burning flames of crimson, of bright and glitt'ring gold,
And amber, royal purple, the fleecy clouds were rolled.
O'er all, the spell of beauty held its undisputed sway,
And crowned, with all its splendor, the parting king of day.

Two mountains, tall and lofty, each tow'ring in its pride,
Threw shadows, dark and dusky, beyond them far and wide;
Though they had been near neighbors while ages o'er them rolled,
They ne'er had to each other their kindly feelings told.
But grand, and tall, and stately, in silent grandeur stood,
Until they had grown weary each of the other's mood.
But still they stood in silence; for, which should speak the first?
The taller to the shorter, or, be the case reversed?
Alas, that no third party, in genial, kindly mood,
Could give an introduction—relieve their solitude!

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Oft, when the gentle zephyrs amid the tree-tops played
Upon the shorter mountain, its better promptings bade
To send a friendly message across the vale below,
And to the unknown stranger its kindly feelings show.
But when, with stronger breezes, its hundred arms went forth,
The taller mount withdrew its own, as though of better worth.
Then, filled with indignation, it vowed, with honest pride,
To give no more fair greetings where welcome was denied.
But drew its mantle round it, of silence, calm and deep.
—Time's cycles still revolve. The ages onward creep.
In silence yet unbroken the haughty couple stood,
Time touched, but could not soften or melt their icy mood.
But once, the taller mountain, with olive leaf and bough,
Sent forth a tiny songster o'er the bright vale below.
And now the shorter mountain, remembering former slight,
Sent back th' unwelcome guest to its own accustomed height.
So they grew still more frigid, more haughty in their mien;
But few so stiff and stately were ever known, I ween.

At length they grew impatient, and they resolved they would,
Each, still make one more effort to melt the other's mood.
The brilliant tints of sunset were glinted from the west,
And with the richest beauty each noble form was dressed.
Each thought, "It is a pity, 'mid Nature's brightest mood,
We are so harsh and gloomy, and offer contrast rude.
We will be friends for ever, Heav'n help us; yes, we will!"
And to them came the whisper of "Well done! peace, be still!"
And so the arms of welcome were then stretched forth again.
Came forth again the warbler, nor sung its song in vain.
And now, no longer haughty, in stately solitude,
And silence, stand the mountains, as erst, in gloom, they stood.
But loving, cheerful, hopeful, their thoughts they onward cast.
And buried all remembrance of what before had passed.
A telegraphic wire, brilliant as fairy's dream,
Transports their friendly greetings. It is a bright sunbeam!

Thus, mighty men of action, cast down all pride and hate;
Clasp now the hand of brother, ere yet it be too late;
Wait not in haughty silence; let no harsh thoughts intrude;
Give each a friendly greeting; live not in solitude;
And while the gospel's gleamings are round and o'er you cast;
And while the Christian graces in radiant beauty last,
Prove not yourselves a blemish, a foil to Christian light;
But break down unjust barriers, strive ever for the right.
Upon the years that, passing, such coldness, hardness brought,
Pour lava tides of friendship; let wondrous change be wrought;

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And let the coming round of years, all peaceful, hopeful seem;
And banish all unkindness, as we banish empty dream.
Remember, all are mortal; no one does wholly right.
O'er each life, e'en the purest, there yet is some small blight;
We all need aid and comfort, not one can stand alone.
Oh, then, around each other be thy protection thrown.
A band of faithful brothers, may ye, then, look above;
And say, while looking upward, seeking for heav'nly love,
"We will be friends for ever, Heav'n help us; yes, we will!"
And then will come the answer of "Well done! peace, be still!"

Is it a Sin to be Sick?

BY REV. CHARLES H. BRIGHAM.

IS it sin to be sick? It is inconvenience, misfortune, all will agree; but is it sin? There are physiologists, and moralists, too, who are ready now to take that extreme position, to affirm that an invalid is a sinner, as much as a thief, a liar, or a murderer. Not as paradox, but in sober earnest, this doctrine is preached: that sickness is an original sin, the cause and the source of most of the actual offenses of men. There are those who maintain that a diseased man can not be a good man, that virtue depends upon the state of the physical organs, and that uprightness can not be expected where the head is sick and the heart is faint. Every day that doctrine is finding more favor, as the intimate connection of soul and body is demonstrated. In this age, the monastic notion that spiritual graces are increased by reducing physical life and disorganizing bodily functions, is losing all its former weight. The value of occasional fasting is allowed, but this only as it benefits the flesh, not as it modifies the flesh. Hair shirts and self-scourging have quite ceased to be pious acts, and no devotee can claim praise for superior worth or sanctity because he encourages his pains or mutilates his frame. Saints as much as sinners have now to respect their bodies. No Catholic priest, outside or inside of a convent, would dare to prescribe such penance as made the boast of the brethren of St. Francis in the fifteenth century. If public belief has not quite reached the conviction that disease is wicked, it has fully determined that disease is in no sense righteous and holy, that its tendency is in the direction of evil, rather than in the direction of good. Sick men get much less sympathy now than in the mediæval time, when the bent and hollow-eyed friars held out their thin hands for the alms of the charitable. And all consent that one who deliberately makes himself sick, who sets himself to work to derange the offices of his body, to bring disease into his system, is guilty of a crime as positive as any of the crimes forbidden in the Decalogue.

There are two sides, certainly, to this question, "Is sickness sin?" And it would not be fair to urge an affirmative answer to the question, until we have heard and considered the excuses which men make for being sick, the antecedent reasons against this theory that sick men are sinners. There are physical reasons and moral reasons against the theory.

First, sickness excuses itself on physical grounds; that it is inherited and in the blood; that it is in the air, and in the changes of the seasons; that it is in the food eaten; that it is in inevitable contagion. For a large part of the human race, born as they are, placed where they are, compelled to live as they are, it is impossible to avoid being sick. There are physical influences to which all are liable, good men as much as bad men, and which are wholly independent in moral will and purpose, physical influences from which no one can escape, by prudence or by skill, or by prayer, any more than a dweller in volcanic regions can escape the shaking of the earthquake, or a voyager on the ocean can escape the tossing of the storm. Of these inevitable physical causes of sickness, the chief is *inherited disorder*. Are not a very large part of the men and women in the world *born invalids*, born with disease in their system, born

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with latent tubercle in the lungs, or with tendency to disorder in the heart, or with potential rheumatism or gout? Where is the child that can be called perfectly healthy, with no tendency to any ailment or disorder of function, of eye or ear, or touch or breathing, or digestion; whose teeth are all like the teeth of a squirrel, whose voice is as free and pure as the voice of the lark? Where is the man or woman who has not some defect of constitution which must show itself sooner or later, and which all the time has secret action? Are we to be held responsible for this hereditary disease, which may have been the sin of our ancestors, but is only our own ill-luck? Must the misfortune of birth fasten upon us moral guilt? Even those who insist that moral guilt is entailed upon us by Adam's sin, are not willing that physical disease should be reckoned as part of this guilt. We may inherit wicked souls, but you must not say that we inherit wicked bodies. If inherited disease is sin, where will you find a surely virtuous man, and how is any man to become virtuous, so long as this sinful tendency stays in his blood? On this theory, the "elect" will be as few as the most rigid Calvinistic scheme could make them, and the case of the immense majority of the race will be hopeless. The heaven that is only peopled by those who are constitutionally sound will not be crowded; it will have a very select company.

Then again, there is the sickness which is *in the air*, in atmospheric influences and changes, to which we are all subject. Shall we say that a man sins because he catches cold, when bleak winds break suddenly, or because he is prostrated by excessive heat, or because dampness clogs his brain, or shuts the cells of his skin, or because the dazzling light irritates the nerves of vision? Is it sin that we have to breathe in malaria, in the season of decaying grass and flowers, or that we have to feel the chill of ice and snow in the roughness of winter? Who is exempt from this disease of the atmosphere? What climate is so perfect that no poison comes into the body from its air or its wind? Where is the land or the zone in which all risk of physical ill is lost from the encompassing sky? In the perpetual summer of the tropic; in the perpetual winter of the pole; in the varying rain and sunshine, cold and heat of regions called temperate, all men are still "under the weather," subject to its caprices, subject to its control. They must breathe what it provides, and the deadly breath will come along with the vital. So long as these atmospheric influences act upon the frame and the physical organs, so long sickness must be the fate of the children of men. Is it their fault that they can not find good air, while even the richness of the garden loads the air with poisons? Paradise must have made our first parents sinners, by spoiling the air which they breathed, even if they had let the fatal apple alone. Its very abundance was danger to its owners.

More than this, there is disease very often in *the food* which we eat, even the simplest food. Bread may be unwholesome, meat may be unwholesome, and may impart their bad qualities to the circulation into which they enter. The best skill and discrimination can not always keep away unhealthy viands. There is disease of swine, of cattle, of fowls, of wheat and fruit, from which the wisest are not completely guarded. Oftener still, there is poison in the water which we drink, or which is used in the preparation of food. It may have lime, or iron, or salts in it, which undermines the health of him who uses them. Putting out of the question all food and beverage which is directly weakening or intoxicating, is there not still danger in the materials of the most healthy diet? Allowing that a man is a sinner who uses stimulants or narcotics, or clogs his system with rich and indigestible food, shall we rank in that class one who is made sick in the use of simple and necessary food, or of water from the spring? Is it his crime if his blood takes some bad element out of this flesh and grain, out of these fruits and roots? It will not certainly be denied that men are liable to fall sick even in the use of the plainest fare; the strong men in the prison get at times into the hospital. And in the mingling of so many kinds of food as are craved by the appetite of omniverous man, there is always an uncertainty, both from their quality and their combination. The same food which may be nourishing in one time, or place, or epoch of life, may bring sickness at another epoch of life, or in another time or place. And the healthiness of food can only be learned by personal experience. What is one man's meat, may be another man's poison. If we were guided by the experiences of others in the choice of our food, we should never eat any thing, or drink any thing. There are those whom bread distresses; there are those to whom all apples are as apples of Sodom; there are those to whom all figs are like the figs which Jeremy saw in the basket, "very naughty figs, which could not be eaten, they were so bad;" there are those to whom all water is abhorrent. We knew a temperate Swede, who shuddered when he saw any one drinking water, that dangerou-

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said, "he had not taken a drop of it for thirty years." Shall the sickness incident to these experiments of food and diet be counted as sin?

Once more, there is the sickness which comes from *infection* or *contagion*, which is propagated in social intercourse, or in epidemic visitations. There are disorders which we take without knowing how or when we take them, when we travel or even when we stay at home. Is it our sin that the pestilence comes and seizes us in spite of all our precautions? Is it our sin that the scourge of the East invades the West, and takes its way above our dwelling? Are we wicked because we have unwittingly touched the garments which are unclean and have borne away their plague? Is it sin to the matron of seventy years, who has guarded herself against measles her life long, that she gets them at last unconsciously in her fond care for her ailing grandchild? We say nothing here of the cases in which duty requires us to expose ourselves to disease, in which parents must be with children in their pain, a physician with his patients. Those cases of voluntary exposure must be judged by another standard. But such voluntary exposure is but a small part of the actual exposure of men. Placed as we are in the world, we can not hinder some diseases from coming upon us. Even where there is no visible constitutional taint, where climate is most favorable, where food is most wisely chosen, this risk of contagion remains. It is a risk which runs all along the course of life, from the cradle to the grave. The child catches his cough from his playmate, and at four-score years he is still liable to take bad physical influences from those around him. Nay, the increase of years itself is inevitable sickness. What are the infirmities of age but a form of disease? What are the stiffened limbs, and the halting walk, and the wrinkled face, and dimmed and watery eye, and the tuneless voice, but signs of bodily lesion, identical with the signs of so many maladies? Are we sinners because we grow old, and feel the aches and weakness of bodily decay? The ancient dogma taught that men grow old because they are sinners, that if there had been no sin in the world, there would have been perpetual youth and freshness. Is it any more reasonable to say that the sin is in growing old?

Then there is another line of defense which some will take up, and plead the positive good which sickness brings, good to the body, and good to the soul, good to the invalid himself, and good to those who wait around him. They will urge, in the first place, that there is nothing better for the general health of the body than an occasional fit of sickness; that it purifies the system, restores its tone, gets out of it what is superfluous. Sickness is to the physical frame what a tempest is to the atmosphere. Some physicians maintain that there is nothing more healthy than a cold and a cough, three or four times in a year, and that one is safer who has a good sharp fever now and then, to burn away the latent poison in his blood. What we call disease, they say is only the wise method of Nature to make this body sounder and stronger. Surely, a process so natural and so necessary, leaving such blessing upon the frame, can not be immoral? If disease is the healing art of Nature, why is it any more sin than the healing art of the physician? Of course, this plea is imperfect, since there are some diseases of which no one pretends that they are physically salutary. There is no physical good in any disease of the heart or the brain, no good in any derangement of the function of these organs. This plea will not apply, either, to chronic maladies of any kind. It will not be pretended that the body is strengthened by protracted and obstinate disease, even when there is no danger in this. An asthma or a neuralgia have never a ministry of physical benefit, never make the breath freer, or the nerves tougher. Their work is always pernicious, whether in small or large degree.

But, beyond this physical benefit of sickness, it may be argued that sickness has a spiritual benefit, in the virtues which it brings out and fosters. It can not be sin, when you consider what a saving work it does for the soul, how much better, morally, one is for being sick. How many graces of spirit are gained in this experience that can be gained in no other experience! How necessary this is in the education of the soul! Indeed, some will tell you that one who has never been sick can not be a perfect Christian; he lacks some Christian virtues which only pain of body can bring out. Patience, for instance, is a virtue which only disease can fully teach. Fortitude comes through pain of body. One never knows whether he has self-control, until he has been tried in this way. Gratitude is a virtue which must grow out of the helplessness of physical prostration, when the hands of friends must do for us all the offices of care and healing. Can that be sinful which is so essential to growth in Christian grace? Must we denounce as evil the experience which works such results of spiritual gain? Is it a sinful state that teaches one to be patient

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and submissive, to wait and trust and hope? Can the beautiful virtue of thankfulness come from a source essentially bad, so sweet a stream from a fountain so bitter? Surely, that can not be bad in itself which has so important a part in the growth of the best affections, and without which there is no mature Christian character. If we can not learn some virtue in any other way, if we can not learn other virtues so well in any other way, if a large part of what makes men children of the kingdom comes in disease and pain of body, must we not call this good rather than evil, must we not class this with the blessings of life, and not with things unrighteous?

And then consider the good of sickness in the opportunity which it gives for reflection and wise thought about the issues of life, and the needs of the soul. Where, so much as in the sick chamber can we meditate the wants and the ways of the spirit? Where so well can we review the work that we have been doing, and find our standing in the eternal life? Sickness takes us away for a time from the vexations and absorbing cares of the world, and releases us from this tyranny of continual action. It makes us see, too, the vanity of many pleasures that we covet so eagerly, and teaches us to value things at their proper worth. What better privilege than this of musing upon the real meaning of life, which sickness inevitably brings?

Now, if serious thought is good, if the opportunity to examine one's own soul is good, if the pause from active toil and enjoyment is good, then sickness, giving this so much better than any thing else, must be a good in itself. Not only new virtue, but new wisdom comes in this pain of body. One who has passed through a fit of sickness, unless this have been all in anguish or delirium, finds himself in the end wiser than he was before. Of course, there are exceptions to this rule. There are some who learn nothing from their disease; or, if they learn any thing, forget it as soon as health comes back; some to whom the mental experience of sickness passes as a dream. But this is not the natural or the usual result. It ought, at any rate, to leave wisdom after it.

And with these, there is also the plea of good to those who come around the sick, visit them, minister to their wants, sympathise with their suffering, and help them to bear their pain. The benefit does not stop with the patient; it belongs in equal measure to the friends of the patient. Think how impossible it would be to do the work of Christ in the world if there were no sick men and women. Can sickness be sin, while it gives charity and compassion such scope for exercise, while it invites such love and mercy? In what other way can the teaching of the Sermon on the Mount be so well illustrated? In what other way can the precepts of the healing Gospel be so practically obeyed? Without sickness, how can the beauty of self-sacrifice, of self-denial, of devoted love, be shown in its fullness? It may be said, indeed, that this finds exercise, too, in dealings with unquestionable sin, that the ministry of Christian love reaches the suffering which transgression brings as much as the suffering which sickness brings, that the argument proves too much. But, is it not just to argue that a state which brings so many of those who witness it closer to their heaven, and makes them feel as if they were God's angels, can not be bad in itself, can not he essentially sinful?

These, concisely stated, are the arguments by which the theory that sickness is sin would seem to be refuted. They are by no means all that can be used on the negative side. To some minds they will have weight, and they have a pious sound. They will hardly, however, convince any one that sickness is desirable, and they will, least of all, be justified by those who are familiar with the weariness, and loneliness, and agony which this experience brings. The verdict of those who have suffered will be that disease has in it more evil than good. In another article, we shall state the reasons for believing that sickness is sin.

GREELEY AS A FARMER.—Mr. Greeley has made his farming—though he can give it but a seventh of the year—tell in valuable results. I do not refer now to the commercial balance-sheet, though his preserved health must go into that; but to the enterprises accomplished. He has cleared the hillsides of rock, dug extensive underdrains, run his plow lower than our farmers dare to go, and been persistent in all approved methods of fertilizing. These have all responded in enlarged crops; but he will plow deeper still, by and by. His farm contains about seventy acres; but he has recently purchased an eighty-acre lot additional, for the growing of timber, the most of which he devotes to locust, a small portion being given to larch. Mr. Greeley is firm in the belief that timber-growing should be encouraged, and that it will pay. He would cover all barren ledges and bony land with trees, and cultivate the kinder and more tractable soils.—*Joel Benton, in The Independent.*

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Bone Food—A Plea for Bran.

BY D. H. JACQUES.

THAT bread made of unbolted wheat flour is more wholesome than that made of fine or bolted flour, is, I suppose, admitted by all good physiologists; and the reasons why it is more wholesome have been laid before the public a thousand times, and in nearly as many different forms, so that if people who read at all are ignorant of them, it is their own fault.

I should probably help the cause of dietetic reform very little by reproducing here the usual arguments in favor of unbolted flour. I have no such intention; but there is one point of view from which the subject is seldom looked at—a reason for eating *bran*, which even Graham, I think, overlooked, a most important one too. Perhaps this one additional reason may have weight enough to turn the scale with some sensible housekeepers, in favor of brown bread. With that hope, I will here state it.

Most people know that they carry about with them a skeleton, and that this skeleton is made up of a series of bones of various sizes and shapes. They know that this skeleton plays a very important part in the animal economy; that it determines the general forms of our bodies; gives firmness and stability to the human figure, and, by means of its system of levers, helps to constitute the powerful locomotive apparatus with which we are furnished; that it is, in fact, essential not only to our activity, but to our very existence. So much about our bones is well understood.

But how are these bones formed? What are they made of? How are they nourished?

How few have given these questions a thought! Even teachers of dietetics have generally left the bones out of the account in their lessons; and it is due to the wise prevision of Nature, which has circumscribed our power to harm ourselves, rather than to our knowledge of the wants of the human organism, that the bones themselves have not been completely starved out of the body.

If you immerse a bone in dilute hydrochloric acid—one part of acid to about ten of water—and allow it to remain for a few days, you will find, on taking it out, that it has lost its hardness and firmness, and become so flexible that it may readily be tied into a knot. The acid has dissolved those materials in the bone which made it hard and firm. That which remains is mainly cartilage or gluten. The materials essential to the formation of this cartilage, are abundant in the most common articles of diet—bread, vegetables, flesh-meat, etc.; and as they are merely such as are required for the nourishment of other parts of the body, no special provision, in our dietary, need be made for this portion of the bone.

Now, if we take another bone, and, instead of immersing it in the acid, subject it to the action of fire, where the atmosphere may have free access, it will finally become perfectly white, the organic or animal materials preserved in the previous experiment being entirely destroyed or carried off. The portion which remains is precisely that which, in the other case, was dissolved and removed by the acid. Its materials are entirely mineral, and comprise 66·70 per cent. of the substance of the bone; in other words, bone is composed of

Organic or animal matter.....	33·30
Inorganic or mineral matter ...	66·70
	100·00

Further analysis shows that the mineral portion of bone is composed of

Phosphate of Lime.....	51·04
Carbonate of Lime.....	11·30
Fluoride of Calcium.....	2·00
Phosphate of Magnesia.....	1·16
Soda Salts.....	1·20
	66·70

The great mass of the bones, then, is lime, and they are, in structure, akin to the marble of which we build our palaces. Our house of clay has a frame-work or rock.

The development of bone begins by the formation of a mass of cartilage, which assumes the figure of the bone. Within this cartilagenous mass little spots of true bone gradually appear. Around these centers of ossification the mineral matter is deposited, till it extends through the whole mass and becomes consolidated, so as to give the necessary firmness to the part it is intended to support.

Where does this mineral matter, and particularly the very large amount of phosphate of lime required, come from? In this case, as in all others, Nature has made wise provision; but in this case also, as in many others, human folly often sadly mars her plans.

For the sustenance of the infant during the time when the greatest amount of bone-food is

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required, Nature provides the mother's milk. This normally contains the necessary amount of lime, magnesia, soda, etc., furnished, if her diet be adapted to her situation, by the food taken into the stomach; but so important is the bone-perfecting process, that it has been put mainly out of the power of the mother to cheat the osseous tissues of her child, unless she withhold her nourishing bosom altogether; for it is a law of her system that if sufficient lime be not introduced each day, *the deficiency must be made up from her own bones*, portions of which will be absorbed and secreted in the milk; so that, in this case, there is a weakening of the parent's frame to insure the necessary strength to that of the child.

In this early stage of its growth, the young child is made tolerably sure, as a rule, of the proper nutriment for every part of its body—nerve, muscle, and bone alike. It is only at a later period that human ingenuity is able to circumvent the wisdom of Nature.

The time comes when the regular supply of milk must be withdrawn—at least such is the case in our cities where pure cow's milk is dear and difficult to obtain, and can not therefore be generally substituted for that of the mother. Where is the necessary lime and other inorganic materials to come from now?

Nature is no more at fault at this period than before. She has made the necessary provision, even with the friendly cow left out; and here behold one of the most beautiful illustrations of her wisdom: It is essential to the preservation of the kernels of wheat and other grain, that they shall possess a hard exterior covering or shell. Now, the materials best adapted to the production of this covering, are phosphate of lime, silicate of lime, and fluoride of calcium; and the plants, drawing the amount of these elements required from the fertile soil, and making use of the ready means supplied in the great laboratory of Nature, mold them into a hard and shining envelope for their precious seeds. This is a complete and wonderful process in itself, but it is only an individual member of a series. It happens, or, rather, Providence has so ordered it, that the elements best fitted to impart firmness and consistency to the kernels of grain, are just the elements needed to nourish bone and form teeth. See how the same atoms are made to serve many purposes! Behold an economy of means, such as man has never approximated! First rock, then earth, next plant-food; after that, grain, and finally bone; the bone to be returned to earth to become again plant-food, grain, and bone, and so on in a never broken circle of uses!

But here man steps in with his little learning and less wisdom, and does what he can to mar the beautiful and never-ceasing creative processes of Nature. He has "sought out many inventions," and among the rest the flouring mill with a bolting or sifting attachment, by means of which he is able to separate from the *endosperm*, or body of the grain, almost every particle of the covering or shell of which I have spoken. The result is his nice, fine, snowy-white flour. He congratulates himself on his success. Well he may! He has outwitted Nature!

If we burn a portion of the fine white flour of which the manufacturer is so proud, we shall find, in 1000 parts, 4·1 of ash—no more—consisting of

Lime	0·1
Potash	1·5
Magnesia	0·3
Soda	0·1
Silica	none
Phosphoric Acid	2·1
	4·1

In the bran, which our wise millers reserve for horse-feed, there will be found, in 1000 parts, 55·6 of ash, consisting of

Lime	2·6
Potash	13·3
Magnesia	9·4
Soda	0·3
Silica	0·6
Phosphoric Acid	28·8
Chlorine, etc.	0·6
	55·6

Here is the result in a nutshell, or, rather, in the shell of a wheat kernel. Out of the 59·7 parts of mineral materials contained in the grain, only 4·1 parts are found in the fine flour. The 55·6 parts, which our mechanical skill has enabled us to remove, are made up entirely of elements required for the proper uses of the human system. To withhold them is nothing short of robbery, a despoiling of our own tissues and fluids.

As it is with the bone-forming elements that we have to do at present, let us see how the figures stand with reference to them. They are lime, calcium (the metallic base of lime), magnesia, soda, and phosphoric acid (for combination with the lime and magnesia to form the phosphates). Of these we have in the entire grain 45·2 parts, and we retain in the fine flour 4·1 parts, throwing away 41·1 parts out of the

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43·2 provided for the sustenance of our osseous tissues.

The amount of bone food thus thoughtlessly eliminated from the most important of all articles of diet is no small matter in the aggregate, as will be readily apprehended when we consider that each of us consumes, or ought to consume, about one hundred and sixty pounds of bread in the course of a year.

Consumers of fine-flour bread, then, must inevitably suffer for the want of the proper amount of bone material. We get lime enough in the other articles of our dietary to prevent our bones from crumbling entirely away, but that they are weakened, or fail to reach their normal degree of firmness and strength, there can be no doubt; nor is this a mere matter of theory. It has been demonstrated by experiment. M. Chossett, a learned and careful French physiologist and chemist, fed a number of pigeons exclusively on wheat from which every particle of the covering or shell had been removed. He found that this diet answered well enough for three months, after which diarrhea set in and the birds died between the eighth and the tenth month; but the most remarkable point in the experiment related to the bones, which became exceedingly thin and fragile. One bird was found with both femurs and tibias fractured; and examination after death showed that *the bony tissues had disappeared from many parts of the sternum*. None of these effects were observed when a little lime was added to the food. We are doing what we can to reduce ourselves to the condition of these birds.

But the poor children are the greatest sufferers from the ignorance and folly which I am endeavoring to expose. They require more bone food than adults, but, as a general rule, get less, their diet being composed more largely of bread. Unless a large amount of milk be allowed them with their fine-flour bread, the quantity of lime and other mineral materials obtained from their food is very small and quite inadequate to supply the wants of the system. The inevitable result is imperfect ossification; but as the process is hidden and the weakness of the bones not always obvious, no one takes the alarm. If the legs become crooked or rickets supervene, the cause is looked for anywhere else rather than in the bread basket.

The lack of the necessary amount of mineral materials in the food affects every bone in the body, but the teeth are the greatest sufferers, or it is in them, at least, that the evil is most strikingly manifest. The larger number of the permanent teeth are formed during the time when bread is the main dependence of the child for the nourishment of his rapidly-growing organs. Where this bread is made of unbolted wheat meal and plenty of pure milk is added, no diet can be better. These articles furnish the materials for both muscle and bone; but when we give a child none but fine, white bread, we may make muscle, but we cheat the bones, and particularly the teeth. In reference to these, the subject assumes a painful interest—a momentous importance.

The extent of our dental rottenness is only partially measured by the army of "tooth-doctors" which we support. Good teeth are now, in our cities (where nearly all our bread is made of fine, white flour) the rare exception, and bad ones, or manufactured ones, the rule. This state of things is not due to a single cause, by any means, but we have here *one* of the causes of imperfect teeth, and the one, I believe, which should be placed at the head of the list, as the most general and most fruitful of all. That it is so will be apparent when we consider the composition of the teeth in connection with that of the bread we eat.

The bulk of the tooth, technically called *substantia ostoidea*, is similar in constitution to the other bones, the mineral elements being, however, in somewhat larger proportion. The dense, hard covering of the crown, known as enamel, is composed almost entirely of inorganic or mineral materials, only 3·5 per cent. being organic or animal matter. Here silicate of lime and fluoride of calcium play an important part. Both of these (or their elements) are present in due proportion in the grain of which our flour is made, but *in the bolted flour itself, ordinary analysis does not detect a trace of either*.

Any one can see what must be the result, in this case, of our ignorant interference with the wise provisions of Nature—*teeth lacking in firmness and solidity, imperfectly encased with enamel, and destined to inevitable and early decay*.

These facts stand out in so bold relief that I am content to leave them, for the present, for the reader's contemplation, setting aside certain considerations which they suggest, to be presented at some future time, should circumstances permit.

Reader, if you would preserve the strength of your own osseous structure and insure your children firm bones and sound teeth, save them from toothache and from falling into the hands of the dentists while yet in their teens, you must provide *bone food*. It is found in *bran*—in *Graham Bread*.

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"He Wills it So."

BY MRS. D. HARRY PRIME.

THE sun has sunk in liquid gold
Near an island of the sea,
And shadows silent round enfold
A strange and weird-like witchery;
Wilt hie away to leafy dell,
Where sprites drink ambrosial dew,
And hear the fay to lily tell
Of a love long tried and true?

No; let 's away to cottage fair,
Where the lamps lend their sickly light;
Fond hearts are waiting, watching there;
There a soul takes its mystic flight.
The feeble blood in tender vein
Stays now its dark and sluggish tide,
But coming Death stills cruel pain
And steals away the planter's bride.

The breeze just lifts her golden hair;
She smiles—'t is the last for him!
The brow becomes more marble fair,
And the light of her eye grows dim.
One, stooping to lift the watcher's head,
Sought to lighten a hopeless woe;
Observing, "Though thy wife be dead,
God, in his mercy, *wills* it so!"

'Dead, dead!" he cried; "oh no, not dead!
Too young, too good, too pure, too fair!
Oh, God! this chilling, crushing dread!
See! see those rings of golden hair!
Then mark the tender, taper nails,
So like some pure, rare tinted shell;
The silken lash that nearly vails
With grace the snowy cheek so well.

"Then cease the cruel, canting lie;
Mock me no more with words so vain;
God never willed that she should die;
He did *permit* her to be slain!
But far away in foreign clime
By Fashion's gay yet with'ring sway,
Death's seeds were sown without design,
Which burst to life through her decay.

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"Think you He willed a tender child
A mother's love should never know?
Think you He willed through anguish wild
A husband's heart should feel this blow?
As well to say He wills that I
Should cut the life-cord in my woe;
Despising life, should therefore die,
And mocking say, 'He wills it so!'"

Dangers of Familiarity with Evil.

BY REV. HENRY WARD BEECHER.

IN the long run those things are the most influential upon us which act imperceptibly, but act all the time. In judging of the things that produce the disposition, or rather that *train* it, we are not to judge of those things alone which are apparent. Influences that work in us little by little are the formatory influences of life.

Things overt and aggressive arouse our attention, our combativeness and pride, or our conscience; and oftentimes great and open temptations are the most harmless, because they come with banners flying, and bands playing, and all the munitions of war in full view, so that we know we are in the midst of enemies that mean us damage, and get ready to meet and resist them. Our peculiar dangers are those which surprise us, and work treachery in our heart.

The presence of evil produces familiarity, allays suspicion, and takes off fear and repulsion. When evil exists in men, it is always a mixed quality. No man is wholly bad, and no man is wholly good. Men are strangely compounded. And when evil is joined with a good trait, the evil is so checkered with the good, that we can not but feel a sort of amiable sorrow, which is the next thing to approbation. The good that is associated with evil traits in men with whom we are acquainted, goes for to take away from the mind a sense of the wickedness of evil.

One of the most important teachings in the New Testament is, "Abhor that which is evil." The moment you come out of that state of mind in which you abhor evil, you are in danger. So long as you feel horror toward evil, you are safe; but the moment you, for any reason, begin to make excuses for it, and palliate it, and pity it even, you are in danger of being tainted by it.

Being familiar with evil brings you into the reach of temptation. It not only makes you a spectator of that which is dangerous, but brings you within its easy reach. Many go where evil is, thinking that they are not susceptible to it, and by and by, after being under its influence, and becoming familiar with it, they are caught by it. I suppose there were never twenty wicked men of whom you might not say that fifteen were men who, in the beginning, were perfectly certain that they could not be made wicked. It is the confidence that you are safe that is your great danger in the presence of evil.

Let us make an application of this to the matter of conversation. I allude not merely to the habit of profanity, nor to the habit of using language which is violent and coarse and vulgar, but to that habit of jesting which is called "not convenient" in Scripture. There are a great many persons that have not wisely, it seems to me, considered what is the duty of a Christian in regard to pure conversation. Many are accustomed to interlard their conversation as they never would their lives. I have seen persons that I knew to be truly moral, as far as their conduct was concerned, who did not hesitate to make their mouth a passage for indecent stories. I have known men of exemplary habits, who filled their shops with ribald literature. I have known men that were apparently good husbands and parents, from whose lips, if I was with them an hour, was sure to come, like a spark from the forge of passion, a story that carried in it some hint, some innuendo, and made things that we should look at with horror, a matter of mirth. In respect to a pure thought, a noble idea, the memory is often treacherous; but an impression made by obscenity seems to be ineradicable. I call you to bear witness to this fact. Are there not impressions on your mind that

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were made by bad men in your childhood, which you would give all the world to have rubbed out?

I am restrained by an inexpressible sense of the beauty that belongs to womanhood from making an application of this subject to woman. I really think that God meant to teach the world the way to purity and nobility through woman, in spite of the seeming evidence that I have occasionally had to the contrary. I have never, for an hour or a moment, ceased to feel toward woman, in her ideal character, almost as the devotee feels toward the Virgin Mary; and the individual exceptions never take any thing from the brightness of the divine glory which there is in the conception of mother, wife, sister, and friend, in woman. I believe with old Martin Luther, that the noblest thing God ever made on earth is the heart of a right, noble, loving woman. And it is this feeling that makes it impossible for me to make any exhortation to women, who, whether school-girl, or servant, or mistress, instead of being taught by us in matters of this kind, should be our teacher, and cleanse our tongue, and purify our imagination, and make us better, and not teach us how to be beautiful in evil.

The same truth leads me to speak of familiarity with evil books and pictures. I attribute the social corruption of our times largely to the prevalence of secret, or scarcely secret books, novels, so-called reformatory works, physiologies of the Devil, written on purpose to demoralize the community. All that a prurient curiosity wants to know, and that a manly conscience scorns to know, is proffered, in one form or another, to the young, and at a trifling expense is sent through the mails, with every means and appliance of damnation. And papers owned and edited by professedly religious men, or at least by men that believe they are governed by honor, do not hesitate to make their advertising columns the instrument of infusing this miserable trash throughout the country.

We read that in the olden times the Devil took on, sometimes the form of a serpent, and sometimes the form of an angel of light. I often think, that, in our day, he takes on the form of a book. There is nothing that is so silent in its influence, that so suits our humors and prejudices, and that is so susceptible of being resorted to and left at pleasure, as a book. A book is an omnipresent influence that has no disposition, and yet has all the power of a disposition. It is one of the most powerful of influences for good or for evil. The engine of the world is a book. Therefore, where books are written for the purpose of giving a loose to al our fancies and passions, how mischievous must they be!

If this be so of books, what shall I say o art? If familiarity with impure suggestions and ideas in literature is bad, how is it when th senses are called, indirectly, by every form an line and color of beauty, to assist in the contamination?

There are three classes into which pictures o the nude may be divided. I do not deny tha there is a limited sphere in art for nude figures but it is extremely limited, and they are to b permitted only in the case of those masters o art who may be called hardly less than proph ets, and who can create a nude figure so as t have the moral sentiment predominate in th impression which it makes upon the mind Such masters are few. Indeed, he may almos be said to be a miracle of genius that can d this. I may say, in general, that I think tha in all art representations where nudity is em ployed, the moral reason for employing it shoul be so strong as quite to overcome a sense of th fact itself—and that limitation almost rules i out entirely.

While, then, I would admit that there is limited sphere in which it may be employed fo high moral purposes, the plea of those who stan in the second class, that it is done for the sak of art, is one of the most unsound and danger ous pleas that can be made; for in most cases th picture, or statue, or representation falsifies th facts of life and the proprieties of the occasion And it must be confessed that the old Greek are our superiors yet, when it comes to th question of decency in art. Their sense of d cency was such, and their adherence in art t the proprieties of daily life was such, that, they represented the human form by a nud figure, they represented it as emerging from th bath, or from the sea, or in some other positio which, in the order of nature, would be perfectl proper. But in modern times thousands an thousands paint nude figures in circumstanc where they would be impossible in the order nature. They paint them simply because th want to do it, and for no other reason, thus vi lating the rules of art as well as of morals.

By way of illustrating, I will call attention a marked contrast. I think one of the most e quisite works of art, and one of the most abo inable violations of decency, is Powers's Gre Slave. I can not conceive of any possi reason why a slave should be stripped and ma to wear a chain in the market-place. It is n true to fact or nature. On the other hand

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ke that exquisite work of art, Ary Schaffer's *Francesca da Rimini*, in which the artist represents Francesca and her lover as hurling through the lurid air of perdition, and holding each other with a firm grasp, while her face bears the mingled expression of love and amazement and grief, and on his is depicted an expression of unutterable despair. Under such circumstances the mere accident of partial nudity is quite forgotten, or almost unthought of; for the solemn lesson that the scene conveys almost precludes the possibility of indulgence in improper reflections on the part of the beholder. There was a reason for nudity in this case; but in the case of the Greek Slave, there not only was no reason for it, but it was employed against fact, as well as against decency. I would not be prudish nor unduly critical; but I certainly could never understand why, if it was proper for men and women, and girls and boys, to sit in a saloon and have that revolving nakedness going on before them in every indecent aspect possible, it would not be proper to walk naked in the street! It is said, "That was nature." So would the other be nature. There are many sorts of nature—beastly nature, animal nature, human nature, angelic nature, and divine nature; and the same kind of nature is susceptible of being represented in different states and conditions; but it is not necessary that all the phases of nature should be exposed under all circumstances. Is there to be no discrimination in regard to what aspects of nature shall be made permanent lessons of instruction? It is abominable, the way in which decency is violated in works of art!

While, then, I should leave every true and just-minded man to a large liberty of determining in point of fact what is proper and what is not, I think that too much care can not be taken in this matter by those who are rearing a family. I think that in the portfolio of many a Christian household, even, the pit of perdition may be found. There are books on almost every center-table in which are cuts that have the tendency to take off the blush and bloom of virginal purity. And ought there not, in regard to books of art and portfolios, to be an aspersion of sacred cleansing—a sprinkling of the divine spirit of God?

If our children were angels, we should not need to have any concern about them on this score; but they are not. They are passional creatures. The fire of appetite is strong and fierce in them. And because they are impure when they are thrown out into the world, it is all the more necessary that influences calculated to promote purity, should be brought to bear upon them. There should be no provocation to lust, or appetite, or any thing of the sort, placed before them. God's angels might walk in the midst of impurity without hurt; but our children can not.

I will make another application of this truth with reference to the places of resort which we allow ourselves to frequent. It is not wise for men to permit themselves to consort with persons the habitual action of whose minds upon their own is injurious. You should not go into the company of persons who have a bad influence on you, even if they are right and good in other particulars. Your own integrity is beyond price to you.

If this is so in respect to individuals, how much more is it so in respect to collective bodies! A young man says, "Why may not I unite with such a fashionable club?" If they are persons that exert a uniformly beneficial influence upon you, there is no reason, unless it be that of time and expense, why you should not associate with them. But the clubs gathered for convivial and festive purposes in our cities, are made up, as a general thing, of men not altogether angelic; and the temper of the meetings, and of the conversation, and the influences of these clubs, are almost always of such a nature as to make them demoralizing.

And if this is so in regard to fashionable clubs, how much more is it so in regard to drinking "shades," gambling dens, and places of resort like these, which the city is filled with! It is not always the bad that go to such places. Many that go there are persons who want to "see life." They are the tender, the callow. They are young men who are ashamed of being thought ignorant of vice, and are ambitious of being supposed to know a great deal more than any decent man ever ought to know. They can not endure tobacco, and yet they smoke for fear they shall be thought not to be men. They have no natural taste for liquor, but they swig and guzzle because they want to be men, and because they think that is the way to make themselves men. I care not how strong a man's nature is, it is not possible but that "evil communications" should "corrupt good manners" under such circumstances.

This leads me to speak of theaters, where evil is in the ascendant. I am, as much as any man, for the greatest liberty compatible with the moral good of the community; but I could never consent to my child going to a theater, unless it was taken out of the influences that ordinarily surround theaters. I would dissuade

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my own children, my friend's children, and the children of my parish, from having any thing to do with theaters as they exist among us. I take the simple ground that since the world began the nature of the theater has been such as to do more hurt than good. I say, on practical grounds, that I think familiarity with the theater will do you harm.

All places of resort, of whatever name, are to be measured and judged by this rule: "Evil communications corrupt good manners." And if you find yourself in the presence of things that tend to lower the feelings and destroy the integrity of the mind, you should absent yourself from them, because it is dangerous to be in the presence of evil.

It is objected that it is not always possible t get away from evil. Remember, then, tha when you do not submit to evil, when you s your mind against it, and when you put your self in an attitude to correct it, it will do you n harm, though you are in the midst of it. I you refuse the laugh, if you refuse to indors the tale, if you refuse to join in the conviviality if you are found faithful though you are amon the faithless, then, so far from being harmed you will be benefited; so far from bein brought down by evil, you will be lifted out o the sphere of its influence. You will be a re former, under such circumstances, and God wil take care of you.

Kitty Howard's Journal.

No. IV.

EDITED BY MRS. ELIZABETH OAKES SMITH.

OCT. 31.—I do not think after one is married they ever can be so thoughtless and selfish as they are before marriage. It seems perfectly natural for a girl to tease her lover and put on coquettish airs, but she can not treat a husband in that way. Somehow I do not think it true or modest. Indeed, there is great comfort in being perfectly honest with one human being in the world, and to know that that one will never misunderstand you. I was not frank with Tom in preparing for the christening of David, and I think he has watched me with more penetration since that time; but he will never detect me in another trick. no, never!

To-day I called upon several of the neighbors, and talked all the time about baby, with episodes, now and then, about Tom.

MEM.—Will try to avoid this in future, and be interested in other people.

NOV. 1.—A warm, pleasant day for the season. Sister Jane came with her baby to pass the day with me, as her husband has gone to Washington. Noticed Jane begins to contract her brows, and talks in such an old woman way, with no brightness at all.

We two sat in the hall up stairs, where the sun came in nearly as warm as summer, and my few plants look lovely. Jane's baby is almost a month older than mine, and I should think it handsome but for David; and it was funny enough to see the two children creep races along the hall. Jane and I sat at the head of th stairs to watch them. They crept several time across, laughing, and slapping down their chubb hands, and showing their red lips and tongue and just four bits of pearl; now and then goin on their feet and hands, looking awfully lik two terrapins, when at last they both made a div for the stairs. We sat on the third step, and o the two little manikins came, hot and fas My David stopped in good time, and laid hold o Willie's clothes to keep him from falling, for h was going right down the stairs, and, if no on had been there, would have tumbled heels ov head, and most likely have broken his neck, o have stirred his poor brains all up to a jell and for ever after have suffered from confusio of ideas, if he had not died of water in th head.

Now, what a difference there must be in tw children, when one is able to foresee and avoi danger, and the other is not! Tom said Dav was more cautious, but I insisted he was in ever way more bright, and Tom in the soberest man ner replied, "Every crow thinks her own youn the whitest." I did not take at first, and wh I did I was not pleased. Goodness! I shou not wonder if I became bad tempered, fr thinking all the time about little things.

I went straight to the library after t thought entered my mind, and took down t Life of Elizabeth Fry, and picked out my pr tiest book mark, and began to read. The re

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this book was because I remembered large family of children, and yet to do so much else in the world.

is me!" I cried out when Tom came ted to find me reading, "what a dif- ween poor *little* me and Elizabeth me little, for I am little in the ," and the tears came to my eyes.

not need to be as great and wise as Fry; but you are very great, and me in your own little sphere, pretty

Tom, I can admire greatness, though n-u-late it."

ed of that word, though I could not came into my head.

ve marriage and the care of a family t, beautiful school, and we learn so we should never learn in any other go out of ourselves, with so many wholesome thoughts, that we grow hout knowing it.

—The air is still warm and pleasant, y I have had such a sweet, solemn expe- e: I will write it down, although I can half that came into my heart.

put David (I begin to like the solid, to sleep at noon without first undress- nd sponging him nicely, so that not a ust shall distress him; then I curl his r over my fingers, and, to own up, I and me the comfort of nursing him. t is just a silly, weak word, and does e thing well at all.

rink, pretty creature, drink!"

but not the word! Lady Macbeth t and out, like a woman, and she *is* a ad as she is:

"I have given *suck*, and know er 't is to love the *babe that milks me!*"

men are squeamish just where there is be so.

when all was done, I laid him in his left him to sleep. Presently I saw a n, elderly woman coming up the walk, ned the door for her myself, and took my room, and gave her a seat near the She did not seem at ease at first, for she king about as if in search of something. n she said:

'll think it mighty strange, dear, when e what I came for!"

must tell me, and then we shall see,

"I 've walked more than two miles just to look upon your baby; for people tell me he is just the handsomest child that ever was born."

"Come and see!" I said leading her into the room where he was sleeping, for I do not let him sleep where there is a fire.

I threw aside the lacen screen, and just then David opened his eyes, and flashed out such a bright, happy look, his cheeks red with health, and his flesh so hard and white, and his two feet both up, and, to tell the truth, he kicks awfully if he is not taken up as soon as he wakes, that he did look nearest to the way I think the cherubs look, to any thing I have ever seen.

"Oh, you handsome child! you handsome child!" she exclaimed, and then she folded her dear old hands, and made such a beautiful prayer for him, that I never in all my life heard any minister pray half as well.

I hugged her right in my two arms, and kissed her thin old cheek, and took off her bonnet, and made her have a cup of tea, and told her I could not love her enough for asking God to bless my baby. And so we had a nice time together. She told me David was the finest child she ever saw, "not even excepting my little grand-child," she said, "which died two years ago. A lovely baby but motherless, and now that his father has taken to bad ways, it is better that he is gone."

"But you are lonely without the little dear," I said.

"Very lonely, dear; but somehow, when I go to sleep I see his little golden head close to my pillow, and that comforts me."

Dec. 6.—Tom is anxious to see David run alone. I tell him there is no need of hurrying, that it is better for him to creep some time yet, for he is so ambitious that he is all the time battling with chairs and tables, trying to get up, and then down he goes with a great bump, and such a scream; it is enough to wake the Seven Sleepers. I think myself he cries from baffled ambition, more than from bruise, but he tries it again manfully. Sometimes he gets hold of the leg of the table, and stands up, and all at once he will twist round, and down he goes, just like a spread eagle! Such a look of amazement! such a look of being ill-used, as he puts on! Then he pokes up his head and looks at me quite forlorn; then he kicks one heel, and then the other; then doubles himself up the wrong way, and gives one scream! Finding it of no use, seeing that I only smile at him, and do not pity him, he rolls himself over, and tries it again. I have an idea that children are made

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helpless, and cowardly, and spoonyish, by too much help, and too much pity.

DEC. 10.—David keeps time with his pretty mouth when I sing to him. I am trying to cultivate his taste for art, and I find he does really notice pictures. He will take a book out of my hand and stare his great eyes down at it, and then glance sideways at me; then slap his hands down on the book, and rock his little fat shoulders, and laugh and scream; and next, would tare out the leaves with excitement, if I did not prevent. He is very fond of flowers, but has no regard for their safety, for he grabs at them fearfully. This morning I had a lovely rose geranium in full bloom, and to show its beauty to better advantage, I had placed it upon a little mat on the carpet, when I was called out for a moment to see about the dinner. Coming back, what a sight presented itself!

David had tipped the pot over; he had broken the plant all in pieces, and filled his mouth with the dirt! Such a pair of hands! such a face! I rushed forward with a cry, and to own the honest truth, I was just on the point of giving him a slap; but I stayed myself in good time. I picked up the broken leaves, crying, "Oh, darling, darling! how naughty it is!" and then I put down my head and made believe cry. David looked at my eyes, and pulled my hands down from my face, and then he really put up his little lip and began to grieve. I showed him the plant, and expressed my regret all the time, and I think he understood me.

JAN. 5.—Every day I stand a pot of flowers upon the mat in the place of my unlucky geranium, and I take David to look at it, and then if he attempts to touch it, I say "Ah! ah! no, no!" very softly, and he is learning to respect them. Already he creeps up to the plant, and looks at it most demurely, and then he sniffs up his funny nose, and pretends to smell of them!

Gracious me! What a deal of work is required to raise a child, any way; and now I begin to see why the world is so bad—and miserable, and weak, and wicked.

Tom is looking over my shoulder, and laughing. I don't care, Tom. The reason is because we women do not give ourselves up half enough to the care of our children. We do not teach them patience, and obedience, and courage, and truth!

"Kitty, Kitty, you are wiser than all the statesmen and philosophers in the world. You are equal to Portia and Cornelia in spirit; you have struck upon the great, vital, solemn truth in the world, that what it most needs, is mothers."

This was from Tom! and then I told him I did not know how I learned the thought, unless it was one taught me by baby, which Tom thought it was, and then all at once he had his eyes full of tears, and called me "Balm."

JAN. 26.—Every day David goes out in the air—even if stormy, he goes, and winks his pretty eyes in the snow. I do not wrap him up much—a knitted woolen cap, a warm coat, and long buskins going above his knees; perfectly warm he is made, but no bundling around the throat. Indeed he is left quite free there, and I am sure he will escape croup and sore throat by this method. David likes to be out, and when brought in begins to rebel and scream lustily; but he will soon learn that he must yield to a will stronger and wiser than his own, and he *must* learn that he can not *fight* his way through the world, that all the strength he expends in mere fight is so much dead loss.

Now, I think I ought to own up, somewhat about myself. Several times I have felt really angry at some of David's little tantrums, and have *shook him*, I am afraid, rather hard, to bring him to terms. Do not think I have ever given him a blow; no, indeed, I am not so bad as all that, but I have felt down-right cross, and have looked so, I am sure. This has taught me to study to govern myself; to be calm, and loving, and tender to the poor young soul that has to learn the usages of the world. I have rather plumed myself upon my good temper, but I am afraid it was good because I had no cross to bear—nothing to try it. I am a little vain and Tom says pretty women always are, and it makes them more engaging—well, being pretty and every body praising me, and saying something sweet to me, I felt buoyant and happy and wished to make every body happy around me. But now that I must not wish, nor expect so much praise, and have the house to see to and baby to train, and Tom to please, I feel a certain weight upon me, which I never felt before and several times I have found myself irritable and have spoken sharply to Bridget; and ever did not smile when dear good Tom came in, till he kissed my forehead, and said, "Little mother grows grave!" Then he took me out, and he talked to me, and I went to see some beautiful works of art, and when it was evening Tom coaxed me to go to bed early, and he sat by me and read aloud, Tennyson's "Godiva," and I dropped to sleep, with his dear voice like a lullaby.

MEM.—Tom likes to read about noble women and I like to hear of them. It seems so beau-

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ful to know of such, and to feel that though one may be weak, and faulty, like poor foolish me, there have been those of nobler make. To think of Lady Russell and what she was to her husband, and how little I am to Tom!

MARCH 22.—I have been a little ill, Tom says caused by being too much in earnest, and thinking all the time how to make David a steadfast, true man. He made me laugh by waking me out of a sound sleep, and telling me that I lifted up my hand and said,

"Remember, David, 'Odin's belt is always buckled;'" just as though he was a grown man.

So, Tom has taken David and me a little journey to see Grandma. Such a blessing grandparents are! I have been cuddled, and petted, and warmed, and toasted like a great baby.

This morning, Jane and her baby came to see us. Willie runs alone and is awfully cross, and so is Jane, as to that. She does not like to take care of her child, but likes to coil up on the sofa and read novels. She dresses splendidly, and talks about her dress a great deal, and she thinks me, she says, "so old fashioned."

David was creeping on the carpet when Willie was brought in. The children were glad to see each other, but when David saw his cousin going about on two feet, instead of creeping upon all fours, the amazement in his baby face was wondrous to behold. He watched him steadily. He never smiled, nor made any motion whatever, but sat in the middle of the floor silent and attent. All at once he lifted himself up on his hands and feet, and tried to take an upright posture, but he rolled over and laid spread out, quite crest-fallen. I ran to him, but the royal child would not let me help him, only lifting himself to a sitting posture, with such a sober face, as if his dear brain was trying to study out a very difficult case.

Presently he crept to the side of a chair, and rested his eyes solemnly upon Willie, then all at once he ran into my arms, with a laugh and joyous scream. Oh, the kingly biped! The proud, ambitious youngster! He shows a spirit after his mother's own heart. Self reliant, brave, a little audacious, every inch a man. Now that baby has found his feet, I feel as if half my work is done. As if David had really taken himself under his own care.

MARCH 30.—David is not quite an angel, I am happy to say, but a strong, somewhat willful, very loving-hearted child. Since he found his feet, he is more self-willed and resolute than I had thought to find him, but Tom says he is all right, a splendid young hero, started fair and square in the world.

Thoughts from the Sick Room.

BY MRS. FRANCES DANA GAGE.

FOR more than a year I have been confined to my room, having it constantly enjoined upon me to keep quiet, to think little, act little, and render myself as easy and happy as possible. I have endeavored to obey these instructions, and having no particular interest of my own, like other idle, useless people, I have relieved the tedious monotony of the wearying hours by looking into and busying myself with the affairs of my neighbors.

One who lives in New York may see and know many things without an effort, and without an effort I have been interested and encouraged and made hopeful for the "coming woman," and I would fain jot down for the readers of THE HERALD OF HEALTH a few thoughts that may, perchance, fall like seed upon good ground, taking root for the future in some weary soul fainting by the wayside, crying for help and finding none.

Much, oh, very much, is spoken and written of the worthlessness of the women of New York! much of their heartlessness, their entire devotion to dress, fashion, and display, and much, very much, needs to be said and said severely. But will not the readers of New York dailies, weeklies, and monthlies, come to the conclusion that there are no earnest, sensible, intelligent women in this great city? Is it not better to tell of goodness than of badness? Will it not create a desire in young minds to be dressy and showy, and silly and idle, if told hourly that "it is all the fashion"—the only road leading to so-called respectable gentility?

But to my sight-seeing! From my window I have the pleasure of looking out over a vegetable garden of two or three acres, shut in on the east, west, and north by four-story buildings, but receiving the full, hearty warmth of sunshine from the south. Every inch of this

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precious ground in the heart of the city, is, of course, fertilized and cultivated to the highest it can bear, and the little market stores near by give evidence daily of the thrift and industry of its owners. Here, frequently, from the first hours of dawning day until the sun sets in his glory during this beautiful November weather, women work with their hands, and hoes, and spades, bending among onions, beets, parsly, etc., happy in their toil. Their voices are cheery, and there are no signs of shirking or compulsion. A little while morn, noon, and night I miss them, and then I know they have gone into the home near by to prepare the meal for husband, father, or brother, for these work with them, doing the harder, heavier labor.

They are women, wives, mothers and sisters. "Degraded," do you say? Why so? Do God's sunshine and rain, his clouds and sky, his pure air and teeming soil degrade? Nay, nay. They are healthy and strong, and, I believe, strong of heart as of limb.

Little children come out to them after school hours, clean and sweet, tidily dressed, and full of happy laughter and joy, and are clasped in the arms of these guardians of their youth, as tenderly as you, O loving mother in silks and furs, clasp your own. These are welcomed, kissed, tossed and played with; and who shall say that these industrious women, if not *eminent* are not good, filling their sphere of duty to the full; of whom God will say, "They have done what they could."

Under my room lives a man who is a house and sign painter. He is the father of four children, and his good little wife holds up her end of the matrimonial yoke by keeping a china shop. She takes nice care of her family, does her own buying and selling, her own washing and ironing, cooking and darning, and is merrily twittering, like a lark, her songs of love from morn till night.

On the same floor with me, live five young ladies, three who are teaching the children of New York in its admirable public and charitable schools. No dolls are they. They rent their rooms, do their own economical marketing, cook their own food, and always look lady-like and resolute, as if they meant to be independent of Mrs. Grundy and all her household. I hear the busy hum of their Florence sewing machine till late hours at night, keeping time to their quiet mirth, as with due thankfulness they talk over the events of the day. Can New York afford to speak lightly of such resolute and spirited women, or otherwise to forbear mentioning them at all; hiding their noble example from the frivolous ones who might thereby learn to lead better lives? Can it afford to half pay them for their noble work much longer?

Another spends her spare hours among the charitable institutions of the city, giving all she has to spare of her love, her time, her counsel, and her cash. Still another is working out her problem of industrial life in a job printing office, resolutely rising while it is yet night, and hastening in the early day to her toil, while the household duties, so essential to all comfort in life, and so seldom properly appreciated, are performed by a sister, to whom the usual measure of health and strength are denied.

All these ladies are well or highly educated. They are well bred, and of the highest moral and intellectual worth.

Now and then I receive calls from a young lady physician and a young lady student of medicine, each taking care of herself, and asking of the world only fair play in the battle of life. One attends to her patients; the other, her lectures, doing their own housekeeping all the while, because they believe in a home and home enjoyments. I know many such.

Yesterday the sweet face of a lady brought the mellow November sunshine into my room, who, for twenty-five years, has sat at her desk in a large publishing house on Broadway, sending out, weekly and monthly, her gifts and graces to the world; yet ever a true and loving wife, whose husband does safely trust in her, and will to the end.

Another, who has never taken upon herself the marriage vows, has been a teacher in highly responsible positions, from her young maidenhood until her fiftieth birthday; and thousands of the young men and maidens of the land, though they may not call her mother, "rise up and call her blessed."

Why do the frivolous, the useless, the extravagant, receive this undue attention of the press? Why should our sex so often be spoken of in terms of reprobation and scorn, while it numbers its millions, in cities and out of them, that are sensible, earnest and strong, wearing no "paniers," no trains, never rushing to watering places in summer, nor crowding to theaters in winter; who will live and die without seeing the "Black Crook" or "White Fawn;" their lives flowing out in clear and generous streams of love and duty, making rich and green the valleys through which they pass, their good deeds exhaling, in the sunshine of home affections into an atmosphere of truth and peace, to all again like heavenly dews to refresh and purify the nation?

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"Let Us Have Peace."

BY MRS. M. A. KIDDER.

LET us have peace! Let all the glad air ring
With notes symbolic of that glorious time
When North, and South, and East, and West shall sing
One common song, in sweet, harmonious rhyme.
As now the poor Old Year is dying fast,
Dig his grave deep, and let the past be past;
As now expires his life's eventful lease,
With olive crown the New! Let us have peace!

Let us have peace throughout this favored land,
That teems with plenty, till its overflow
Is gathered up by many a foreign hand,
Or reaped by thriftless ones that never sow.
Our golden grain keeps busy countless mills;
Our cattle feed upon a thousand hills;
Our luscious fruits with growing years increase;
With thankful hearts we cry, "Let us have peace!"

Let us have peace! The sun, and moon, and stars,
Controlled by laws immutable, divine,
Waste not God's time in planetary wars;
Each in its sphere content to move and shine.
The tiniest flower that dots the sunny vale,
Mingles its sweets harmonious with the gale;
And man alone, he who in power excels
All things created—man alone rebels!

Let us have peace! Around the social hearth
Let fond, true hearts dispense the law of love;
Let home be home, the place of joy or mirth,
Where harmony sits brooding like a dove!
Let no discordant notes with jarrings wild
Estrange the heart of husband, wife, or child;
But all, the greater with the lesser light,
Form in God's plan one constellation bright!

Let us have peace! Heaven speed the happy day,
When through the whole wide earth, from shore to shore,
Peace, universal peace, shall hold her sway,
And strife and bloodshed thrill our hearts no more
When man shall strive his brother man to save;
When jealousy, "as cruel as the grave,"
And all suspicion, shall for ever cease,
And love, true love, prevail! Let us have peace!

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The Grape Cure.

BY PROF. EDWARD P. EVANS, PH. D.

"Nunc circa aegritudines sermo de vinis exit."
—*Plinius, Lib.* xxiii., 2, 4.

THE medicinal properties of the grape were well known to the ancients. Dioscorides, a Greek physician who lived in the time of Nero, mentions in his celebrated treatise on *Materia Medica* the use of the fruit of the vine as a therapeutic agent. Celsus, surnamed the Latin Hippocrates, and who also flourished during the first century of our era, and united in a remarkable degree practical good sense with great critical acumen, speaks likewise of the grape and its peculiar curative qualities. (*De Medicina*, II. 20–31.) Galen, court physician to the Emperors Marcus Aurelius, Verus, and Commodus, and one of the most learned and accomplished men of his age, alludes also in a work entitled *De Alimentorum Facultatibus* (Book II.) to the healing virtues of the grape, and praises it especially as an aperient. Pliny the Elder, in that huge encyclopedia of miscellaneous knowledge, the *Historia Naturalis*, devotes seven chapters of the twenty-third Book to the medicinal properties of grapes, which he recommends as an efficacious remedy for dysentery, epinyctis, pyrosis, hemoptysis, tonsillitis, pulmonary affections, and an immense variety of diseases of the liver, kidneys, spleen, etc. He treats of the astringent effect of the leaves and tendrils of the vine "when beaten up in water and drunk," and also of the salves which may be compounded out of the bark and the gum "which exudes from the vine, particularly when burnt in a green state." Much of his information is derived second-hand, and considerable of it is literally translated from the works of Dioscorides. Every thing is jotted down from his note-books without the least discrimination of the true from the false and fanciful, or the least attempt to give to his facts or statements a scientific arrangement. Indeed, the Natural History (as it is called) may be regarded as one of the earliest specimens of a work constructed on that *Index Rerum* principle, which Dr. Todd in his "Manual" so warmly commends to students as an infallible recipe for making themselves authors in the shortest possible time and with the smallest possible expenditure of brains; a method to which the venerable divine seems to have always faithfully adhered in the putting together of his own publications, if any weight is to be given to internal evidence. Still the mere fact that Pliny allots so much space to the subject in his scrap-book is conclusive proof the importance which the ancients attached to this species of cure. As we come down to more recent times, we find an increasing number of distinguished writers on this topic: Hieronymus Trægus (Jerome Bock), professor at Zweibruecken and physician to the Duke of Nassau, in his *Kräuterbuch* (Herbal), published at Strasbourg in 1530; Adam Lonicerus, *medicus ordinarius* and physicist at Frankfort, 1557; Rembert Dodonaeus in his voluminous *Stirpium Historia*, Antwerp, 1546; John Bauhinus in his *Historia Plantarum Universalis*, Yverdon, 1651; Jacobus Theodorus Tabernaemontanus, an eminent writer on medical botany, in his *Neu Vollkommen Kräuterbuch* (New Complete Herbal), Basle, 1590. During the last century, Frank, Loeschke, Tirsot, Hoffmann in his *Medecina Rationalis Systematica* (System of Rational Medicine), and Bertele in his *Versuch über Lebenserhaltungskunde* (Essay on the Art of Preserving Life), recommend grapes for medicinal purposes; and since the beginning of the present century, the marked tendency of our epoch to employ dietetic and hygienic methods in the treatment of disease, instead of dosing invalids with pharmaceutical preparations, has given to the grape vine a large and honorable place in the theory and practice of medicine. The contributions of Germany to the literature of the subject are very rich and valuable, and have been especially so during the last quarter of a century, since the appearance of *Die Weintraubenkur*, by Dr. Hirsch, Jr., in 1843. In England and France the most eminent physicians, Cullen, Pringle, Sir James Clark, Chomel, Longet, and many others, recognize the grape as a very important prophylactic and therapeutic agent. The most concise and practical treatise on this topic is perhaps Dr. Curchod's *Essai Théorique et Pratique sur la Cure de Raisins*, published at Vevey and Berlin in 1860, but, unfortunately, now out of print and extremely difficult to be procured. It is to this excellent little monograph that we are indebted for many facts contained in the present article, and we have uniformly relied on it, and freely referred to it for any information necessary to supplement our own observations and experience of the grape cure at Montreux and Vevey. There are many places in Continental Europe where this treatment is practiced, as, for example, at Meran, in the Austrian Tyrol, at Gleisweil, Durkheim and Neustadt in the Haardt, at Kreuznach, St. Goarhausen and

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Grunеberg in Silesia, and it has been also recently introduced at Edenkoben in the Bavarian Palatinate. But the pre-eminence in this respect is to be accorded to Switzerland, the whole of which, with the exception of the petty cantons of Zug, Glaris, and the Bernese Highlands, is devoted to the culture of the vine; and among all the Swiss cantons, that of Vaud on Lake Leman holds the first rank on account of both the quantity and the quality of its wines. The varieties of the grape cultivated in the district of Vevey, which produces about one-fifth of the entire crop of the canton, have been greatly increased during the last ten years by importations from Burgundy, Bordeaux, Hungary, the Rhine, etc. But the most common kinds are the green and the red Charselas or *Fendants*, and three species of *non-Fendants* known as *Clavette*, *Blanchette*, and *Rougeasse*. The former are called *Fendants* because the skin is so tender as to *split* when the berry is pressed between the fingers; it is quite transparent, with a crispy pulp which resembles the succulent fruits; such as the prune, or the apricot, and has a sweet, musky savor. The wine is strong and heady, especially if it has been grown on a marly soil. The *non-Fendants*, vulgarly called *foireux*, on account of their decided laxative properties, are more closely allied to the juicy fruits; such as the cherry, or the peach. The berries grow in thick-set clusters, and have a skin so tough that it does not break when they are pressed between the fingers, but the juice and pulp exude at the point of attachment of the stem. The wine which they produce is lighter and more diuretic than that of the *Fendants*, and also finer and more fragrant, particularly when grown on a loose, porous, and stony ground, in which the vines flourish best. With very few exceptions, these are the only kinds of grapes which are used for therapeutic purposes at Vevey. The quality of the fruit depends greatly upon the chemical and geological character of the soil. Other things being equal, a dry soil produces grapes containing much sugar and little acid, a fresh soil imparts more free acid, and a humid soil generates a great deal of acid, albumen, and mucilage with very little sugar. Soils in which granitic, calcareous, gypseous, or argillaceous ingredients predominate, affect perceptibly the constituent elements of the grapes which spring out of them. The degree of maturity influences also the composition of the fruit. The juice of grapes imperfectly ripened (verjuice, as it is called) resembles a thin red acrid sap; but as the berry matures, the proportions of water, vegetable tissue, mucilaginous substance and free vegetable acids diminish, and the quantity of saccharine and azotous matter increases, the free acids combining with bases, and particularly with potassium, in the formation of borotartrate of potash, or soluble tartar. It is an interesting fact that, as regards their chemical composition, the unripe Fendants bear a striking resemblance to the ripe non-Fendants, the latter apparently occupying a lower place in the scale of vegetable creation. This would seem to be an illustration of the development theory in its application to plants. The chemical, morphological, and physiological modifications which the grape undergoes, from the opening of the flower till the perfect maturity of the fruit have been carefully studied by A. Famintzin of Fribourg; the results of his researches are embodied in a book entitled *Untersuchungen über das Reifen der Trauben*. The author gives analyses of the grape at twelve different stages of its growth, beginning with the 17th of July and ending with the 14th of October. It must be borne in mind, however, that the properties of the same varieties of grapes vary considerably in different years, the proportion of sugar changing sometimes from 10 to 20 per cent. in successive seasons. The year 1859 was regarded as remarkably fine, on account of the amount of sugar that was developed in the grape, but the present crop (1868) far surpasses in quantity and quality any previous one since 1812. The grapes matured this year about three weeks earlier than usual, and exhibited a perfection and peculiar richness of flavor very rarely attained. The following table shows the chemical composition of the juice of the white Chasselas, according to an analysis by Dr. Herberger, principal of the Industrial School at Kaiserslautern:

Water	837·610	834·381
Sugar	130·985	132·172
Gum and Dextrine	6·901	5·425
Resin	traces	traces
Coloring matter	0·108	0·117
Tannin, Fatty substances, Odorous principle	traces	traces
Albumen and Azotous substances	17·142	19·850
Bitartrate of Potash	1·288	1·215
Tartrate and Racemate of Lime	0·224	0·239
Tartrate of Magnesia	0·049	0·125
Tartrate of Alumina	0·068	0·115
Tartrate of Oxide of Iron	traces	traces
Chloride of Sodium	0·847	0·991

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Sulphate of Potash ...	0·917	1·211
Phosphate of Alumina	0·024	0·028
Tartaric Acid.....	2·210	2·205
Racemic Acid	0·311	0·327
Citric Acid.....	0·098	0·247
Malic Acid.....	1·289	1·352
	1000·000	1000·000

The principal elements which are contained in this table, and which determine the physiological action of the grape upon the organism and functions of the human body are divided by Dr. Curchod into three groups:

1. Azotous organic principles or plastic aliments; 2. Non-azotous organic principles or respiratory aliments, sugar, gum, mucilage, free acids, etc.; 3. Inorganic principles, *i. e.*, the salts and water.

The first group is represented by albumen. Every physiologist knows the important office which this element performs as a plastic agent in the formation of blood and of living tissues. As a proteinous substance, it contains sulphur and phosphos, and is also indispensable to alcoholic fermentation. The chief ingredient of the second group is sugar, which consists of two isomeric substances, a solid called glucose and a liquid called chylariose. The sugar of the grape has two parts more of hydrogen and oxygen than that produced from the cane, but its saccharine strength (so to speak) is nearly three times less. Glucose is of great physiological importance, because it is into this form that the hydrates of carbon, or hydrocarbonate aliments, are metamorphosed before presenting themselves for adoption. It is composed of exceedingly mobile elements, and by the natural fermentation of the must is readily transformed into nearly equal proportions of alcohol and carbonic acid. An alkaline reaction suffices to change it into lactic acid, which can be further decomposed into acetic acid, butyric acid, hydrogen, and carbonic acid gas. This mobility of the constituent parts of glucose, so essential to the fabrication of wines, is also of great importance in a physiological point of view. It explains the facility with which this substance, which is also formed in the liver (as was first shown by Dr. Bernard in 1848, and confirmed eight years afterwards by Hensen in a work, *Ueber die Zuckerbildung in der Leber*) may be decomposed under the influence of respiration, and thus distribute its elements from the lungs through the entire circulatory system, even into the most remote capillary ramifications. Sugar, according to Schulze (*Die Weintraubenkur*, p. 18), is easily digestible, quickly absorbed and assimilated, and leaves little excrementitious matter; it renders the pulse full and strong, without unduly accelerating it; it increases also the massive force of the muscles, but diminishes their contractility, and retards their movements. If the quantity of glucose absorbed exceeds the needs of respiration, the part unconsumed by combustion contributes to the formation of fat; hence the tendency of grapes to produce corpulency. By the action of the saliva it is changed into lactic acid, which serves to facilitate the metamorphosis of albuminose substances, and the absorption of the intestinal contents. It has been remarked by Moleschott, in his *Physiologie der Nahrungsmittel*, that sugar merits a much better reputation than it possesses, and that the vulgar prejudice which attributes to it an injurious influence on the teeth is refuted by science and contradicted by experience. The lactic acid which it forms under the action of the saliva, by decomposing the salts of lime contained in the food, furnishes a necessary base for the production of phosphate of lime, which is the principal element entering into the composition of the teeth and the bones. In the West Indies the teeth of the negroes, who eat an extraordinary quantity of sugar, are perfectly sound and extremely white. Young children, invalids, and convalescents crave it, and ought always to have it. Instinct is here in harmony with sound principles of physiology, and demands only what is essential to the growth and strength of the body in such cases. The other hydrocarbonates contained in the juice of the grape—gum, mucilage, pectine, cellulose, etc., not only serve as vehicles for organic acids, but also give a sirupy and gelatiniform consistency to the pulp of the berry. To the same group belong also the four free vegetable acids enumerated. They all possess analogous antiphlogistic properties, stilling thirst, diminishing febrile heat, and moderating excessive vascular action and cutaneous transpiration, as well as too copious secretion of the bile. They are diuretic and, in large doses, purgative, and act beneficially in affections of the liver, and also in dysentery and diarrhea by their efficacy in reducing intestinal inflammation. The principal medicinal agents of the third group are the salts which, in union with an organic acid, are transformed by heat into carbonates. The experiments of Woehler and Millon have demonstrated that the organic acids of the salts of the grape after the combustion which they undergo in the animal economy, leave a residue of alkaline carbonates which, by their action on the kidneys, are very beneficial in the treatment of such diseases as gravel or

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tone. Grape juice is also richer in phosphoric acid and potassa than are most mineral waters, and, although carbonic acid does not appear in the chemist's crucible, it is afterward formed in the blood by the decomposition of sugar and tartaric acid. After it has been taken into the system, the juice of the grape undergoes a metamorphosis similar to the process of fermentation, by which must becomes wine. This chemical change should be taken into account in attempting to explain the effects which it produces.

In our next paper we shall discuss the physiological action of the grape, and the cases and methods in which it is therapeutically employed.

Heart Disease.

BY E. P. MILLER, M. D.

DISEASES of the heart are classed as organic and functional, and also as acute and chronic.

Organic diseases are those which involve some change in the heart structure, and are usually referable to changes either in its cavities, valves, or orifices.

Functional diseases involve no disease of the organ itself, but refer to those conditions in which the heart's work is not properly performed; these conditions depend mainly upon diseases or disturbances in other organs of the body.

All organic diseases are chronic, and as they nearly all originate in or are the result of some acute disease, we shall treat of acute diseases first. The acute diseases of the heart are pericarditis, endocarditis, and carditis. Pericarditis is an inflammation of the pericardium or investing membrane which incloses the heart, called in common parlance, the heart-case. It is less frequent than endocarditis, or inflammation of the lining membrane of the heart, but is regarded as the more serious affection of the two. It occurs at all ages; even babes of a few months old are sometimes affected by it.

There are two forms of this affection, acute and chronic. Acute inflammation of the pericardium does not differ materially from acute inflammation of other serous membranes, such as the pleura or sac investing the lungs, and the peritoneum or sac investing the abdominal organs. Inflammation of a serous membrane terminates either by resolution, or absorption of the inflammatory products; by effusion of serum, or throwing off of large quantities of serous fluid; or by the formation of pus. Mild forms of pericarditis terminate by resolution; the more severe and fatal forms, by one of the other processes. In some cases this serous fluid becomes organized, forming a complete membrane of itself, which often causes the two sides of the enlarged pericardium to adhere to each other, or to become attached firmly to the heart. The quantity of serum effused into the pericardial sac varies from a few ounces to a few pints, and is sometimes clear, sometimes thick and turbid, and sometimes dark, being mixed with blood. This sometimes distends the sac, causing the chest to bulge out, and pressing the diaphragm, or membrane between the chest and abdomen, far down below the sternum. When pus is formed it may be in small quantities only, or it may be so abundant as to fill the pericardial sac. When the serum becomes organized and adheres to this membrane, it presents the appearance of two surfaces that have been stuck together by glue, and then separated again, instead of being smooth and shining as in health. The muscular walls of the heart are often involved in the inflammation of the pericardium; and in process of the disease a portion of the tissues of these walls are changed to a fatty substance; this condition is known as fatty degeneration of the heart.

CAUSES.

Pericarditis is not usually an independent disorder, but simply a local manifestation of disease which pervades the general system. Rheumatism, gout, Bright's disease of the kidneys, pneumonia, tubercular disease, pleurisy, small pox, erysipelas, scarlet fever, scurvy, cancer, tumors, delirium tremens, and other disorders, often precede or are associated with pericarditis.

Dr. Fuller states: "From an examination of 847 cases of rheumatism, that about one in six was accompanied by pericarditis." There seems to be in rheumatism and in some other diseases, a transferring of these different affections to the pericardium, for when pericarditis is developed, the other affections, in a great measure, subside. Exposure to cold when fatigued or in a state of perspiration, mechanical injury, violent mo-

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tal emotion, excessive use of tobacco, especially smoking, alcoholic liquors, a too free use of condiments, pickles, spices, and those articles of diet which deprave the blood; suppression of the natural discharges from the body; driving in of an eruption of the skin by external applications; abuses and excesses of the sexual function, either in single or in married life; in short, all those substances and habits which tend to poison the blood or impair its quality, or to weaken the vital force in any way, are among the exciting causes.

SYMPTOMS.

These vary greatly in different cases, as they depend upon the rapidity and severity of the inflammation, the amount of effusion that has taken place, and the character of the constitutional disease with which the inflammation is associated. In some fatal cases the symptoms referable to other diseases have been so much more prominent, that those referring to the heart have been entirely overlooked. This, however, is not generally the case. The symptoms referable directly to the heart are pain, oppression, weight, tenderness on pressure, palpitation, and increased and irregular action of the heart. The symptoms connected with the pulse have great importance in this disease. In the early stage the pulse is full and strong, with a sharp, angry beat, sometimes irregular and greatly increased in frequency, often as high as 110 to 130 to the minute. As the disease progresses it becomes more irregular, beating a few strokes rapidly, then slowly, or intermitting. This arises from the effusion of liquid into the sac, which necessarily interferes with the action of the heart, combined with a diminution of its power by the disease. After a time, the pulse becomes small, feeble, and almost imperceptible. The respiration becomes difficult and hurried, and often painful, especially during inspiration. There is sometimes a dry, hacking, or spasmodic cough, pain in attempting to swallow, faintness, and inability to lie on the left side. The voice becomes so weak and feeble, that in many cases the patient is not able to speak; sometimes there is nausea and persistent vomiting; there is loss of appetite, thirst, constipation, and scanty, high colored urine. When there is much fever, a hot skin, coated tongue, and great uneasiness will obtain. The countenance usually bears an expression of anxiety and sometimes of lividity, the face being often considerably swelled. The patient generally likes the head and shoulders somewhat raised, commonly lies upon the back or partly upon the right side, and although restless, when once placed is very loth to change his position. Where dyspnœa or difficulty of breathing is very great, the sitting posture is often the most comfortable. Difficulties of the head, such as headache, disturbed sleep, delirium, anxiety, apprehension, and great mental depression are often common.

The pain accompanying this disease begins at the heart, extends back to the shoulder blade, and thence down the arm. Swelling of the lower limbs is sometimes observed.

The above symptoms are associated with certain physical signs which will alone confirm our diagnosis.

If effusion has taken place to any great extent there will be a bulging out of the chest, in the region of the heart; the apex beat will be changed from its normal position, the area over which dullness occurs will be greatly enlarged, and of a pyriform shape. As the disease progresses, the extent of the dullness will increase, and as it subsides, gradually diminish again. The dullness is also more marked than in organic diseases. As you listen with the ear or stethoscope over the heart you will hear a distinct friction sound, caused by the chafing of this organ against the dry, inflamed, and roughened membrane. Generally this friction sound is double occurring with the contractions both of the auricles and ventricles. As the sac fills with serum this friction sound diminishes and then returns again when the liquid is absorbed. The normal heart sounds grow less audible as the serum accumulates, and then return as the liquid disappears. The apex beat may be entirely lost when the effusion is very great.

The prognosis in this disease, or the termination of it, is not unfavorable when it is uncomplicated with mechanical injury or with organic disease, and when the proper treatment is employed. When it is associated with Bright's disease, pneumonia, rheumatism, cancer, small pox, or scarlet fever, it is much more dangerous and sometimes fatal. When the disease is severe, though the patient may recover from the acute attack, it is liable to so impair the structure and function of the heart, as to cause difficulties which greatly shorten life.

TREATMENT.

In the regular profession, blood-letting and calomel have hitherto been regarded as the most efficient agents in producing the indications of cure. Medical books used to inform us that "acute pericarditis could not be safely treated without calomel;" and it was the same

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with all acute inflammations. We were also advised to "draw blood largely and repeatedly." Dr. Aitkin, one of our recent authors, says: "It is doubtful if calomel ever does any good in pericarditis." Dr. Bennett, one of the most distinguished English authors, says "that bloodletting cures the greater number of persons attacked, or shortens the duration of the disease, is disproved by every fact with which we are acquainted." "Since the blood-letting and calomel treatment has been abandoned, the rates of mortality have been reduced from one in three to one in twenty-six." He says further that "in recent times our success in treatment has been great, just in proportion as we have abandoned heroic remedies, and directed our attention to furthering the natural progress of the disease; that in many instances bleeding has done great mischief will be readily admitted by all candid men; long bleeding weakens the patient and almost always prolongs the disease." Bennett says, on the treatment of this disease, "Active purgatives should be avoided, and I am by no means sure that blisters are of any avail."

The treatment that we should advise in acute pericarditis would vary somewhat according to the stage of the disease, and the complication with which it is attended. The general plan of treatment would be to remove, as far as possible, the cause of the difficulty, whatever it may be. The excretions of the body must be carried off as fast as they accumulate; the skin, kidneys, and bowels must be kept active, not by the introduction of agents that poison the blood still more, but by those hygienic agents that make the blood purer and better.

The air of the room must be kept pure and cool. The position of the patient such as will afford the most ease; exercise must be avoided, and even moving or changing of position should be as slight as possible, consistent with the ease and comfort of the patient. The room should be kept perfectly quiet. If there is fever give frequent towel baths, using tepid or cool water, rubbing the skin thoroughly so as to draw the blood to the surface. Keep the extremities warm, particularly the feet; use hot foot-baths or warm applications, if necessary.

Fold a large sheet or blanket three or four thicknesses, lay it under the patient's back, across the bed, so that the ends can be folded around over the chest; then take four thicknesses of old linen, twelve or fifteen inches square, and wet in tepid, cool, or cold water; in some cases, ice water may be used. Press the water out so that it will not drip, and apply over the heart, and cover with the ends of the blanket. This should be changed as often as it becomes warm, which may, in some cases, be as often as every ten or fifteen minutes. Fomentations for thirty or forty minutes once or twice a day, may be used in place of the compress, the latter being applied as soon as the fomentation is removed.

The diet must be exceedingly simple; for the first two days it might be best to abstain from food entirely, then give rice-flour gruel, milk porridge, beef tea, and the like, in small quantities. During convalescence all excitement, either by exercise or mental emotion or passion, and all stimulating food or drink which would tend to increase the action of the heart, should be avoided. When pericarditis is associated with rheumatism, Bright's disease, or other difficulties, such treatment as is calculated to remove the causes of these diseases should be pursued.

CHRONIC PERICARDITIS.

Chronic pericarditis usually succeeds the acute form, especially if the acute is not followed by recovery in the course of two weeks from the commencement of the attack. In some chronic cases there is no liquid effusion found in the sac, owing to its being organized into layers of lymph, which are sometimes a half inch or more in thickness. This lymph is not absorbed, and as a consequence, a slow inflammatory disease continues, which, after a time, ends fatally. In other cases the liquid continues to accumulate till the sac is enormously distended, causing pain, obstruction of the heart's action, and great difficulty of breathing.

The treatment should be such as is calculated to improve the general health. Plain, unstimulating, but nutritious diet, taken in moderate quantities, so as not to distend the stomach or make too much blood at once. Keep the skin active, the bowels and kidneys in healthy condition. A towel bath or rubbing wet sheet daily, with local compress to the chest will be of service. The liquid effusion in the chest can be best absorbed without reducing the strength, by means of the Turkish or vapor bath, administered three or four times a week.

A CLERGYMAN asked some children, "Why do we say in the Lord's Prayer, 'Who art in heaven,' since God is everywhere?" He saw a little drummer who looked as if he could give an answer, and turned to him for it: "Well, little soldier, what say you?" "Beause it's headquarters."

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Recent Thoughts from Our Best Thinkers.

THE LAWS OF MARRIAGE.—Marriage should not be entered upon without a knowledge of its physiological laws, else much domestic misery may be expected. Neither should it be sought for worldly gain or position. True esteem and affection, united to adaptation and congeniality of tastes, should form its basis. When this does not exist before marriage, it is hopeless to expect it afterward. You must look out for breakers ahead, and feed the flame of love with pure oil. You will need fully as much tact, skill, and patience to manage another heart, as your own. If you can not think alike, be resolved to yield, rather than to differ. Avoid altercation and recrimination. Be forbearing and forgiving, if need be. I would also suggest that those graces and charms which won a lover's heart be still kept for the husband. Never consider it too much trouble to dress tastefully and in your best, for your husband's eye. Give him freely of those graceful attentions and pleasant surprises which will make him happy, if you expect a continuance of lover-like attentions from him. Hide all the disagreeables, in person, toilet and home, and keep the *best* for love.—*T. S. H., in Country Gentleman.*

A BARRIER TO PROGRESS.—Domestic wines are a formidable barrier in the path of progress. It is a fair computation to say that one-fourth of the cases of intemperance in respectable families come from domestic wine. Think of the squandered fortunes, the broken hearts, the wrecked hopes which bestrew the highway of drunkenness, and then see if you can defend the use of domestic wines. Domestic wines have blasted the prospects of thousands of young men who acquired a taste for intoxicating drink in the family circle. The poor-house, the prison, and the grave are thickly peopled with victims of drunkenness who began their down-hill career by the use of domestic wine. Surely the friends of Temperance have enough to contend with without having religious editors in their way. If they desire to drink domestic wine, they should not permit their types to stand up in long columns and shout the praises of wine. Civilization, we are told, advances by the extinction of wants, and not by creating them. The use of wines creates wants, and is therefore a hinderance to the advance of civilization. The human body is God's architecture. He made it for the temple of the Spirit; but the Spirit will not dwell in it when it is polluted by the use of wine; therefore, wine is a hinderance to the progress of Christianity.—*National Temperance Advocate for December, in reply to Tilton's article on "Making Wine."*

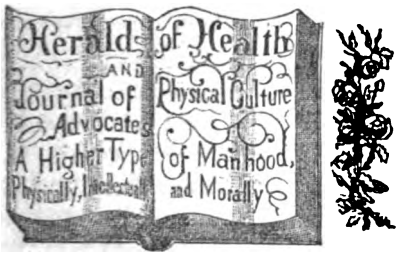
KEEPING OUR ENGAGEMENTS.—The very first and most essential condition of security to society is, that we should be able to trust one another's engagements. Even savage life could not be carried on unless the savages frequently helped one another; in civilized life, every human being depends for comfort, for security, often for life itself, upon things done for him by other people. If he could not rely upon other people for doing what they undertake; if his experience taught him that a man who makes a promise does so with the intention of only keeping the promise if it happens to be quite convenient, he would have to look to himself alone for all protection, and for the supply of all his wants. He would be below the condition of most savages. If we can not trust each other's word (was the saying of an eminent man), we may as well go back to the woods.—*J. Stuart Mill.*

EMBLEMS OF PURITY.—I have always noticed that wherever you find flowers, no matter whether in a garret or in a palace, it was a pretty sure sign that there was an inner refinement of which the world was not cognizant. I have seen flowers cultivated and cherished by some of the lowest and most degraded of our people; even in the dens of vice you will sometimes find them. Where these emblems of purity are found, you may rest assured that they represent a hope, and speak of a goodness of heart not to be found where they are absent.—*Dr. J. E. Snodgrass.*

THE DANGER IN DIET.—On the whole, I am convinced, by the observation and experience of a third of a century, that all public danger lies in the direction opposite to that of vegetarianism—that a thousand fresh Grahams let loose each year upon the public will not prevent the consumption, in the average, of far too much and too highly seasoned animal food; while all the Goughs and Neal Dows that ever were or can be scared up, will not deter the body politic from pouring down its throat a great deal more "fire-water" than is good for it.—*Horace Greeley.*

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THE EDITORIAL DEPARTMENT.



NEW YORK, JANUARY, 1869.

WATER.

"To the days of the aged it addeth length;
To the might of the strong it addeth strength;
It freshens the heart, it brightens the sight;
'Tis like quaffing a goblet of morning light."

☞ THE PUBLISHERS *do not hold themselves as indorsing every article which may appear in* THE HERALD. *They will allow the largest liberty of expression, believing that by so doing this magazine will prove to be more useful and acceptable to its patrons.*

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TOPICS OF THE MONTH.

BY M. L. HOLBROOK, M. D., EDITOR.

THE HAPPY NEW YEAR.—We are glad once more to wish all our subscribers and friends a "Happy New Year." The words are easily spoken and written; but they mean more than many long essays and large books. They mean, "I wish you to be free from pain, sorrow, and trouble; in the full enjoyment of health, and all those pleasures that spring from good." The greatest happiness is found in the greatest good health, and by the words good health is meant not only sound digestion, strong muscles, steady nerves, and good circulation, but in addition it means home, friends, culture, and opportunities for the highest unfolding of the best faculties of the mind and heart. In no way can happiness be more surely conferred on mortals than by teaching them to be healthy, teaching them to avoid those habits and passions that deform, weaken, and give pain and suffering. The old alchemists sought a philosopher's stone as an instrument with which to turn the baser metals into pure gold, but luckily they did not find it. The true philosopher's stone is found in the highest health of physical and mental power; for perfect health turns all the experiences of life into happiness. The sunshine and rain, the dark and light, the cold and heat do not distress us; our food gives us enjoyment and strength, our sleep is sweet and refreshing, and we love God and mankind, and that which is good rather than evil. Let us, as the new year begins, resolve to avoid those things that weaken and destroy, and seek, in good habits, love to God, and a pure, sweet life, the happiness we all so much crave.

THE ENCHANTMENT OF DISTANCE—A HINT FOR THE NEW YEAR.—It is a very curious fact, that what is distant is too often looked at with more interest and enthusiasm than that which is near. The poet has sung,

"Distance lends enchantment to the view,"

and this enchantment is likely to induce people to investigate subjects of no very practical bearing to the neglect of questions of immediate importance. This is well illustrated by the reflection that the heavenly bodies are to-day the subject of quite as much study as our own bodies are, and it is certain that people know quite as much of the moon as they do of their muscles, lungs, stomach, skin, or brain and nervous system. Of course, there is no objection to our knowing all about the sun, moon, and stars, only the order in which such knowledge should be acquired ought to bear some ratio to its importance, and certainly, from this standpoint, we should study physiology and kindred sciences first. And yet most of our schools of learning give very much more attention to astronomy than they do to physiology. They pride themselves on owning a costly telescope long before they

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think of owning a manikin or microscope, or of furnishing opportunities for studying the house of the soul. Why is this? Partly, no doubt, because "distance lends enchantment to the view." We lose sight of the diamonds at our feet and within our reach in gazing at the stars, and this condition appears likely to continue. Mr. Glaisher, in a recent lecture before the English Association for the Advancement of Science, pleads more earnestly for means for pushing studies of the moon, than any member did for promoting other branches of study. He begged for money to set up more powerful telescopes for observing the moon. He himself had thirty men moon-watching. He prayed those who had telescopes to take each a square inch of the moon and study it till it was thoroughly understood. Where is there any such enthusiasm for the study of physiology and its practical application to the preservation of life and the physical improvement of man? The telescope is a wonderful instrument. It has done much to promote human welfare, but it has done its best work. It is time that a less pretentious but more valuable instrument, the microscope, should supersede it in importance, and be directly applied to the investigation of the phenomena of human life. It has already done much, but it has hardly yet begun to do its work. Let the young men of the country turn their attention to its use in anatomical and physiological studies, and they will not only make new and important discoveries, but they will have a means of culture always at hand and surpassing books and lectures many times in value. We now begin a new year. It is a good time to begin new studies, to work in new fields of thought, to forget bad habits, false tastes, trivial pursuits, and to begin the labor of life anew and in earnest. Let us commence the new year by studying ourselves, and we shall soon find that if distance does lend enchantment to the view, nearness is more satisfactory, more important, more practical.

Pure Air in Churches.—The following words from The Methodist are so true, that we commend them to every one. Nothing sweetens the temper and purifies the passions more than pure air. Let us have it everywhere.

"Architects, building committees, trustees, and sextons ought to have some one to remind them perpetually that fresh air is a vital necessity in churches. Better do without almost any thing else. A living gospel ought never to be preached in a dead atmosphere. Give us plenty of pure air, and the preachers will preach better, the brethern will pray better, the people will sing better, and all our meetings will be better attended, and followed by better consequences. Give each one of us our forty cubic inches of fresh air for every inspiration, and for every minute of the service the eighteen pints to which we are each justly entitled, according to the doctors, and we shall complain less of languor, headaches, poor preaching, and dull meetings, and be in less danger of backsliding; for we devoutly believe that fresh air is a means of grace."

An Intellectual Diet.—The Minneapolis Tribune, speaking of Prof. Agassiz's theory of fish as a good article of food for the brain says:

"'Fish,' Agassiz remarks, 'to a large extent, contain phosphorus, a chemical element which the brain requires for health and strength. There is no other article of food which supplies the waste of brain as thoroughly as fish, and the evidences of this are in the fact that the inhabitants of the sea-shore, the world over, are the brightest population of the whole country.'

"There may be something in this, but it is singular that the world has not discovered heretofore that fishermen and fishwomen were a remarkably intellectual class. Take the man, for instance, in almost any locality, who goes around with a fish-cart, and who must revel in every variety of this brain-stimulating diet. We have never discovered any traces of Websterian intellect in any specimen that we have observed. If Prof. Agassiz's theory is correct, the mackerel and cod fishers off the coast of

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New England, Newfoundland, and Nova Scotia ought to be marvels of cerebral development, while the Esquimaux of our New Possession, who scarcely ever taste any food that does not come out of the watery element, should be paragons of intellectuality. We do not remember any instance in history of a fishing community that obtained remarkable proficiency in art, learning, and science, or excelled in any thing that requires brain power. Indeed, the poets in all ages, have sung of the "poor fisher," as if to be poor, and ignorant, and squalid, was his inevitable condition.

"But there is no disputing the Professor's position, that a variety of food is essential to perfect physical development. 'Man requires a greater variety of food than any other animal,' and fish is undoubtedly useful and perhaps essential, as a part of that variety. But we would not advise parents to commence feeding their children on an exclusive fish diet, in the hope of developing them into geniuses of the first water."

We have many times observed, in going through the extensive markets of large cities, that dealers in fish rarely compare in intelligence and refinement with the dealers of fruit and vegetables. Not that the latter live on these articles alone, but they do undoubtedly eat less flesh and fish, and more fruit. For the best results people need the best of food, and if any one article was to be chosen, wheaten bread made from unbolted wheat, would be the best. It contains more of that peculiar substance physiologists have mistakenly called brain food, than is found in fish. The subject of diet is not well understood, but the physiologists are trying to clear up the matter with some show of success.

WINE DRINKING IN EUROPE.—The word wine carries with it an attraction not felt by the word whisky, brandy, gin, or beer. It is used so much when speaking of what is good, that people who do not think much on the subject suppose wine the embodiment of all that is delicious in a beverage. This is particularly the case in our country, where wine is so scarce and dear; and there are thousands waiting and hoping for its general introduction into this country to supplant coarser beverages. Great pains have lately been taken by those interested in making and using wine, to represent in this country that there are no evil effects from it in Europe, where its use is general. Many of our best people suppose their representations are true. We have all along exposed the fallacy of these statements, and quoted largely from authors and travelers who have taken pains to inquire thoroughly into the subject. We now have the satisfaction of giving the views of another eye witness, Dr. Holland (Timothy Titcomb), who is spending a couple of years in Europe, and one whose testimony is entitled to much respect. He says:

"A large amount of land in this Canton of Vaud is surrendered to the cultivation of the grape; and as the wine of Switzerland is never heard of out of Switzerland, it is plain that it is drank here. Indeed, I have been assured that the wine produced in this Canton is drank mainly in the Canton itself. Now, from near Villeneuve to Morges, a distance of some twenty-five miles, as I guess somewhat at random, the entire lake side, averaging half a mile in width, is a vineyard. One can say, almost with literal truth, that throughout the entire territory I describe to you, no crop but grapes is grown. For the last three weeks, the whole working population, men and women, have been in these vineyards gathering the crop. The teams are employed in transporting the immensely large casks of new wine from the presses to the cellars of the owners, to the vaults of the dealers who have purchased it, and to the storehouses of speculators in other quarters. There is an endeavor on the part of these people to throw a romantic interest around their vintage. The casks go through the streets with gay bouquets of flowers in their bungholes, but from what I have seen of the effect of wine here, the show is all a sorry farce. There is no question that the people would be better, healthier, happier, and much more prosperous, if there were not a vineyard in the Canton. We have all been told

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in America, and I fully believed it, that if a people could be supplied with a cheap wine, they would not get drunk—that the natural desire for some sort of stimulant would be gratified in a way that would be not only harmless to morals, but conducive to health.

"I am thoroughly undeceived. The people drink their cheap, white wine here to drunkenness. A boozier set than hang around the multitudinous *cafés* here it would be hard to find in any American city, even where they enjoy the license of the Maine law. The grand difference in the drunkenness of an American and Swiss city is found in the fact that the man who has wine in him is good-natured, while the man who is equally charged with whisky is a demon. There is no murdering, no fighting, no wrangling. The excitement is worked off in singing, shouting, and all sorts of insane jabber. Then the steady old white-wine topers come into blossom. If you can imagine a cauliflower of the color of the ordinary red cabbage, you can achieve a very adequate conception of the faces that are not uncommon in all this wine-growing region. So this question is settled, in my mind. Cheap wine is not the cure of intemperance. The people here are just as intemperate as they are in America, and, what is more, there is no public sentiment that checks intemperance in the least. The wine is fed freely to children, and by all classes is regarded as a perfectly legitimate drink. Failing to find the solution of the Temperance question in the Maine law, failing to perceive it in the various modes and movements of reform, I, with many others, have looked with hope to find it in a cheap and comparatively harmless wine; but, for one, I can look in this direction hopefully no longer. I firmly believe that the wines of Switzerland are of no use except to keep out whisky, and that the advantages of the wine over the whisky are not obvious. It is the testimony of the best men in Switzerland—those who have the highest good of the people at heart—that the increased growth of the grape has been steadily and correspondingly attended by the increase of drunkenness.

"They lament the planting of a new vineyard, as we at home regret the opening of a new grogshop. They expect no good of it to any body. They know, and deeply feel, that the whole wine-producing enterprise is charged with degradation for their country.

"To come back to the matter of wine, let me say a word in regard to its use by traveling Americans. I was told before leaving America that I should be obliged to drink wine or beer in Europe. One good clerical friend assured me that I could not get through Great Britain safely without drinking beer. As I did not like beer the prospect was not pleasant. Indeed, I felt about as badly discouraged, as Brigham Young declares he did when the duty of polygamy was made known to him by heavenly revelation. Well, I did not drink beer, and I got through Great Britain very comfortably indeed. None of my party drank beer, and all survived not only, but improved, upon cold water—the terribly poisonous cold water of Great Britain! In Paris, I took the ordinary red wine. In Switzerland I continued it with great moderation, until I was thoroughly satisfied that every glass I drank damaged not only my health but my comfort. Now, I drink no wine at all, and that member of my family who has drank nothing but water from the time of leaving America, has experienced not one particle of inconvenience from the practice. We have all concluded that wine drinking in Europe is just as unnecessary as it is in America, and that there never was a greater mistake than the supposition that alcohol in any form is necessary as a daily beverage for any man or woman."

WHEAT-MEAL FLOUR.—"I notice in your journal for this month an inquiry by a subscriber in relation to Graham flour. In regard to its use I am confident that to it I owe much of the exemption from sickness in my family, with which for some years I have been blessed. Until I read your journal (now so vastly improved and improving) I had never used Graham flour; but since its introduction to our table, and following, to the best of our ability, the

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valued teachings of what has been, and is to us a HERALD OF HEALTH, my family have, I think, been signally blessed. For many years I had paid physician's bills, varying from $50 to $100, but for the past five or six years, I do not think I have paid for medical attendance on my family, more than $50 altogether. Three of my youngest children, aged 7, 4, and 1 1-2 years, have never tasted medicine. A physician recently told my wife he considered our diet, Graham bread and fruits, the chief cause of our requiring so little medical attendance.

"I never receive your monthly installment of *true* wisdom, but I feel how largely my family are indebted to it, and I am confident if parents, especially in our cities, would give more heed to its contents (particularly in regard to the *diet* of their children), their own happiness, and that of their offspring, would be immeasurably increased. T. B. L."

GYMNASTICS AT MICHIGAN UNIVERSITY.—We have heard through private channels, some interesting facts with reference to the progress of gymnastics at Michigan University. It appears that, at that great institution, no attention has yet been paid by the authorities to the physical training of the students. This has been owing, we are told, not to any indifference on the part of the officials to this precious branch of education, but simply to the want of sufficient means to carry out their plans. Two years ago, indeed, the Legislature of the State offered to the University a large annual appropriation on condition that the Medical Department should lay aside its narrow sectarian and obstructive character, by appointing at least one professor from beyond the ranks of the Allopathic clique. This offer, however, has not been accepted. In consequence of this hesitation, a university which indeed has been quite enough eulogized for its own good, but which certainly does possess great possibilities, must make headway as best it can on a small allowance. Not the least of the many disadvantages thus entailed upon it, is the circumstance that, while the great Eastern colleges are building grand temples of exercise, and are making ample provision for the *complete* education of their pupils, Michigan University is in danger of falling behind in the race, by being able to offer to its children the facilities for only a *partial* development.

It is pleasant to know that, in this state of affairs, the students have, however, taken the matter in hand, and have set about providing themselves with such substitute as they can. The junior class, in particular, have shown a most laudable energy in the matter, and have raised subscriptions among themselves sufficient to pay for the erection of some very good outdoor gymnastic machinery—a swing, parallel bars, horizontal bars, inclined ladders, etc. This erection has been made on the College campus, near to the lecture rooms; and all day, at odd intervals of time, a crowd of students may now be seen collected about the well-ventilated apparatus. We trust that the young men will receive great benefit from this little gymnasium, and that their evident desire for a large and complete gymnasium may be gratified before very long. As the case stands at present, the Doctors of the Medical Department have it all their own way.

LECTURE ON CASTES.—Our esteemed contributor, Prof. Moses Coit Tyler, has just given his admirable lecture on "Castes" in New York. It is not too much to say that it is worthy of being delivered on every platform in the country. It abounded in beautiful and brilliant thoughts, and was delivered in a most happy manner. The object of the lecture was to show the unreasonableness and the wrong of elevating the accidental circumstances which separate men above the principle of humanity For this purpose the lecturer inquired for a formula which should trace the distinctive line between man and the lower animals, and should thus indicate the nature of that something in which human dignity consists. After reviewing the principal definitions of man, which have been offered in ancient and modern times, he said that the essential human fact was the pos-

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session of a rational and moral nature, and that this constituted a spiritual unity of the race, undisturbed by such ethnographical facts as would disturb the physical unity of the race. The highest and most sacred of terrestrial truths is the unity of the race; and the worst of crimes, therefore, is an assault upon this unity. This assault is made by castes in any form. Castes are more than the murder of a man; they are the assassination of human nature. Then the lecturer passed in review the various forms of caste which prevail in the world—castes of nationality, theology, occupation, wealth, dress, sex, color, etc., and pointed out the tendencies which appear in American society to the establishment of some of these forms.

In conclusion, it was shown that the idea at the heart of American civilization is human unity. To establish that idea is our mission, and our very life as a nation is bound up in our fidelity to that mission. Castes, therefore, which conflict with human unity, are treason to the American idea.

IMPROVING COMMON SCHOOLS. — Mrs. M. P. A. Crozier writes on the subject of improving common schools so well that we give her views quite fully, knowing that the subject is one that interests a very large class of our readers. She says:

"First, then, the school district should be of good size, that it may embrace numbers, capital, and talent. You can much better afford to send some distance to a good school, than a short distance to a poor one. As a general thing, in small districts you may look for small, poor houses; poor, cheap teachers, and poor scholars. Let the location of the house be central, if possible, but do not be afraid to vary somewhat, to secure an eligible site. Shun unhealthful localities. You can not afford to expose your children constantly to the malaria of an undrained marsh, nor to the bleakness of a much exposed situation. Secure the neighborhood of good water, or provide it from wells or filter-cisterns. Let the grounds be ample; in the country never less than an acre, and that well fenced. If two or three, so much the better; and, perhaps, the time will come when five acres will not be thought too much, including in its area brook and glen, wood and open field, hill and dale. And let the site, beautiful by nature, be improved and adorned by art. Here let the children be taught landscape gardening by competent instructors, themselves assist in planting the ornamental tree and shrub, and beautifying the grounds with flowers. Not only this, but let a portion be cultivated in vegetables and grains, for pleasure, profit, and instruction; the pecuniary profit, if any, to be devoted to the further improvement of the schoolhouse and surroundings, and the purchase of valuable articles for school use. For instance, if the scholars should, by their own little industries, secure a good microscope, a spy glass, a globe, a valuable atlas, or a picture for their common educational home, how it would be prized! In this garden let the instruction be both botanical and practical. Here the young agriculturist, taught to observe Nature in various processes, and watching the growth and development of many of her varied products, might lay the foundation of the thoughtful and prosperous farmer. Agriculture would be ennobled by association with science, and the pupil would grow to love Nature, and, loving her, be in a measure preserved from vice. Each child might be allowed to cultivate a bed or plat himself, and thus develop and test his own practical ideas, and apply those he learns from observation, or from the lectures and conversations of his teachers. Can any one doubt that a system of agricultural and horticultural instruction, ingeniously and thus practically carried out in our common schools, would develop a more noble boyhood, and a more beautiful girlhood? Are we met with the objection of a lack of time? Then we would say, reduce the number of hours of school-room confinement, and spend a portion of these with Nature. It is not cramming the mind with crude and undigested ideas that makes the scholar. It is making knowledge one's own, so that it can be used. We require practical men and women. Not practical in the

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ease of rejecting science and art, but we want men who will fearlessly explore both the treasuries of experience, and the unfolded mysteries of Nature, and utilize every item of value. Our system of education must be vitalized. If the child studies arithmetic, it must be not merely for the purpose of knowing how to "do sums" in the "rule of three" and "cube root," but he must be led to feel that his knowledge of the science bears a relation to his prosperity in future life. If he pursues the higher mathematics, it should be not only for their material application, which with many will amount to very little, but for the development of his reasoning powers, and for a higher appreciation of the physical laws which govern the universe. There must be life, a glorious, noble, inspiring life breathed into every science taught by a living, active teacher, and the drone will become first the worker, and then the grand, true thinker.

"We turn our attention, now, to our model country schoolhouse. Not situate as too often the schoolhouse is, near to the dusty highway, but well back in the beautiful grounds we have chosen. Not a stiff and stately edifice, but more like a pleasant cottage home, nestling among the trees, with vines clinging to its porches and clambering over windows—an educational home for our little ones—a home suggestive only of pure and lovely things; where the obscene word, or the harsh blow shall seem as much out of place as in the quiet of our own family parlors. Where the birds will not fear to build nests in the shrubbery, so unusual, so out of character with the place will it be for the boys to rob them of their young. There shall be in our schoolhouse not only the common school-room, but the work-room, the play-room, and the parlor. We know our building will cost money, but can you put money to a better use than to refine and ennoble your children? If one man can spend hundreds of dollars to house his cattle and horses, can not a prosperous and wealthy district, united, spend a thousand or two for a schoolhouse for its children? We would, by beauty and refinement, tame down and ennoble the rude and boisterous natures of our country children. The school-room proper, should be furnished somewhat as usual, only more than is usual in district schools, with educational appliances. The work-room should be supplied with tools for the exercise of mechanical ingenuity, and the play-room be fitted with gymnastic apparatus, and means of in-door amusement for the little ones in stormy weather; while the parlor, a pleasant little room for study, the enjoyment of its delightful quiet being in some cases a special reward, should have its curtains, carpet, comfortable chairs, musical instrument, sewing machine, books, pictures, nice school apparatus, and whatever in the way of rustic ornaments, house plants, etc. the young ladies, teacher, and others might choose to furnish. Here should hang the roll of honor, here the fine drawing of the young artist pupil; here should be the school museum, toward which every child should be encouraged to contribute. With proper instruction, would there be any reason to fear that the mischievous jack-knife would ever deface this sanctum of our cottage schoolhouse?

"But above all this beauty must be, as in every well-ordered home, a fit, presiding genius. There must be an appreciative spirit to gather up the blessed influences of such a place, and pour them into the child-hearts with which it deals. There must be love to God, and love to humanity animating the teacher's life. There must be aptness to teach and ability to govern. There must be extensive and varied scholarship. There must be the capability of instructing by object lessons and by familiar lecture, for of all methods of instructing little ones, these are among the best. There must be practical talent a —there must be taste and culture."

Among the great men of our country who did not smoke, were Washington, Franklin and Jefferson. Washington Irving was not a smoker. Goethe never smoked, nor could he have smoked and remained Goethe. The man so perfect in body, so lofty and splendid in intellect, and so grand in character, could not have been a smoker.—*Anon.*

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Up The Mississippi.

BY MRS. R. B. GLEASON, M. D.

LADIES—On leaving our country cousins in Green Lake County, Wis., we came to La Crosse by rail. On our way, we became entangled among, not hop vines, but hop pickers. Every train, during the first few days of September, had from eight hundred to one thousand persons on their way to the pickings. Such an array of Shaker sunbonnets, and indeed sunbonnets of all sorts, we never saw before. An army of matrons and maids, which, for number, reminded one of those sad days when our young men went forth to war. This section of Wisconsin employs 40,000 persons, making 80,000 hands, and more than half a million fingers, occupied for three or four weeks gathering blossoms for beer making. The work is chiefly done by women and children; a few old men and boys, with only a sprinkling of young gents. The latter were out evidently for fun, quite as much as funds. As for the women, many seize this one chance in the year to get cash in hand of their own; others enjoy the change it gives them from the monotony of their home life; others, who were feeble, went because "hop picking was such healthy work." Query? Were they to get health from hops, or from the exercise in the open air? Hop tea and hop pillows were old remedies for the sleepless, and the pollen of hops, called lupuline, is given by physicians for the same purpose. The smell of new mown hay, the breath of cows, the air of the "burnt piece," were advised in early times for the feeble. Any thing which leads women to walk and work out of doors is good.

Well, our conductor packed the hop pickers within and upon all manner of freight cars. Our first-class ticket called for other accommodations, and as there was not a spare corner in the passenger cars, he opened the mail car, and in we turned. For once we were very select, having a car to ourselves, though short of seats, and those without cushions; and having to dodge the mailbags tossed in at the open window at all the way stations. Still we had a good time till the mail agent appeared. Whew! what a cloud of surprise and vexation he wore at finding us there. "No business in the mail car; contrary to all regulations of the road; could not allow it," etc. But finding that we would be good-natured, and could not be disposed of, he grew complacent and gave us many items of interest of the country through which we passed. At Portage we waited for the express, supposing the swarm of hop pickers would be passed; but found ourselves among another 800 on their way to the fields. Surely there must be a surplus of women somewhere, or some homes must be short of feminine fingers during September. The rush that there is as soon as there is any new avenue open for women, shows that many hands are not occupied, and many hearts are not satisfied with their ordinary work. When there is any thing new in the ornamental, such as wax or worsted flowers, cone, shell, or hair work, so many turn to it that it becomes not only a drug in the market, but a burden at home. Church and county fairs tell the same story of women's time, strength, and energy unused, or used to a poor purpose. It always makes me sad at heart to see bed-quilts and bouquets which have consumed many a day, and still do not beautify; to see piles of pin-cushions and pen-wipers, pretty enough, but which never pay, save as they serve to bring money to those who want it. The ways women invent to get a little money for their own use, or for purposes of Christian charity, are often truly pitiable.

But our hop pickers, this year, have the best of the bargain, for they get healthful exercise and good pay, while the hop growers, making haste to be rich, have fallen into a snare. The price of hops in past years was so high that many farmers made a small fortune thereby; so the rush into hop growing was great, and many mortgaged farms, teams, etc., to raise money to go into the business, which, at present prices, they will never be able to redeem. Wisconsin is said to have "hops on the brain." When so much wheat or corn is raised that the price is low, even those who lose thereby may find comfort in the thought that the poor can have food plenty and cheap. But wherewith shall a man comfort himself when his tobacco lands and hop fields bring him to poverty? When we do useful work we are sure of at least one kind of pay, perhaps more. Whoever makes two spires of grass grow where there would have been but one, does good, the consciousness of which pays in comfort, if not in cash.

On arriving at La Crosse we found there was a great dearth of domestics; a general stampede to the hop fields had taken place.

To us this seems the finest place on the Upper

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Mississippi. The valley here is broad, extending five miles from the river to the bluffs, which rise abruptly 500 feet. Our ride across the prairie, and then back among the bluffs, till we could wind around and ascend to the top, where we had a fine view of valley and river from fifteen to twenty miles each way, will long be remembered. By holding to trees or sitting on rocks we could see men on the plain below, who looked like lilliputians at work in the fields. The autumn fires destroy the under-brush without doing harm to the large trees; so we rode about from the top of one bluff to another, without reference to any highway; under the large oaks, getting new glimpses of grandeur at every turn. This town boasts the famous or infamous "Brick Pomeroy," who has just built a fine brick block, from which issues The La Crosse Democrat. This he calls his headquarters, but says he has "a side office at New York, a small town at the east." At the Congregational Church on Sunday evening, there was the largest number of fine looking young men that we have seen in any church in all our travels. In our congregations east the ladies so outnumber the gentlemen, that the latter look like black spots on a butterfly's wing. But here it seemed like a Young Men's Christian Association, where a few ladies were present as if by courtesy. There is still a great lack of women in the West. They are wanted for wives, teachers, and for domestic service. We wish there were some way to send them from the crowded corners in the cities to the broad west, where they are wanted. From La Crosse we took our winding way up the river. A Mississippi steamer, even of the "white collar line" which sounds so select, is a real "omnium gatherum," which carries many classes of many nations at the same time. Steerage and state room passengers make a "stratum, super stratum." On the lower deck are emigrants, who sleep in their huge covered wagons; while we of the upper crust, have a separate shelf, in a 6x6 apartment, dignified by the name of a state room. Those below eat their bread and meat out of their own tin pan, and drink out of their own tin cup; while we above have each a dozen individual dishes or more. They sit on boxes or bags around the engine if cold, the women with a baby in her arms, and one or two more hanging to her dress; while we above, sit on sofas or in easy chairs. All children of a common father, but born to a different inheritance in this life. As I studied their faces and listened to the tone of their voices, the *lower* stratum seemed to me quite as contented as the *upper*.

The saloon, which, in our language, may mean almost any sort of a place, on a steamer means the long room used for parlor, dining, dancing, etc. Here gather at evening a great variety of characters for varied purposes. First and foremost, is a democratic editor, who drinks whisky, spits on the carpet, swears at the waiters, and threatens to expose in his country paper the delinquencies of the officers of the "white collar line" of steamers. The cheerly notes of the violin prompt many to "trip the light, fantastic toe;" while others play cards, some read and write, and the rest look on or talk over their travels; except those who are tending babies, of which there was a goodly number. In all my travels, no place seems so much like a nursery as both the upper and the lower deck of a Mississippi steamer. But of all this motley gathering, none touched me with such tender interest as the invalids going to the northwest, hoping to arrest disease already too far advanced to be checked by change of climate. To our experienced eye, the flushed cheek and hurried respiration, told the sad story that they were seeking freedom and fresh air too late.

The scenery along the river is indescribably beautiful. So it seemed to us long ago, and now after more of travel, it seems so still. The bluffs along the banks, 500 feet high, dressed in their gay autumn colors, give you a new beauty at each frequent bend in the river. Many of the settlements at which we stopped were dignified by the name of a city when we saw them seven years ago, and are still very small, though some few are growing rapidly. Sometimes there is a prairie four or five miles broad before reaching the bluffs; but they are there just as high and just as abrupt as when near to the river. To me, these hills, which seem so like millions of hay cocks, are wonderful. They all bear water-marks, and tell plainly that ages ago the waves rolled over them, Residents here say that the depth of water in the river is diminishing, and that before many years large boats will not be able to go higher than La Crosse. Were there but a single line of bluffs, one might suppose they were once the banks of the stream; but they extend from five to ten miles back from the river, making among them the queerest, cosiest little valleys I ever saw. We spent several weeks with friends living in one near Minneiska, which was about one and one-half miles long, and one-quarter of a mile wide, with bluffs to the right of it, bluffs to the left of it, bluffs in front of it, and bluffs to the rear of it, all about five hundred feet high. Every day we had a new hill to climb,

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and from it gained a new view of that strange country. Viewed from the base, they seemed to terminate in a point; but when on the summit you find broad table lands, growing the best of wheat.

From one of these bluffs we obtained the grandest view of miles of winding river, dotted with islands, and these broken by straits, inlets, and lakes in miniature. To be more than five hundred feet above it, where the precipice was so abrupt that it was a dizzy height to look from, gave such a sense of beauty and grandeur as I never before experienced. Had David lived there, I am sure he would have written a Psalm, setting forth the wonders of the Lord as shown in the mighty valley of the Mississippi. Missionaries tell us, "that in many respects this region of narrow valleys and high hills resembles Palestine." As we proceed upward toward Lake Pepin, the bluffs often appear like castles, five or six hundred feet high. Their shadows being clearly reflected in the waters below, give a magic effect. Lake Pepin is an expanse of the Mississippi River, thirty miles in length and eight in width, bordered by headlands, bluffs, and prairie slopes of great beauty. Lake City, which overlooks it, lies within an amphitheater of bluffs, which shield it from the prairie above. Next comes Maiden's Rock, or Lover's Leap, with its bare front towering far above the lake. Hallowed by a true tale of Indian life and disappointed love, its name will ever live. Red Wing at the head of the lake with precipitous bluffs near, make a spot of rare wildness and beauty.

As we near St. Paul, the bluffs lessen in height, and finally shade out. This place has greatly improved since we last saw it, but its location is not as fine, or streets as broad as Minneapolis. On September 23d, we saw the ladies out in furs, handsome ones too, and they were needed. The next morning the children had the pleasure of snowballing their father. I suppose this fall of flakes was to finish the equinoctial, for the day was bright and cheery. It was a great gala day for the firemen of these three sister cities, who were to meet at St. Anthony. We were on the train which carried the company from St. Paul, with its music. The healthy faces and hardy forms of the men were a good comment on the country. When we arrived at St. Anthony music sent forth its welcome, which was marred by the horrid din of a cannon near the track. But both ceased in a moment, as the terrible news passed from lip to lip, that one man was mortally wounded, and another had an arm torn off. The long line of faces, which a moment before wore a jolly air, were now sad; and even the gay uniforms seemed to wear a somber hue. The accident arose from reloading too rapidly, the powder taking fire from the heat of the cannon. The man fatally wounded was "the sole support of a widowed mother and younger sisters." The other, who henceforth must be a "one armed man, with an empty sleeve," has a wife and children dependent on his labor. As we saw and heard all this from our car window, we wondered for the thousandth time why our gala days must be marred by such horrid sounds and accidents as powder causes. We hate the whole, from the pop and fizzle of a Fourth of July, such as laid a large share of the goodly city of Portland in ashes, and burned the Water Cure at Saratoga, belonging to our friend, Dr. Bedortha, to those more formidable fire-arms which maim and mortally wound so many. "From accident and sudden death good Lord deliver us," unless we can do some needed service thereby. Therefore we would save our powder for the blasting of rocks—and rebels, when there is no better way to dispose of them.

But we must try now, as we did on that bright September day, to forget aching bodies and hearts caused by playing with powder, and enjoy Minneapolis. It is, as its name implies, the city of water, and a beautiful one too, with its broad streets from eighty to one hundred feet in width; its fine blocks, built some of cream colored and others of a bluish tinted stone, quarried within the city limits. The Nicollette House, a fine hotel, which seven years ago stood quite alone, is now surrounded by streets and well-built stores. The Falls of St. Anthony which, to our child's mind, seemed so very wonderful, perhaps because they were so far off are little more than rapids in the river, which are lessening every year by the action of the water or by the removal of stone for building purposes. Here the mighty waters of the Mississippi are turned to good account by running many flour and lumber mills. The empty barrels rolling in, and the filled ones rolling out in a steady stream, is going to mill on rather a larger scale than when we used to see a bag across a horse, with wheat in one end and corn in the other, and a boy on top. Here stand twelve mills in line, and one hundred saws, where a log is cut by one sweep of the "gang" into boards, instead of going wearily to and fro, one board at a time, as of old. Timber which was once so slowly hewed by the hand of man, is now squared by a circular saw in a moment.

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ANSWERS TO CORRESPONDENTS.

BY A. L. WOOD, M. D.

Sea-sickness.—A late number of The Medical Gazette (Nov. 7th) contains an article upon the above subject, from which I subjoin a few extracts:

"Those liable to be sick should make a hearty meal not more than two or three hours before going on board. They should select a spot as near as possible to the center of the vessel, and lie down before she gets under way. The horizontal position should be rigidly kept during the whole passage."

"Eat as hearty a meal as possible before going on board."

"Eat regularly and heartily, but without raising the head, for at least one or two days. In this way the habit of digestion is kept up, and the strength is preserved, while the system becomes accustomed to the constant change of equilibrium."

"On the first night out, take some mild laxative pills, as for example, two or three of the compound rhubarb pills."

"Never think of rising until you have eaten something, as a plate of oat-meal porridge, or a cup of coffee or tea, with sea-biscuit or toast."

Then the secret of averting sea-sickness consists in stuffing the stomach, taking pills, breathing the close and impure air of the state-room or berth, and rigidly confining one's self to "the horizontal position" so as to avoid taking the least bit of exercise. This seems to be the idea of the writer of the above. I wonder if he ever tried it. Instead of being a good way to prevent sea-sickness it is a capital way to produce it. One need only, in addition to the above plan, to drink freely of ale, beer, champagne, etc., and smoke cigars, to be almost certain of enjoying its delights. Then, again, how exceedingly comforting it must be for a person who is about to cross the ocean for pleasure, for health, or on business, to be told at the outset that in order to escape being sick "The horizontal position should be rigidly kept during the whole passage." It is emphatically a new discovery that "digestion is kept up" and "the strength is preserved" by "rigidly" keeping "the horizontal position." It is a well-understood physiological fact that exercise is necessary to gain and retain strength, and that it is also essential to good digestion. What can medical men and medical journals be thinking of to write and publish such advice to the people?

The most important points to be observed to prevent sea-sickness, are:

1st. Avoid the use of spirituous liquors, both before and during the voyage. I regard liquor-drinking as the leading predisposing cause of sea-sickness.

2d. Live plainly and temperately before embarking, so that the stomach shall be in good condition, and the bowels free from obstruction.

3d. Avoid getting excited or fatigued, either before or after going on board.

4th. Live very simply and even abstemiously during the first few days, and plainly and simply during the entire voyage, avoiding all soups, gravies, fat meats, rich puddings, pastries, and the like, and drinking nothing but water. Instead of eating five regular meals a day and about as many more irregular ones, as is the fashion, never eat but three times, and better still, if but twice a day, and if you feel the least unpleasant sensation about the head or stomach, eat nothing at all until you recover.

5th. Be upon deck, in the pure air and sunshine, as much as possible, and when obliged to be below, secure the best ventilation you can.

6th. Take a liberal amount of exercise each day, always avoiding undue fatigue or excitement. Walking on shipboard is an excellent exercise—much better than on land—and a form of exercise which every one can take.

7th. Bathe often enough to keep the skin clean and the pores open.

The foregoing rules, if faithfully carried out, will be almost certain to prevent sea-sickness in nearly every instance. They are the result not alone of *theorizing*, but of *practicing*, and *observation*. I should be pleased to learn the experience and views of my sea-going readers.

Sleeping Alone.—"What would be the effect on a person with slow circulation, cold extremities, etc., of sleeping with a person of quick circulation and warm extremities? Would the latter not supply animal heat to the first, and thereby weaken him by not urging his own system to supply animal heat to itself, or would the first gain by absorbing heat and vitality from the second, and would the second lose heat and vitality to the same degree? Suppose the first to be a dyspeptic, would he not gain in permanent circulation by sleeping alone?"

There certainly are disadvantages, physiolog-

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ically speaking, in two persons sleeping together, and as a rule, whether dyspeptic or otherwise, it is better for each one to sleep alone. Where two persons sleep together, the carbonic acid gas from the lungs and the emanations from the body of one are taken into the lungs, and absorbed through the skin of the other. The effects of this are always injurious. When a person with cold extremities sleeps with one whose circulation is good, the second imparts heat to the first, the same as a hot stone or a bottle of hot water would. In this respect it may be a benefit to the first, and of no particular disadvantage to the second. In regard to the transmission of vitality, or magnetism, from the latter to the former, it may occur and it may not, and it may take place from the former to the latter, although not so liable to. Where such transmission does take place it is a loss to the giver and a gain to the receiver.

Anthracite Coal and Health.—There is a general belief that the mode of heating houses by hot-air furnaces is unhealthful, and there is no doubt but it is so. The reasons why it is unhealthful have been thought to be that in coming in contact with red-hot iron, the oxygen of the air was burned, the fine particles of dust floating in the air were charred, and the air deprived of its moisture. Now the amount of oxygen taken from the air in this manner is so small as to be unworthy of mention; the quantity of carbonized dust is so slight that very little injury can result therefrom; and Dr. Derby, of Boston, has shown by an elaborate series of experiments, published in a pamphlet, entitled "Anthracite and Health," by A. Williams & Co., that air is *not* deprived of its moisture by passing over heated iron. Dr. Derby proves that the unpleasant effects, attributed to the above causes, are really caused by carbonic oxide and carbonic-acid gases, which escape through the joints of the furnace, and even find their way through the pores of the heated iron itself and mingle with the air. He also attributes the "peculiar form of headache, languor, oppression of respiration, and general disturbance of nervous function" which often occurs, especially with sensitive persons, in rooms heated with anthracite coal in stoves or grates, to the escape into and mingling with the air of the room of these poisonous gases. Dr. Derby, in summing up, says: "We, therefore, feel justified in expressing our conviction that the inhalation of small amounts of this active blood-poison, *carbonic-oxide gas* (mingled no doubt with carbonic-acid gas, and its poisonous quality thus increased), is the chief and probably the only cause of the unpleasant sensations and the injurious influences so commonly associated with the combustion of anthracite coal.

"The first step in the prevention of disease is the discovery of its exciting cause; the next step is its removal. The reasonable question will be asked: 'If these things are so, what is the remedy?' To give up the use of anthracite coal as a means of warming houses would seem to be impossible. The next best thing is to provide for the free escape, by the smoke-flue, of these poisonous gases. To do this, we should

"1st. Never allow our iron fire-pots to attain that degree of heat which permits the passage of gases through their substance.

"2d. We should have perfect castings, and as few joints as possible in our stoves and furnaces, and those should be horizontal, and never vertical joints.

"3d. We should never check the free ingress of fresh air, and the perfectly free egress of the products of combustion by dampers, valves, or similar contrivances of any sort.

"4th. We should so burn the coal, that, under all possible circumstances, a pressure of air from without inwards may be exerted upon the fire-pot, furnace, and smoke-pipes.

"That this manner of using coal will be found expensive is unquestionable: that keeping a free burning fire, in all weather, will be found uncomfortable, is equally true. Perhaps, in the progress of science, some means may be found to obviate these and other difficulties."

Yawning.—"Will you, in your answers to correspondents, tell me the cause of, and how I can overcome it, of yawning when reading aloud. The time of day makes no difference, as I am troubled by it at any hour. After reading aloud a short time, I begin to gape incessantly, and sometimes have to stop entirely from this cause. It is not only unpleasant but mortifying, as I am fond of and practice reading a great deal, to others as well as myself. Often at church, lectures, etc., I am annoyed in the same way, and I would be very grateful to learn the cause and remedy if there is any."

Yawning is an instinctive effort of the lungs to secure more air. The cause is insufficient breathing. The remedy is to breathe more. To do this, practice such gymnastic exercises as will expand the chest and strengthen the lungs. Also take plenty of out-door exercise and breathe pure air at all times. Do not overload the stomach. Wear loose dresses.

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NOTICES OF NEW PUBLICATIONS.

A RATIONAL TREATISE ON THE TRUNKAL MUSCLES; elucidating the Mechanical cause of Chronic, Spinal, Pelvic, Abdominal and Thoracic Affections, and of Bronchial and other Derangements incident to the Clerical, Legal and Musical Professions, with the *rationale* of their Care by Mechanical Support. By E. P. Banning, M. D. New York: W. A. Townsend & Adams. 1868. Price $4 00.

This large and very handsomely-made book is a very interesting contribution to medical literature. It starts out with the propositions that the human body is purely mechanical in the arrangement of its parts, that the viscera are each under the law of a specific orbit, quite as much as the bones, and should be perfectly maintained in their position by the surrounding abdominal walls; that in proportion as the body is erect, and the dorsal and abdominal muscles energetic, will the viscera be made to retain their normal positions; and that in proportion as these tissues are relaxed, will there be a state of dislocation in the visceral status, which will involve serious functional derangement. The necessity of physical uprightness, to perfect health, is the fundamental principle upon which the author founds his system of treatment. The work abounds in valuable hints and suggestions. The chapter on the "Effects of Muscular Laxity," despite its being too greatly extended by the unnecessary report of cases, and the constant bringing before the reader the value of certain mechanical supports, which make one believe it was written and published to advertise the same, is excellent.

The chapter on public speaking is so good that we venture to extract a paragraph or two. He says: "But after all, though beautiful and desirable it be to stand forth as a man, how few aspire to the true dignity of manhood. Physical education is not deemed necessary to the formation of the noble structure, and yet every one knows that the mere cultivation of the intellect is not a sufficient guarantee for an erect and symmetrical form of body. It is a lamentable thing that man should live on, generation after generation, as though he were totally incapable of appreciating the loftiness and the loveliness of his physical bearing. And why should the generality of mankind be content with a posture not sufficiently erect to please even the Orang-outang, who, although he is quite as straight as most people of the present day, is yet apparently annoyed by his inability to reach what he conceives to be the ideal of a man. Yes, the orang-outang does his best to be a man, and man in turn does his best to be an orang-outang. The one is successful, the other is not. The one is continually foiled in his uncouth efforts to get up like a man. The other would be equally unsuccessful did not his superior intelligence enable him to appreciate the proverb that the bending of the twig secures the inclination of the tree."

We should like to see the best things in this book put into a smaller work for the popular reader.

LITTELL'S LIVING AGE. Boston: Littell & Gay. Weekly, per year, $6 00.

This weekly begins in January its 100th volume. It contains, during the year, all the most important stories and papers published in foreign magazines, and is a storehouse of good things. New subscribers for 1869 will get several numbers of 1868 free.

ELLIOTT'S LAWN AND SHADE TREES. By F. R. Elliott, of Cleveland, Ohio. Published by F. W. Woodward, 37 Park Row, New York. Price $1 50.

We have here a book which should be in the hands of every one who owns a lot of land, be it large or small. It was written to answer the oft-repeated question, "What trees shall I plant?" and it answers it fully, plainly, and concisely. Says the author: "I have endeavored, in plain language, to depict the leading prominent habits of trees, to give something of the heights, etc., to which they attain, and the soils in which they best succeed. I have also ventured to suggest some of the places and positions in which their use will be most satisfactory." A great want of this country, and one which will be felt more and more every year, is more trees for the lawn, for the road-side, and in belts and large and small tracts. They are wanted for their beauty, for their shade, for timber, and for wind-breaks, to protect dwelling-houses and fruit trees from heavy winds. Every lawn should be embellished by beautiful trees, every street and country road should be lined on either side with shade-trees and at least one-fourth of every farm should be covered with forest. The time will soon come when forests will be planted and cultivated as much as any other crop, and the sooner it comes the better.

WOMAN'S COMPLETE GUIDE TO HEALTH. By M. E. Direx, M. D. New York: W. A. Townsend & Adams, Publishers. Price $2 00.

This work is very handsomely made and contains much valuable and useful matter. We are sorry, however, the author did not leave out the large number of reports of cases, and give in its place a more extended discussion of the subject of Hygiene and its relation to woman's health.

THE NORTHWESTERN FARMER. Indianapolis: Bland & Taylor. Per year, $1 50; or, with THE HERALD OF HEALTH, for $2 75.

The December number is before us, and so neat is it in appearance and so full of valuable matter, that we commend it heartily as one of the best agricultural papers published in this country.

THE SABBATH OF LIFE. By Richard Addington. New York: Published for the Author by The American News Company. Pp. 360. Price $1 50.

This book endeavors to show the purifying, peaceful effect of religious culture, and though crude and imperfect in many particulars, contains many good things.

THE SPANISH GIPSEY. A Poem by George Elliot, author of "Adam Bede," "The Mill on the Floss," etc. Boston: Ticknor & Fields. 1868.

This wonderful story will be the delight of thousands of admiring readers. It is beautifully printed and bound and sold for $1 50.

FUTURE OF VINELAND. INSECT EXTINGUISHER. Both by Joseph Treat of Vineland. These little tracts, costing 12 cents each, are very suggestive. The first tells us about Vineland and its future, and the second gives the most approved processes of waging a war of extermination against those insects that harm fruit and vegetation. We will send either or both on receipt of the price.

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THE PUBLISHERS' DEPARTMENT.

Contributors to this Number.

MADAME MATILDA H. KRIEGE,
O. B. FROTHINGHAM,
M. JOSEPHINE BASSETT,
REV. CHARLES H. BRIGHAM,
D. H. JACQUES,
MRS. D. HARRY PRIME,
REV. HENRY WARD BEECHER,
MRS. ELIZABETH OAKES SMITH,
MRS. FRANCES DANA GAGE,
MRS. M. A. KIDDER,
PROF. EDWARD P. EVANS,
DR. E. P. MILLER,
DR. A. L. WOOD, and THE EDITOR.

This Number.—It is hardly necessary to say that this number of our monthly commences a new volume. Our old subscribers will see that we have made several important changes that add materially to its typographical appearance. We have also introduced several new contributors, whose articles will be found both interesting and instructive.

Madame Kriege gives us the first paper, and one of the series on "Rearing Children." It is not too much to say that this series has proved highly acceptable to parents, and that Madame Kriege discusses it from the standpoint of that noble and not yet sufficiently appreciated educator, Froebel. Having introduced the Froebel system into this country, we are glad to have her tell our readers all about it in THE HERALD OF HEALTH. The article in this number is a very excellent one, and will repay a careful reading.

The paper on "Luxury," by Rev. O. B. Frothingham, is his second article on this subject. The first one, published in December, has been highly spoken of, and this one we are sure will be equally well received.

Mrs. E. Oakes Smith gives us in this number a most excellent paper with extracts from "Kitty Howard's Journal."

Mr. Beecher gives us a very instructive article on "The Danger of Familiarity with Evil." The new thoughts in this paper are characteristic of their noble author, and contain a great deal of sound thought.

Rev. C. H. Brigham gives us the first of two papers on the subject "Is it a Sin to be Sick?" Mr. B. is a new contributor and one of the very best and wisest preachers and writers in this country. We welcome him right heartily to our columns. We are sure his paper will do good, and call attention to a too much neglected subject.

"The Grape Cure," by Prof. E P. Evans, is the first of two articles on this subject. Prof. E. has had ample opportunities in his residence in Germany to observe and learn much about the subject, and he tells us in a straightforward manner all about it.

Mrs. F. D. Gage discusses very earnestly a phase of the woman question under the title of "Thoughts from a Sick Room." There is too much truth in what she says. Why is the "standard woman," as found in the newspapers, too often a doll, a fashionable nondescript, a worthless creature, instead of a noble person? One would think from reading the papers that all women were either drudges or dolls, but Mrs. G. shows us the newspaper world is mistaken in this matter.

We have not space to speak of a very large number of articles, in prose and verse, deserving of mention, but our readers will find them in turning through our pages. We believe this number is one of the best ever published. It will go to many new subscribers, and we shall be most glad if they will at once take hold and get up clubs for us. Our work is a noble one of instructing the people in the best ways of living, and hence equally important to our readers as to ourselves.

Change of Premium.—We have thought best to withdraw our offer of a Wheeler & Wilson Sewing Machine worth $55, for 30 subscribers and $60, and to substitute an Elliptic Machine in its place. This machine we guarantee to be equal to the one before offered in every particular. Those wishing higher priced machines can have them by getting larger clubs, or paying the difference in money. This offer of a sewing machine at such low rates, is one which every person who has not got but wishes one, should take advantage of. Many a woman who needs a machine but can not afford to pay for it, can thus get one for nothing. It is open to all.

Persons of Influence.—We are constantly receiving letters from men and women in high position in society thanking us for publishing so valuable a magazine, and intimating that they intend to use their influence to extend our circulation. We are very thankful for these kind letters. Such persons are often unaware of the amount of good they may do. Their example and influence in a town or community is very great and goes far in building up that which may need their labor. We hope that those who think an increase of our circulation among their friends would do good, will find time to assist in increasing our list.

Notice to those Who are Entitled to Premiums.—Persons who send us clubs and are entitled to premiums, should designate that they desire it sent, in their letter containing the money, otherwise we are not able to know but they expect to add to the list and obtain a higher premium. Sometimes persons choose some other premium than the one designated. They will please bear in mind that we can not deviate from our list to suit such persons.

Special Request.—Our friends will oblige us, and benefit others, by sending us the names and post-office address of all invalids with whom they are acquainted; also, all friends of Temperance, Health Reform, and Physical Culture. Any one who will send us a list of 25 *bona fide* names of such persons shall receive free by mail a copy of Prof. Wilson's work of 75 pages on the "Turkish Bath."

Filters.—Clean water for drinking and culinary purposes is very important. This can be had by using Kedzie's Filter. See price, etc., in another column. Orders should be sent to Miller, Wood & Co., No. 15 Laight Street, New York.

City Subscribers.—Subscribers who reside in New York city or Canada, should add 12 cents extra to prepay postage, as the law requires that it be paid in advance.

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Recent Notices of The Press.—

"The Herald of Health for September has a practical article entitled "Good Bread and How to Make It," which the victims of poor bread in several hundred thousand families ought to be profoundly grateful for."—*Advance.*

"We feel safe in advising every parent who wishes to rear healthy children, every eater and drinker who wishes to know how to preserve health, and especially every invalid, to save the next two dollars which they intend to spend for drugs, and send for The Herald of Health."—*Toledo Commercial.*

"The Herald of Health, published by Miller, Wood & Co., of this city, is rapidly growing in popularity and usefulness. It already employs some of the best writers in the country, male and female, and is deserving of great praise for the fidelity with which it meets the requirements of its specialty. It is filled with short readable articles, and although devoting sufficient space to the general topics bearing on health, it has none of the hospital odor. It is healthful in tone, vigorous in the treatment of the great questions which it presents, and very cheap at two dollars a year."—*Packard's Monthly.*

Money Orders.—

Persons who send money orders should state to whom they are payable and by whom given. We prefer that all persons sending money should do so by means of money orders, where they can obtain them. It is entirely safe to do so, as these orders are perfectly useless to any but the rightful owner. Drafts on New York, however, are always perfectly satisfactory. When none of these are to be had, currency can be sent safely, if properly directed and carefully inclosed.

What a Physician Says.—

"I look for no paper or periodical that comes to this office more anxiously than for my copy of The Herald of Health; and my wife says she would not do without it for all the Fashion Magazines. Respectfully,

"A. SHIRK, M. D.,

"Assistant Physician, Texas State Lunatic Asylum."

Dr. Miller's New Book.—

Every reader of this magazine should have a copy of Dr. Miller's book on the "Cause of Exhausted Vitality." It is one of the most valuable books that has ever been published. It can not fail to do good wherever read. Send for it, read it yourself, let your children read it, and lend it to your neighbor to read. Agents wanted for it in every town.

The Parlor Gymnasium.—

We can not afford the space necessary to keep a long advertisement of this valuable instrument in our journal, and therefore take this means of saying that we will send them for $10 and $15. See back numbers of this magazine, or send for a circular.

Subscribe Now.—

Do not wait till late in the season before you send in your subscription. Many who neglected to send in their subscriptions early last year were unable to get complete sets, as some of the numbers were out of print. NOW is the best time to subscribe.

Our Premiums.—

We shall be careful to send out as Premiums nothing which is not all that we claim for it in value. No cheap, second-hand, or indifferent articles will be used.

The Fruit of Reading The Herald of Health.—

Our friends, in renewing their subscriptions, often express their appreciation of The Herald of Health. The following are specimens:

A. E. T. writes: "I think The Herald of Health the most useful magazine that can go into any family, and I mean to help its circulation all I can. My father has been a vegetarian for 26 years, never eats meat, butter, nor does he use tea and coffee or stimulants of any kind. I have one brother who is also a vegetarian. We all enjoy good health, and have never had a physician in the family excepting in cases needing surgical assistance, but use cold water freely. My father has led the hands in his harvest field for 20 years, and has never been beaten in raking and binding, or mowing or cradling. He believes in children having a good physical foundation to build an intellectual education on."

L. J. G. writes: "I have been a subscriber of your journal ten or twelve years, and its teachings of anti-medicine practice, has given health and happiness to my four children, 2, 4, 6, and 8 years of age respectively, and also to myself and wife, neither of whom have ever swallowed one particle of medicine, or consulted any other physician under any circumstances."

Job Printing.—

We are prepared to execute in neat, substantial styles, various kinds of Job Printing: such as Pamphlets, Circulars, Envelopes, Billheads, Letter-heads, Cards, Labels, Small Handbills, etc., at the same rates as in all first-class New York printing establishments. Stereotype work done to order.

☞ Our friends in the country who wish neat and accurate printing, can rely on first-class work, by sending plainly written and well-prepared manuscripts. For terms, send sample or copy of work, state quality of printing material to be used, and the number of copies wanted, inclosing a prepaid envelope for a reply.

Agents Wanted—

We want agents, local and traveling, to canvass for The Herald of Health, Sexual Physiology, the Cause of Exhausted Vitality, and Physical Perfection. Our agents are meeting with excellent success, and doing a great deal of good. We want one thousand more. All who desire to make money and do good at the same time will please address the Publishers for special terms to Agents.

Caution.—

Our friends in writing to us will please be very particular and give Post-office, County and State with every letter, and not depend on us to remember where they live, though they may have told us a hundred times. Those who think we can turn to our books and find their names and address without trouble, are quite mistaken.

Write Plainly.—

All letters should be directed very plainly, and all names should be carefully spelled. Sometimes people write so *they* can read the names easily, because familiar with them, but others can not do so. Mistakes may arise in this way. The address should also be well defined and written plainly.

Send Stamps.—

Persons sending for circulars, or wishing answers to letters sent us, must inclose postage stamp to insure a reply. Three cents is but a small amount for one to pay, but when you pay that amount on three or four thousand letters it amounts to many dollars.

Form Clubs Early.—

Those who undertake to form Clubs will find it much easier to do so early in the season than late. Be on hand early, therefore, and you can not fail to be successful.

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☞ Every subscriber who will remit $3 at one time for THE HERALD OF HEALTH for 1869 shall have either PHYSICAL PERFECTION, worth $1 75, or THE HANDBOOK OF HYGIENIC PRACTICE, worth $2. These books are described on our advertising pages. This is an easy way to get books at wholesale.

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☞ ADVERTISEMENTS of an appropriate character will be inserted at the following rates: Short advertisements, 25 cents per line; thirteen lines, for three or more insertions without change, 20 per cent. discount; one-half column, $12; one column, $22; one page, $40. All advertisements must be received at this office by the 5th of the month preceding that on which they are to appear.

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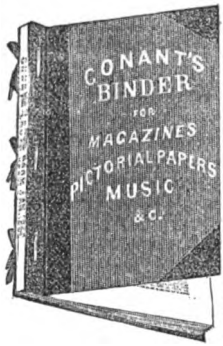
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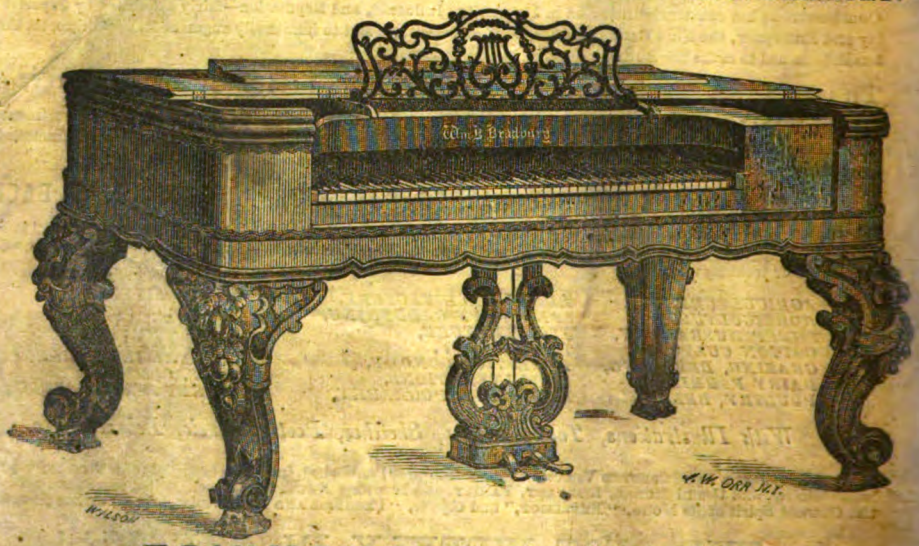
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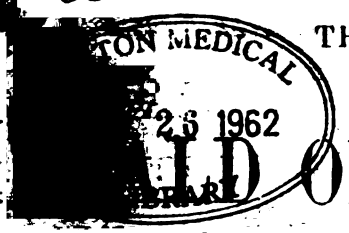
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No. IX.

The Education of Little Children.—*Continued.*

BY MADAME MATILDA H. KRIEGE,
PRINCIPAL OF THE KINDERGARTEN SCHOOL, BOSTON.

IN the instinctive manifestations of the child's being, if not interfered with by artificial drill, there appear traces of the road humanity has traveled from the beginning of civilization. The instinct of the animal is strong enough at the outset to provide for the means of its existence. The animal races have not changed their functions. The bee fashions its cell; the swallow builds its nest; the fox has its den now as ever before. Man, alone, from the first rude life in nature, by toil and exertion, aided by his powerful inventive genius, has ever had to force his way through a thousand errors and false steps, up to his present height of civilization. The history of culture shows what man is, and what has been attained by him; the future will show what he can do, and what there may yet be for him to accomplish. But whatever production emanates from the human mind, whether it be the ancient rude tools made of stones and roots, or the most ingenious machinery of modern times; whether it be the rude outline and drawing of the shadow of objects, or the wonderful works of painting and sculpture; whether it be the uncouth imitations by the forest savage of birds and the different sounds in nature, or the grand and sublime symphonies of Beethoven; whether it be the knowledge of the relations of space and size obtained by the first rectangle measured, or the measurement of the heavenly bodies by modern sciences, Nature's laws still guide and govern all man's formations and gauge his endeavors. Man can and could only create after the models of his Creator; they were his patterns, and man's creations are ennobled by the stamp of genius and art. They became symbols of truth to him, visible signs of the Invisible, until he was capable of understanding immediate revelation. In soft, imperceptible gradations, from the rudest and most simple in sensuous perception to the expression of divine beauty in the works of art, and of truth in the Word, God, the sublime Educator, leads his human children.

In the plays of the children of all times, the being of humanity is expressed. As an indistinct remembrance and presentiment, the past and future of its life float through the soul of the child, and seeking and groping it tries to take hold of the thread, from within and without,

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which is to guide it through the labyrinth and help it accomplish its destiny.

As the birds build nests and men first provide themselves with shelter, so the children of men build houses or caverns in their play. As the chickens scratch in the earth, and men early in their career on earth begin to cultivate the soil, so little children love to dig in the ground in their play, and learn in a little garden how to cultivate the soil, and sow, and reap. All material in their hands, if it be only moist sand, has to serve for plastic formations. Every art will be attempted by the child, whether it be forms made with chalk or pencil, or delineated in the sand; whether it be to attempt the inarticulate sounds of the babe, trying to become rhythmic, or to imitate the rooster, cow, or dog, until at length real musical sounds are produced from the throats of the little children. These early attempts are the first beginnings of development in art. As the first elements of art and industry show themselves in the activity of children, so likewise the first germs of science are exhibited in the desire for knowledge. With their always repeated questions of why? wherefore? whence? the young mind searches for the cause of all things, for truth and its source—God.

It is an internal necessity that the development of the individual should pass through the same phases as that of all humanity, because their destiny is the same—happiness; or, according to Froebel, "joy, peace, and freedom," are what the individual as well as humanity strives for. They can attain it only by full development of the whole of the human being. True education is the principal means to attain this end, but this means can only become available through a true knowledge of man. It is only by this knowledge that the secret of human destiny will become known.

Each human being is a peculiar thought of God, in that which is its spiritual originality. The child of God lives in man as only a faint spark, when he enters this world. The human existence serves to nurse it into a flame. In the beginning, the child of nature predominates as instinctive life: as an impulse that awakens the will, which at first is an ungoverned power of nature. Self-preservation is the unconscious aim of all the child's first manifestations. We ought not to blame the child for its so-called selfishness. If an all-wise Providence had not put this impulse so strong and powerful in the human breast, how could those weak, helpless creatures maintain their existence among such innumerable dangers? But education has to modify and moderate this impulse of self-preservation, and lead the child to practically exercise its capacity to love, and thus guide it out of the narrow circle of its own personality into the character of the child of man, the social being, which forms the link of humanity. In this sphere feeling predominates, and intellect begins to guide the will-power, and show it a higher aim than that of his individual well being only.

Self-reliance, independence, freedom are the highest expressions of the human being as an individual. How backward would be the development of the world, if it were not for the innate, inborn striving that actuates men to obtain an independent, distinguished position in the world! Almost all progress is due to the fact that each one wants to be himself the center of activity, and this urges him on to a thousand exertions, to innumerable inventions, to a continuous change of his position, and therefore of all existence.

But as long as man only thinks of himself, if even in the widened circle of his family relations, so long the child of God slumbers in him. It only awakens and springs to life when love, which at first comprised only self and the narrow circle of a few in the generation, drives him forth into the larger community of the people; then this love becomes strong in him, without self-reference; he devotes himself, even though he sacrifices his own earthly personality, to the service of the whole. Whosoever serves humanity serves God. The words, "He who does not love his brethren, how can he love God?" indicate the essence of all religion. Only the child of God, with consciousness of this aim, is truly religious. By love, out of our own personality, we come into the love of God, in the higher community which exists beyond this visible world. By each ideal aspiration we overstep the boundaries of this temporal, visible life, and enter a world in which the mortal becomes immortal. If everywhere in the universe an uninterrupted connection exists, by death only can a *seeming* discontinuance take place. The image of God, which man is destined to become, can not be confined within the narrow limits of this sphere; man, as such, becomes a citizen of the universe which, in gradual changes, he traverses, and overcomes both space and time. Who will deny that man's destiny is to be in community with God, and at last in unity with God?

Has ever a true human being, a man who merited the name by his own development, gone through his earthly career without knowing the

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longing for something higher and better than this world can bestow? Did he not feel, in a moment of great agitation, whether of joy or of pain, that there was something beyond the limits of this existence? Is any work of man, even the highest; any action, even the greatest, to be conceived that would not presuppose something higher, something better? Nowhere is full contentment and satisfaction in human existence; everywhere presentiment, longing, hope reaches out beyond it to the ideal of man—as it once was presented to us in Him, who gave his life for his brethren—toward the spring of all fullness and perfection, to God!

He is the child of God who enters into the higher freedom, because he has learned to feel the higher love. Only through love is liberty possible; for it overcomes that which is a hinderance to the latter. No laws of restraint are needed for those who would never violate them, and only he who is possessed of perfect freedom can give himself in perfect love. All great benefactors of humanity, all true heroes, all martyrs, all saints, all true artists, all great explorers in truth and science, as well as all humble souls who have lived in childlike trust and piety have been children of God. In them the divine spark flames as enthusiasm, which cleanses and purifies the human soul and permits it to be penetrated by the spirit of God.

It matters little whether you circumscribe or exalt the degree of attainable perfection here on earth. If progress is once accepted as the eternal law, it must lead to higher aims. There are only two alternations: either earth is a treadmill in which humanity continually circulates without proceeding farther, or humanity is destined to attain also on earth a certain God-appointed goal, which leads on farther into the great hierarchy of the universe.

If all believed in this high destiny, if they knew that *all*, all, without exception, according to God's will, had to work to attain this end, how much quicker would it be attained! How much more easily would pain and misery be endured and overcome, were we to keep in view the great end that, to attain it, each experience must be undergone, each pain must be suffered and its cause removed, before each sufferer and worker can finally share in the glory of that attainment! This is the true belief, the belief of glorification of God in mankind; this is the belief that all religions have to presuppose; it is the essence of Christianity; and one of the reasons why our generation has so little religion is because this faith is wanting! So long as it is deemed an Utopian dream to believe in this apotheosis of humanity, so long it will remain unrealized.

But the victory of the child of God can not be attained, if the child of nature and the child of man is suppressed or strangled. The true accord of man's being appears only then, when each chord has its full force and value; when the higher nature elevates the others to equal perfection.

Education can only fulfill its mission when it views the human being in this threefold relation, and takes them into due account. Education could not fulfill this mission till now, not only because the child's being was so little understood, but because the means were wanting to supply the demands of the young soul from the beginning. Froebel found the key to unlock the child's being, he understood its mute natural language; he found also the means to give it its first soul nourishment, and to treat the child from its entrance into life as a reasonable being endowed with a high destiny.

But where shall we find the mothers to accept of this rich heritage which the educational genius of our time has bequeathed them, and to employ it in the right manner? Let us look around in all grades of society, and see how many women we can count who are truly mothers and educators. And even the best of these lack the knowledge and the means to accomplish the end.

The true science of mothers has been founded by Froebel, to strike at the root of the awful corruption in matters of education, and thereby to prevent intense misery of all kinds.

With the true recognition of the child's being, the elevation of the female sex is closely related. The science of mothers introduces her into a higher knowledge, not the stimulation of dry, intellectual attainments, but the development of true feeling, genuine wisdom. With the consciousness that a divine spark glows in the little being on her lap, enthusiasm will be kindled in her to nurse it and to educate a true citizen of mankind. With this consecration of woman as the educator of the human race, every thing is connected that elevates her to the true dignity of humanity.

"How came such a greasy mess in the oven?" said a fidgety old spinster to her maid of all work. "Why," replied the girl, "the candles fell into the water, and I put them into the oven to dry."

If there is any thing bad about you say it yourself.

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The Art of Using Time.

BY REV. WASHINGTON GLADDEN.

THE art of wasting time is better understood by most of us, than the art of using time; and I am not sure that the former caption would not have been a more appropriate heading for this article than the one I have chosen. Naming an essay before it is written, is about as hazardous as giving to a child a significant pseudonym before he is grown. I have often wondered how it happened that the names of persons in the Old Testament, were so frequently the exact label which those persons ought to have worn. Jacob means supplanter; was not that the right name for the man? How came his parents to guess so closely at his future character when they gave him his name. Abithophel, means a brother of ruin; Barabbas, a son of shame; Iscariot, a man of murder. What horrible fitness! Had these Hebrew fathers and mothers any moral right to give their innocent children names like these? Did they not know that such names, like prophecies, would tend to fulfill themselves in the characters of those who bore them? Perhaps, indeed, they did not name their children until their characters began to develop themselves, and then suited the name to the character. But that, one would think, was an evil thing for a parent to do!

That is Excursus number one on Hebrew names. Take it as a good illustration of the art of wasting time.

It is safe to assert, on the authority of the copy-book, that "Procrastination is the thief of time." One of the thieves, at any rate, for there is a gang of them—Indolence, Desultoriness, Avarice, Frivolity, Dissipation, all belong to this bad confederation. A large portion of every man's life falls a prey to this crew, and is divided among them. So numerous and so strong are these depredators, that it becomes one of the hardest tasks of every human being to redeem the time by industry, or to hold it by heroic resistance.

If each one knew just how much time should be allotted to him, it is possible that some of us might use that which we have more wisely. But it is hardly probable that such knowledge would be a benefit to the majority of men. The certainty that their time was short might make some men more thoughtful and more diligent, but there is reason to fear that it would lead others to adopt the epicurean motto: "Let us eat and drink, for to-morrow we die." T certainty of long life, on the other hand, mig be an advantage to some wise and earnest m in enabling them to adopt plans of larger scop but to others, and these, I fear are far mo numerous, it would only be a proclamation license. Uncertainty with regard to the futu is, undoubtedly, as men and things now are, better condition of life than certainty would b There is more of virtue, industry, and faith the world to-day than there would be if ever human being knew just how long he was t live.

But since the tenure by which we hold ou life is so frail, how ought we to live? Shall w take it for granted in our plans, that our lives are to be long, or shall we act as though they were to be short? The part of wisdom would appear to be to keep both these possibilities in view. That is a pretty difficult thing to do, but doubtless, that is the right thing to do. The man who has no perspective in his plans of life, who refuses to make provision for future years of labor and enjoyment is a fool; and the man who neglects to take into consideration the uncertainty of life is equally a fool. Every man ought to have plans of culture and usefulness which would require for their execution a long life; and every man ought to have all his affairs, both temporal and spiritual, in such perfect order, that he can leave his plow in the furrow and hasten away whenever he is drafted into that war in which there is no discharge.

Omitting in this discussion all consideration of a purely religious nature, however (a thing which it would not be wise to do in life), we may say that time is rightly used in work, recreation, culture, and beneficence. It is easy to separate these elements of life in thought, but not in act. For work, recreation, beneficence, all are means of culture; recreation, culture, beneficence, are all impossible without work; by work, recreation, and culture we are qualified to do good; and by culture, recreation, and beneficent activity we are aroused and prepared for labor. The interaction of these elements of life upon one another is a phenomenon easily observed.

Those who have not inherited wealth, must of course work enough to obtain food and shelter and clothing for themselves and those

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dependent on them; and a good part of the time of many people is spent in this way. If one has no culture whatever, and is only able to perform the simplest kinds of muscular labor, nearly all his time will be spent in procuring the necessaries of life. The more culture of a certain sort he has, the more knowledge that is of industrial, economical and financial laws, the less time he will require to supply his physical wants. The artisan works fewer hours than the laboring man, and receives larger wages, simply because he uses his mind as well as his muscles. Culture, therefore, shortens the hours of work, and gives opportunities for higher culture, and for recreation, while it puts into our hands incurred facilities for beneficence.

It is plain, then, that a portion of the time which can be saved from ministering to our lower wants, should be devoted to the cultivation of our mental powers. It is equally plain that we can neither work nor study well without recreation. And there ought to be no question that a part of every life should be given to benevolent activity. And yet, how much larger is the proportion of most lives which is given to work and recreation, than that which is given to culture and beneficence. Some persons work nearly all the time, with hardly any recreation; others play nearly all the time, hardly ever putting their hands to any kind of work; but the great majority of men and women devote their lives to one or the other of these, and declare, if they are questioned, that they have no time for intellectual pursuits, and neither time nor means for labors of benevolence. But these higher occupations for which so many people think they have no time, are all that dignify and beautify life. Work and recreation are only means of living; culture and beneficence are the true ends of life.

It is undoubtedly true that much time which is devoted to toil and to sport might far better be devoted to these higher ends of living. A good share of the labor of many persons is expended in gaining for themselves a surplus of wealth, or in procuring luxuries without which they would be much better off. If they could be satisfied with smaller accumulations, or if they could dispense with many of their extravagances in food and furniture and raiment, they could have time for culture and means of benevolence. The ambition to be rich, to do a large and successful business, to have a great name and a great influence in commercial circles, so engrosses the minds of many business men, that they have neither the time nor the inclination for intellectual pursuits. The rivalries of fashionable life, the ambition to equal or to outshine their neighbors in dress and equipage, is a formidable obstacle to the culture of many others. And yet these are very grovelling types of ambition. To devote all one's time to these sordid and vain employments seems to be a palpable waste of life. How many good women do we know who lament bitterly every day, their want of time for reading; who confess that they are not only ignorant of what is transpiring in the world of thought, but that they are even losing their appetite for intellectual food. Some of these, doubtless, are compelled by hard necessity, to ceaseless toil, and they are to be pitied. But many others from whom sad complaints are heard, deserve rebuke rather than pity. The reason why they have no time for reading is a very poor one. They are attempting with a small income, to keep up establishments that shall rival those of their neighbors whose incomes are far greater. They want to live in houses larger than they can afford to keep; they want the furniture and the decorations of these houses to be elegant and stylish; they want to dress themselves and their children as elaborately and as expensively as their wealthier neighbors are dressed; and the keeping up of all this style requires of them an enormous amount of work. They are not able to hire it done, and therefore they must do it themselves. Their whole lives are consumed by this social ambition. One who enters the house of such a woman, finds the rooms spacious and well furnished; observes many ornaments on walls and mantels, wrought by the skill and industry of the mistress; discovers that all the belongings are tasteful and elegant; then falls into conversation with the hostess herself, and what does he find in her? Often a pitiful narrowness of mind; a lack of information about important matters and of interest in them; an inability to converse about any thing higher than jellies or sleeve patterns, or smart girls or neighbors' affairs. Whereupon, perhaps, he falls into such painful reflections as these: If this woman and her husband (for the husband is often quite as guilty as the wife) had been content to wear less sumptuous apparel, and to live in a less expensive house; less elaborately furnished, and requiring less care, and had expended part of the money thus saved in having some of the household drudgery performed, she would have had much more time for reading and mental improvement, and her home would have been to all sensible people far more attractive than it now appears. The outside adornments would not have been quite as stylish, but the

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mistress herself would have furnished to the plainer apartments a beauty which is altogether wanting to these decorated rooms. A large-minded, true-hearted woman will give to the simplest house an air of grace and refinement; while the costliest belongings and the most elegant style can never banish dreariness and vulgarity from the house whose inmates are uncultivated in mind and heart.

It is not only these women of limited incomes who devote all their time to affairs of secondary importance, to the neglect of intrinsic values. Some women who have servants enough to do their work, and others who are living in boarding houses and have no household cares, are always busy about frivolous matters, and always complaining that they have no time for reading. Such women sit for days and weeks preparing trifling ornaments for their persons or their apartments. The time that ought to be given to higher and nobler things is given to toilet-cushions, lamp-mats, tidies, and all manner of such tasteful trifles. Such things might be pleasant to look upon if they cost less, but when one reflects that they have consumed the precious hours in which knowledge and culture might have been gained, and in which good might have been done to the bodies and the souls of the needy, they become positively hateful to the sight. A small part of their leisure ought to have been gracefully spent in diversions like these, but to spend the whole of it in this way, as so many do, is a horrible desecration of life.

I do not know that these trivial perversions of time are any worse than the more ambitious and sordid occupations of the stronger sex. Both classes of wasters are guilty in that they put the things which are outward and conventional above the things which are interior and real, and show themselves more anxious to improve and adorn their belongings than to enrich and ennoble themselves. He is a wise man who knows how rightly to divide the honors between work, recreation, culture, and beneficence; and he is a happy man who can truthfully say, as he looks back upon his days, "I HAVE LIVED."

GOD'S METHOD OF EDUCATION.—God's method of education is to lay responsibility on the human soul. The doctors say there is electricity enough in the brain to cure any disease, if you could only rouse it. So there is moral power enough in every man to make him a man, if you could only rouse it; and responsibility rouses it. Take a girl, a mere popinjay, a toy; she gets married, and people say: "What a mere child that is to have children!" She has one or two children, and then her husband is taken from her side. How wisely she plans, how patiently she watches; how she opens careers for them; how she guards her children's interests; how she begs from one and from another, and earns from a third, the means to give that boy an education, sheltering the girl meanwhile! What a wonderful being! We never knew her. Where were all those powers hidden? How did she get them? Necessity brought them out; God created them. If you had given her a career before, you would have seen them all. You were beginning to move in the line of God's law when you found her a widow, with those two children on her brain and heart. You had got into the line of the great necessity which God meant should unfold, educate, and lift up every human being. You did not need the magnet that a mechanic came and filled up with electricity—that is, a benevolent society—for her; the great natural magnetism of the earth, that is, God's law, made her gravitate toward a career and a success.—*Wendell Phillips, in address before the Free Religious Association.*

A WELL-KNOWN physician in a certain city, was very much annoyed by an old lady who was always sure to accost him in the street, for the purpose of telling over her ailments. Once she met him when he was in a very great hurry.

"Ah! I see you are quite feeble," said the doctor. "Shut your eyes and show me your tongue."

She obeyed, and the doctor moving off, left her standing there for some time in this ridiculous position, to the infinite amusement of all who witnessed the funny scene.

PREJUDICE.—Every man is more or less narrow; every man as he grew older hardened into some prejudice. He did not know they were prejudices; if he did, he would shake them off and tread them under his feet; he thought them the most solid and precious and permanent things in the world; but it was not wise that he should be permitted to stereotype them and be able to transmit them to future generations.—*Rev. H. W. Bellows.*

A SINGING cobbler will earn as much again money as a cobbler who gives way to low spirits or indigestion.

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Woman.

BY PROF. F. G. WELCH, OF YALE COLLEGE.

"Earth's noblest treasure—woman perfected."

"She is a *woman*—one in whom
The spring-time of her childish years
Shall never lose its fresh perfume,
Though knowing well that life hath room
For many blights and tears."

A WOMAN has said to women,

"Be ye to man as angels be to God,
Servants in pleasure, singers of delight,
Suggesters to his soul of higher things
Than any of your highest. So, at last,
He shall look round on you, with lids too straight
To hold the grateful tears, to thank you well;
And bless you when he prays his secret prayers,
And praise you when he sings his open songs,
For the clear note he has learned in you,
Of purifying sweetness, and extend
Across your head his golden fantasies,
Which glorify you into soul from sense!
Go serve him for such price!"*

Yes, willingly. But do women receive even justice, as a general thing, from the hands of man? I do not speak of those fair, delicate daughters of wealth, surrounded by comforts and luxuries which God has sent, but to those women compelled to earn livelihood by teaching, sewing, or even the more public life of the stage.

The woman's work may be as profitable as the man's, and yet her pay is not half as much. A woman who could teach a public school well, would be paid six to ten dollars a week, while a man who could teach no better would be paid three or four times that sum. Is it not so in all departments of woman's work?

If a woman is a human being, first, she has the nature of a human being; next, she has the right of a human being; third, she has the duty of a human being. The nature is the capacity to possess, to use, to develop, and to enjoy every human faculty; the right is the right to enjoy, develop, and use every human faculty, and the duty is to make use of the right, and make her human nature history. She is here to develop her human nature, enjoy her human rights, perform her human duty.

* Mrs. Browning's Drama of "Exile."

Woman is to do this for herself as much as man for himself. A woman has the same human nature that man has; the same human rights to life, liberty, and the pursuit of happiness; the same humanities; and they are as inalienable in a woman as in a man. The woman has the same natural rights as man. He must be rather a confidant professor, who thinks a woman can not attain to what he can!

To every woman I say, Respect your nature as a human being, your nature as a woman; then respect your rights; then remember your duty to possess, to use, to develop, and to enjoy every faculty which God has given you, each in its normal way.

And to man let me say, Respect with the profoundest reverence, respect the mother who bore you, the sisters that bless you, the woman that you love, the woman that you marry. As you seek to possess your own manly rights, seek also by that great arm, by that powerful brain, seek to vindicate her rights as woman as your own as man.

Then may we see better things in the Church, better things in the State, in the community, in the home. Then the green shall show what buds it hid; the buds shall blossom, the flower bear fruit, and God's blessing rest upon us all.

But, should man prove faithless, again I speak in woman's* words:

"Henceforward, woman, rise
To thy peculiar and best attitudes
Of doing good and of enduring ill—
Of comforting for ill, and teaching good,
And reconciling all that ill and good
Unto the patience of a constant hope.

* * * * * * *

And by sin, death—the ransom, righteousness,
The heavenly life and compensative rest
Shall come by means of thee. If wo by thee
Had issue to the world, thou shalt go forth

* Mrs. Browning.

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An angel of the wo thou didst achieve;
Found acceptable to the world instead
Of others of that name, of whose bright steps
Thy deed stripped bare the hills. Be satisfied;
Something thou hast to bear through woman-
hood—
Peculiar suffering answering to the sin;
Some pang paid down for each new human life;
Some weariness in guarding such a life;
Some coldness from the guarded; some mistrust
From those thou hast too well served; from
those beloved
Too loyally some treason; feebleness
Within thy heart and cruelty without;
And pressures of an alien tyranny,
With its dynastic reasons of larger bones
And stronger sinews. But go to! thy love
Shall chant itself its own beatitudes,
After its own life-working. A child's kiss,
Set on thy sighing lips, shall make thee glad;
A poor man served by thee, shall make thee
rich;
An old man helped by thee shall make thee
strong;
Thou shalt be served thyself by every sense
Of service which thou renderest."

A man* has said:

"For woman is not undeveloped man,
But diverse; could we make her as the man,
Sweet love were slain; his dearest bond is this:
Not like to like, but like in difference;
Yet in the long years likes must they grow;
The man be more of woman, she of man:
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the
world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words;
And so these twain, upon the skirts of Time,
Sit side by side, full summed in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other even as those who love.
Then comes the statelier Eden back to men;
Then reign the world's great bridals, chaste and
calm;
Then springs the crowning race of human kind.
May these things be!"

We want the excellencies of man and woman both united; intellectual power, knowledge, grand ideas in literature, philosophy, theology, ethics, and practical skill; but we want something better—the moral, affectional, religious intuition to put justice into ethics, love into theology, piety into science and letters. Everywhere in the family, the community, the Church, and the State, we want the masculine and the feminine element co-operating and conjoined. Woman is to correct man's taste, mend his morals, excite his affections, inspire his religious faculties. Man is to quicken her intellect, to help her will, translate her sentiments to ideas, and enact them into righteous laws.

Man, perhaps, will always lead in the affairs of intellect, of reason, imagination, understanding—he has the larger brain; but the woman will always lead in affairs of emotion, moral, affectional, religious; she has the better right, the truer intuition of the right, the lovely, the holy.

The literature of woman in this country is juster, more philanthropic, more religious than that of man.

The profession of medicine seems to belong peculiarly to woman, part of it exclusively. By nature she is a nurse and half doctor. It is encouraging to know that medical schools are beginning to instruct women, and special schools founded for the use of women.

* Tennyson.

A WIFE.

Jeremy Taylor says that if you care for pleasure, marry; if you prize rosy health, marry. A good wife is Heaven's last, best gift to man; his angel of mercy; his minister of graces innumerable; his gem of many virtues; his casket of jewels; her voice his sweetest music; her smile his brightest day; her kiss the guardian of innocence; her industry his sweet wealth; her economy his safest steward; her lips his faithful counselors; her bosom the softest pillow of his cares, and her prayers the ablest advocates of Heaven's blessings on his head.

Woman has been tried in every office from the throne to the position of the humblest servant, and where has she been found remiss? Give her but opportunity, her proper rights, and she will equal man in many things.

All of woman's influence should be to elevate man.

Is it not always the purest woman who is the last to suspect impurity in other women, the most unwilling to believe ill of her neighbor, the first charitably to palliate the offenses of those who fall, and the first to give them the hand of sympathy? Is not the Christ within them always saying: "Neither do I condemn thee; go and sin no more?"

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Couleur de Rose.

BY EDGAR FAWCETT.

PLEASANT it is while the woodlands waken,
Their green in the summer glow unfurled,
To mark how the broadening morn has shaken
White gems on the leafy world!

To gaze at the massive, pillowy fleeces
Buoyed aloft in the dim-blue air,
And mold of their changing curves and creases
What fancy deems most fair:

To watch on the still pool flash and darken
A breeze from the upland's tossing grain,
Or wade in the meadow grass and hearken
To a reveling thrush in the lane!

Or to linger where, amid blooms that enwreathe them,
The wide-boughed chestnuts wall the glade,
Clear penciling on the turf beneath them
Soft veineries of shade!

But sweeter than all, at the doorway yonder,
To look where my love's bright welcome beams,
And think that our greeting each morn grows fonder
For the vows we have whispered in dreams!

Work.

BY REV. HENRY WARD BEECHER.

GENERALLY described, work may be said to be mental activity directed to the accomplishment of some definite object. When we speak of man, every thing that belongs to him as a sentient creature must be carried back to his mind. A man is what his mind makes him. A man's body may be ranked as you rank any other tool. The carpenter uses his saw, his hammer, and his plane; but he may do without them. They are tools, and do not constitute a part of him. And a man's hand and foot are only other tools. And we may consider a man's body as only a sort of accidental appendage. It is the mind that makes the man, and measures the man; and work belongs, first, second, and last, to the man as a mind organization.

Work varies in kind from high to low, but it is essentially the same in all. Where work accomplishes its ends by the interposition of bodily muscles, and by employing physical strength, we call it *physical industry*. This is the sphere of by far the largest part of life's work. But men mistakenly come to think that only that is work which tugs, and tires, and sweats, and breathes hard. By courtesy they may allow that professional tasks are work, but only

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in figure. And the laborer that sits smoking at noon, looks upon the lawyer that passes by, and says, "Ah! if he knew how to earn his bread by work, perhaps he would have more compassion on a poor fellow like me."

The brain worker works harder than the muscle worker. And there is no work like professional work. Bodily work, honorable and needful, is the lowest work, and derives its measure from the mind. First, are mind workers. Second, are mixed workers—body and mind workers. Last and lowest are body workers. The lowest are honorable; but they must not arrogate to themselves the credit of being the only workers, because they stand in the great class of workers. He that addresses himself to the accomplishment of worthy objects, works. The instrument which he employs is more or less important; but the criterion of work is not the kind of instruments that a man uses, but the fact that he has directed the forces of his being upon the attainment of some end, whether he does it by the brain, by the brain and body, or mainly by the body. The instrument determines something, but not every thing.

The true ideal of work, then, is the force of thought addressed to ends, and accomplishing its purposes with as little material interposition as possible. In fact, the mind powers and the bodily powers are mingled in life; and the greatest number of men think, that they may act. They first plan, and then execute. There is a partnership between the mind and the body, in which the one directs and the other executes.

The normal condition of the human race is that of work, and, I think, mixed work. If a man's body does not require bodily work, he had better add it by way of luxury. The forces of the mind and body should be so mingled in the work that we pursue as to secure the greatest happiness and health. And, in order to secure these objects, there should, it seems to me, be in our work a larger proportion of mind force than of the physical element, though there should be more or less of the physical element.

Work is not only the normal condition of human existence, but it is the law of happiness; for, although there are shades and strains of happiness that come to us by receptivity simply, yet, taking man comprehensively, and human life at large, man is happy in the proportion in which he is accomplishing by the development of his own powers. It is what a man *does*, more than what he is *receiving*, that makes him happy. It is the evolution of mind forces, in connection with the body, addressed to worthy objects, and attaining them; it is the sense of power in being; it is the sense of life in activity; it is the sense of God in man in the lower sphere, creating, or preparing to create—it is this that is the secret of happiness. The idea of most men is that happiness is ecstacy, but ecstacy is paroxysmal and unwholesome. That happiness which is the most wholesome and the best for us, is of a low measure; and this happiness is nowhere else so well obtained as where a man has rightly adjusted labor, and that day by day. Nor can I conceive how any man, unless he be laid aside by an ordinance of Providence from direct labor, can be happy, with the possession of all his powers, with self-respect, with a sense of his dignity as a spiritual being, and with a sense of his responsibility as a worker together with God, if he be not an industrious man, and an accomplisher, or if he seeks happiness in leisure.

Not only is work the condition of happiness, but it is the condition of health. You shut a man up, and withdraw from him all stimulus to activity, and in less than a year he will become an idiot. There is no punishment more terrible than that of withdrawing from men all stimulus to activity. I do not believe in any such punishment of criminals. The system of solitary confinement is outrageous, except as a means of torment—if we are ever justified in tormenting men. The law of life requires men to be active both bodily and mentally. Nature protests against our inactivity; and nothing makes a man so miserable as having nothing to do. No men are more to be pitied than they who have their time on their hands and no employment. Their state is one which it is difficult to describe. The French call it *ennui*, and never was there a more vexatious and intolerable little devil than this same *ennui!* As soon as a man is inactive in body and mind, he begins to have a thousand nameless ills and aches, and a thousand sleepless nights and tormented days.

Not only is work necessary to happiness and health, but it is of the utmost moral benefit. In riding, it is sometimes the case that you move just slow enough to carry the dust with you, and you ride in your own dirt. It is exactly so on the great road of life. Men go just fast enough to keep their cares and troubles and dust along with them; while if they would drive a little faster their dust would roll far behind them, and they would keep themselves clean. It is good to be active enough to leave behind you the temptations by which you are surrounded. By simple occupation a man forestalls more than half his temptations.

Moreover, in work there is usually modera-

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tion. It sobers us. The body needs discipline and trial, and work gives them. There should be bodily work, therefore. The mind needs exercise in every faculty, and work gives it. There should be mental work, therefore. Each faculty needs the steadying power of labor to keep down its temper, and bring it within the limits of due moderation.

Work, then, is important as a means of moral benefit, of health, and of happiness. God, from all eternity, has said, "Cursed be the indolent, and blessed be the active." And if there has arisen in the mind of any the notion that there is a normal state in which a man shall be relieved from work, either in this world or in the next, it is false. There is no such conception consistent with the creative idea of God. Man was created according to a plan the primal element of which is work. Work is not only philosophically but practically the condition of human life. It is the actual law of existence in this world. The population of the globe, comprehensively considered, are not a population lifted above the necessity of laboring. Men work for a living literally. Their life is paid for by the price of labor. They work for the liberty of living. Where, in tropical climes, there is no necessity of work, nature takes out from the full measure of their life as much as they lack in activity. In the tropics, men will not work, and they are only half men. In the temperate zones they do work, and they are full men. In the friged zones they can not work, and again they are only half men. Wherever the law of wholesome work is obeyed, there manhood is developed, whether you look at latitudes or classes of society. And it may be laid down as not only a philosophical statement, but a practical law of the human family, that work is an indispensable condition of proper existence.

Work is said to have been the primal curse in consequence of our father Adam's fall. I beg your pardon, it was not. *Drudgery* was; but what is drudgery but slavery? After the fall of man, slavery began as a brute punishment: not honest work, in which man himself is the projector, the worker, and the recipient of his own earnings; but slavery, in which the strong made the weak work, doing disagreeable things without reward. Simple toil is drudgery, and that was the primal curse; but work, which was ordained of God for the whole human race, could not have been the primal curse. Work we are to regard as a privilege and a benefit.

We are to look at work in its relations not merely to our sense of fatigue, but to its moral influences. You can look at any habit in the light of any of the faculties that you please. Are you called to a manual craft? You may think of it as a vocation that fatigues you; you may consider it a trade that excludes you from genteel society; you may regard it in these lower lights if you please; but it is not wise to do so. For, although there are gradations in vocations, it is not the question of these gradations that is to be considered. There is an actual history that should be taken into account. A man stands high or low according to the mind-forces that he exerts. He stands high or low in the proportion in which he produces an influence on men. And a manual craft that implies no thought or ingenuity stands very low. A man that simply shovels, exercising neither skill nor intelligence, that does mere muscle work, is at the bottom of the scale. A man that *thinks* to shovel goes higher, by the amount of thought which he adds to the physical exertion. The man that hews is higher than the man that chops. The man that fashions with his chisel is higher than the man that hews. Workers differ according to the difference in the amount and quality of the mind power which they put in their work. And all kinds of labor grade themselves along the line of what is called *respectability*—according as they are understood to require a higher or a lower development of mind.

There is no man that can not bring great mindedness to any calling in which he is embarked. It does not need that a man should be *born* a United States Senator, for a man that is on the shoemaker's bench may make himself one of the greatest of statesmen. It does not need that a man should be born a geologist; for a man in a stone quarry may make himself one of the most eminent of philosophers. Where a man begins to work is where he *begins*; but it does not follow that that is where he *ends*. And the point of criticism is, that a man should suppose his trade to be the measure of what he is to be; that he should look upon himself as shut up in it; that he should take the view that he must be as big as that trade, and no bigger.

The manhood that God gave you the capacity of exercising, is the measure of your life; and when you fill the avocation that you are in, and have a great deal to spare, you will be called to go up higher. If you are engaged in that which is drudgery, you will soon grow out of it if you have the spirit of emancipation in you. If you are just fit for a drudge, if you only have a thought for the present, if you think your present attainments are enough, then be content

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in the state which you are in, and do not grumble. But if you are fit for something more, then make something more of yourself, and do not grumble. Why do you grumble if you are fit for nothing more? And if you are fit for something more, why do you grumble? A man is fit for something higher when he shows himself to be so by *doing* something higher.

If you find that your avocation is just large enough to admit of the full play of your powers, both physical and mental, be content with your condition. If God gave you a lowly sphere, do not be ashamed of it, and do not repine and say, "I am not content with this; I am not satisfied with its remunerations; I am fit for something better. There is a man that was born to wealth, who is not better than I am. There is a man who has gone up in life, and I have as much right to go up as he had." Talking in that way will do you no good. If you have as much right to go up as that man had, why do you not go up?

Every man should feel that he is called to dignify and honor the business to which he is called, and he should make its duties seem, not tasks and penalties, but pleasures. We are to remember that no matter how low a calling may be, it is large enough for us to develop in it all those traits which go so largely to constitute a true manhood. And it is worth a man's while, however low his station of life may be, to serve that calling faithfully, because by so doing, he really educates his own moral and spiritual nature.

More than this, it is the duty of every man, not only to gain a livelihood, but to contribute to the welfare of others. A work that does not do any body good, you are not called to. Any work that you are, in the providence of God, called to perform, is for the benefit of somebody.

It may be that you have too much to do to indulge in these ideal notions; but wo to you if you have. You are not to forget that you are to get your living; but every one that works at a proper business in this life is a benefactor, and it is unmanly never to look at your work in its relation to the welfare of men. You can not, perhaps, endow a hospital, or build a library; but your trade enables you, according to the measure of your ability, to diffuse happiness throughout the community. And I hold that a man, whatever his calling may be, should study the relations of that calling to the education and well being of men. And if you would regard your avocation as having a direct influence upon the prosperity, happiness, refinement, and development of the whole community, you would feel every blow you struck was for your fellow-men; you would no longer feel that you were shut out from usefulness; and you would reap the satisfaction of benevolence from the work in which you were engaged.

This better mode of looking at our avocations stands in strong contrast with the tendencies of men to compare their business unfavorably with that of other people. Men are inclined to make their work as onerous and disagreeable as possible. Many seem to study to render their cup as bitter as they know how. Few there are that whistle and sing as they work. Most persons are moody about the labor which they are called to perform. They look upon it as a task imposed upon them by necessity. They would rather do something else. And so men augment the disagreeable elements of their callings.

Now, God and you are at disagreement; and I think you will not prevail. Work is the law of life, of honor, and of decency. And if God has called you to any field of labor, work lovingly, rejoicingly, happily, in that, until you have so filled it with your swelling sides, that that which binds you shall give way, as does the outer covering of a growing tree. For work is like bark; and you will drop it as fast as you expand. You will have room in this life to do all that you have the capacity to accomplish. But there is a pernicious tendency to undervalue work. There is a mistaken feeling among men generally, that the sooner they make their fortune, and get away from the necessity of rising early and sitting up late, the better. It is a false principle, that ought to be cleansed out of the mind. It ought to be understood that man is born to work, that he is to live by work, and that he is a man by virtue of work. We ought to feel that he is the highest in the scale of manhood who knows how most wisely and continuously to fill up the measure of every hour by work.

A Leaky Star.—A celebrated naval officer tells the following anecdote. On one of his cruises the sailors saw a comet, and were surprised and alarmed at its appearance. The hands met and appointed a committee to wait on the commander to ask his opinion of it. They approached him and said, "We want you to inquire about that thing up there." "Now, before I answer you, first let me know what you think it is." "Well, your honor, we have talked it over, and think it is a star sprung aleak!"

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Is it a Sin to be Sick?—*Concluded.*

BY REV. CHARLES H. BRIGHAM.

IN an article in last month's number we gave the excuses which men make for sickness; the reasons why it is not to be taken as sin; that it comes from causes beyond the will, from constitution, from atmosphere, from food, and from contagion; that it has results of good, not only to the body and spirit of the sufferer, but to the friends around him. Those reasons are not conclusive, and there is another side to the question. In the present article, we shall notice reasons for believing that sickness is essentially sinful, and that it is, in great measure, the sin of him who suffers from it. We may not certainly affirm as a principle, that an invalid is a positive and responsible sinner, to the full extent and measure of his disease or his infirmity; or that there is the same moral guilt in all varieties of sickness that there is in any kind of wilful wickedness. Perhaps what we call *sin* would be better described by the word *evil*. Perhaps the better form of the question would be, "Is sickness good or evil; is it a blessing or a curse?" In making out a case against it, we may not confine ourselves to simply moral considerations. It is enough to catalogue all the evils which sickness brings, and allow them their cumulative weight. If the good which it brings excuses it, the evil which it brings condemns it.

No one will deny that sickness is sin, where it comes, as in a very large part of human diseases, from violation of the physical laws. Where the disease is inherited, the sin may have been that of ancestors. But in nearly all the diseases of men there is somewhere a neglect or violation of physical laws. A great deal that seems to be accidental proves, when you examine it closely, to be the consequence of some physical mistake or offence. We take cold constantly, without knowing how or when, and, as we think, without being able to avoid it. Yet there is probably not one case in twenty of cold caught, which might not have been avoided by suitable procautions. The most contagious disease may be escaped by proper foresight. The maladies of descent, of food, and of atmosphere, too, may be counteracted by the knowledge of the physical influences and peculiarities of one's own constitution and residence. No one has a right to call these maladies inevitable, until he has ascertained that there is no way of counteracting them. You may say that one who lives in an earthquake region is liable to be crushed by the falling walls. But is it not his fault, if living in such a region, he builds his house with walls so thin or so high that they will not resist the shock? It is sin that he lives there in such a habitation. You may say, too, that when pestilence comes, it strikes the careful as well as the careless, the temperate as well as the intemperate. But are there not regions which the pestilence chooses, localities where it finds its harvests? Is there any need of dwelling in those places? Is there any need of dwelling where fever will come from the marshes, or where cholera will find its victims? And can not sanitary precautions turn away the pestilence even from crowded and polluted cities? A minute scrutiny shows fault, neglect, carelessness, in nearly all the physical ills which seem to be visitations of Providence, shows them to be violations of some law, and consequently sins more or less heinous. A man is not to be blamed that he has latent tubercle in the lung; but he is guilty, if, knowing the taint of his inheritance, knowing what fate runs in his race, he does not hinder this tubercle from becoming active; he does not give himself purer air, a more vigorous exercise, a work in the world that will prevent his hereditary malady from its fatal development. For one who studies and obeys the proper laws of his being, the chances of sickness even from causes supposed to be inevitable, are greatly reduced.

But look at the positive evils of sickness. First, there is the *actual pain* which it brings, the suffering to nerves, the anguish, and agony. This is the penalty for sin, and all sickness brings more or less of this penalty. There is hardly any malady that is exempt from pain. It is in a slow fever as well as in a sharp neuralgia. It is in paralysis as well as in pleurisy. Sickness almost always begins in pain of one kind or another, and it continues in pain very often until its close. Chronic sickness is chronic suffering. The exceptions to this rule are too few to be of much account. Now, however much of good this ministry of pain may do, it is a real evil, a real trial, a real torment while it lasts. That some can suffer it bravely, does not annul its suffering. The martyrs could sing upon the rack and at the stake, but they felt the

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sting of the torture and the fire for all that. Purgatory is on the road to Paradise, but Purgatory is wholly another region after all. No pain is good in itself, and no man desires to be tormented even by the least of bodily pains. All the excellent results will not make any one pray that suffering of any kind may be sent to him. No one wishes to have a headache or a toothache, a lame hand or a lame knee, a cold or a fever, or sea-sickness, even if his body will be stronger for it. Pain is bad in itself, and the less we have of it, the better off we are. The inventions which lessen pain, we all say, are the greatest of blessings. Other things being equal, the amount of happiness which any one enjoys, is measured by his freedom from pain.

Then, in the next place, there is the *loss of force* which sickness involves, the weakness, the helplessness, the falling away of physical and of mental power. There are very few maladies which do not involve the loss of force, which do not reduce the patient, and take away his power of work, of thought, and of self-help. The invalid's name expresses his condition. He has lost his strength; he has lost his vital energy; he has lost part of his manhood. This, too, is penalty for sin. Sickness punishes a man in making him less manly. If the suffering is slight, the weakness is often all the more positive. There is misery in the sense that the will can no longer move the nerves and muscles, lift the arm, or fill the voice, and that the will itself is so feeble and passive. The rest of a couch, after a day of fatigue, is very pleasant; but not the rest of a couch upon which the enervated frame is compelled to lie. Any loss of force which the night's sleep can not repair, is felt to be an evil. That we must speak in a whisper, or that we must be fed by others' hands, or that we lose the course of thought, is not a cheering feeling, even when we love to be idle, and have no strong ambition. Who ever saw the person who would like to be weaker, physically or intellectually, than nature has made him? Sickness is just as bad for a weak man as for a strong man—worse, we might think, since the weak man has no force to lose. Henry the Sixth, in his prison solitude, feels his bodily prostration as much as Henry the Fifth, stricken down in his eager march. When we are well, we sometimes imagine how pleasant it would be, if we could be ministered to by some angel of mercy, and find the comfort which comes to the helpless, when friends care for them. That imagination vanishes at the coming of the real disease, and the patient is in haste to leave his hospital, angels and all! His own strength is better than all this ministry. We want increase of strength, and not any falling away; and the enforced quiet and lassitude of disease are only additional misery. The weakness of sickness does not compensate its pains, but rather multiplies its misery. It is the famine which follows the fire and flood.

To this again, as one of the evils of sickness, must be added *the loss of time*, the hours taken from profitable labor or profitable thought. It is urged sometimes, as one of the advantages of sickness, that it gives time for reflection; but, after all, the meditations of the sick room do not amount to much. When the mind and body are enfeebled, there is small profit in any mental process. Most of the time which sickness takes is taken directly out of life. It is spent in listlessness or in sleep, in weary waiting or in anxious longing. There are some kinds of disease, of course, in which occupation can go on, though under difficulties, some chronic maladies which allow work even in pain. There are authors who write books even while their heads ache, and the gout does not keep back English noblemen from debates in Parliament. But most varieties of disease put a stop for the time to all work, whether of hand or brain, and steal away from life days or weeks or months. In nine-tenths of all the cases of sickness, time is more completely wasted than it could be in any other way, whether in lounging at watering places, or frittering it away in trifles. Most of the sick have absolutely nothing to occupy their thoughts, and their hands are too weak for work. They are either forbidden from talking, or they have nobody to talk with. Sickness is the interval in their lives. Is not the loss of time more than a misfortune? Is it not criminal to sacrifice these days so precious, especially as the loss so often comes in critical epochs, when the time can not be spared? Perhaps, if we could choose our time to be sick, the vacation from labor would be less disastrous. But the chances are that we need our time all the more when the disease attacks us. And the vacations of sickness are not what vacations ought to be. Vacations from labor ought to be in pleasure, in sport, in exhilaration, in the full enjoyment of health; a sick room is not the place for a vacation. In whatever way viewed, the loss of time in these hours of pain is a very serious evil, sad in the experience, sad in the retrospect. It is vexatious to think as we look back upon life, that so many opportunities have been wasted in the compulsory idleness of bodily ailing; that so large a part of this short span has been stricken out, that there have been s

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many gaps in the record. The invalid reproaches himself continually with his ill-luck in losing what no wish and no prayer can ever restore.

And then, think of the *burden and trouble* which sickness brings, the needless annoyance which it is to those who have to care for the sick, and who are anxious for their welfare. Are not the sick always, even when most patient, most grateful, most reserved in their complaints, most heavenly in their temper, more or less trials to those around them? In the large majority of cases, sickness is an unmitigated nuisance, and is felt to be by all who have to deal with it. They dread its coming, and long for it to be over. It deranges the order of the house, it interferes with freedom, and hushes mirth and cheer; it poisons the air with the odor of drugs; it keeps minds in suspense, and sorely tries temper and patience. Where one person is blessed in ministering upon the sick, ten find this to be a sore vexation, from which they would gladly escape. What long nights of watching, what peril to the nerves in this stress of care! The sick are constantly endangering the health of those who minister to them, constantly drawing risk upon those who are around them. No matter how earnestly love may protest that this care is pleasure, that this burden is light, that it is real joy to be able to render these services by the bedside, to smooth the pillow and prepare the cup, every body knows that this service is a trial rather than a delight. Take the world as it is, and sickness brings more trouble and annoyance into it than any other cause. There is no sin that our friends commit that plagues us, on the whole, so much as their physical maladies. It is a trial to see them suffer when we can not help them, and it is a trial to relieve their suffering. The sick are a nuisance in making so large and so unnatural a call upon the sympathies of friends; and it is a part of their own pain that they feel themselves to be such a burden. The feeling of invalids concerning the solicitude of friends for them, is often very near the feeling of guilt. What right have I, asks the sufferer, to require these friends to wait upon my whim and my weakness, to leave their occupation, to worry themselves, to tire themselves on my account? Were it not better that I were dead? We knew a man of high education and most Christian temper, a sufferer for many years, who actually took his own life, rather than be any longer a burden to the sister, who was sacrificing for him her happiness in the world, and the strength of her days.

Among the pleas offered in favor of sickness was the plea of the virtues which it encourages—patience, gratitude, and the rest. Against this plea, we may urge *the ill effect that it has upon temper and character;* that it much oftener nourishes a spirit the reverse of lovely. Sickness makes men peevish, querulous, exacting, suspicious, much more than it makes them patient and thankful. If many invalids are patient and gentle, many more are cross and impatient. The direct tendency of physical derangement is to bring spiritual derangement. When the nerves are unstrung, the soul is apt to lose its balance. When the blood is overheated, there is danger always of an overheat of the spirit. Disease ministers to repining and complaint, whether it be acute or chronic. Nine-tenths of all who suffer from prolonged maladies, become less and less amiable as their malady makes progress; and they know this themselves, as much as their friends know it. Sickness makes men selfish much more than it makes them generous, and we are surprised when we hear of a very benevolent invalid; the case is exceptional. Where there is one such invalid as Amos Lawrence, there are a dozen whose physical infirmities only foster their avarice, their jealousy, and their indifference to the sufferings of others. If sickness does not positively harden the heart, it narrows human sympathies, and fastens the interest of the patient upon his own sensations and needs; the interest which he takes in other things and other men is apt to be factitious; he is all the time coming back to his own case, and asking you to hear his tale of wo. A dyspeptic's talk is mostly of his own symptoms and miseries; of his sleepless nights, of his shooting pains, of his shrinking flesh, of the food which distresses him, and of his medical experiments. Even where conversation of this kind is shunned, as it is in some diseases, notably in pulmonary diseases, it is shunned in a kind of deception. If the patient does not like to talk about his state, he thinks about it all the more, and his silence is hypocrisy. Very few of those who have suffered from disease will testify, on the whole, that they have been spiritually the gainers. If they have gained in some qualities of character, they have lost in others; and they have lost much more than they have gained. You do not go to the sick chamber or to the hospitals to find the highest style of the spiritual life. You are much more likely to discover there the weaknesses of our poor human nature.

The evil of sickness is shown, too, in its effect *upon opinion* and *the habit of the mind*, not less than in its effect upon heart and character. It

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disturbs the faculties, spoils the reasoning powers, nourishes prejudices, and disposes to dark and repulsive views of nature and life. Disease reconciles men to harsh theologies, such as show man and the universe under a curse and make life a vale of tears. The invalid comes to hate the world, to distrust all joy, to mourn continually over the wretchedness of existence, and to doubt the goodness of the Heavenly Father. His own pain fits him to see all creation groaning and travailing, every thing at cross purposes, and nowhere any good. In full health, we have no love for the creeds which denounce the beauty and freedom of the natural life, and bid us to make ourselves wretched; but when we are sick, these creeds become tolerable and even charming. The sufferer is glad to turn upon the curse of his sinful nature the pain that he is suffering, and is ready to conclude the whole race in the same original trespass. The sight of the trial which he brings to those around him, seems to prove vicarious suffering. Calvinism, in its strictest form, is the congenial theology of the sick room; a bright and cheerful faith is not to be expected there. There are signal exceptions to this rule, no doubt, sick men, whose cheerful trust rebukes the half faith of those who would cheer them; but the rule is that disease darkens the spiritual perceptions, and inclines one to accept dismal interpretations of the divine government and laws. The sick room is no place to get visions of the large and beautiful kingdom of heaven. The visions there are rather of pain and doom, the looking forward is a looking forward to judgment, fearful and gloomy. A broad and scientific theology, which observes the facts of life, and is more concerned to find the truth of things than to find individual safety, is not the theology that satisfies the soul, weak, sick, bowed down, and oppressed, troubled by the pains of the day and anxiety for the morrow. It is the guilt of sickness that it does so much to hinder the progress of scientific religion; that it holds these harsh and unnatural theories of the Divine Law and the Divine Grace, and makes so much more of the chastisements of the Lord than of his bounty and his love.

This enumeration of the evils of sickness would seem to set aside the argument by which it is excused. If these evils do not prove that it is sin, they show at least that it brings the results of sin, and has some of the characteristics of moral guilt. This, at any rate, we must allow, that all sickness which is the issue of willful violation of law, or of neglect of due precaution, all sickness which might have been reasonably avoided, is sin as truly as any offence against the moral law. For a very large part of the ills which come upon our flesh, we are personally responsible, and they will be reckoned against us in the measure of our penalty. The miseries of sickness anticipate and realize the doom of guilt, as the preachers set this forth. The fires of hell are felt in these woes of the flesh more keenly than in any other way. The phenomenon sometimes appears of a healthy body holding a diseased and iniquitous soul, but the counter phenomenon more rarely appears of a diseased body holding a perfectly healthy soul, holding the conscience void of all offence. The morbid frame and the morbid conscience usually go together. In the sick body there is usually the sick soul, full of fears and fightings. A good regimen, with wholesome food and pure beverage, is quite as much a means of grace as the beseeching of the preachers, or the clear view of the plan of salvation. Men go easily to heaven, who keep the sound mind in the sound body; and it is not easy to get to heaven in any other way. The best spiritual experience is that which enables the soul to enjoy the life that it has, and to make the highest use of all its powers and its instruments. Flesh and blood may not inherit the kingdom of God, but sound flesh and pure blood really give a larger place and a higher value to the kingdom of God, which is the kingdom of truth and righteousness. The angels and the madonnas of Raphael, chubby children, and rosy faced women, are more saintly than the bent and meagre anchorites whose genius was spent in mortifying the flesh. In the Apocalyptic vision, there was no night, no sea, no sun, no burning heat in the heavenly city. We may question the charm of a home which shall want the glow of the sunlight or the mystery of the great deep. But in any vision of the celestial home, there will be no more sickness, no more of the grief and pain and fear of this experience, when the former things have passed away. The fullness of health is the best prophecy of the beauty of holiness.

AURORA WORKS THE TELEGRAPH.—During the recent displays of the megnetic storm, or Aurora Borealis, the telegraph operators at Valparaiso and Fort Wayne, Indiana, curious to test its effect in working telegraph lines, disconnected the batteries from the line and put in ground wires, when they got magnetism sufficient to work the instruments quite well, enabling them to communicate with each other.—*Scientific American.*

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New Year's Calls.

BY MRS. D. HARRY PRIME.

AN old man leaned on his humble staff,
And said, with a low, exulting laugh,
"Glad I welcome the king of the storm;
His presence is meet for New Year's morn!
His robes well befit his royal grace;
They are fashioned fair of fringe and lace,
And flashing gems from the lands of ice
Are woven therein with strange device.

"Fast in his train come the imps of air,
Pouring their sleet to harden the glare;
Lances are hurled at pedestrian's brow;
Bacchus despairs of carnivals now,
As each chill drop determinedly falls
And blocks up the game for New Year's calls."

The old man paused, and his head bent low
As he thought of the hours of long ago;
And his Past rang out her chime of bells--
Not joyous peals, but funeral knells.
A sister came; she was good and fair,
But her brow was seamed by prints of care;
The glass that robbed her of princely halls
Was firstly tendered at New Year's calls.

A brother came. 'T was a wild, dark night,
When winds shrieked loud in angry might;
Then a louder shriek the winds bore by,
As a mother viewed the dark glazed eye.
They 'd borne him home to his father's halls,
A frozen guest from his New Year's calls.

He thought again of his own first glass;
'T was the sunny hour of love's high mass—
But the cherry lips that urged it then,
Had spoken the same to other men;
Though they never talked of hours of pain,
The loss of life, of health, and of gain,
Which are madly wrecked in the fatal falls
That seethe and foam 'neath our New Year's calls.

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The Grape Cure.—*Continued.*

BY PROF. EDWARD P. EVANS, PH. D.

"Nunc circa ægritudines sermo de vinis erit."
—*Plinius, Lib.* xxiii. 24.

IN a former paper we showed that a chemical analysis of the must reveals a great number of distinct principles, the relative proportions of which vary, not only in different species of grapes, but also in different specimens or samples of the same kind of fruit. To these constituent elements of what Milton calls "inoffensive must" tippled by our first parents in Eden, must be added the products resulting from fermentation or from the analagous process of organic assimilation, such as alcohol, essential oils, certain ethers which form the bouquet of wines, mannite, vegetable salts, metapectic, lactic, valeric, and other acids, etc.* The consequence is that the physiological action of the grape is extremely complex and not always the same; and there prevails the greatest diversity of opinion among physicians as to its mode of operation. Some regard it as soothing and antiphlogistic, emphasizing its laxative, diurotic, and alterative properties; while others give especial prominence to its nutritive, analeptic, and tonic qualities. These opposite physiological effects are doubtless due partly to difference in the chemical composition of the grapes and partly also to the idiosyncrasies and peculiar pathological conditions of different patients.

It is observable, also, that the resolutive properties are more pronounced in grapes which grow near the northern limit of grape culture, as in Silesia, and that on the shores of the Rhine, the tonic properties begin to appear, and become more and more prominent as we approach Switzerland and Southern Europe. This is owing to the fact that the latter develop more sugar, whilst the former have a relatively larger quantity of acids. As regards this aperient effect, an inferior Southern vintage corresponds to an ordinary Northern vintage.

The first and most perceptible effect of grape eating is to increase the appetite, facilitate digestion, dissipate flatulence, excite biliary secretion, and promote the circulation of the vena porta and the peristaltic movement of the intestine. The stimulating action of grapes on the digestive organs shows itself during the first few days of the cure in an acceleration of the circulation, accompanied by a fuller and more rapid pulse, a flush of the face, a certain oppression of the brain or tendency to cerebral congestion, and in some cases even by frequent hæmoptyses and epistaxes, attended with an excessive secretion of pulmonary mucus and constant coughing, nervous irritability, and sleeplessness. These unpleasant symptoms, however, soon pass away, the circulation becomes more regular, the nervous system more quiet, the irritation of the digestive and pulmonary organs ceases, and the effects of the cure are visible in the healthy and vigorous character of the different secretions, and of all the functions of absorption and nutrition.

The action upon the kidneys is even more marked and persistent than upon the intestines. This is due not only to the vast quantity of water contained in the juice, and of which comparatively very little either remains in the blood or is excreted by cutaneous transpiration, but also to the presence of acids and salts, especially those of potassa, whose diuretic virtue is well known. Herr Wolff attributes this diuresis partly to glucose, and says that it is something analogous to diabetes.* Facts, however, do not seem to verify this theory, inasmuch as the substitution of saccharine matter in place of urea, which is one of the most marked symptoms of diabetes, does not characterize the diuresis produced by the grape cure.

According to M. Bernard, the saccharine and feculent elements of our food, converted into sugar in the intestines, are absorbed by the radicules of the veins, transported through the porta into the liver, and there changed into a sort of

* As this analogy between vinous fermentation and the assimilation of grape juice in the human system may be questioned by some physicians, we give the language of Dr. Curchod, on whose authority we make the statement: "*Ces principes se developpent donc dans l'estomac et les intestins comme ils apparaissent encore plus developpes dans le vin apres la fermentation. Et comme, en definitive, le jus de raisin est avant tout destine a la fermentation alcoolique, on peut se demander s'il ne subit pas deja cette fermentation a un certain degre apres son absorption dans notre organisme.*" It will be seen that Dr. Curchod does not affirm positively that such a process takes place in our organism, but only throws out a probable conjecture on the subject.

* *Die Weintraubenkur*, p. 13.

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emulsive, starchy, glucogenic substance. This substance generates glucose, which is deposited in the lungs, the skin and the muscles (the three parts which suffer most in diabetes); the products of its decomposition conducing to pulmonary and cutaneous transpiration, and also to nutrition. The two efficient agents in the elaboration of glucose are the cerebro-spinal system and the great sympathetic nerve; the former presiding over the processes of secretion, the latter controlling the functions of assimilation and nutrition. In diabetes the equilibrium between these two vital forces is disturbed, the former gaining such an ascendency over the latter that the glucogenic matter is converted too rapidly into sugar, and the products of its decomposition are excreted instead of entering into the animal economy and contributing to nutrition. But we find no record of this morbid phenomenon as a result of the diuretic action of grapes.

The effects of the same grapes vary also with the circumstances under which they are eaten. If taken fasting or without a due proportion of solid, azotous substances (such as meat or its congeners) and farinaceous aliments necessary to utilize the gastric juice, the physiological action will be decidedly alterative, resolutive, and purgative. This is seen in some portions of Switzerland and France, where the proprietors are wont to limit the food of the vintagers to a little soup and bread, on the supposition that they will find an ample and economical complement in the grapes, which they consume *à discrétion*. The consequence of this practice has always been a serious diminution of the working capacity of the laborers, by reason of a want of fat and feculent nutriment and an excess of the agents whose office is to disintegrate those solid and unctious aliments and facilitate their absorption Having nothing of this kind on which to employ their activity, these agents disaggregate to some extent the digestive apparatus itself, as the trenchant blade of Hudibras grew rusty for want of fighting,

> "And ate into itself, for lack
> Of somebody to hew and hack;"

till at last even

> "The peaceful scabbard where it dwelt
> The rancor of its edge had felt."

On the other hand, grapes taken under opposite circumstances and without their husks are declared by an eminent English physician to be "the safest and most nutritive of summer fruits."* The medicinal effect is, in such cases, tonic, and the glucose not destroyed by the lungs is converted into fat.

The tendency of the grape cure is to induce corpulency, which it is often necessary to counteract by vigorous muscular exercise in the open air. Lean and dyspeptic patients soon show the good influence of grapes upon the digestive organs, not only in an increase of strength, but also in the attainment of what Dr. Cardona calls *un embonpoint raisonnable*.

The grape is also applied externally in the form of *bains de marc*, or baths, consisting of the refuse of the grapes after the juice has been expressed. This residuum is mixed with water, and the patient put to soak in it for several minutes. It acts as a diffusible tonic by stimulating the muscular, nervous, and circulatory systems, and is employed with success in paralysis (unless proceeding from a cerebral affection), in long-standing and inveterate pains, chronic rheumatisms, etc. Haller gives an instance in which an obstinate paralysis of the thighs and legs was completely cured by five *bains de marc*. The first four applications (which were given by placing the patient in the *marc*, so as to entirely cover the parts affected) induced fever, but the fifth application was followed by very copious perspiration, which caused a speedy cure. Haller attributes the efficacy of this remedy to "an indescribable penetrating vapor produced by fermentation, which strikes the sense of smell and gently excites the vessels." Dr. Curchod says the therapeutic value of the *marc* is due to carbonic acid, alcohol, and caloric. The whey baths produce a wholly different effect, being powerfully sedative in their action. Dr. Lersch, in his very learned and complete treatise on mineral springs (*Einleitung in die Mineral Quellenlehre*, p. 1178) gives instances in which, by the use of whey baths, the pulse has been reduced to thirty-four pulsations per minute. Yet the chemical composition of whey very nearly resembles that of grape juice, as is shown in the following table, which we take from Dr. Falk's work on *Die Molken in Ober-Salzbrunn in Schlesien*, p. 34. It gives the composition of the whey derived from three kinds of milk;

100 *Parts of Whey.*	*Sheep.*	*Cow.*	*Goat.*
Water.....	91·960	93·264	93·380
Coagulated Albumen.....	2·130	1·080	1·140
Sugar of Milk.....	5·070	5·100	4·630
Fat.....	0·252	0·116	0·372
Salts and Extractives.....	0·588	0·440	0·578
	100·000	100·000	100·000

* Cullen's *Materia Medica*, p. 253.

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The salts are either soluble, as, for example, the chlorides of potassium and of sodium, the phosphates of potash and of soda, or insoluble, as, for example, the phosphates of lime, of aluminium, of magnesia, and of the oxide of iron. As a curative agent, whey is more laxative and antiphlogistic, but less nutritive and tonic than grape juice.

The physiological action of the grape varies with the natural constitution, temperament, sex, and age of the patient. The cure suits men, as a general thing, better than women, and Dr. Curchod expresses the opinion that it is only in exceptional cases adapted to children, and should always be administered to them with great care and under strict *surveillance*.

It would be easy to compile from the numerous monographs of German and French physicians a long list of diseases for which the grape is recommended as a sovereign remedy. But it is not so easy to determine in the given cases how much of the cure is due to the grape and how much is attributable to a change of air, to new modes of life, and to other hygienic and dietetic conditions; and some persons are disposed to regard the grape cure as a mere *ruse de guerre*, useful chiefly for the purpose of bringing invalids under these sanitary conditions. Still it can not be denied that, independently of all climatic, dietetic, and other hygienic aids, the grape itself produces a positive and powerful therapeutic effect upon the organism. Its efficacy is generally admitted, and has been quite clearly proven in the following diseases:

I. In what German physicians call "abdominal plethora," a term which designates repletion arising from venosity in the abdominal organs, and especially in the circulation of the vena porta, thus inducing a multitude of affections sufficient to justify the old adage: "*Vena portarum, porta malorum.*" Under this head Dr. Curchod classifies functional disorders, such as dyspepsia, flatulence, constipation, palpitation, vertigo, oppression, hypochondria, and hysteria; obstructions such as congestions of the liver and spleen, also jaundice, gallstone, etc.; and lastly, the various stages of hemorrhoids. In all these derangements the tendency of the grape cure is to re-establish the digestive functions, to quicken the intestinal functions, to stimulate the hepatic functions, to revive the abdominal circulation, and to develop the hemorrhoids.*

II. Chronic catarrhs arising from local morbidity of the mucus as well as from dyscrasy or general constitutional causes. Dr. Bezencenet of Aigle, cites many cases in which affections of the chest and throat, tuberculizations, and other inveterate diseases of the respiratory organs, have been not only ameliorated but also definitely cured by the use of grapes. The grape has also been found to be an efficacious remedy for coughs of long standing, asthma, pulmonary phthisis, loss of voice, etc. Several instances are on record of clergymen, professors, orators and singers, who, after becoming incapable of uttering a word or raising a note, have, under the grape regimen, recovered *un timbre de voix parfaitement sonore*. It has also proved equally successful in cases of emaciation and debility resulting from excessive expectoration and hemorrhage of the lungs, or from inflammation of the bronchial glands, and resisting the most vigorous treatment with cod-liver oil and many similar remedies. Schulze, Fenner von Fennenberg, Pringle, Sydenham, Tissot, and other German, English and French physicians, recommend grapes as preventive and curative of dysentery. In his "Advice to the People concerning Health" (*Avis au peuple sur sa santé*, § 304), Tissot combats the "pernicious prejudice" that fruits either cause or aggravate dysentery, and maintains, on the contrary, that they are most effectual in preventing and curing this disease. He adduces many crucial facts in illustration and confirmation of his thesis, and declares that directors of the police and sanitary committees, instead of prohibiting fruits in times of cholera or epidemic dysentery, ought to see to it that the markets are well supplied with them, taking care only that they shall be sound and perfectly ripe. And of all fruits the grape undoubtedly holds the first rank as an anti-dysenteric. Dr. Delaharpe of Lausanne, and Dr. Constantin James of Paris, regard the grape cure as good for cystitis and other chronic catarrhal affections of the urinary organs.

III. Gout, gravel, cutaneous diseases, scrofula, tuberculosis, and the multitude of affections which arise from impurity of the blood or from suppression of important functions (menstruation), such as eczema, impetigo, ecthyma, herpes, and other vesicular disorders. The fact that gout and gravel are extremely rare in wine-growing countries first suggested the use of grapes as a means of curing those diseases. Engelmann is of the opinion, that where scrofula is still latent and torpid, as in young children, the grape cure seldom produces favorable results. But when at the period of puberty, the scrofulous tendency manifests itself in irritation of the mucous membranes and of

* Durand Fardel.

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the parenchyma of the lungs, the grape is certainly very useful; it is often employed as a complementary cure by those who have been subjected to more strongly medicinal treatment. The change of regimen is always hailed with pleasure by the patients who have been dosed, perhaps for months, with anti-scrofulous powders, mother-water, bitter ptisans, nauseous decoctions, and cod-liver oil. Schweich, in his *Anweisung zur Traubenkur*, speaks of the grape in this connection, as a highly beneficent reparative, *eine hochst wohlthätige Reparationskur.*

We have said enough to indicate the general action of the grape upon the human system, and the class of diseases for which it may be beneficial. The cases in which pulmonary affections and inveterate phthisis have been arrested and even entirely removed by it, are certainly very remarkable. Its efficacy in another class of functional derangements, such as chlorosis, hysteria, hypochondria, and kindred ailments has been clearly shown. Dr. Helfft, in his *Handbuch der Balneotherapie*, recommends the grape in cases of heart disease, although great circumspection is necessary in administering it, since under some circumstances it tends to quicken the circulation and to increase the palpitations. Magdeburg and Wolff regard it also as an antidote to iodism, and to the various maladies produced by the introduction of mercurial or venereal poisons into the system. In the next paper we shall describe the best methods of administering the grapes in order to effect the cure, and the co-operative influences of diet and climate.

Notes of the Northwest.

BY MRS. R. B. GLEASON, M. D.

LADIES—From Minneapolis we came by railroad down through the center of the State, and a noble one it is as to both quantity and quality. Minnesota, "the land of waters," is dotted here and there with the most beautiful lakes, bordered by broad rivers, and interlined by smaller ones, enlivened by that gem of falls, Minnehaha, "laughing water." Still, in many sections, one is reminded of the story of Tantalus—water all around him and none within reach of his lips. The lack of springs and the scarcity of wells, owing to the expense of digging and the doubt of getting water, is the great embarrassment of this fine farming country. To hear men speak of having water handy, when it must be brought in pails twenty rods, was a great stretch of the truth to us who are used to seeing it pour in by turning a faucet, when and wherever we wanted. On expressing our surprise, we were told that some of them went two miles. Many have a cistern at the barn as well as the house, and depend on rain water for all purposes.

The country back from the rivers is a beautiful rolling prairie, which produces wheat in great abundance, judging from the huge elevators along the tracks, which from their height pour their stream of "golden grain" into cars, that it may roll on eastward for the benefit of us who, were it not for this Western Egypt brought so near by steam, would soon have a more than seven years' famine.

Minnesota, by land appropriations, has made generous provisions for common schools. I have seen a little log schoolhouse standing alone amid the scrub oaks, where the teacher was much better paid than those in Eastern *cities*. But our town teachers might feel a little fastidious about "boarding round," and taking such accommodations as a new country affords. A story to the point: A lady, reared in elegance, at the East, when about to move to the far West, was admonished by her brother not to fall into the rough ways of many Western women; for instance, "I do hope you will never be seen combing your hair in the kitchen." The lady, when caught doing this very thing, spoke of the parting admonition, and added that, after camping out three months, she was glad to have a kitchen in which to comb her hair, and time to comb it. When we sit around the open grate in our easy chairs, amid our pianos and pictures, and read of the resources of the great West, we little realize the privations of our Western cousins on these same rich lands. Women feel the change more than men, that is, they lose more and gain less. Men in the field rejoice in the rich soil, and realize every hour that their labor is to yield many-fold more than it has done in New England. But the women miss their snug homes, their cheery front yards, the many conveniences of their Eastern homes, which were the result of years of industry. However rich the soil, it

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takes a long time to grow these in a new country. They miss, too, the religious and social advantages. Every woman at the East who complains of domestic drudgery, when she has a home with all manner of conveniences to make work easy, ought at least to live six months in the Northwest, in a house with but one room, and without a shed or shanty to keep mud out and wood dry; catch the rain-water in tubs and kettles, bring the spring water from one-quarter to one-half a mile; do her own work and watch the cattle, to see that they do not leave the wild grass for the unfenced cultivated fields, and drive them out if they do, she would then know what pumps, sinks, etc. at the East were worth. Foreign women feel all these changes less than the American born. The former are, for the most part, better off than they ever have been before. It is a wonder how they keep house with so few things and seem to lack nothing. Their homes were as simple as the prophet's house on the wall; a bed, table, and a chair in which to rock the baby, a bench for the others to sit on, seems to be all the furniture they need. To see the women wash with the tub standing on the floor, looked to me as if they would break their backs, or drop their heads off; but to them it was all right. The homes of the Swedes and Norwegians were very neat, but then it was easy for them to keep clean, for dusting and sweeping was a light work with no dirty carpets on the floor to raise a dust, and no shelves, whatnots, or fancy fixings on the walls to catch it. Their dress, too, is well suited to their work, being of heavy material, with skirt short and narrow. I am sorry American women cling to bright colors, light material, and long full skirts, even when they have to do not only in-door work but help on the farm. True, "a maid can not forget her ornaments," neither should she, but rather remember that prints that are pretty in the store will not be pretty after she has run after cows, or brought water through the wet grass. A dress of grey or plaid, of firm texture, lightened up by worsted braid of bright or blue to suit the complexion, with loose waist and short skirt, would be much more tidy, and let her work with much more ease. Close drawers of the same material, buttoned just above the ankle, should be worn in winter. To this add a broad apron of blue or brown cotton, for dirty work. I write thus plainly because of a tender sympathy and genuine respect cherished for those Western sisters, who are working bravely amid embarrassments, feeling sure they need more warm clothing close to their person in that cold climate, with so much of exposure, both in-doo and out; then, too, we know that coarse wor would be less repulsive, if they could be so cla as to have a sense of cleanly comfort and con venience in the matter of dress. We would no deprive these women of the refinement whic dress brings, but when their work is coarse an the climate cold, they should be clad so as t bear it best. Mrs. Hale says, "The higher th civilization the more marked the difference be tween the dress of men and women." We thought of this when we saw a party of Indians on the lower deck of the steamer, and could not tell whether they were men or women, and on inquiry of the mate, found they were both. For expression of face and manner, they were more like our childish idea of horrid savages than any we had ever before seen. They wore a short sack shirt, moccasins and blankets, with scalps painted red. As we saw them in skiffs, and on the boat we realized how inconvenient a blanket is for a covering, first up on the shoulders, then half off the hips when necessary to use both hands. A gentleman, who had spent some years in Colorado, said to me, "You can neither civilize or Christianize the Indian till you oblige him to change his dress." "Why," said he, suiting the action to the word, "what can you make of a man who is always busy holding on his blanket; he can have neither head or hand at liberty." So we say of women who can neither walk or work without holding up the dress. But to return to our Western women, among whom we find the truly "heroic in common life." Ladies who have had the best of Eastern privileges for culture, now never hear the sound of a church bell, seldom listen to a sermon, and then only to endure more than to enjoy. Such is the scarcity of help, that they do their own work, teach their children, help out of doors, and then walk several miles on the Sabbath to sustain a Sunday school. The way they manage to make the supply meet the demand often excites varied emotions. For instance: We have seen a young lady of fine literary attainments bake pancakes on an out-door stove, under an umbrella in a rain storm. The cakes, as well as her poetry, proved good, despite the embarrassments under which they were produced.

We shall never forget our long ride over the prairies in Iowa, across the unfenced lands where the cattle wander amid the wild grass, watched by an herdsman, as in the days of Abraham and Lot. Now and then we found a "forty" or "an eighty" or "a quarter section" occupied, on it a little house looking like a dry-

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good's box set on the end; a barn near, made of rails, and thatched with wild hay. Near night we stopped at one of these miniature houses, where the wife welcomed us so kindly, that we at once felt perfectly at home. Still we wondered what she could do with us with only one room below and one above, while her family consisted, beside herself and husband, of three children, three boarders, and a hired girl, and there were four of us coming in unexpectedly. Then, too, we wondered how she could supply her table on so short notice. There was no town to buy at, and no neighbors from which to borrow, and we could see no place for storage, the cellar being only a hole in the ground. But to our delight, the table was quickly but quietly spread with substantials and delicacies. Choice vegetables, the best of bread and butter, pie, nice jelly cake, sweet pickles, etc. There was no extra cooking, no lack of good things during our stay of twenty-four hours. As to how we were all lodged, I will not try to tell, suffice it to say I had an unusually sweet sleep, and as every one was good-natured in the morning, I conclude all had the same happy experience. I wondered, as I have often before, how some women can make people so comfortable in such small quarters, and others make them so uncomfortable in such large ones. The broad West contains marble palaces, pioneer homes, and Indian wigwams, and a good spirit will make either a happy home. Here, too, is almost every tribe and tongue modified by climate and culture. In Iowa we found a settlement of Scotch Covenanters, like Cromwell of old, devout and earnest, coming from many miles, even ten, to the meeting. Their minister waded farther into the doctrine of justification, as taught by Paul, than we have been led before in many a year. His sermon, though argumentative, was clear and concise. Their music was neither helped or hindered by chôir or instrument, and modern poets find no favor with them. The Hebrew Psalmist supplies their songs, having sentences transposed so as to make a rhyme now and then, but holding closely to the original. For instance, Ps. i. 3:

"He shall be like the tree that grows near,
planted by a river.
Which, in his season, bears his fruit, and his
leaf fadeth never."

We do not think the beauty of the Psalm by any means increased, but it may be better for singing. The leader begins on a low note, which no other can or, at least, does sing, and gradually rises, the congregation joining with vigor to a high key that few can sing, and so down again, making a rather peculiar melody.

There are not only communities which have been transported across the water, holding to the habits of their fathers; but there are individuals who seem as much out of place in the Mississippi Valley, as the huge boulders which tower up from the summit of the bluff, or stand alone in the midst of a prairie like Castle Rock, which is 40 feet high, in Minnesota. Both the granite and the men seem to have been drifted by some wild means, from their birth-place. Among the latter, is the old French soldier at Minneiska, who served under Napoleon in many a victorious battle, and formed one of his famous body-guard on the plains of Waterloo. We found him sitting, leaning upon his staff; but as soon as he knew who we were and why we visited him, he quickly stood erect, and began to describe, with enthusiastic zeal and wonderful readiness of speech, those thrilling scenes of his youth, which were more real to him than any thing transpiring now. And though so old and blind, he talks of and longs for "la belle France."

At Prairie Round, in Michigan, a place celebrated by Cooper in story, we found another old gentleman, now in his ninety-seventh year, still bright and intelligent. He was the first white settler, surveyed the roads of that region, was county judge, etc. He had a gift for story-telling, and among the incidents he related was that of his foot-race, in his fifty-fourth year, with the fleetest Indian in Schoolcraft, in which he came out just ahead. His eldest son, now seventy-five, beat in a race with some boys last summer. In reference to his personal habits, he said that he ate little meat, never drank tea or coffee, and then added with a jolly laugh, "I was always a calf, though now rather an old one, for I live chiefly on milk." His wife, the mother of their sixteen children, lived in excellent health to her eighty-second year, and died suddenly sitting in her chair. He was born in Maryland, and brought up in a distillery, but "never took to drink." He talked intelligently on the affairs of the country, and hoped to live to vote for Grant and Colfax.

Now of the curative action of this climate of which so much has been said. From conversation with both visitors and old residents at different points in the Northwest, which have been much praised for their sanitary influence, I am satisfied that if consumptives are cured, they must come here before they have the consumption. If they have a hereditary tendency in that direction they should attend to the slight

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cough, the lack of appetite, or any failure of general strength, before the citadel of life has been seized by the "fell destroyer." Those suffering from bilious affection are decidedly benefited by living in this region. A change of climate is always beneficial to invalids, or to those suffering from "chronic weariness," if it is not to a place positively sickly. Much has been said about this region, because it is free from smoke of towns and dust of highways, the railroad being the only road much traveled.

The plain, brisk, busy ways of these Westerners is an excellent impulse to forlorn, moping invalids. Here they are free from many social restraints and unhealthful excitement common at the East. If they make homes here they must work for them. Some die in the attempt, and some grow well and strong. Friends and physicians praise the climate when they wish to encourage invalids to make a hopeful trial of a change of place. Beside this, those who have invested largely in this region, in hope of gain, are like the boy who whistled in the dark to keep his courage up. We met many sick ones who came up in August or September, and were returning disappointed and discouraged, the climate seeming damp and chilly. These went too early to get the advantages of the even temperature of the cool bright autumn weather which is established about the last of September, and continues six or seven weeks. Week after week they have usually a cloudless sky, and an atmosphere just right for out-door exercise, which is the best tonic for any invalid. Every morning you are ready to say with peculiar emphasis, "This is the day the Lord hath made."

The difference of opinion as to the climate may arise from two causes; one is that some go when it is too late to do any good; others at a wrong time, and are discouraged by the early autumn rains. During this September, the residents told us they had more rain than usual, but we were surprised to see sunshine and showers alternate so frequently. Many times we noted a clear sunset, a bright starlight, a brisk shower, and a charming sunrise. There was no *rainy day* during this that they called a wet month, and seldom rain in the day time. We were told that nine-tenths of the rain fell in the night. The advantages of the climate seem to be this, a dry atmosphere free from miasms and not subject to sudden changes. Though severely cold, it is steadily so in winter, and hence they are free from the dampness caused by melting snow. A damp, chilly air is especially trying to those with sensitive lungs.

Nervous dyspeptics find some sections too cold for their limited ability to digest and manufacture animal heat. For such, Southern Iowa is preferable to Minnesota.

But, aside from ague districts, Heaven gives us more good air everywhere than we are ready to welcome in-doors or in our lungs. Many complain of "a miserable climate" and "mean weather" when they are suffering more from causes under their own control, than from those beyond their reach.

ELMIRA WATER CURE, *December*, 1868.

MICROSCOPICAL STUDY. — I know no study of which the tendency is more improving, refining, and elevating than that which the microscope presents to us in the world of the infinitely minute. There is no study which draws the mind more constantly and more irresistibly to the contemplation of that wondrous creative power, which manifests itself no less marvelously in the tiniest monad than in the great beasts of the forest, or the monsters of the deep; or of that comprehensive benevolence which provides alike for the wants of all, from the least even to the greatest. Surveying this vast field of varied life, it is inconceivable how such a thing as an atheist can be. The whole spirit which the study inspires is a spirit of adoration and faith, which yearns continually to express itself in language like that of the poet:

"These are Thy glorious works, Parent of God,
Almighty! Thine this universal frame
Thus wondrous fair; Thyself how wondrous then,
Unspeakable, who sittest above these heavens,
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought and power divine."—*President Barnard, before the American Institute.*

POWER OF HABIT.—Such is the overwhelming power of habit over men, that it completely blinds them to every true principle. That which is at first offensive and disagreeable, often becomes necessary and palatable; so that if any number of children were brought up on vegetable food they would reject flesh and spit it from their mouths in disgust. Young children love fruit and ought to be encouraged to use it. A boy, no matter how well brought up, can hardly resist the temptation to steal fruit, but no boy or girl ever yet tried to steal a beefsteak from the butcher.—*J. A. Mowatt, in Dietetic Reformer.*

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The Open Art.

TRANSLATED FROM THE GERMAN OF UHLAND.

BY JOEL BENTON.

FOR the gifted, 'tis a joy
In the poet-grove to sing,
Where from every branch and tree
Echoes sweet are murmuring.

Many proud and worthy names
In the poet-forest stand—
Scattered is the golden seed
Over all the German land.

All your heart's o'erflowing grief
Render they in open speech—
Breathe at times of fickle love,
And thunder Passion's ebbing beach.

Yet not the whole of life they sing,
To them youth's fable-land belongs;
Only in the month of flowers
The nightingale pours forth her songs!

We can put in prosy books
What the age would have us learn;
But fling a fancy to the wind,
The nimble youth for it will yearn.

Well they prosper who disclose
Secretly the juggler's art
In the poet's sacred guild
Rules prescriptive have no part.

Holy is its inspiration
Be the name whate'er you call;
Honors give we to the Master,
But the art is free to all.

Not by cold and marble columns,
Not in temples old and dead,
But in forests green with oak
The German gods their banquets spread.

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Kitty Howard's Journal.—No. V.

EDITED BY MRS. ELIZABETH OAKES SMITH.

APRIL 2.—The snow is all gone from the garden, and this morning David and I went out to see if any thing green or lovely could be found, and there truly we found some

"Daffodils
That come before the swallow dares, and take
The winds of March with beauty"—

I was quite overjoyed, and showed them to David, and quoted Shakspeare, as if the "toddling wee thing" could understand it. But, if one is really in earnest, warm and true to the core, one can say a great many things, I am sure, to a child, much beyond his comprehension, and he will enjoy it and sympathize with it, and grow into it in a blind, natural way, so much better than by hard thumps and brain work. David saw I meant something fine, and he kicked his little heels and turned and gave a little run, and then he was back again to look at the flowers, and shake his shoulders, and laugh and look into my face with his infant joy. Oh, he will not be a little clod of flesh and bones, but a living soul! Talk of fat children! feugh! they make me sick.

David is all filled out nice and round, but he is shaped just as finely as if I had trained him for a model, every limb clear and perfect, and such a chest! Well there! he's perfect, and that is enough. And now I am going to say another thing. I like David's name. Tom was in the right to call him by one good strong word. I've been of late thinking that names have a great deal to do with making us what we are.

In the times of our taking ourselves out from under the British rule, almost all the men had old Bible names—John, and Paul, and Seth, and Jacob, and the women were Hannah, and Elizabeth, and Sarah, and Mary, and Rachel; rarely Leah unless born with a squint eye; and what a steadfast, earnest, broad-thinking race of men they were, and as to that what legs they had to carry them through! Well, now that we call all the babies Willie, and Charley, and Georgie, and Harry, and Nellie, and Sallie, and Fannie, and Kitty—yes, Kitty, that is the way I am called—is there any wonder that we are such poor, imbecile, *little-legged* creatures as we are, doing our utmost to make a great nation the wickedest one on earth?

APRIL 3.—I was so overcome in writing that sort of a speech yesterday, that I told Tom I had to stop; it seemed just as though I did not say it, and somebody else put it into my head; and I suppose it is so when we do our best. Tom said there was honest truth in what I said, and some little plain Saxon English, too. The truth is I want to get clear of all moonshine and twattle.

Now I must finish about the flowers, because it first gave me an idea of letting David *teach me* as well as *I him*. I half think that I might have got a little stilted with ideas of parental dignity, and filial obedience, and theories of various kinds, had not David knocked them all in the head and set me to thinking. It was in this way.

After looking about the garden awhile, I went back to the Daffodils (daffas, and daffadowndillies, all the same thing) and began to break them off, that I might put them in a vase in the parlor. Now spoke up my pretty, wise mentor. He squat his little shape down beside me, and bending his young head forward so that he could but just see under his eyebrows, with a baby stern look, and his plump finger stuck up to my face, he cried, "ah! ah!" and shook his sagacious head with the dignity of a judge. I felt myself reprimanded! He remembered my injunctions about the geraniums and roses in the house, and was commending the "chalice to my own lips," and I took it, and left the flowers there where they grew, at which he seemed well content, and even tried to express his approval of my conduct by putting up his red lips and kissing me, and patting me on the cheek, and by a sort of dignified tenderness reversing the order of discipline. The young man really took the upper hand.

I reasoned about this, for I did not know where it might end with my arrogant, self-sustained young masculine.

I am sure children have a hard time in trying to reason out their baby experiences, and I begin to think that many a Solon and Egeria have been nipped in the bud, either because parents will persist in doing all the thinking for their children, and never throwing them enough upon their own responsibilities, or are too lazy or too pre-occupied to note how they are solving mental problems in their poor heads, where you can see on the top the brain boiling and threw-

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ing as if too large for the skull; they knock all their logic in the head, and leave their growing minds to doubt and uncertainty.

I expected David would continue to discipline his mother, and was not surprised when he took me to the pot of flowers on the carpet, and holding up a finger, repeated the admonitory "ah! ah!" I caught him up in my arms, and hugged him and kissed him, my eyes running over with tears, and laughing on the tear side of my heart. But, David kicked and struggled, and would not take my kisses passively, from whence I inferred that he had got some big ideas seething in his brain, which made him sensitive all over, and made him wish, by an instinct, to be let alone.

April 4.—David is now nearly a year old. Dear me, what a happy year it has been! My young democrat has been such a comfort to me; he has taught me so much, and Tom says, baby has been more to him than all the professors and tutors in all the colleges. He has given him wisdom that he could not have ever learned except through him. He says, too, he has learned a great deal from me. Indeed, he calls me "Balm" always when there is nobody to hear it, and told me that he felt as if baby and I had, the last year, quite put his feet on the celestial ladder, and we should all go heavenward together, which, I am sure, is a comfort to me to hear, and I told him so, and told him that somehow, *I would rather go where he did, even if it was not to Heaven!*

Mem.—To consider whether children do not get tired of being hugged and kissed; whether they do not revolt at being treated like puppets. Whether all feel in this way; whether others are not natural machines and images, never to be any thing else in the world.

April 5.—I am quite anxious and worried of late. I am weaning David, and he does not take kindly to the process. He coaxes in the loveliest way; but he fights, too, like a young wild creature. He and Smutty Nose, or Smutty, the cat (we call her so because she has a spot upon her white nose, looking as if she had kissed the kettle), have struck up a tender interest in each other, and Smutty allows David to pull her nice fur without growling or scratching him.

I must tell a little story, because it seems to show that Pussy's understanding is nearly upon a level with David's, for the time being, and that she reasons somewhat. Smutty has not long since gloried in a family of felines too numerous to be tolerated in any household, and I saw to their destruction at once myself, so that I might be sure that no unnecessary suffering should ensue; having the four little blind creatures placed in a sack, with a heavy weight therein, and the whole sunk into a large tub of cold water. Of course they do not suffer; a bubble rises to the surface and all is over. This is not pleasant to do, but it is the best method suggested to me, if cats must be tolerated.

Smutty was left with one kitten, which, being well grown, was given to a child in the neighborhood. Poor puss was nearly inconsolable; she had caught a mouse, and went from room to room in search of kitty; failing to find her, she at length came to the parlor where David, tired of play, sat upon the carpet. Smutty went round and round him several times, and then she crushed the mouse and held it up to him. My little goose of a baby seized it at once, and of course stuck it into his mouth, whereat she laid down beside him purring in the fullness of her content.

Now, this poor cat-brain must have had an idea that David was the small dependent of some superior providence, just as her kitten depended upon her, and she must have inferred that therefore a mouse meal might not be unacceptable! It is certain he fell into the logic at once, and kicked and screamed like a defrauded, ill-used biped, when I dissented from him in the matter of mouse for manikins, and took it away from him.

May 4.—David is very exacting. I told Tom last night that nothing so well contented him as to have me talk and sing to him, and I feared he would not exert himself as he ought to do. Tom replied that he "did not wonder at the taste of the child, for you know, Balm, that I have the same naughty boy trick of always wanting you to talk to me."

I was quite astonished to see how I blushed, just as I used to before we were married, when he made lover speeches to me.

"Dear Balm," he said, "I see so much in David like myself, that I begin to think he will find it hard to master himself. He 's so like me, he 's the worse for it," and we both had much more of this pretty speechifying, which, perhaps, it is well not to repeat.

I resolved, from this time, that David must not be too much helped in order to make him content. I gave him a cane to ride hobby-horse, and buttons, and a tin whistle to blow, but strange enough, he was longer pleased in blowing a white feather about than any thing

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else. I suppose that most of us occupy ourselves to a like purpose in the world.

MAY 5.—I still feel that David must develop his own resources, and not lean too much upon others. I am sure it is not too early to begin, and habits of self-reliance ought to be coeval with the growth of the young brain. It is just as easy to help it on in a wise, good direction, as in a weak or wicked one. I tell him about "little boy blue, come blow up your horn," etc., and with suitable action. Then I tell about "Little Bopeep has lost his sheep," etc., and play "Patty cake, patty cake, baker's men," and, indeed, go through with the whole of "Mother Goose" in the most animated and loving manner, and he never tires; but I do, and feel sure that he can help himself to amusement with advantage. I gave him a spool of damaged cotton, and he soon got his fingers entangled and sat and screamed, and coaxed also for help, which I gave him, and soothed his irritability by gently running my hands adown his poor little back.

But to-day I have achieved a triumph. I have made him a rag-baby. Never, never, will any thing else in the wide world give him half the pleasure. He laid his little cheek against it, he hugged it up, he kissed it, and bit it, and beat it, and treated it just as human beings, half of them, treat their children. He kept hugged close while he put his hands togeth for his little prayer, and went to sleep with i grotesque head upon the pillow beside hi This, to my mind, goes to show that boys ha an equal proclivity with girls to play with doll

MAY 10.—David has already learned not pull and haul things about the room. He rarel meddles with forbidden articles. His taste f art is being nicely developed. To-day I took beautiful copy of the Madonna and Chil (Madonna del sedia) from the wall and stood where he could see and learn to admire it, an his infant eye at once detected the baby, whic he pointed out with his little finger. Havin done this, he did not attempt to touch it, but h went back again and again to talk to the pictur and look upon it, as if his mind at once en larged in harmony with the design.

This and his doll-baby have made him ver happy and very quiet to-day, and he has no once been cross or exacting. I made him a pin gingham dress, and it was wonderful to see hi delight therein. The color pleased him, evi dently, and he laughed and patted the garmen as if he felt affection, not vanity in it. I take real pleasure in seeing his mind gradually un folding to what is true and beautiful.

Disease of the Heart.

BY E. P. MILLER, M. D.

ENDOCARDITIS.

ENDOCARDITIS is an inflammation of the endocardium, a serous membrane lining the chambers of the heart, and forming its valves. This disease is generally confined to the left side of the heart, rarely proves fatal of itself, but is liable to occasion such changes in the structure of valves or orifices as develop valvular disease; this leads to enlargement by hypertrophy or dilatation, and other difficulties, which subsequently destroy life.

During the inflammatory process, there is more or less serum or lymph exuded from the inflamed membrane; most of this is washed away by the blood, but that which remains forms patches of false membrane of a rough, velvety appearance. These patches obstruct, in a measure, the natural flow of blood through the heart.

CAUSES.—Endocarditis rarely occurs except as an accompaniment to other diseases; it is frequently caused by rheumatic and gouty poisons circulating in the blood, and is even more commonly associated with gout and rheumatism than is pericarditis. Nearly one-half the cases of rheumatism are accompanied, to some extent, by endocarditis. Pleurisy, pneumonia, kidney disease, syphilis, and urea in the blood, are frequent causes.

Every poison in the blood, whether generated within or taken into the system, tends to irritate and inflame the endocardium. Dr. Aitken says, "Of all substances alcohol has the most striking effect on this tissue." There are very few persons of intemperate habits, the lining membrane and large vessels of whose hearts are not more or less diseased, alcohol acting as a specific poison to the endocardium. Exposure to severe cold, mechanical injury, rupture of valves by violent coughing or sudden and im-

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proper lifting, self-abuse, sexual excesses, gluttony, and whatever impairs the quality of the blood tends to produce this disease.

Symptoms.—Persons afflicted with this disease prefer to lie upon the back, and are inclined to toss the arms about; there is a feeling of uneasiness about the heart; pain not constant, generally of a dull character, a feeling of distress rather than of acute pain; more or less palpitation, difficulty of breathing, and frequent fainting. The countenance becomes pale or livid, and there may be headache, with great nervousness and restlessness. The pulse varies in different cases, from eighty to one hundred and twenty beats per minute. The heart beats with abnormal force, and sometimes irregularly. The accompanying fever may be of rheumatic, typhus, or general inflammatory form. If the disease progresses to a fatal termination, death may be preceded by delirium, coma, convulsions, or by exhaustion of all the life powers. It is distinguished from pericarditis by a murmur accompanying the natural sounds of the heart, indicating interference with the action of the valves. There is usually less pain and a less area of dullness of sound than in pericarditis. The diagnosis can be made only by physical examination.

Treatment.—The treatment for endocarditis should be similar to that indicated in the last number, for pericarditis, viz.: sponge or towel baths, chest packs, or local compresses over the heart, fomentations or hot poultices to the back, perfect quiet, small quantities of unstimulating food, cool drink, pure air, and good nursing.

CARDITIS.

Carditis is an inflammation of the muscular structure of the heart, technically termed myocarditis, and is generally confined to the walls of the left ventricle. The occurrence of this disease is extremely rare, and although it may exist independently, it usually exists in connection with pericarditis or endocarditis. It is a serious affection, rendering the difficulties with which it is associated more dangerous, and impairing the contractile power of the heart. It is liable to terminate in softening, induration, in the formation of abscess or ulcer, in aneurismal dilatation, or in rupture of the walls of the heart. The causes and symptoms are similar to those of endocarditis, and of course require similar treatment.

VALVULAR DISEASE.

Those who perused my article in a former number on the anatomy of the heart, will remember the four different sets of valves therein described, two on the right side of the heart called tricuspid and right semi-lunar, and two on the left side, the mitral and left semi-lunar or aortic valve. The valves are all liable to become diseased, though the tricuspid and right semi-lunar are seldom affected; disease of the mitral and aortic valves is, however, of frequent occurrence, and often leads to serious difficulties and sometimes fatal results.

So long as the difficulty is confined to the valves, it occasions no inconvenience, and is seldom brought to the knowledge of the physician; but sooner or later, it gives rise to enlargement of the heart, either by hypertrophy, a thickening of the walls, or by dilatation, a thinning or stretching of the walls, or by both combined. When dilatation occurs in connection with valvular disease, it eventually ends fatally. In the proper action of the heart the valves close perfectly; but when diseased they lose their pliability, become thick, or rough, or puckered on the edges, so that the closure is imperfect. The inflammation of the endocardium sometimes occasions fibrinous deposits which form little bead-like masses on the valves, or about the orifices. These masses vary in size from that of a pin's head to a bean, or filbert, or even larger. Occasionally one of these beads becomes detatched, and being carried along with the blood, is at length wedged into some artery, completely closing it, and by cutting off the supply of blood to some part of the body, occasions gangrene or other serious disease.

The valves are sometimes perforated or lacerated in such a way as to give the edges a ragged appearance; or they may become attached to adjacent parts, be changed to cartilage, or to bony tissue; under any of these conditions they are rendered almost entirely useless.

Atrophy, a wasting away of the valves, or shortening of the chordæ tendinæ or tiny chords attached to the valves, give rise to obstruction in the flow of blood, thus producing valvular disease. The presence of this disease can be determined only by physical signs, and not by symptoms felt by the patient.

In all cases of valvular disease, one of the natural sounds of the heart is changed, and often both. The unnatural sounds are called murmurs, and from their resemblance to the sound of a pair of bellows, they are commonly called bellows murmurs. From the peculiar character of these murmurs, the locality in which they are most distinct, and the direction in which they extend, the skillful physician is

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enabled to decide with certainty as to which valve is affected, the extent of the disease, and the probable results.

Some forms of this disease continue for years without occasioning inconvenience or materially shortening life, while other forms lead to a rapidly fatal termination.

CAUSES.—The immediate cause of valvular disease in almost every case is endocarditis; the remote causes are of course the same as those for endocarditis, which having been stated need not be repeated.

SYMPTOMS.—As a general thing, no marked symptoms arise in this disease until it has progressed to such an extent as to cause considerable enlargement, and this, often, by dilatation. Almost the first thing complained of will be difficulty of breathing on going up stairs, or taking any vigorous exercise; this increases till it is attendant upon the least exertion. Cough with expectoration of mucus or pus; palpitation or strong pulsation of the heart if the walls are thickened; the face has a purple hue, the lips are pallid and eyes bright; there may be headache, with dizziness, and ringing in the ears.

If the difficulty of breathing is great there will be loss of sleep, and frightful dreams; in some cases sleep can be obtained only in a sitting posture, and by bending forward and resting upon a chair or table. Pain is not, at first, a prominent symptom; but there is a peculiar sense of uneasiness and indefinable distress in the chest. In advanced cases, however, the pain is sometimes severe. The pulse is small, weak, or irregular, and unequal or intermitting; in some cases the throbbing of the arteries of the neck and arms is so intense as to be visible even through the clothing. The appetite becomes impaired, digestion disturbed, liver enlarged, and urine scanty. Hemorrhage from the nose, lungs, stomach, bronchial tubes, or bowels may occur. Dropsy, commencing in the lower extremities and extending over the entire body, is frequently developed; ulcerations or fissures of the skin, exuding large quantities of watery fluid, sometimes accompany this condition.

As the disease progresses, there is great debility and extreme nervousness and distress; death may occur suddenly from paralysis of the heart, or the patient may gradually sink from exhaustion.

TREATMENT.—This can be but little other than palliative and preventive of further development. We can not expect to overcome organic changes, but we can do much to palliate symptoms, and greatly retard the progress of disease, thus prolonging life. Most important is a regulation of the diet and the exercise. The blood is formed from food, and whatever affects the blood or its circulation affects the action of the heart. The food should be plain, unstimulating, easy of digestion, and taken in moderate quantities. Alcoholic stimulants, tobacco, opium, mustard, pepper, spices, vinegar, pickles, cheese, rich pies and cake, and strong tea and coffee, are especially to be avoided. So also, all violent or rapid exercise, running, wrestling, skating, springing up and down stairs, heavy lifting, or any severe muscular effort. All mental anxiety and excitement, bursts of passion, and intensity of feeling, whether of joy or grief, should be carefully guarded against. The life should be as even as possible that the circulation may not be disturbed.

Swedish movements, moderately applied, are of great benefit in this difficulty, as they bring the blood to the surface and strengthen the muscles, without effort on the part of the patient. The body should be warmly clad, especially the extremities.

Bathing sufficient to keep the skin clean and circulation active, is all that is requisite; a tepid towel bath, or rubbing wet sheet three or four times a week, dry hand rubbing, and a mild Turkish bath, with shampooing, are very effective. Fomentations to the back, to moderate the heart's action and relieve distress in breathing, will be of service. Dropsy can be easily reduced in its first stages by the Turkish bath. The strength must be kept up by proper nourishment, good air, and moderate exercise. Medicines nearly always reduce the strength of the patient and should be avoided.

Dr. Bennett, an Allopathic author, said recently, "that the various diseases of the valves are susceptible of being removed by drugs, is a notion which the advance of diagnosis and pathology has happily expelled, and which seems now universally rejected."

ADVICE.—The woman who fails to reform a man of the habit of drinking while engaged to him, will have a mighty task to do so after marriage. Think of this, young women. Better remain single than marry a man who *loves* liquor.

"How does that look, eh?" said Mr. Cramp, holding out his brawny hand. "That," said Amos, "looks as if you were out of soap."

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Recent Thoughts from Our Best Thinkers.

THE VALUE OF LAW.—There is little danger of exaggerating the importance of inquiring how and by what means the jurisprudence of a people can be advanced, and at the same time, improved. Law becomes, in this way, a part of Social Science itself, because it enters into every thing which relates to the social well being of every individual of which a community is composed. It renders Social Science another aid by providing the means and instrumentalities by which it works out the problems with which it engages. It supplies Education with its schools, Charity with its hospitals, Reform with its sanctions, and Economy with its machinery of business and its processes for enforcing and sustaining private credit. It lends a hand to the poor, and cheers on the down-cast and the unfortunate. It is ever in advance of the ignorance that keeps back a nation's progress, and gives new power to a nation's productive energy and skill, by teaching to the laborer the laws of health; while it throws around the humblest home of the poor man, the charm of order, cleanliness and comfort. It gives, moreover, consistency and stability to every well-grounded scheme, whether of charity or health, or moral culture, which benevolence can devise, or the better feelings of our nature set in motion.—*Hon. Emory Washburne, LL. D.*

PRISONS NOT PLACES TO INFLICT VENGEANCE.—And coming still nearer home, with the knowledge that we have that education and moral culture are indispensable conditions in the improvement and good order of any community; we have the fact before us, that our prisons are tenanted by men who were reared in our streets; who were suffered to grow up without the Christian education of home or school; living like the young fox, by the wits of instinct, watched by no eye but that of the police, and strangers to the kindly charity that takes the wayward child by the hand, and gently leads him up into a purer atmosphere and a healthier region of life. May we not, with facts like these, reach the heart and the judgment of a people without the need of extravagance or exaggeration? There is science even in the discipline of a prison and the reform of the prisoners. The idea is growing obsolete that the proper mission of these massive jails and these ponderous bars and gates of penitentiaries, is to inflict *vengeance* upon the poor wretch whose infancy was cradled in the filth of a drunkard's home, and upon whose childhood no pleasant smile nor cheering word of encouragement ever shed a ray of happiness or hope.—*Ibid.*

MRS. WINSLOW A MAN.—If babies are regularly fed, bathed, and comfortably dressed, and in a pure atmosphere, they will be quiet and healthy. The ignorance of women on these subjects is truly lamentable. We have seen children a year old that had never tasted water, when they should have it half a dozen times every day from the hour of their birth. We have found fathers who worked hard all day, complain bitterly of being disturbed at night by crying children, hence the common use of Mrs. Winslow's soothing syrup, which only tends to increase the irritable condition of the nervous system, and permanently weaken the brain.

Young mothers no doubt imagine that this Mrs. Winslow is some experienced, humane old lady, who loves little children, knows just how to soothe them to sleep and pilot them through all the pitfalls of infancy, when, in fact, this abominable syrup is compounded by some ignorant man, in whiskers, broadcloth, and boots, who lives and fattens on his ill-gotten gains, while babies are sent by the hundreds to untimely graves, or made idiots and lunatics for life.—*Elizabeth Cady Stanton, in Revolution.*

AN ENNOBLING STUDY.—There are some minds so nobly constituted that they seek knowledge for its own sake. And they experience fresh delight each day in the discovery of some new truth or the unfolding of some law before unknown to them. Such minds need only opportunity to become acquainted with the laws of the human constitution, as well as the truths of any other science. But most persons need the stimulus of a special motive to lead them to investigate a subject so dry and uninteresting as they suppose that of hygiene to be. And yet a knowledge of the laws of life and health—a knowledge of the means of preserving health, and of the conditions of its recovery when lost, is of the most attractive and ennobling kind.—*Mrs. L. A. Jenkins, M. D., in Liberal Christian.*

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THE GOLDEN AGE AHEAD.—Truly living souls always keep their golden age ahead. They carry the past along with them, and have all that is best of it in the present. Life to-day is for them pleasant and rich. They recognize its superiority over what once was; their own bodily decays do not deceive them with the thought that it is the world that is growing dull and lifeless. They discriminate between their green spectacles and a world all bile. The world is as young and fresh and more clothed with harvests, than when they went a-maying at seventeen, though their eyes are now blear, and their limbs refuse to bear them far. They do not confound their decaying bodies with their invulnerable spirits. Eternal youth lives beneath their wrinkled, shriveled age, like the fire under the evening ashes, which is to kindle to-morrow's hearth; and the future has for them a glory, a promise, and a beckoning welcome, that the gayest youth-time, and most buoyant recollections of enterprise, ambition, and success, can not eclipse, nor equal, nor in any way compare with.—*H. W. Bellows.*

OVERWORK AND UNDERWORK.—The majority of mankind need no caution against overwork. Where work kills one, the want of work kills ten, the fires of passion consume twenty, sinful indulgence destroys fifty. In cases where work seems to undermine health, it is not so often that the labor is too much, as the faulty way in which it is done, the spirit in which it is performed. Labor, to be permanently endurable, must be healthy; that is, it must be adapted to the mental and physical capacities of the worker, and especially if brain labor, it must be pleasing. It must not be allowed to intrench upon sleep, to interfere with the regular and deliberate taking of food, nor prevent a proper amount of recreation and exercise.—*Editor Scientific American.*

THE ART OF BEING HEALTHY.—Is not the *art of being healthy*, of keeping mind and body in that same sound state which has well been called physical religion, one which is yet in a most imperfectly developed condition? What woman of us all can say that she is wholly mistress of it, that she might not study it with advantage? An ounce of prevention is worth a pound of cure, and sanitary knowledge, as respects household matters, might save a great deal of outlay, in which a doctor's bill is but the least item. But, in the second place, does not the *cure and treatment of the sick and the suffering*, and the doctrines and institutes of *good nursing*, offer a wide sphere of study for woma in domestic life?—*Harriet Beecher Stowe.*

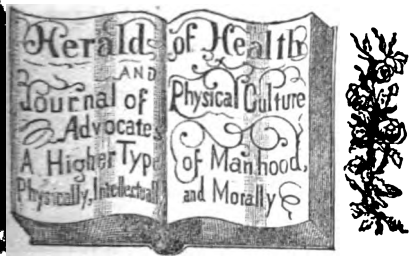
LIFE OF LUCRETIA MOTT.—My life i the domestic sphere, has passed much as that other wives and mothers in this country. have had six children. Not accustomed to r signing them to the care of a nurse, I was muc confined to them during their infancy and chil hood. Being fond of reading, I omitted muc unnecessary stitching and ornamental work, i the sewing for my family, so that I might hav more time for this indulgence, and for the im provement of the mind. For novels and ligh reading I never had much taste. The "Ladie Department," in the periodicals of the day, ha no attraction for me.—*Lucretia Mott.*

WHO IS EDUCATED?—There is no doub that more of Americans than of Europeans ca read and write; but it does not necessarily fol low that we are better educated. The porte who carries your trunk can speak three or fou languages, while here one other than our own is an accomplishment. An Italian peasant wil explain to his ragged child 10 years of age their magnificent bas-reliefs, unfold their beauty, and analyze it better than ninety-nine Americans out of a hundred could do, and with appreciation and loving admiration.—*Wendell Phillips, in Lecture on Street Life in London.*

A THOUGHTFUL FATHER.—Sometimes we see a father wise and thoughtful and full of expedients in the management of children and servants—more often a mother; and blessed is that family, indeed, where both parents are thus given to the well-being of their whole household. But a nation is made up of grown boys and girls, of masters, mistresses, and servants, of just such material, in short, as makes up a household; and I am unable to see how it can afford to commit its highest interests to the wisdom and faithfulness of either sex alone.—*A Mother, in Putnam's Monthly.*

WHO IS A CHRISTIAN?—He is the Christian, who, taking society as it is, does his best to live in it, as a kind, patient, forbearing, helpful, hopeful man. He is the Christian, who, accepting the world as constituted, falls in with its order, admires its beauty, loves its goodness, works for its improvement. He is the Christian who, troubling himself little with theories of the universe, submits merely to the regulation of the universe, and is sure that every thing will go well—if he is true.—*O. B. Frothingham, in recent Discourse.*

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NEW YORK, FEBRUARY, 1869.

WATER.

"To the days of the aged it addeth length;
To the might of the strong it addeth strength;
It freshens the heart, it brightens the sight;
'Tis like quaffing a goblet of morning light."

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TOPICS OF THE MONTH.

BY M. L. HOLBROOK, M. D., EDITOR.

Soil and Consumption.—Many years ago the eminent Dr. Bowditch published a very able paper upon consumption, in which he declared one of its principal causes to be a residence upon a damp soil. This conclusion was the result of much investigation, particularly in Massachusetts, where nearly one-quarter of all the people die of this disease. The subject did not attract so much attention at the time as it deserved, but quite recently this same writer has commenced a series of valuable papers in each of our literary monthlies upon "Consumption in America," and we shall be surprised if they do not call more general attention to this particular part of the subject, and lead to important hygienic reform. The few facts which led to this theory are of very recent recognition. Though it has long been known that certain localities, as Iceland, Florida, some portions of the Argentine Republic in South America, and the high and dry plains of Mexico, are quite free from this disease, while other localities are fearfully subject to it; yet it seems hardly to have appeared that the reason why one locality was free and the other not, was because of the greater degree of moisture in the soil in one place over the other. When, however, in 1854, a committee to investigate the origin of consumption in Massachusetts was appointed, they learned that all parts of the State were not equally subject to the disease, that some parts were nearly or quite as free from it as Florida, and that other localities were frightfully subject to it. This difference could not be accounted for by the habits of the people, and the only apparent cause was that in one locality or neighborhood the soil was moist and cold, and in the other dry and warm. Similar facts came to light in all the New England States, and more recently it was shown that in Old England the same law prevailed. Dr. B. states the result of these investigations in these words:

"1. That there are from twice to three times as many deaths from consumption in the wet places of New England as in those that are dry; and

"2. That generally in proportion to the amount of dampness of the soil is the tendency to death by consumption."

While we are not prepared to admit that there are not other important causes besides this one placed first and chief in the list by Dr. Bowditch, such as inherited causes, sedentary habits, dyspepsia, sensual excesses, unfavorable occupations, etc., etc., yet a little reflection will convince any one who has any idea of the nature of this disease, that a moist soil, acting for generations, probably has more to do in causing the disease than we have hitherto believed. Other

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things being equal, a moist soil is several degrees colder than a dry one. Josiah Parker, an eminent agricultural engineer of England, made a series of experiments on the temperature of drained and undrained fields at a few inches below the surface, and found after 35 observations that the dry soil was invariably not less than 10 degrees warmer than the moist soil, and sometimes this difference reached as high as 15 degrees. Even vegetation is powerfully effected by this difference. Seeds planted in a cold, moist soil do not vegetate quickly, nor do many plants find it so easy to work their way through a cold, wet soil for food. Living upon such land, having the feet in almost constant contact with it, keeps them at a lower temperature by abstracting largely of their heat, and this alone is enough to produce an unbalanced state of the circulation, congestion in the internal organs, sore throats, coughs, and colds, and these are the very conditions that prepare the way for consumption.

With these facts before us, how very necessary that we should, in selecting our home, choose dry sunny slopes, where the soil is of a higher temperature compared with that of the air than moist soils are; and also how important that all the moist land should be under-drained. We have not the slightest doubt but many localities, now unhealthy and unproductive, might at small expense be so thoroughly drained that they would be comparatively healthy. Indeed, unless some such means are devised for improving the salubrity of a locality, there is little hope of exterminating this disease, for it is not always possible for people to forsake their unwholesome homes. Often whole cities are built up on them, and commerce runs through them.

People must not, however, forget that they should obey the laws of health, as regards food, exercise, sleep, dress, recreation, etc., etc., if they would avoid the disease under consideration and all other diseases; indeed, if all our habits were good, a moist soil would less easily cause consumption, as the powers of the system would be sufficient to overcome the conditions which it induces before fatal harm occurs.

SLEEPING WITH THE HEAD TO T NORTH.—Many people think that they al much better with their heads to the nor Henry Kennedy, A. B., M. B., takes the p tion in The Dublin Journal of Medical Scien that there is good reason for it. He says:

"The last point in connection with my s ject which I would notice here is the position the patient. I know not whether I am addr ing any one who is familiar with this plan, b it is one which I have for several years past p in force, and with very marked results. I h read in some book that sleep was often prevent from the position of the person not being in t right direction, and that to insure the sound sleep the head should lie to the north; a strange as this idea may at first sight appear, has more in it than might be supposed. The are known to be great electrical currents alwa coursing in one direction around the globe; an there can be little doubt, in my own mind the is none, that our nervous systems are in som mysterious way connected with this univers agent, as it may be called, electricity. I a probably addressing some who are quite con scious of peculiar feelings on the approach of thunder storm. I have known many such. A any rate, whatever the explanation be, when read what I have stated, the idea at once struc me that it might be turned to account in th treatment of disease, and very shortly after ward the following case occurred: A youn lady, then about eleven years old, was seiz with measels in a very severe form. There wa very high fever, restlessness, and raving, with total absence of sleep, and this state went on longer than the natural course of the disord seemed to account for. In fact, the fever di not come down with the decline of the eruption Anodines were now given, but without any marked benefit. She had been lying east and west, and she was now put north and south, and with a very striking result, as on the first night she got sleep; and though the fever, evidently like the secondary fever of small pox, ran on some days longer, she did not suffer again from loss of rest. I must say, at the time this case

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curred, I was quite unprepared for the result and set it down more to chance than any thing else. The fact, however, was enough in itself to draw my attention to the subject, and since then I have often put the same plan in force, and now can not doubt that it is very frequently successful—I say frequently, for all are not equally susceptible. Nor, indeed, can this be expected. It applies, too, likewise to adults; and my friend, Dr. Grimshaw, has seen it put in force in some cases of fever in the Cork Street Hospital, and with marked benefit. I may remark, however, that it is not so striking in its effects on the poorer as among the richer classes of society; and this seems to me just what might be expected, for it can not be doubted that the nervous system in the middle and upper ranks is always in a much more sensitive state than with their poorer brethren. Hence it is that in fever hospitals sleeplessness is rare when compared with what occurs among the higher classes. It is worth noting that even in health persons sleep will often be absent, or of a broken kind from the cause of which I am speaking. It is very common to hear people saying they can never sleep in a strange bed. Now, though many causes may conspire to this, I can not doubt that among these ought to be placed the one to which your attention has been drawn."

PHYSICAL CULTURE AT VASSAR COLLEGE.—Not long since we were honored by an invitation to attend the anniversary exercises of one of the literary societies connected with Vassar College, at Poughkeepsie. Arriving in that city of colleges, we took occasion to hunt up Rev. J. L. Corning, the author and minister, who goes on such long boating excursions in the summer, and found him at home in the midst of his family. It did us good to see his apple-faced, partridge-plump children, with health smiling on their cheeks and intelligence sparkling from their eyes, as they came into their father's library and were introduced to us. A chat with Mr. Corning in relation to his boating experience, and the benefits derived from them, soon convinced us that for him, at least, nothing was better than a summer's excursion up and down some of our rivers, or among the Adirondac woods. If he would preach acceptably to his people, with comfort and satisfaction to himself, he found it absolutely necessary to take at least a six week's vacation. And the best way to employ his time was to get plenty of exercise in the open air; far better than lounging and dissipating at summer resorts was boating. There was a chance for the increase of muscle, for the expanding of the lungs, for rest and growth of brain; there was the pleasing novelty and healthy excitement of the trip, the good appetite which it brought, and the sound sleep it induced. Capital idea. Nothing could be better. Cheap, healthy, novel, and instructive! Mr. Corning has explored from end to end a number of our rivers, and h stores of facts and fancies in relation to w il life on the waters of America, stowed away in his brain and portfolio, which, some day, let us hope, will delight thousands of our readers.

The good example set by Mr. Corning should be followed by more clergymen than it is. There is nothing undignified about it; nothing unbecoming the "cloth" or the profession. Mr. Beecher resorts to his up-the-Hudson farm, when he would rest from his Plymouth Church labors. This is good, but all clergymen are not the happy possessors of farms, while every one may keep a boat, and thus "paddle his own canoe." A boat will not eat a poor clergyman out of house and home like a horse; like the velocipede, it may be put under one's bed when it is not wanted. For our part, we would recommend that every church should be the owner of a boat, a "life boat for our dear pastor." The ladies might christen it, and then it should be a part of the "call," that every summer the clergyman should heed nature's calls and hie him away to the woods, the mountains, and the lakes. Take our word for it, the sermons for the next six months would be vastly better in tone and spirit.

But we are forgetting Vassar College. Leaving the cosy cottage of Mr. Corning, we drove

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through the gateways of this imposing and model educational institution for women. It was our good fortune to meet President Raymond, Mr. Matthew Vassar, Jr., Mr. Benson J. Lossing and wife, Prof. Hoppin of Yale, Miss Lyman, the principal, Miss Maria Mitchell and her aged father, the Hon. Mr. Mitchell, Miss Dr. Avery, Miss Prof. Powell, Prof. Backus, and many others. These composed the faculty and trustees of the college, and crowding the halls, parlors, and chapel we saw some three or four hundred young ladies, from all parts of the United States. All were happy and healthy, and we learned that, without an exception, they were hard and earnest students. Physical culture is fully believed in and thoroughly practiced at this college. The means to this end are Dr. Dio Lewis's Light Gymnastics, a riding school, boating and gardening, and, in the winter, skating. The result is, well-formed, stout, healthy young women, with rosy cheeks and sparkling eyes. From the first to the senior year, there has been a steady increase in the health of the pupils matriculating at Vassar. During the first year, the average increase in the size of the chests of the young ladies was one inch; and this, with gymnastic exercise of about twenty minutes each day. Good hours re kept at Vassar: 6 in the morning being the ti me for rising, and 10 at night for retiring. The table is supplied with the most unexceptionable food, the bread being of the very best quality. And so it happens that at this college sickness is almost unknown. Last fall several cases of typhoid fever occurred, but it was kept under control without difficulty, and the exercises of the institution were in no wise interrupted by it. If the same disease had appeared in a fashionable female seminary, ten chances to one the "boarding school" would have been obliged to close its doors. It is needless to add that we were highly pleased with what we saw at Vassar, and if ever we have a daughter, there may she be educated.

A New Feature in Education.—It is said that gardening has been introduced into the course of a Female Seminary at Roche N. Y., and a greenhouse for plant culture propagation is to be built. If this statemer correct, the news is very important, for notw standing gymnastics has been introduced a very large number of ladies' schools with few years, yet, as a means of physical cult gardening is better and will produce better sults. Two hours spent every day in the o air at light work in a free and healthful c tume would keep the inmates of our ladies' se inaries from deteriorating physically, and e ble them to learn more than they do no There is no reason, however, why they shou be confined in their horticultural studies to ga dening alone, and why should not boys as we as girls adopt such a course of open-air stud and labor as will give them health and strength But it will be found that a professor for thi department will be needed, one who will tak the same pains in his instruction that teacher do in music or mathematics. Let it be made a part of the course of education, and never lef optional, or allowed to dwindle without super vision until it goes out of use. As well give a school of boys and girls a piano and tell them to become musicians without a teacher, as to turn them into a garden and expect good results, unless they are ably directed by superior wisdom and skill.

Arrow Root for Children.—This food as a substitute for milk for babes, has a very high popularity among nurses, but is really one of the most worthless preparations that can be given to a child. It is a starchy food and can not be well digested by the delicate stomachs of infants, but passes into the intestines unchanged or nearly so, and on the chemical test of iodine being applied, the intense blue color at once appears. Dr. Routh, in speaking of this subject, says:

"I can not conceive of any thing more injurious than this popular arrow-root feeding. I believe it is the cause of the death of many infants. The following example, out of many received from an authentic source, will suffice to

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ove this. A poor woman had had five children, all had been brought up artificially on arrow root and died. A sixth was born and she was strongly urged to feed it on more nourishing food, which she agreed to do, but so great was her prejudice in favor of arrow root that she failed to do so, and this child died. When asked about it, she replied, 'Oh, it was no fault of mine, for I gave it the best arrow root that could be found!'" This sort of food contains only ten parts of tissue making material to two hundred and sixty of combustible matter, while milk contains ten parts in forty. This alone ought to condemn it.

Patent barley has a high popularity, is also thought to be good child's food, but it is difficult of digestion, and very poor in the quantity of nitrogenous material it contains.

Pap is not much better when made of white bread children sometimes seem to thrive on it at first, but afterward sicken, die, or recover with difficulty. Dr. Routh, before mentioned, says: "Unfortunately, the popular prejudice in favor of white bread proves often a cause of death. Magendie's experiments with dogs have set this point at rest. A dog fed on white bread died in 50 days, but another dog fed on brown bread did not suffer!" He gives the following objection to pap from white flour bread: "The disadvantages of wheat flour given in bread is due to the absence of two salts, both of which are very auxiliary to nutrition, to a marked deficiency in chloride of potassium, and phosphoric acid. The brain, and nervous system, and bones are arrested in their development." He had found the best results by using aerated bread made from the unbolted flour. How to feed children so as to give them the best possible growth is an important question, and one that will in future be more extensively discussed in this magazine.

DR. RIMMER ON TIGHT LACING.—Dr. Rimmer, of the School of Design for Women in Cooper Institute, New York, in a recent lecture on the Anatomy of the Human Body, gave his pupils some valuable hints on the subject of tight lacing.

He pointed out very clearly the evils resulting from compressing the form which nature gave them into the fashionable form as seen on Broadway.

He illustrated with his pencil the position of the heart, lungs, stomach, and liver, with its gall duct, pancreas, and spleen, and the room necessary for their free action; the ease with which they could be compressed, and the sure ruin of health that must follow. If a ligature were fastened around any part of the body, whatever lies beneath must be crowded either up or down; and in the waist, the lungs and heart, or the digestive organs, or both, must suffer.

He would speak, in connection with the subject, of another thing. The stomach in a state of health, when emptied of food, was closely contracted around about an ounce of fluid, and gradually enlarged according to the amount of food taken in. When over-burdened with food, and kept in this distended state by constant eating at improper hours, it not only becomes diseased, but kept a constant pressure against the lungs and heart, and caused pain, palpitations, and difficulty of breathing—what was often considered heart disease.

He also considered tight lacing a crime, morally as well as physically.

Although the subject was probably by no means a new one to the young ladies of the school, yet the forcible way in which the Doctor told these truths made the lecture interesting, and he certainly *convinced* them, if he did not *convert* them from the errors of tight lacing.

WHY?—The question has been asked, "Why did 1700 babies die in Boston last summer?" The answer has not been given, but it is not difficult to understand some of the reasons for it. A baby is a very tender, delicate, susceptible little creature, only partially developed, incapable of resisting successfully unfavorable influences, and easily affected by heat, cold, bad

od and air, wrong dressing, uncleanliness,

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and want of good care. Give it plenty of wholesome food, keep it clean, keep it warm, dress it so that there shall be no unnatural exposure to cold in its arms and legs, and a superabundance of clothing over its body; let it sleep all it will; keep Mrs. Winslow's Soothing Syrup away from it; give it plenty of fresh air and a sufficiency of sunshine; an abundance of exercise; in short, give it as good a chance to grow as you would if it was a valuable calf or a colt, and ten chances to one it will live to grow to a healthy manhood or womanhood. But, on the other hand, feed it all the unwholesome abominations that are to be found on our tables, let it sip tea and coffee ere it is weaned, feed it starchy preparations, with sweets, candies, and slops; when it is sick, physic it; give it no baths, no pure air, no sunlight; expose it to malaria, infection, epidemic influences, and ten chances to one it will die. If parents—when we speak of parents, we mean both fathers and mothers—would make the science of rearing children as much of a study as they do other business which they pursue successfully, 1700 babies would not die in Boston in one summer. Bostonians, with all their wealth and culture, can hardly be called enlightened, moral, or Christian, so long as this state of things continues.

A Recognized Medical Science.—A great deal of twaddle has been written first and last about "recognized medical science." Dr. George M. Beard, of New York City, has recently been publishing in The College Courant, issued at New Haven, a series of articles which he calls "Hygiene for Students." In one of these he took occasion to deplore the lack of good text-books on the subject of Hygiene emanating from authors "recognized by men of medical science." According to his idea, if a book is not "recognized" by a certain class of self-styled "regulars," it is worse than nothing. So he took occasion to condemn the works of Alcott, Graham, Gall, Fowler & Wells, Dio Lewis, and many other well-known authors and publishers. The evident intent of this wholesale sweeping denunciation was a throwing down of the gauntlet to these men, hoping that some of them would be foolish enough to pick it up and thus advertise Dr. Beard and his works. Fortunately, the day has gone by when it becomes necessary to reply to all attacks, let them come from whatever quarter they may. The people have learned wisdom, and no longer need to be told that a certain book or man is not to be trusted, because he has not been "recognized" by a certain class of other men. The boot of recognition is fast being put on the other foot, and the "regular" is now the quack, who is to be employed, if at all, with caution. A medical gentleman, whom we presume even Dr. Beard recognizes as a "regular," Dr. Austin Flint, of New York City, has been enlightening the world, but farmers in particular, through the columns of The Hearth and Home, in relation to their diet. Among other things, he gave a bill of fare for a week, and what do you suppose he declared to be the farmers' staple article of food? Pork! scrofulous, measly, disgusting pork! The most filthy and unclean of all animals; the source of many ills to which flesh is heir. He even declared there could be no good cooking without salt pork. And to this abominable diet he added mince pies and pickles! After this, we may well ask for "recognized teachers on hygienic subjects." The only wonder is that such sensible editors as Mrs. H. B. Stowe and Donald G. Mitchell should allow such an article in their columns. Only the great name of Dr. Austin Flint gave it any weight. After this, we presume Dr. Beard will not prate about "men of recognized medical science."

Color Blindness.—This curious defect of vision is not so rare as many seem to think. There are many forms of it. Sometimes a person can distinguish one color and not another. John Dalton could only distinguish yellow, blue, and violet. He could not tell the difference between scarlet and green, and once when he dropped a roll of red sealing-wax in the grass, could not find it by its color. Among forty boys in Berlin, there were five who could not

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distinguish colors. Grey-eyed persons are more subject to it than those whose eyes are brown or blue, and men more than women. It has been found that among five hundred sufferers, only four were women. The defect seems to be cerebral, and it is not known that there is any remedy.

MOTHERS AND CHILDREN.—Rev. J. M. Gregory, in his paper on "Woman's Place and Work," read at the recent Social Science meeting in the West, said: "Looking at maternity as a simple physiological fact, its vital bearings upon social progress and well being come at once into view. No physiological fact is better established than that of the mother's power over her unborn child. Man's essential biography begins before he is born. The weak mother lingers in the life of her son; her consumptive lungs are witnessed in his fatal cough; her moods cloud his eye; or, in happier cases, her vigorous brain, and her intellectual and moral powers are enlarged into grander proportions in the greatness of her sons and daughters. It was a social fact of most alarming import that not only does the physical vigor of a race maintain, always, the just ratio of the physical health of the mothers, but that families and races often die out from the diminished maternal power of their women. The enervated and feeble daughters of idleness and fashion can never be mothers of a healthy and vigorous progeny, and ultimately must cease to be mothers at all. Social reform, if it would operate permanently, must begin with the mothers. If they gave to the world poor starvelings or fools, in vain would education seek to develop men and women of a high type."

He might have shared a considerable portion of these maternal inheritances equally with the father. To trace all the evil defects in offspring to a mother's weakness is short-sighted, at least, and so is it to trace to her all of the virtues possessed by the children. Each is about equally responsible for the evil and the good. A father's vices, his disposition to drink, smoke, and chew, to be lazy and profligate, may be inherited equally with the mother's frivolity and extravagance. A father, too, should understand all the laws of parentage and all the particulars regarding the rearing and the training of children, equally with the mother. The mother's gentleness and grace is no more important than the father's courage, enterprise, and strength. The two happily combined make the best men and women. What Mr. Gregory said is true, however, although it does not contain all of the truth.

PURITY OF CROTON WATER.—Professor Chandler has recently analyzed the water from each of the Croton reservoirs of New York city, and the result shows a remarkable degree of purity. In one gallon of water he finds but 4·56 grains of inorganic, organic, and volatile matter. This analysis, compared with that of the water of other cities of the United States, shows Croton water contains much less impurity than the water of any other city, except Boston and Philadelphia, and even in these cities the water contains more organic matter than the Croton. Compared with the water of several hundred wells in New York, it is found that the well water contains about ten times as many grains of organic and inorganic matter as the Croton water does. The purity of our Croton water has a very important bearing on our health, and if people would use a little more of it as a drink, instead of fiery alcoholic stimulants, tea, and coffee, or if it could be used more extensively among the poor who live in filth and squalor, with the addition occasionally of soap, New York might be made a model city, so far as its healthfulness is concerned.

NEW YORK HYGIENIC INSTITUTE.—The Amenia Times, edited by Joel Benton, thus speaks of this Cure:

"The New York Hygienic Institute, conducted by Miller, Wood & Co., is a most agreeable stopping place for invalids and transient guests. The former find it a cheerful home, where they receive the utmost kindness and attention, and meet always a pleasant, agreeable

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society. All hygienic agents, among which is the celebrated Turkish Bath, are employed with great success. All guests stopping here will find the charges moderate, and the table supplied not only with an abundance of wholesome food, but with many rare and unique dishes. Situated at Nos. 13 and 15 Laight Street, a few rods from Canal Street, west of Broadway, it has immediate connection with all the lines of city cars going up or down the island."

Boy's Gardening.—Mr. Edmond Morris, in a recent number of The Journal of Horticulture, gives an interesting account of a boy of his acquaintance as a gardener. He says: "A gentleman within two miles of me, by way of interesting his son (a young lad) in agriculture, gave him the free use of an acre to cultivate as he pleased. The shrewd boy located a half acre on one side of his father's barnyard, and the other on the opposite side. He could thus trundle out a dozen barrow loads of manure upon his ground whenever so disposed. He planted his acre in Lawton blackberries; cultivated them himself; and last year his gross sale of fruit amounted to six hundred dollars. The year preceding, his clear profit from the same acre was four hundred and fifty dollars. I have walked through this magnificent creation of juvenile care and shrewdness, and must confess that no engineering of my own in the same line has been equal to it. The contents of the convenient barnyard told powerfully on the canes, but more powerfully on the quantity and the quality of the fruit. The fee of the land, though in the best location, was much less valuable than the annual crop. Within gunshot of this field are ten acres of the same berry, which last year yielded a net profit of four thousand two hundred dollars—more than the land would sell for.

"The father of the lad referred to was engaged in mercantile business in Philadelphia; but he had never realized such profits as he thus saw his enterprising son to be annually securing. The example set before him by the lad induced him to drop some one or two branches of agriculture and take to raising berries also. He began his plantings several years ago—for the son has long been harvesting very paying crops—and has been planting annually from the increase of his own fields, until he has now thirty acres of Lawtons. Last winter he cut down an apple orchard of large bearing trees to make room for more berries. The profit from the latter far outstripped the orchard in the country."

The influence of gardening upon the young is one which parents may be truly glad to take advantage of; not alone for the money which they may make by it, but for the good health it will give. All young boys and girls may profitably learn how to plant and cultivate all kinds of fruits and vegetables very early in life. Even though they may follow a professional career, their education in out-door labor will tell favorably on their future lives. Physically they will be stronger, and in disposition more virtuous, and when old age comes on they will be more inclined to seek the retirements of a peaceful rural life, surrounded by the trees of their own planting. That the "Coming Educational System" will include gardening, we have not the slightest doubt.

Effects of Cider and Wine Beverages. A correspondent of The Chicago Republican thus records the result of his own observations: "The effects of using this beverage (cider) as a substitute for all others are very interesting, in a scientific point of view; and, to my mind, are very clearly marked and injurious. I will give my observations on the effect of wine—as the two beverages are quite analogous in their effects. Understand that they are used here in moderation, and at meals only. The effects are: first—heaviness of the head and sleepiness, during the first three or four days; then, inaction of the bowels, followed by alarming attacks of diarrhea—which two conditions are repeated at intervals, growing less and less frequent, until finally the bowels settle into the condition of obstinate inaction, which remains as long as the person continues to use the wine; this condition is so common that I am almost tempted to call

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it general among the wine drinking French; finally, the kidneys become excited to a surprising degree of action—a condition which grows much worse with time and the continued wine drinking, until the individual is forced to disregard certain ideas of public decency. It is a national infirmity, brought on by the use of wine. The effects of cider are the same—only that perhaps it affects the bowels less and the kidneys more strongly. The superstitious fear of water, and especially of ice, is remarkable. You may hunt France all over, in vain, for a real cold drink."

THE QUANTITY OF BILE.—Prof. J. M. F. Browne, in a recent paper on Bile, writes as follows in regard to this secretion: "The quantity of bile secreted every twenty-four hours, varies widely, no doubt, in different persons, and even in the same person under different circumstances. Activity of respiration, amount of perspiration, the quantity and quality of the food, have, doubtless a modifying influence on the quantity secreted. Although many attempts had previously been made to estimate the amount, we had no reliable information on the subject until 1852 when the experiments of Bidder and Schmidt were published. The observations of these gentlemen were carefully made, and the results they obtained are probably not far from correct. By very careful observation they found that there is a larger secretion of bile in herbivorous animals than in carnivorous, and that for every pound weight of the entire body, there is secreted in 24 hours:

	Fresh Bile.	*Dry Residue.*
In the cat.....	102 grains.	5·712 grains.
In the dog.....	140 grains.	6·916 grains.
In the sheep.....	178 grains.	9·408 grains.
In the rabbit.....	958 grains.	17·290 grains.

"And from the fact that the digestive processes and the nutritive actions in man generally resemble those of carnivora, rather than those of herbivora, they inferred that the quantity of bile secreted daily by a man in health must be nearly the same as in carnivorous animals. And from these data, and by applying to the human subject the average result obtained by the experiments on the cat and dog, they estimated that an adult man weighing 140 pounds, secretes not less than 40 ounces every 24 hours. The estimate of Todd and Bowman, it may be mentioned, is 54 ounces every 24 hours."

AN OLD STUDENT.—Prof. Marsh says, in writing to The Advance: "I know a man who, at the age of 40, entered the Lawrence Scientific School at Cambridge, became a boy again among the boys, renewed his youth of body and mind, and probably made far more proficiency than he would when twenty years younger. It was beginning life with all the longed-for advantages that have grown up within a few years past. He testifies that it was the most rich and joyous experience in his intellectual and social history. Having reached that age when many seek to rejuvenate health and soul in Europe, he took his journey into the glorious fairy land of science, and brought back something better than Parisian reminiscences and Alpine photographs. In fact, he sold his Bierstadt and Church pictures to pay his hundred dollar tuition per term in chemistry."

There are few better indications of a healthy brain, in those advanced in life, than to see the desire for knowledge not only unabated but increased. As the world progresses, and human wants are made more simple, artificial one will demand less of our time and means. We shall yet see many instances of the old becoming students.

AN ENVIABLE MORTAL.—"The Duke of Cambridge, Queen Victoria's cousin, is certainly a most enviable mortal. He receives as General Officer, £16 a day; as Commander-in-Chief, £7 a day; as Colonel of the First Regiment of the Line, nearly £1,000 a year; as Colonel of the First Regiment of Engineers, £800 a year; as Colonel of the First Regiment of Artillery, £600; and possesses besides all these, a clear £12,000 a year."

We do not believe this Duke is more enviable than thousands of people who earn their

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own living and have less pay than he receives. Money is certainly very useful. Wealth represents food, a home, culture, books, leisure, travel, education, art, science, opportunities for improvement and for doing good; and they are enviable who know how to use money for the wisest purposes. The man who has great wealth, and uses it only for hoarding, for trivial wants, for dissipation, is not an enviable man. The Duke of Cambridge may be an enviable person, but it is not because of his income, but because of his mind and heart.

CARE OF THE HAIR.—A writer writes thus on the care of the hair: "Putting up the hair of children in curling papers, breaks it and checks its growth; often pulls it out at the roots. Curling irons are fatal to the hair of both children and grown persons. The heat saps up the juice out of the fibers as effectually as fire or frost saps the vitality of a green branch, leaving it but a dry, withered skeleton. The practice which hairdressers have of frizzing out the hair with a comb, to make the most of it, is one of the most cruel injuries that can be inflicted on the living hair. The comb cuts it in the act of frizzing it. You can test the truth of this by combing out the hair after it has been so dressed. The hair sometimes comes out by handfuls; and further, this process tangles up the hair, and a great deal of it is broken and pulled out in trying to comb it straight again."

If it ever becomes fashionable to dress the hair beautifully, nearly all the methods now in use will be done away with. Women seem to vie with each other to see which can make the head look the worst. The hair needs little care, but that little should be of the right sort. We intend before long to have something to say on this subject in THE HERALD OF HEALTH.

FOOD AND HEALTH OF THE JAPANESE.—George S. Fisher, late Consul to Japan, in speaking of the Japanese, says: "The principal food of the Japanese is vegetable, and meat is never used. The men are healthy and well developed. Many of the street and wharf carriers are stronger than some of the bisons that carr burdens. For transporting bundles, the carrier are unequaled on the globe. They travel i companies and often carry from 150 to 25 pounds each. They sing or rather chant a mo notonous dirge as they march along with thei burdens. It is a singular fact that even wher merchandise may be transported by sea, th merchants send their goods by carriers at advanced rates, simply because it is the custom to do so."

WHAT A FRIEND THINKS.—"*Editor Herald of Health:* DEAR SIR—I wish to renew my subscription for your valuable journal, THE HERALD OF HEALTH, for the year 1869, and inclosed you will find the requisite sum, $2. I have now taken your journal for one year, and certainly it has met my largest anticipations. Truly I can say, that, to my mind, it is the best and ablest journal of the kind now published, and one calculated to effect the greatest amount of good to man and womankind. Its principles are sound, its aims high, and its corps of writers able and *up* to the times and wants of a growing people. Again they do not forget to caution the unwise, the heedless and foolish, and affectionately invite such, and the *fallen* as well, to return to their former principles and virtues; to *live* to *be* men and women in the true and noblest sense of the term. For such a journal, for the high-toned principles which you thoroughly advocate, and for the stand you have taken *against* the vices now too common, I think the society of our day owes you a debt of gratitude that it can not easily pay. I have never read a magazine with so much pleasure and profit, and I hope *always* to be a subscriber. I send the numbers to a lady friend of mine, and she too has enjoyed and been benefited, I think, by reading THE HERALD during the past year. I have reserved the year's numbers and purpose having them nicely bound. Too much can not be said in its praise, but as I have not attempted, nor do I expect to do the subject justice, I will hope that others may.

"B. F. B."

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ANSWERS TO CORRESPONDENTS.

BY A. L. WOOD, M. D.

Pure Air.—"How can rooms, halls, and churches be warmed, and at the same time effectually ventilated, during cold weather, at a moderate expense?"

Pure air is one of the things most indispensable to secure health of body, clearness of mind, and length of life, and yet the majority of people do not appreciate its importance, nor take the necessary steps to secure this greatest of blessings; but instead, they contrive every way and take the greatest pains to deprive themselves of it, by shutting it out of their houses in every possible manner. There can be no greater mistake than this. It insures disease of body, dullness of mind, and a shortened life. During warm weather, it can always be obtained "without money and without price," but when winter comes our houses must be warmed and made comfortable. To do this requires expense. To keep them warm and at the same time secure good ventilation, requires much more expense. The question is, Will it pay? Will it pay *not* to do it? If a few paltry dollars is of more consequence than "a sound mind in a sound body," then it will *not* pay. But if health is better than money, then it *will* pay.

"Oh prize not this lightly, so precious a thing,
'Tis laden with gladness and wealth—
The richest blessing that heaven can bring,
The bright panacea of health.

"Then open the window and fasten it there,
Fling the curtain aside, and the blind,
And give a free entrance to heaven's pure air,
'Tis the light, life, and joy of mankind."

Read the following extract from a paper on the "Prevention of Disease," read by Dr. George Derby before the Boston Social Science Association:

"Fresh air is the great natural disinfectant, antiseptic, and purifier, and not to be compared for a moment with any of artificial contrivance. There is plenty of it in the world, yet disguise the fact as we may, there is no getting over the unwelcome truth that to provide it in abundance in our climate is expensive, since during seven months of the year it must be artificially warmed. To take in air at the average winter temperature of 28 degrees, raise it to 68, and discharge it again from our houses even once in an hour, is a process which can not be accomplished without paying roundly, yet on no other condition can we reasonably expect health and long life. The best way is to freely admit that it is expensive, but worth the money it costs. If Benjamin Franklin thought that 'a penny saved is a penny earned,' he was also equally sure that 'health is wealth.' Instead of asking ourselves with how little fuel can I warm my house by stopping the flues and the beneficent window cracks which the carpenters have left, the question should be, how much can I afford to pay for fresh supplies of pure air, moderately and equally warmed and distributed without waste. I can not help believing that the sum of family health and happiness in a generation would be more increased by liberal expenditures for this purpose than for any other."

Hot Biscuits.—"Are hot biscuits injurious in any other sense than that they are hard to digest? Are they not allowable for healthy stomachs?"

Hot biscuits are wholly unfit for food for any human being, because, first, they are made of superfine flour, which is clogging to the system and incapable of sustaining life; second, saleratus is generally used to make them light, which injures the teeth and poisons the system; third, they are usually eaten "steaming hot," which blunts and weakens the sense of taste, injures the teeth, and weakens digestion; fourth, they are difficult of digestion. It would be hard to find a single article of food so injurious to human health as hot saleratus biscuit made of superfine white flour.

Fruit Cans and Canned Fruits.—"In a previous number you recommend canned fruit as a good substitute for fresh, ripe fruit. I would like to ask if in the ordinary mode of canning, where tin, solder, and the liquid of the fruit are in juxtaposition, galvanic currents are not engendered, dissolving a portion of the solder and contaminating the fruit with lead?"

Yes, galvanic action does take place to some extent, dissolving a portion of lead and often corroding the tin and producing poisonous salts of tin. Tin should never be used for canning fruit. Glass is the best material. Well glazed stone ware is next best.

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Colds and how to Prevent Them. —One of the leading predisposing causes is eating too much and eating those kinds of food which tend to clog up and burden the system. Any thing which weakens the body or depresses the vital powers, acts as a predisposing cause. For instance, the use of alcoholic liquors is a powerful predisposing cause, although they are often taken under the mistaken idea that they tend to prevent colds. It is now a well-ascertained fact that persons who do not use stimulants can endure cold better and longer, and are much less liable to colds—the same is true of all diseases—than those who do. The reason is plain. It is that the effect of stimulation is always exhaustion.

The principal exciting cause of colds is being shut up in overheated and badly ventilated rooms. Persons who are thus confined are much more subject to them than those who are much out of doors in all kinds of weather. The following fact will serve as an illustration: In the winter of 1861, a portion of a regiment in the Army of the Potomac built fire places of turf, stone, and such other rough materials as they could find, rude heaters but capital ventilators; while another portion bought little sheet-iron stoves, which were capable of making the tent as hot as an oven. The result was that among the first class there was scarcely a case of severe cold or pneumonia during the winter, while the second class suffered severely.

Pure air, not too highly heated, is one of the first requisites for preventing colds. Each one must determine for himself or herself just how it is best to secure it in their own individual case. It should be done, however, so as to avoid a strong draft upon any part of the body.

The diet should be plain, nutritious, unstimulating and not clogging, and care should be taken not to eat more than the system can properly appropriate.

The body should be warmly clothed, especially the extremities, but not so as to overheat any part. Protect the feet from wet. *Dress comfortably.*

Dip the hands in cool or cold water every morning upon rising, or wet a towel or sponge, and rub quickly the whole surface of the body; after which wipe dry and rub briskly until you produce a healthy glow of the skin. In doing this, care must be taken not to become chilled. A good reaction should always be secured. In some cases it may be absolutely necessary to do it before a hot fire.

If the feet or other portions of the body become wet, the clothing should be removed as soon as possible, the parts thoroughly dried and rubbed till a bright glow appears.

If you have a cold and wish to get rid of it quickly, eat little or nothing, drink cold water freely but slowly and a little at a time, and induce a general perspiration, either by exercise, a wet sheet pack, the lamp bath or the Turkish bath, if accessible. Colds will make short call under such treatment, and not be very liable to repeat them.

How to Treat the Hair.—"What is the proper way to treat the hair? One doctor says wash the head every day, using castile soap and brush until dry; then oil it. Another says, soap should *not* be used in washing the hair, and that much brushing is injurious. Are there not some 'hair restorers' that may be used without danger of injurious effects?"

Every morning, upon rising, dip the hands in cold water and rub the head briskly for a few minutes with the balls of the fingers. Use a coarse comb. Avoid fine combs, soaps, oils, and much brushing. Hard, tight hats are very injurious to the hair and are one of the principal causes of baldness. Soft, ventilated hats only should be worn. All "hair restorers," so far as known, contain poisonous materials, and are decidedly injurious to the hair.

Artificial Lights and Ventilation. —Occupied rooms require a great deal more ventilation during the evening than in the daytime, and for this reason: artificial lights take from the air a large quantity of oxygen—its vital element—and return to it carbonic acid gas—a deadly poison—thus vitiating the air in two ways. It has been estimated that a six-foot gas burner will abstract from the air as much oxygen as eight men in a state of quietude will require to sustain respiration, and that it will return as much carbonic acid gas to the air as that number of men would do. It will thus be seen that it is specially important to look closely to ventilation whenever artificial lights are burning in a room, and particularly if they are kept burning all night.

Wet Clothing.—"What is the best course to pursue when caught out in the rain; to change the clothing at once or let it dry on the body?"

It should be removed as soon as possible, the entire surface of the body thoroughly rubbed with a coarse towel, and dry clothing put on. Damp clothing chills the surface of the body very rapidly, the heat being carried away by evaporation.

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NOTICES OF NEW PUBLICATIONS.

A Thousand Miles Walk across South America. By Nathaniel H. Bishop, with an Introduction by Edward A. Samuels, Esq., author of "Ornithology and Oology of New England." Boston: Lee & Shepard. 1869.

This book is the narrative of a young and enthusiastic naturalist, who, when but seventeen years old, undertook to walk across the Continent of South America, not merely for the sake of accomplishing a feat, as is done by Weston, but in order to study nature and life. He started on a cash capital of forty-five dollars, and when he reached home he had just five dollars more than when he started. His book is a very pleasant record of what he saw and experienced, and will find many enthusiastic readers. We find room for a single brief extract regarding Mendoza and its inhabitants. This town is in the Argentine Republic. He says: "Mendoza was a very healthy place at the time I was there. I learned that many persons troubled with complaints which usually end in consumption, after residing there a few years, are restored to health. But there was one form of disease which was said by the physicians to be incurable, and which, in our own country, would lead to the desertion of the town. This was the goitre of the medical fraternity. The disease appears in the form of a large swelling in the throat, which was caused by the mineral qualities of the river Mendoza, and by the miserable food upon which the poor people subsisted. The canals that supplied the town ran through nearly every street, and each family procured water from them.

"The richer portion of the inhabitants had filters or drop-stones, through which the water was allowed to pass, and become free from all vegetable matter. Now, the question presented itself to me, did the water, in passing through the drop-stones, loose any of its mineral properties? and I was led to the opinion that it did, from the fact that the richer classes were rarely troubled with the goitre, while the poor who drank from the canal, presented the disease in all its forms upon them. In fact, the goitre seemed to be a part of the person, for every sixth or seventh woman, and now and then a man, exhibited the disagreeable symptoms."

Zell's Popular Encyclopedia, and Universal Dictionary of History, Biography, Science, Art, and Language. Edited by L. Colange. Philadelphia: T. Edward Zell. Printed weekly in numbers. Price 10 cts.

It is the design of the publisher that this work shall be made a Universal Dictionary and Encyclopedia. Each weekly issue contains 8 pages of quarto size, in agate type. A considerable number of illustrations are given in each number. The following is a specimen definition from No 3, of the word "Actinism."

"The chemical principle of light. Three distinct principles emanate from the sun, light, heat, and actinism. Numerous examples of the effects of their influence occur daily, which are erroneously attributed to the light which we see. It is actinism which fades colors, bleaches linen, rots fabrics, tans the human skin, puts out the fire, and performs the operations of photography. It acts principally by abstracting oxygen from the bodies which it effects. Fire is extinguished by sun-light, through the diminution of the amount of oxygen necessary for combustion; and photographic operations are mostly effected by the reduction of oxide of silver to the metallic state, by the abstraction of oxygen. We may have actinism without light and *vica versa*. Yellow glass transmits the latter, but stops the former. Hence the photograph works in yellow light. Dark blue glass which transmits but little light, is quite poisonous to actinism. Blue objects reflect great quantities of it, while red or yellow ones reflect but little or none. For this reason, in photographs red or yellow materials are always too dark, while blue ones are too light. The electric and lime lights give out great quantities of actinism from their blue tinge; and gas and tallow candles but very little from their yellow color. The amount of actinism received from the sun differs considerably according to the time of year, being at its maximum about the end of March, and gradually diminishing until the end of December, when it reaches its minimum. Actinism in large quantities is necessary to the proper condition of the human system. It has been proved that when dark rooms have been colored with yellow paint or paper, the inhabitants of them have become sickly or delicate. As soon, however, as the color was changed to blue, a marked difference in their state of health took place. The germination of seeds is greatly retarded by actinism, hence the malster puts his grain in the dark to malt or semi-germinate. For the same reason, seed is burned in the ground. As soon, however, as the young plant makes its appearance, a supply of actinism is necessary; and, by a wonderful provision of nature, this influence is at its height when young plants are beginning to show their heads above the ground. White, red, brown, and sea-green plants owe their colors to the different amounts of actinism they receive. The green being near the surface, receives the most, while the white, being at great depths, receives nearly none."

Modern Women, and What is Said of Them. A reprint of articles in The Saturday Review, with an Introduction by Mrs. Lucy Gilbert Calhoun. New York: J. S. Redfield, publisher. Price $2 00.

A friend, writing of this book, says: "A book pithy, sarcastic, cutting, but 'pity 'tis, 'tis true!' Would that every woman might read this book as looking into a mirror, and at whatever point her own likeness appeared, even though it were but the veriest atom of herself and that of the lightest shade, let her look to it that it be erased, or so modified as to wipe out all the unlovely, the absurd, and the guilty. Thus read, a vast deal of good might come of it."

It contains thirty-six essays, all on such topics as contain abundant material for criticism. We are glad, however, to believe that the criticisms do not apply to all women, for if they did, the race might almost as well become extinct, or another Flood drown out all but the few families who, like Noahs, were worth saving. We hardly agree with the author in her belief that women are worse than in the days of our great-grandmothers, or that they are less sensible than men are. Still, the book will do good, and we hope it will have an extensive circulation.

The Atlantic Monthly, for January, commences a romance by our gifted American word artist

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T. W. Higginson. His name alone will secure to it a host of admiring readers. The story opens pleasantly. The January Atlantic is an excellent one, and the promises for the year, sure to be fulfilled, are sufficient to induce large numbers of persons to subscribe for it. It will be remembered that we send this monthly, as well as several others, with THE HERALD OF HEALTH for $5 00.

THE PHILOSOPHY OF DOMESTIC LIFE. By W. H. Byford, M. D., of Chicago, Ill. Boston: Lee & Shepard, 1869. Pp. 174.

In his preface, the author truthfully says: "In early life we feel little if any interest in domestic affairs, and hence neglect to inform ourselves with reference to them; but to most of us the time arrives when they become of great interest, and to many, a painful ignorance upon the subject is the first intimation of this deficiency." It is to help clear up this ignorance that this book is written. It contains ten chapters on 1. Principles of Society; 2. Our Legal Relations; 3. Our Family Relations; 4. What Constitutes a Family; 5. Marriage; 6. Errors of Motives in Marrying; 7. Ethics of Married Life; 8. Family Government; 9. Management of Family Affairs; and 10. Our Education. Each of these subjects are interesting, and though treated rather dryly and soberly, the hints given and information imparted are highly valuabl Price $1 25.

THE HERALD OF HEALTH for 1868, bound i cloth, containing 576 pages, with copious index, is no ready; price by mail, $3 00.

As the number of bound copies is limited, those wh wish them should send in their orders at once. It con tains a very large amount of valuable matter on healt topics, education, etc., etc. We can also supply the vo umes for 1863, 1864, and 1867.

WE have also from Lee & Shepard, "Sydin Adriance; or, Trying the World," by Amanda M. Dou lass. "Granderson and his Silent Partners," by Ralp Keeler, a most interesting story. "Hillsboro' Farms," by Sophia Dickinson Cobb. "Dr. Howell's Family," b Mrs. H. B. Goodwin, author of "Madge and Sher brooke;" "Charley Bell; The Waif of Elm Island," by Elijah Kellogg, a charming book for boys, and "Word of Hope," by C. A. Means, author of "Golden Truths," a most beautiful and valuable book for sorrowing hearts made up of selections from gifted religious writers. The books of Lee & Shepard are well printed and bound, and have the merit of being both readable and useful.

THE PUBLISHERS' DEPARTMENT.

This Number.—We begin this number with the second paper by Mrs. M. H. Kriege, on the subject of rearing children. The whole drift of these papers is to show the great superiority of following natural law in bringing up children, rather than arbitrary and unreasonable practices. The whole being must have its appropriate stimulus, and no part oppressed or strangled. This article will bear careful reading and study.

"The Art of Using Time," by Rev. Washington Gladden, is another of his excellent essays, and is full of good thoughts.

"Woman," by F. G. Welch, Professor of Physical Culture in Yale College, will be read with interest. Prof. Welch is a most enthusiastic devotee to the science of gymnastics, and will shortly publish a work on the subject more practical and comprehensive than any yet published in this country.

"Work," by Henry Ward Beecher, is so very good that we commend it to every one.

Rev. C. H. Brigham's second paper, "Is it a Sin to be Sick," is most timely and excellent. The subject could hardly have been put more strongly that it is a sin to be pale, weak, and broken down, when the birthright of man is health and strength.

"New Year's Calls," by Mrs. D. Harry Prime, portrays finely, facts about New Year's calls which we all ought to know and heed. How many young men take their first step towards intemperance on this day! Mrs. Prime deserves our thanks for her words on this subject.

"The Grape Cure," by Prof. E. P. Evans, is a very important article. If drugging is to be dispensed with in treating the sick, every hygienic resource must be brought to light and use, and we are happy to believe that the resources of hygiene are, when developed, many times greater than its most devoted champions have ever believed. There will be another paper on this subject in the March number.

Mrs. Dr. R. B. Gleason's article, "Notes of the North-west," is, as usual with her articles, good.

The little poem translated for us by Joel Benton, we think is beautiful.

"Kitty Howard's Journal," by Mrs. Elizabeth Oakes Smith, lets us into the secrets of a mother's love. We are glad to know that these papers are liked. They teach many useful lessons, and can not fail to be of use in helping to form better opinions of a child's nature, and how to treat it.

"Diseases of the Heart," by Dr. E. P. Miller, is another valuable contribution to this subject.

"Recent Thoughts from Our Best Thinkers," is a department rich with good things.

"Answers to Correspondents," by Dr. A. L. Wood, contains valuable advice on health subjects.

"Topics of the Month," and other matter, make up our usual variety.

It is still in time for large or small clubs. Now is the time to send in subscriptions. See liberal and valuable premium list on another page. Subscribers will please look at the advertisement on the last page, of the Elliptic Sewing Machine, also of the Royal Chart for cutting dresses. We offer one of these machines, worth $55, to any one sending a club of 30 at $2 each; or one of the Royal Charts by mail, free, to any one sending with his or her own, one new subscription, providing they do not take other premiums. The chart is a valuable one, indeed all it claims to be.

Caution.—Our friends in writing to us will please be very particular and give Post-office, County and State with every letter, and not depend on us to remember where they live, though they may have told us a hundred times. Those who think we can turn to our books and find their names and address without trouble, are quite mistaken.

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Voices of the Press.—THE HERALD OF HEALTH is edited with marked ability, and is a very instructive, reliable and valuable magazine. The papers on the "Care, Education and Rearing of Children," are worth twice the subscription price. Published by Miller, Wood & Co., at $2 00 a year.—*Ohio Educational Monthly.*

EVERY man, woman and child should read THE HERALD OF HEALTH. We make this assertion without qualification, for we are convinced that the reading matter contained within its unpretending covers would, if carefully read and its teachings and principles thoroughly practiced, materially benefit, physically, morally, and mentally, every man, woman and child. We commend this journal voluntarily, not to advertise it, but because we consider it an act of kindness to direct attention to a source from whence so much of greatly needed information can be obtained.—*Es.*

Change of Premium.—We have thought best to withdraw our offer of a Wheeler & Wilson Sewing Machine worth $55, for 30 subscribers and $60, and to substitute an Elliptic Machine in its place. This machine we guarantee to be equal to the one before offered in every particular. Those wishing higher priced machines can have them by getting larger clubs, or paying the difference in money. This offer of a sewing machine at such low rates, is one which every person who has not got but wishes one, should take advantage of. Many a woman who needs a machine but can not afford to pay for it, can thus get one for nothing. It is open to all.

Persons of Influence.—We are constantly receiving letters from men and women in high position in society thanking us for publishing so valuable a magazine, and intimating that they intend to use their influence to extend our circulation. We are very thankful for these kind letters. Such persons are often unaware of the amount of good they may do. Their example and influence in a town or community is very great and goes far in building up that which may need their labor. We hope that those who think an increase of our circulation among their friends would do good, will find time to assist in increasing our list.

Money Orders.—Persons who send money orders should state to whom they are payable and by whom given. We prefer that all persons sending money should do so by means of money orders, where they can obtain them. It is entirely safe to do so, as these orders are perfectly useless to any but the rightful owner. Drafts on New York, however, are always perfectly satisfactory. When none of these are to be had, currency can be sent safely, if properly directed and carefully inclosed.

Dr. Miller's New Book.—Every reader of this magazine should have a copy of Dr. Miller's book on the "Cause of Exhausted Vitality." It is one of the most valuable books that has ever been published. It can not fail to do good wherever read. Send for it, read it yourself, let your children read it, and lend it to your neighbor to read. Agents wanted for it in every town.

City Subscribers.—Subscribers who reside in New York city or Canada, should add 12 cents extra to prepay postage, as the law requires that it be paid in advance.

The Little Books, "The Future of Vineland," and "Insect Extinguisher," will be sent for 12 cents each.

Agents Wanted—We want agents, local and traveling, to canvass for THE HERALD OF HEALTH, Sexual Physiology, the Cause of Exhausted Vitality, and Physical Perfection. Our agents are meeting with excellent success, and doing a great deal of good. We want one thousand more. All who desire to make money and do good at the same time will please address the Publishers for special terms to Agents.

Special Request.—Our friends will oblige us, and benefit others, by sending us the names and post-office address of all invalids with whom they are acquainted; also, all friends of Temperance, Health Reform, and Physical Culture. Any one who will send us a list of 25 *bona fide* names of such persons shall receive free by mail a copy of Prof. Wilson's work of 75 pages on the "Turkish Bath."

Notice to those Who are Entitled to Premiums.—Persons who send us clubs and are entitled to premiums, should designate that they desire it sent, in their letter containing the money, otherwise we are not able to know but they expect to add to the list and obtain a higher premium. Sometimes persons choose some other premium than the one designated. They will please bear in mind that we can not deviate from our list to suit such persons.

Write Plainly.—All letters should be directed very plainly, and all names should be carefully spelled. Sometimes people write so *they* can read the names easily, because familiar with them, but others can not do so. Mistakes may arise in this way. The address should also be well defined and written plainly.

Send Stamps.—Persons sending for circulars, or wishing answers to letters sent us, must inclose postage stamp to insure a reply. Three cents is but a small amount for one to pay, but when you pay that amount on three or four thousand letters it amounts to many dollars.

Sewing Machines.—See our Premium List for splendid offers of Sewing Machines. We have sent off a large number of them during the last year, and in no instance have they failed to give satisfaction. The Elliptic Sewing Machine, which we offer, is one of the best in market.

The Parlor Gymnasium.—We can not afford the space necessary to keep a long advertisement of this valuable instrument in our journal, and therefore take this means of saying that we will send them for $10 and $15. See back numbers of this magazine, or send for a circular.

Subscribe Now.—Do not wait till late in the season before you send in your subscription. Many who neglected to send in their subscriptions early last year were unable to get complete sets, as some of the numbers were out of print. NOW is the best time to subscribe.

Filters.—Clean water for drinking and culinary purposes is very important. This can be had by using Kedzie's Filter. See price, etc., in another column. Orders should be sent to Miller, Wood & Co., No. 15 Laight Street, New York.

Form Clubs Early.—Those who undertake to form Clubs will find it much easier to do so early in the season than late. Be on hand early, therefore, and you can not fail to be successful.

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OUR NEW PREMIUM LIST FOR 1869.

FOR 300 SUBSCRIBERS AND ----------$600,

We will give a BRADBURY PIANO, worth $600! (For full information regarding these pianos see 4th page cover

FOR 100 SUBSCRIBERS AND ----------$200,

We will give ONE OF ESTEY'S FIVE OCTAVE COTTAGE ORGANS, Black Walnut, Double Reed, Harmonic Attachment, and Manual Sub Bass, Three Stops, worth $200!

FOR 60 SUBSCRIBERS AND ----------$120,

We will give the NEW AMERICAN ENCYCLOPEDIA, in 20 volumes, worth $100!

FOR 30 SUBSCRIBERS AND ----------$60,

We will give an ELLIPTIC SEWING MACHINE, worth $55.

FOR 25 SUBSCRIBERS AND ----------$50,

We will send ONE OF BRICKFORD'S PATENT KNITTING MACHINES, worth $30. It will knit any variety of garment from a stocking or bed-blanket to an elegant shawl, or if you choose, fringe, cord, suspenders, mats, etc., etc. Their general introduction would be of as great value to the household as has been the sewing machine.

FOR 15 SUBSCRIBERS AND ----------$30,

We will give ONE OF WEBSTER'S PICTORIAL UNABRIDGED DICTIONARIES, Illustrated with 3,000 Cuts, worth $12.

FOR 12 SUBSCRIBERS AND ----------$24,

We will give ONE OF WORCESTER'S LARGE QUARTO UNABRIDGED PICTORIAL DICTIONARIES, worth $12.

FOR 9 SUBSCRIBERS AND ----------$18,

We will send, post paid, one of Prang's beautiful Cromos called A FRIEND IN NEED, worth $6.

This is a country scene, composed of a village in the distance, with trees in the middle, and the village pump in the immediate foreground. A happy looking village boy lending his friendly aid to a pretty rustic damsel, who is quenching her thirst at the pump, the handle of which he is plying vigorously. The position of these figures, in connection with the dog, who also enjoys the cooling draught, forms a most interesting group, which is excellently rendered in strong, effective colors. Size, 13 x 17.

FOR 7 SUBSCRIBERS AND ----------$14,

We will send postpaid one of Prang's beautiful Chromos, worth $5 00, called THE BAREFOOTED BOY. After an oil painting by Eastman Johnson. This is an illustration of the familiar lines of Whittier:

"Blessings on thee, little man,
Barefoot boy, with cheeks of tan."

It is the portrait of a "young America" in homespun clothing, barefooted, and with that self-reliant aspect which characterizes the rural and backwood's children of America. It is very charming. Size, 9 3-4 x 13.

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MARCH, 1869.

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VOL. 13, No. 3.] NEW YORK, MARCH, 1869. [NEW SERIES.

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THE REARING OF OUR CHILDREN.

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No. X.

The Early Care of the Lungs.

BY A PHYSICIAN AND MOTHER.

IN looking over the reports of the deaths in New York and Boston during the several months past, it will be observed that a great many more people die of diseases of the organs of breathing than by any other affection. For the week ending January 9, 1869, there were 98 deaths in Boston, of which 39 were of diseases of the respiratory organs and passages, and 30 of these were diseases of the lung substance. In New York the proportion is not quite so large, but it is very great, and with the exception of a few places most favorably situated for dryness of soil, mildness, and salubrity of climate, the deaths from lung diseases are far greater than from other diseases, and would excite alarm had we not become accustomed to their gradual but regular inroad upon our population. The amount of illness too that does not terminate fatally, but occasions great inconveniences and sufferings, as coughs, colds, inflammation, sore throats, etc., can not consume less than two weeks of each person's time in every year, and the depression of spirits, lassitude, inertia, and good-for-nothingness which comes from small lungs and deficient breathing power, takes off at least ten per cent. of the breathing capacity of all sedentary persons, or those whose occupations are within doors. Now a very large part of all this death, disease, and suffering is occasioned because the lungs are not properly cared for, particularly during the early years of life. If such a course is taken in the training and education of the child as shall secure large, vigorous lungs by the time it is mature, the person will be most likely to live to a good old age whereas otherwise he might and probably would not do so.

The importance of sound lungs can hardly be estimated. They stand between the two kinds of blood, arterial and venous, and transform the latter into the former, a transformation essential to life. If this process is well done, life is more valuable than if it is only partially done. The process by which venous blood is made into arterial in the lungs appears very simple. These organs allow the carbonic acid of the venous blood to depart into the expired air, while they take from the inspired air its oxygen. Good lungs take in more of this oxygen than poor ones, and throw out more of the carbonic acid,

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and as this process is more or less complete, so is physical life more or less perfect. Physiologists might determine the position of animals in the scale of life by the amount of oxygen consumed. In some of the lowest animals so little of it is necessary that there are no special organs for taking it from the air, but it is taken in through the general surface. As we rise higher in the scale, more perfect arrangements for this interchange are found. In insects it is through curious little respiratory tubes, that communicate between the blood fluid and the air; in fish it is through the gills, and as we go still higher we have the lungs. There are many interesting facts connected with this subject, a few of which will be given before the general care of the lungs is discussed.

Hutchinson has shown that, in most cases, every time there is one respiratory act there are four pulsations of the heart. Quetelet made several hundred observations, and found at birth that there is generally about 44 respirations per minute. At five years of age this number had gradually fallen to 26, and at fifteen years to 29. In the prime of life it is 18. The only difference between the sexes is that, after growth, women breathe a little less frequently than men do. In sleep respiration is not so frequent as when the person is awake, but during activity it is greatly accelerated. When one has taken five or six breaths, all of equal length, it is curious to observe that almost invariably one deeper respiration occurs.

The capacity of the lungs, too, is a subject of interest. Like cups, they vary in size. The lungs of tall people will hold more air than those of short people. So regular is the increase, that physiologists have made a rule that every inch of stature above five feet six inches increases the capacity of the lungs eight cubic inches. From childhood up to the age of thirty years the capacity of the lungs should gradually increase; from thirty to sixty there is generally a regular decrease. Sickness decreases the breathing capacity, and particularly is this the case if the lungs are the diseased part. It is also very remarkable that a small decrease in the breathing volume produces serious bodily disturbances. A decrease of twenty per cent. should lead to grave suspicions. Fat people breathe less than lean ones, women a little less than men, and children less than grown people. Consumptives breathe less than healthy people, and any improvement in the health of this class of invalids must show an increase of lung capacity.

A very prominent reason why the lungs deserve the utmost care in the young, is that any deterioration in their working capacity result in deterioration to both the muscular and nervous systems, and places, for all practical purposes, the person on a plane nearer to cold blooded animals. Animals that are active need more air than those that are slow or torpid. Warm-blooded animals need more air than cold blooded ones. The active infusoria* require much air, and that variety of the mollusk which is most active has a very remarkable provision for the increased amount of air its great activity requires. So again, those fishes that are most powerful and active have most perfect means for taking up from the water large amounts of oxygen.

With insects, the same law prevails. This is particularly the case with bees, which, we all know, possess wonderful activity, and sustain prolonged flights. In its most active state, it has been estimated that a bee consumes as much oxygen from the air, in proportion to its size, as a horse.

Birds consume much air, and those most on the wing require more than those that use their wings but little and have larger, finer lungs. In proportion to its size, the little swallow has large lungs, and the large bald-headed eagle has a very large, stout pair of lungs, and both these birds consume a great deal of air. A bird's position in the air is one that allows of an easy and full expansion of the breathing apparatus.

In wild animals, those that are most active and powerful have the best lungs. The lion, panther, leopard, tiger, wild cat, and deer are examples. The same is true of our longest-winded race horses.

Men of average size consume about twenty-five cubic inches of air at each breath. Those that exercise much consume a great deal more, and those that have small or diseased lungs or take little exercise consume less. Where there is much rigidity of the muscles of the shoulders and chest there is less breathing. Our most powerful men, whether their power is manifested through the muscular or nervous system, have very large lungs. It requires a large, constant, and regular supply of air to maintain the brain in a high degree of activity for many hours in succession.

From what has been said, it will be inferred

*Infusoria are microscopic animals that are found in water and other liquids, and multiply by gemmation. They move about rapidly by means of *cilia* hairs; they have neither shell, nerves, muscles, organs of sense, nor distinction of sex. They are found in infusions of liquid left exposed to the air, and kept still for a short time.

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that the greater the activity of the person the more air will be consumed and the greater the need of good lungs, or in other words, we must breathe much if we would do much; but if the lungs are small or diseased, we can not do this, and thus it is that the size of the lungs, other things being equal, is one measure of power.

This statement is shown beautifully by a simple experiment. Place any small animal of vigorous habits in the bell-glass of a common air pump. At first it struggles vigorously to escape, but a stroke of the pump handle takes out a portion of the air, and the creature has no power to move. Still further exhaust the air, and it falls dead. The same is true in any form of life. Deprive a child of air, and its life gradually or rapidly, in proportion to the privation, goes out, and practically it amounts to the same thing, whether the person is deprived of air or deprived of the power to take it by injury or weakness to the lungs. With good lungs we are strong; without them, weak; with them, bold; without them, timid; with them, bright and active; without them, dull and stupid. Conversation, work, play, and study can not be advantageously pursued by those with low-breathing power. How important then that we care for the lungs of our children, so that they shall receive the best possible development, and this branch of our subject will be discussed in a future number of this magazine.

Prevention of Disease.

BY E. A. KITTRIDGE, M. D.

IT is very strange that people pay no more attention to the great doctrine that prevention is as much better as it is easier than cure.

Parents are the principal culprits in this respect. They seem to think that because a child can be cured of his disease it can be of no serious injury to him; but this is not the case. Every phase of diseased action has pernicious results in exact proportion to its virulence. All abnormal conditions require extra efforts of the vital energies, and these efforts tell upon the constitution. The man who, willfully or otherwise, turns night into day, or in any way persists in violating the laws of physiology, renders the system less able to cope with antagonistic forces in future, and, sooner or later, becomes the victim of permanent disease; the joys of vigorous manhood know him not, and the ills of destroyed vitality harrass him for ever.

It is *much* easier to prevent disease than to cure it. I had, the other day, a patient from Chicago who had been treated many months for "a very bad disease of the heart," and her physician was so alarmed about her as to write a letter cautioning whomsoever might attend upon her here, and forearming him with advice. The affection was, I found, purely sympathetic with diseased digestive organs, and required no treatment save careful diet. I have had many patients in my day who suffered most intensely from spasmodic attacks of pleurisy, asthma, irritation of the bronchial tubes, and sometimes serious inflammation of the lungs and other organs, in consequence of a habit of smoking or chewing tobacco. Their digestive functions had become so impaired by this practice as to cause sympathetic action in the delicate tissues of the pulmonary system; yet the patients could not, or would not, believe that such was the case, until convinced by actual experiment.

The same symptoms may be produced by overeating, the eating of improper food, and eating between meals. Bowel complaints, too, in all their manifold variety, are, as every physician knows, created and continued by the carelessness, willfulness, or ignorance of the victim and his attendants, in regard to habits of eating, intemperance, and the like. All might easily be avoided, if only the dictates of reason and common sense were followed; but recourse is generally had to dosing.

A sensible farmer, when he finds his plow against a stump, or other "fixed fact," does n't whip up his oxen in useless attempts to uproot the same, but gives it the "go-by" and avoids it. You can rub off spots of rust from polished steel, but he who "keeps his armor bright," saves the wear and tear of repolishing.

It has been said that "an ounce of prevention is worth a pound of cure." I think the former should be weighed like diamond dust, the latter as common granite, in order that the proverb put not too fine a point upon the truth, for though he who cures himself or others of sin

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and disease, does well, he that prevents its occurrence does infinitely better.

But, alas! sin comes like a thief in the night, and corroding cares make our defenses weak. We fail to notice the timely barking of the watch-dog Pain, who so emphatically announces the approach of the insidious foe; and, like the somnambulist, who nightly robbed himself of his hard-earned daily income, and charged the robbery upon his faithful servant, we not only open doors and windows to the arch enemy, but we hold the light and help him enter; then turn upon our best friends and accuse them of stealing our health and happiness! "The woman tempted me, and I did eat." "It saw the cold water I drank," or "the cold weather." "The winds of heaven visited me too roughly, and I caught cold." "I went down into the damp cellar, and rheumatism seized my ankle joints." "The sunshine has made my eyes sore." "Ill-luck, who is always hunting my footsteps, has given me a terribly sore mouth."

These things we cry—poor self-deceivers all! None are so blind as those who will not see! As if the Lord took pleasure in "the death of the wicked;" as if rheumatism were a fiend let loose to torment and kill—or the breezes of heaven, tempered as they are to the shorn lamb, would injure us if we are tolerably careful of our habits. It might be amusing, if it were not afflicting, to listen to the victims of false living, according to whom tobacco was given to prevent and cure dyspepsia; and poring over the midnight oil (especially if it is *kerosene*) is the personification of innocent amusement!

Douglas Jerrold tells the story of a man made of money, which, in the shape of bank notes, he could pull at pleasure from his body and limbs, but always with the distinct understanding that he could'nt eat his cake and keep it too. No "reconstruction" allowed—no patching and mending of any kind—there he was, as he wished he could be, a man of money, and of course, a man of character. Just think of muscles worth five hundred pounds apiece! It was so convenient for a time! But after a few short years had passed away, symptoms of emaciation became fearfully distinct, and the alarm and dismay of his wife may be imagined, when she discovered that she had long been drawing checks on the bank of his existence. However, being pressed for money to pay her little New Year's bills, she begged for a few more notes, and consoled herself with the promise that she would send for her "most gracious Majesty's own physician," the renowned Dr. L——. Too late! His complaints were beyond the reach of medicine. Substance once gone was for ever gone and continuing to grow "smaller and smaller and beautifully less," he became in time, simply a man of bones and dried-up organs, the last note he uttered having completely severed the connection between him and the relentless world.

This story illustrates perfectly the life of a large proportion of mankind. "What! shall I not take mine ease in mine inn?" May I not do as I please, if I pay as I go? Have I not a right to kill myself, if I will? Like this paper-man, we think we are so well provided for, that our bank of the constitution will never fail. Night after night, and day after day, we are constantly drawing checks upon it, and on festival occasions we make such "runs," that however strong and solvent it may have seemed at first, we soon see that its funds are being exhausted, in consequence of our drafts being out of all proportion to our deposits. Still, extravagant in living and intemperate in many ways, we keep on overdrawing our account, till all at once we find ourselves an "insolvent institution"—bankrupt in health, the best and greatest kind of wealth, and all our checks "thrown out" by the recuperative clearing house, as utterly worthless.

Understand me. First, in regard to diet, I do not mean to say that a man must not eat a "genteel sufficiency" of good and wholesome food—this is necessary, in order to keep up the supply—but *over*-eating, even of wholesome food, is of course injurious, as must be the practice of eating at improper times and in an improper manner. The foolish and wicked habit of eating luncheons, and of tasting every thing that is cooked, be it ever so rich, can not be too severely reprehended, and it is all in vain to expect a cure of any diseased action, superinduced thereby, if the habit be continued. Persons in any thing like a normal condition, seldom require food more than three times a day, and those (I know very well that there are such) who, from being in an *ab*normal state, need something nourishing as often as four or five times a day, should trust to no dictation but that of a physician fully capable of advising them, since an error in this respect will frustrate the best of efforts in other directions.

Then, as to exercise. People of a bilious temperament are very apt to imagine, especially when dyspeptic, as they almost invariably are, that they can not take active exercise, or, at least, they are very much disinclined to take it. This is generally a terrible mistake, for, when

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they feel thus, it is often the very time that exercise is needed, and, if encouraged or urged to overcome the feeling, their reward is sure.

I once knew a man, who, in early life, was one of the best walkers to be found anywhere, and in consequence, was in possession of most excellent health, but, happening to fracture a limb and being compelled to lie still for a long time, he became dyspeptic. An old college friend with whom he had walked thousands of miles in his academic days, persuaded him to try the water of Saratoga, and to go there on foot. Hobbling and reluctant, he started off. His friend, a West Pointer, believed in walking, and knew what he was about; all grumblings and complainings were soon suppressed, as old times were "lived o'er again" in fancy, and new experiences were related, and the lame man forgot his lameness before half the distance of two hundred miles had been traversed. They lived upon the simplest kind of food, which they carried in their knapsacks, and drank nothing but water from wayside springs. In addition, they took the responsibility of changing their beds at the inns where feathers were in the ascendant, knowing from long experience, how much more refreshing to the tired traveler is sleep evoked from some cooler vegetable substance. Going to bed at about 8 o'clock, they were up and off by 5 in the morning, having before dressing, refreshed themselves with a bath "all over." Occasionally too, they indulged in a swim in some inviting stream, and thus pursuing their healthful course, continually gathering new inspiration, mental and physical, until they found themselves all at once (as the old bachelor got married), at the end of their journey, having "done the distance" in five days, walking at the rate of forty miles a day.

And then, the best of it all was, that our invalid was so completely cured of his *ennui* and dyspepsia, that he refused to touch the mineral waters, declaring that such as the mountain springs had afforded them on the way were good enough for him, and that he had had enough of minerals before he left home. So, his friend having been well when they started, there was nothing left to do, after a day or two spent in seeing the pilgrims to the shrine of health indulge their aqueous propensities, but to start for home, walking this time fifty miles a day, and arriving, after an absence of ten days and a half, two specimens of perfect health!

The hyper-critical will say that a man who walked forty miles a day could not have been very sick to begin with. Well, so say I; but he thought himself very ill, and might have become so but for the friend who appeared in the nick of time to take him away from drugs and improper food. I introduce this case merely to show how foolishly people yield to lassitude and inaction (the great enemies of recuperation), when only effort and resolution are wanting to shake off the incubus and boldly assert the supremacy of the powers of healthy action.

A case similar to this is related of some eastern monarch, who from his manner of living and want of exercise became a complete hypochondriac, almost a maniac, indeed, and suffered all sorts of torture from imaginary fears. At one time he took a fancy that he was made of glass, and trembled violently at the approach of any stranger, lest his limbs should be broken. Again, he thought his head was set the wrong way on his shoulders; with many other fancies equally absurd. All the physicians far and near exhausted their phials and gallipots upon him, but to no effect, save to make him worse, for giving drugs to him was adding insult to injury. At last, a shrewd old dervish, skilled as a leech, was found, who understood his case at once, and saw that it was only an aggravated form of dyspepsia, superinduced, as has been stated, by high living and want of proper exercise. But the old monarch, like millions before and since, stupidly continued his faith in drugs, notwithstanding his long experience of their pernicious effect upon him, and the dervish was forced to resort to stratagem, in order to gain his end. He made a great show of various drugs, mineral and vegetable, pounded and compounded, brayed them in a mortar, sifted them through the finest of lace, got up incantations over them, and then inserted the royal "placebo" in the handle end of two clubs, stopping up the orifice; and told his illustrious patient that the only help for him lay in the gradual introduction of the medicine into his system. This must be done by active use of the clubs, continuing until perspiration was induced, when the warmth of the hands would liberate the subtle essence of the "heterogeneous comminglement of compound contrarieties" contained within the handles, and transfuse them through the pores of the wood into his own! The exercise was to be taken in the open air, three or four times each day, and in order not to interfere with the medicine's great work, "his magnificence" should eat the simplest kind of food, drink nothing but cold water, and make use of good daily ablutions. Numerous instances of "wondrous cures" among the high and powerful, were related to encourage the royal impatient, and such was his faith in

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the dervish and his drugs, that all directions were implicitly obeyed, and in one short month the monarch was relieved of all his hypochondrical fancies, and ready to laud to the skies the wonderful skill of the learned leech. So uncommon then, as it has been always, seemingly among physicians, was good *common sense*.

I plead for the recuperative power. Why not allow Nature, who knows more in a minute than common "doctors" know in a week, a chance to right herself, as she inevitably will, sooner or later, in all cases where no disorganization exists? Why not aid the patient to recover a normal state of health, rather than throw obstacles in his path? The laws of God are still in force, and apple trees do not bring forth acorns, even if neglected or abused.

But in cases of aggravated dyspepsia, it will be asked, "Can it be possible that the recuperative power alone will cure them, without the aid of medicine?" Why not? I ask. Does a good clock, kept in good condition, ever refuse to "come up to time?" Do but look at Nature's clock-work, so wonderful and perfect in its mechanism, and doubt not that in proportion to its perfection is its capability of telling the exact truth, if we can only be persuaded to allow it fair play. With what unvarying precision in the human frame do all the wheels whirl, and the organic cogs fit into their appropriate places. How the great balance-wheel of this *self-cleaning* clock throws off upon its surface, and gives to the air the superfluous moisture and poisoned matter which otherwise would corrode and impede the delicate machinery!

Was there ever such another system of hydraulics? With unequaled simplicity and ingenuity the motive power is conducted to every part of the vast machine. The great regulator in the center sends forth continually its biliary fluid, which, mingling itself with the *pabulum vitæ* in the duodenal sanctum, corrects all wrong accounts and stimulates to healthy action; then, if need be, ascending into the gastric chamber, it helps to disperse a crowd of rebellious particles, and makes them fit to enter the "clearing house" below. And, looking closely, you will see a long white cylinder twining itself among the different parts of the mechanism of this same curious clock. That is the great compensation balance line, telling every co-organic force of any derivation from the exact time, such as is made obvious to us by the tell-tale face of the man-made timepiece.

"But your machinery doesn't strike?" Not so much after the manner of clock-work as of the famous fire alarm, recently invented by a well-known Boston physician, who must have acquired in his profession the philosophy of which he makes such practical application. "Where 's the fire?" "District No. 3," says the iron tongue and mouth-piece of the immortal contriver. "Where's the fire?" says the cerebral guardian of our wonderful machine. "In the gastric organs" (District No. 1., of course), the news is telegraphed to every station through the long white cylinder before described." "How do you know?" "I have had a dispatch *via* the sympathetic line," replies the watchful pleura, "which was painfully impressed upon me." "I knew there would be trouble in that quarter," says the guardian, "by the careless and extravagant management, or rather *mis*management of fuel—the throwing in of coals without any reference to the laws of want and supply. But, thanks to the alarmist, we have timely notice; let us only go to work with a will, and in an understanding manner. Give me my speaking-trumpet! Now then, clear the ropes, and in heaven's name stop every thing that will add fuel to the flames. Man with the bottles, what are you about?" "Oh, sir, I am only putting in some whisky, turpentine, castor oil, etc., etc., to keep up the strength of the concern." "Putting up the blower," you had better say; "don't you see how it makes the fire rage? Throw away your whisky and keep your oil for useful purposes; help pass the water-buckets, now. There! do you see the flames subside? The watchman and fireman inside don't care for any thing but water when fire is near. Don't be afraid of spoiling the works, they had better be wet than burned, and will bear a little water."

Indeed, the whole machine is fortunately capable of standing a great deal in the way of wear and tear. But of the conservative, as of the recuperative powers, more another time.

SCIENCE VS. FACTS.—How often people say that such and such a dietary is indispensably requisite to physical nutrition. Perhaps it is predominantly animal, but stubborn fact says that half the human race live on vegetable food. All the analyses of Leibig and Pereira, and Dr. Prout, and the rest, supposing them to militate against such a hypothesis, would be of no account in the face of such evidence. A set of plump muscles, well-knit nerves and sinews, and vigorous viscera are better than chemistry to decide upon a question of this character. Science has often had to hold its peace before the verdict of history.—*Rev. J. L. Corning.*

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Consumption.—No; I.

BY GEO. H. TAYLOR, M. D.

BY consumption is understood that form of disease of the lungs which is attended by the accumulation in the substance of those organs of little masses of a yellowish-white matter, called *tubercle*. In unfavorable cases, which includes by far the larger number of those treated by methods most in vogue, this matter appears to undergo incipient decomposition, indicated by the softening of its substance, which irritates and inflames the surrounding vital tissue. The result or product of this action, together with the liquefied tubercle, hence passes into the air passages, to be coughed up and ejected.

In favorable cases of undoubted tubercle, this substance is doubtless removed coincidentally with the return of health, and the lungs are restored to their full, original integrity, except that there will remain a *cicatrix*, if the disease had proceeded so far as to remove any of the substance of the lungs. *Post-mortem* examinations have often shown this latter fact to have taken place.

It is essential to find, if we can, what makes tubercle before we can hope successfully to prevent its occurrence, to say nothing of its removal. Fortunately, the sources of the affection are too obvious to escape notice.

The ravages of consumption are notoriously greater among children of feeble parents; among those who pursue confined and in-door occupations, especially if in an impure atmosphere; among those who, through constitutional proclivities, or by choice of occupation, pursue a highly emotional life, no matter what the calling or ostensible object of pursuit. Often also, the affection will follow exhausting acute diseases. It is sometimes thought to be referable to *colds*, hence persons inclined to tubercular disease, often become morbidly and injuriously cautious of such exposures to the air as would prove beneficial, instead of detrimental.

In all cases, the occurrence of the affection in question is evidence that the original fund of vitality is small, or else that it is prematurely exhausted by such causes as those above referred to. The nature and history of the individuals that have this affection, the insidious and stealthy mode of its commencement and progress, unite to confirm this view of its origin.

The greater number of those afflicted with tubercular disease may trace it back to hereditary predisposition. It is a penalty of the physiological ignorance, and the consequent mistakes of preceding generations. It is an expression of the gradual diminution of the capacity to live, so that to bear a great number of years becomes a physiological impossibility. That is to say, while one person may live in health to fourscore, another, not so well born, will as completely have exhausted his fund of vitality in a very few years. Philosophically speaking, Providence can not be regarded as exhibiting an unkindness to the race, in calling hence those members of it who will propagate diseased conditions to the next generation—bodies that could only furnish most unfit residence for the spirit of man.

The remedy in these cases must be anterior to the existence of the case in hand. Parents must qualify themselves philosophically for their high calling. The directions for so doing are simple in the extreme. Whatever is best for the well being of parent, secures increased vitality to the child.

When much time is passed in a sedentary manner, the vital energies flag, and the successive molecules of matter are more and more feebly endowed with this principle. Respiration is imperfect in the absence of a considerable amount of muscular exertion, and this imperfection soon degenerates into inability. Food is consequently imperfectly digested; the products of digestion find their way out of the body with difficulty, and the system becomes tasked, indeed, overtasked on every hand, in the endeavor to perform its natural functions. If, in addition, the air habitually breathed is impure, vitality is still further repressed, and the original constitution must, indeed, be very good long to endure these multiplied evils.

The emotions, when unduly exercised, depress vitality, by running off with nutrition, in order to support their own peculiar actions. They turn the stream of life into a narrow channel, and leave the bodily wants unsupported. The muscles become weak, respiration light, and the whole system flags, and hence becomes disposed to the peculiar condition in which tubercles occur.

Chemistry affords suggestions as to the origin of tubercle, in persons of limited vitality. This

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substance may be regarded as a result of deficient energy in the disentegrating process effected in the vital system by oxygen. The fact that *all* matters in the body that participates in vital action are removed as perfect compounds of oxygen, must not be lost sight of. But some kinds of disintegrating material, and some of the constituents of the blood derived from digestion, have a much stronger affinity for this element than other kinds. Matters having least affinity are those composed in part of *nitrogen*. Hence, albuminoid substances are retained, forming tubercle while others are more readily disposed of.

The occurrence of tubercles in the lungs, at that point in the system whither the wasting matters of the body tend by reason of their attraction, is no surprising thing; while the feeble attempt at organization which tubercle exhibits may account for its peculiar form of occurrence. This explanation of the *cause* of tubercle is in perfect harmony with the principles suggested for its removal.

While it is probable that tubercle has its origin in the deficient vital energy which is inadequate to carry forward the respiratory function to the degree of perfection which health requires, yet it is not to be understood that this principle is an absolutely fixed quantity. It is, doubtless, subject to spontaneous variations, or more correctly to variations from causes of which we take no note. The expectation of benefit from medical treatment is founded solely upon the power of so modifying the conditions under which vitality is expressed, as to enlarge its sphere and increase its amount. Doubtless, the cases are numerous in which slight deviations from health are accompanied by the occurrence of tubercle, which is removed with the restoration of health, without ever having afforded any suspicion of its existence. This fact is pretty well proved with reference to the lower animals. It is said that rabbits, confined in dark and close quarters, quickly develop tubercle, ultimating in consumption; but when they are early set at liberty in the pure air, all evidence of ill health is soon removed. A farmer, who pursued the stall-feeding of sheep for the market, informed me that a certain portion of the animals thus treated, on being killed, have tubercles both in the lungs and liver. On being asked if the disease ever pursued its natural course, in case the animals were set at liberty, he assured me that no such instance had ever occurred.

It is well known to physicians that *post-mortem* appearances occasionally indicate conclusively that diseased lungs are healed, not only after tuberculization, but after the formation of cavities, from the breaking down of the lung tissues. Within a short time, the daily press gave an instance in the case of President Day, who died over a year ago, at the very advanced age of 95 years. It appears that Mr. Day was a feeble youth, and when a young man, had unmistakable evidences of a fixed disease of the lungs. He spent a season in the West Indies, without material benefit, as he afterward returned to his native place to die. He, however, ultimately recovered to live to the above stated remarkable age. On opening the chest, at the apex of each lung was found a dense corrugated circular cicatrix, an inch and a half or more in diameter, besides several other evidences of the former existence of cavities of long duration.

This point is further illustrated by the following case: A lady, about thirty-four years of age, was examined by me several years ago. There was no evidence of any present disease of the lungs. But one side of the chest, the right I think, was very much contracted, so that respiration was almost wholly performed by the other side, the movement of whose walls were free, and which was much expanded. Fourteen years before she was supposed to be in an incurable consumption, having all the symptoms of cough, expectoration, loss of flesh, debility, etc. It was concluded, under medical advice, to go with her to Florida, as affording the last faint hope of benefit. Being under a matrimonial engagement, the necessary ceremony was performed while she was lying in bed, so much was she reduced. Her husband died of acute disease shortly after reaching their destination, and she soon after returned to New York, not however, materially improved. Thereafter, she adopted a thorough hygienic course, especially as relates to *air*, under the advice of a then well known physician of the Hygienic school, and began slowly to mend. In about a year her recovery was as complete as when I knew her.

Some three years after my first introduction, this lady, being absent from home, and in consequence of an avoidable exposure, was attacked with a violent pneumonia, to which in three days she succumbed. A *post-mortem* examination showed that the acute disease was confined exclusively to the healthy lung, while the formerly diseased side showed the puckered and hardened cicatrices, which were the evidences of the formerly existing disease.

The inferences deducible from facts like the above would seem to be that tubercle, like all other adventitious matter occurring in the sys-

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tem, is removable by absorption and ultimate oxidation. I might add many other cases, showing the effect of treatment whose peculiarity it is to produce absorption and promote oxidation, but prefer to defer it. What I at present desire particularly to insist on is, that tubercle is clearly the product of a naturally feeble or too rapidly expended vitality; that whatever restricts the nutritive operations in this class leads directly to it, and that whatever facilitates this vivifies the whole being, eliminates tubercles, and prolongs life, not merely of the individual, but contributes an important, in fact, necessary base for healthful and long-lived children.

"Health is Wealth."

BY MRS. M. A. KIDDER.

A CLEAR bright eye
That can pierce the sky
With the strength of an eagle's vision,
And a steady brain
That can bear the strain
And shock of the world's collision;

A well-knit frame,
With the ruddy flame
Aglow, and the pulses leaping
With the measured time
Of a dulcet rhyme,
Their beautiful record keeping;

A rounded cheek
Where the roses speak
Of a soil that is rich for thriving,
And a chest so grand
That the lungs expand
Exultant, without the striving;

A breath like morn,
When the crimson dawn
Is fresh in its dewy sweetness;
A manner bright,
And a spirit light,
With joy at its full completness;

Oh, give me these,
Nature's harmonies,
And keep all your golden treasures;
For what is wealth
To the boon of health
And its sweet attendant pleasures!

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Material and Immaterial Wealth.

[BY PROF. L. N. FOWLER.]

WEALTH is material and immaterial in its nature. Material wealth is of value so far as it supplies the wants of the body, aids in developing the mind, in promoting human happiness, and in giving power in a good cause. It is a very necessary article to one who is capable of enjoying it, so far as it supplies the common wants of life. Yet there is a limit beyond which we can not go; for when we are well fed, clad, and housed, we have consumed all the wealth that personally we can enjoy. We can travel and see the world, and enjoy wealth for this purpose. When these necessities are fully met, we can only use wealth to advantage by increasing our trade, or our business, and for benevolent purposes. Honest labor, when well directed, will secure to every person a competency sufficient to meet all the various wants of life.

Immaterial wealth can not be counted in pounds, shillings, and pence; but it consists of mind in its every phase of development, of soul in all its comprehensiveness, of vast mines of knowledge, and hopes of immortal treasures beyond this life.

There is wealth in health. The healthy man who is poor in pocket has more wealth than the bed-ridden man who has many thousand pounds in his possession.

There is wealth in family. Those parents who have a family around the fireside, who have the means to educate and properly develop their children, are more wealthy in the possession of these immortal treasures in the shape of human beings, than the Duke who has thousands of acres of land well stocked with deer and rabbits, but no children to gladden his heart and home.

There is wealth in good actions. Howard, the philanthropist, spent his life and fortune in works of charity and love, and in attempting to reform and benefit prisoners in different portions of the world. He died a poor man, but was rich in good works and his memory will be blessed as long as the English language is known and is spoken.

Father Matthew spent his entire life, his strength, and his property in promoting the temperance cause, and in improving society wherever he traveled. He died poor, according to the ordinary acceptation of the term, but was rich in the wealth that perisheth not with the spending.

Pestalozzi spent all his money and health in educating the poor, but he must have carried more valuable treasure to another world, than all the gold and wealth that could be accumulated on earth.

Josiah Mason, of Birmingham, is not only accumulating wealth that is material, but also has vast possessions of immaterial wealth. He is supplying the vacant places of father and mother to many orphan children who otherwise would be destitute of a home and the means of support, and has nearly completed an extensive asylum, where he will collect three or four hundred orphans to feed, clothe, and educate. If he should die immensely wealthy so far as this life is concerned, he will be still more blessed in the accumulation of good works, feeding the poor, clothing the naked, befriending the friendless and sending into society useful members.

The Rev. Mr. Müller, of Bristol, preaches without a salary, and yet he is dependent upon others for support, and lives upon what generous persons are disposed to put into the contribution box for his own benefit, aside from what is contributed to the orphans under his care. He has gradually increased the orphan asylum that he commenced a number of years ago, from one room into three large and extensive buildings, capable of containing from one to two thousand orphan children. He has already eleven hundred children in his institution, that are fed, clothed, educated, and cared for, without any money deposited in the banks, without any endowment or regular subscription list; but he has faith in prayer, and prays to God to open the hearts of the people over the world; and it is astonishing how great the contributions are for this worthy charity. He has no agents to collect funds, no laborers in the field to solicit money, will not receive any donations from concerts and lectures that are given for the special purpose, because he wishes that whatever is bestowed shall be a free-will offering. Though poor and dependent, yet Mr. Muller is rich in good works, in labors of love, in universal charity, and will probably die one of the richest men on earth.

Garibaldi is laboring and sacrificing his whole life for the freedom of his countrymen, actuated

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neither by the love of money nor for the sake of gaining applause and honor; but not another man is richer than he in the love and affection of all who prize the true, the brave, and the noble in spirit.

We perceive that there is wealth in good actions as well as in bank stock, and that all who delight to do good, when they can see the effects of their labors, will die rich indeed, and will have their reward, which will be eternal, and far surpassing that which will come from material possessions, when they are gained by mercenary acts, by selfishness, meanness, and duplicity.

There is health and there is wealth in the good wishes, efforts, and prayers of the just and the good. Do you wish to succeed in business and become wealthy? Learn to do every thing for yourself, and be not dependent upon another, who may prove false or treacherous in time of need. Learn to do things in the right way and at the right time. Genius alone does not give success, but the right use of it will always bring the desired result. A man with a limited amount of genius, who knows how to direct and develop all of his talents, will accomplish much more in life, than one who is naturally endowed with a special genius, but who neglects to cultivate or improve it.

Sin, vice, crime, hatred, and selfishness are neighbors, and all are companions that bring wealth to many, while poverty associates more frequently with goodness, purity, and talent.

HOW TO BECOME WEALTHY.

Do you wish to succeed and become wealthy? Keep correct accounts. Pay your own bills. Be out of debt. Do not depend at all on luck and good fortune, for they frequently forsake a person when they are most needed. Ascertain how your business is prospering; if you leave the entire management of it to one whom you employ to take charge of it, when the day of reckoning comes you may find that he has failed to discharge his duty, when the loss will be your own; and though you may discharge your faithless servant, or clerk, yet this will not restore you the time you have lost by having too much confidence in the business capacity of others.

Washington and Wellington attended to their own accounts and thus kept out of debt.

Pay for what you need rather than for what you want. The world is full of wants; man is never satisfied; his life is certainly none too long to enable him to perfect himself. We must overcome time, space, and matter, in order to develop all the resources within our reach, and to apply all the principles that are known. Few analyze their own minds fully; if they did, they would soon perceive what a great contrast there is between their desires and necessities. We want alcoholic drinks, we need pure water. We want tobacco and opium, we need bread and potatoes. We want jewels and ornaments, we need libraries and newspapers. We want theaters and ale houses, we need museums and colleges. We want wars and prisons, we need peace and liberty. We want to punish, we need to forgive. We want what does us harm, we need what does us good. We want more than we can enjoy, we need much less than we want; and it is well for us that we can not always obtain all our desires. We want more racing, fighting, and gambling, we need quiet, harmony, and a legitimate business that shall fully occupy our time. We want more reputation, we need more character. We want to gratify our pride and vanity, we need more humility and modesty. We want more cleared land than we can cultivate, but we need the uncleared land to protect that which is cleared.

We need commissioners who can make and enforce sanitary laws; we need churches, clergymen, ministers, and members who are sustained and encouraged by the spirit of Christ rather than by that of the world; we need remedial agents that contain no poisons; we need philosophers who can reason from nature's standpoint; we need teachers who can open the book of nature and read the laws of nature; we need eyes to see things in their true light, minds to follow the sight, judgment to discern the truth, and honesty to acknowledge it when perceptible; we need one kind of language, one kind of money with a fixed valuation, one kind of weights and measures, and free trade over the world. We pay more willingly for what we want than for what we need, and hence our incomes and earnings are dissipated, and we feel as if we could hardly afford to educate our children, to pay our minister, to remunerate the physician for his services, to settle the bills of the butcher and grocer, and to furnish our houses comfortably: we have expended so much for what we merely wanted that we have none left at the end of the year to lay up for old age when we have no strength to labor.

Plan ahead, keep your eye on the future, and remember that good plans are better than hard work without system or method.

Be careful what kind of mortgages you give, for there are various kinds. Some mortgage

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their health to the kind of work they do, or to excessive labor. They propose to accumulate wealth rapidly; but they soon find the end to be attained will never be reached in that way. Some mortgage their conscience, and engage in a business that is decidedly dishonest in its nature; they either do not give an equivalent for the money they receive, or they engage in a traffic that sacrifices both soul and body. Some mortgage their virtue and purity of mind, and sell or lease themselves to their passions and propensities. Some mortgage their property with the hope that they will be able to redeem their notes at some future time.

All mortgages are bad, and foreclosures are particularly unpleasant, especially when nearly all the principal has been paid. It is true that Providence helps those who help themselves: it is especially true that Providence helps those who help others; for we find recorded "that the liberal shall be made fat, and he that watereth, shall himself be watered;" also the promise, "that if we cast our bread upon the waters, it shall return to us after many days."

You should learn to turn failures to a good account. should take advantage of circumstances, and should make them subservient to your purposes. Do not be discouraged and give up because you have failed once, twice, or three times, do not turn back because circumstances are not always in your favor; but see if you can not change them to your advantage. Frequently failures teach us a useful lesson.

After Aaron's two sons were burnt to death, the others learned how to light the lamps and burnt offerings according to divine direction. Eli had to lose his two sons before he could see that he had failed to train them in the way they should go. David did not feel the justice of his sentence, until Nathan pressed home the truth to his mind, when he said "Thou art the man." Brutus did not comprehend the full force of the laws he had made for the Romans, until his two sons were the first offenders, and he was obliged to be their judge; neither did he know how much he loved law and justice until he had to decide between the pardon of his sons and the rigid enforcement of the laws he had made. Joseph did not know his own power till he found he was able to resist temptation; nor did he see the good of his being cast into the pit, sold into Egypt, and cast into prison, till he was brought before Pharaoh to interpret his dreams and to become second in power to the king, and was the means of saving his father and brethren from starvation. Jacob could not understand why his beloved son should be taken from him in his old age, until his son sent for him to go to Egypt to be cared for by him during the days of famine.

The Great Eastern, though it has repeatedly failed in answering the end of its designer, has yet taught us very many useful lessons. Sin abounds, that grace may abound still more abundantly.

When Catharine, the wife of Peter the Great of Russia, was stolen from an oven, in which she had attempted to hide, and was carried to Russia as a captive, she thought it a most disastrous affair, but became reconciled to it when she was afterward chosen by the Emperor to be his wife.

The Pilgrim Fathers would not have succeeded in establishing a colony in the New World, if they had not failed in Holland.

England's defeats by the Romans, Normans, Saxons, and Danes, were eventually beneficial to England; she obtained thereby a more liberal government than she would have had otherwise.

A family failed to reach the boat in time to leave for America, and blamed their driver, most vehemently. Another family, with whom they were acquainted, succeeded in reaching the boat, and congratulated themselves upon their good fortune but they lost their lives, for the boat sank and nearly all the passengers were drowned. Success is a disaster to him who does not know how to turn it to good account. Strong and sturdy oaks, and tall pines, grow where there is an abundance of wind to blow them about. The same is true with man: troubles, trials, and hard work develop the genius there is in a man. Gen. Banks graduated at a cotton mill, and many of the most clever men in society have had great obstacles to contend with in early life. The vast resources of this world would never have been developed, if man had been born in luxury, had every want supplied, every wish gratified, every end secured without an effort. Internal greatness is manifested by turning failures, defeats, and disasters to account. Even personal faults should be turned to account—man develops from within outwardly; but those powers which influence the world are called out by outward agents as well as by spiritual longings from within. We should in every way take advantage of circumstances, or make them subservient to our purposes.

Treat men as if they were honest till you prove them to be rogues. It is too often that the opposite is the case, and this is the best way to make a rogue. Frequently, men are made

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bad by being treated as though they were rascals; while many dishonest men would lead a more exemplary life, if they only had an opportunity to reform, or if more confidence was placed in them.

Two farmers, who lived in the north of Ireland wanted help on their respective farms, and they both started at the same time to go to the next town in pursuit of it. Just before they arrived in town, they met a man who was coming from the town. One farmer said to the other, "Here is a man on the road: perhaps he wants a situation." The other farmer replied, "I do not like his looks: you can engage him if you like, but I will go farther." The first farmer spoke to the stranger, and asked him if he was "seeking employment." He replied that he was "looking for a place somewhere on a farm or on the road." "Well, I am in need of help on my farm, and will give you so much wages if you will work for me." The laborer consented, and they went on their way together to the farmer's home. The other farmer found a laborer in town, and engaged him for the season. After a few days, to the great surprise of the latter farmer, his laborer was missing; and on examination of his premises, he found that his desk had been broken open, and all the money in it, with other valuables had been stolen. At the end of the week, there was an advertisement for two runaway convicts from prison. This being seen by the hired man of the first farmer, and fearing detection, he immediately asked his employer to dismiss him, as he had received news from his home, which made it necessary for him to leave at once: therefore, if he would pay him, he should be glad to go that day. These two men were the rogues who had escaped from prison, and as they had been described in the newspaper so accurately, they wished to make their escape for another part of the country. They met at a tavern in town to stop for the night; and the two farmers happened to occupy a room together in the same tavern. The two convicts came to bed late at night, and were in the adjoining room, and thinking every one was asleep, they conversed freely. The one who robbed his employer said to the other, "Why did you leave without bringing away some booty? You were very foolish to miss such a good opportunity, as you may not have another for some time." The other replied, "The old man had so much confidence in me—just as if I was an honest man. He counted his money before me, put it in his drawer without locking it, and I could not have the face to steal the money of such a confiding old man. Had he been suspicious, locked up his money and put the key in his pocket, as your master did, I should not have hesitated a moment to have taken it, if possible. I believe if I could have remained with this old man, I should have begun to lead an honest life."

This fact shows how much advantage a man has over the one in whom he places confidence, even though at heart the latter is a rascal. There are cases where men are so unfortunately organized that they will resist nearly every good influence; such men should be placed in asylums where they will have no temptation to go astray, or to injure others; and herein Phrenology does not make these propensities, but it points them out and prescribes a remedy for them, and will help an unfortunate man to balance his organization.

Save something out of what you make, no matter how small the earnings are. That little sum will, eventually, become a larger sum; and by and by when misfortunes come, or a person is too old to labor, it will be much more agreeable to be supported by the savings of one's own labor than by the cold hand of charity. It is the duty of every parent to provide for the future needs of his family. Even though he may spend his life in doing good, he should, as far as possible, prevent his family from being supported by tardy contributions after he is dead.

Do not wait for something to turn up, or for "dead men's shoes." Whoever is waiting for another person to die, is in a very unpleasant predicament. He had better begin business with a very small capital, and increase it as he can; or he had better live on twopence per day, as a young student did, who wished to save his money against the time when he married and had a family to support. Any man who has pride, independence, and manliness of spirit must feel mean and contemptible unless he can work out his own way in life and carve his own fame and destiny. It is very well to have assistance, but unless persons have talent on which they can depend, they are never certain of continued success.

Well-directed efforts give success and increase business, even without aid from others.

Do not attempt to extend business too much, or try to turn too large streams into your channel; for you may be overwhelmed and drowned with an excess of business. Rather turn the smaller streams into your channel, and you may reasonably calculate on a fair degree of success.

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The question should be asked, before commencing any new kind of business, making acquaintances, or shaping a course in life, Will it pay? Whatever will pay in love, friendship, and philanthropy, in the pocket or stomach, in the mind or body, at home or abroad, in time or eternity, will contribute to success.

But there are many things that will never pay under any circumstances. It will not pay if a young man's outgoes are greater than his income. It will not pay to exhaust vitality faster than it can be generated. It will not pay to take an enemy into the constitution by taking it into the stomach. It will not pay to let our friends eat us out of house and home. It will not pay to work so hard one day that we can not work the next. It will not pay to dissipate late every night. In this way we use up capital and interest, and would soon become bankrupts.

There are certain causes of failure which, if known beforehand, could be avoided. Some fail because they are so imperfectly organized that they can not form good plans, or execute the plans they make so as to secure success. Such are to be pitied. They are not so much to blame, because their defects are organic. Some fail because they are not adapted to their business, and hence they have no opportunity to develop the genius they have, which might be done in another kind of business. They are not in their element, but were forced by circumstances—the choice of parents, or other influences—to pursue the course they have attempted to follow. Some fail because they do not attend to their business. They have worked hard for a few years and, having started their business, suppose it will prosper without their personal attention, and consequently spend their time and energy in another direction, while they leave their business for clerks to superintend, and they find, when too late, that it has been neglected. Some fail because they mind other people's business more than their own. When they go to town they frequently do errands for their neighbors, and then have no time to transact their own business. Some men are so accommodating that they can not say "No" to a request, and they are constantly working for their neighbors for no compensation; and while they are very useful in a neighborhood, yet their goodness is a constant source of expense to themselves. They do more than obey the golden rule literally. Some fail because they dissipate, and devote themselves to a life of excess. Their energies are spent in every other way than in one that will benefit themselves or others. If they earn a competency in their business, they soon waste it in a frivolous manner. Some are too lazy, dull and indolent. They hesitate too much before beginning their work, and rarely finish or complete what they undertake. Some fail because they have no aim or object in life, and do not labor with definite designs to accomplish any great purpose.

Spending money faster than it is made will empty the pocket in due time. Allowing Hope and Acquisitiveness to get the advantage of Causalty and Conscientiousness so much that a person will speculate and gamble in the hope of repairing a damaged fortune, is an unsafe way of doing business. An enthusiastic young man, with a smiling face, entered one of the world-renowned gambling saloons at Baden-Baden, Germany, with a pocketful of money. He laid down a handful of gold upon certain figures on the stake-board with the confident hope of winning a large fortune; but, when the die was cast, he lost. Not discouraged by one failure, he laid down another handful, at least twenty sovereigns, apparently with more assurance than before; but when the fates were against him the second time, the banker looked at him with an inviting smile, as though he would say, "Try it again." The young man slipped away quietly from his place, and went into another gambling room of the same extensive building, hoping, I have no doubt, that luck would be in his favor; but soon after I saw him leave the building with a crestfallen countenance, his head lowered, every smile having vanished from his face, and evidently he was quite ashamed of what he had done. He was a sadder if not a wiser man by his experience.

Trying experiments without judgment, and being unwilling to receive advice from those capable of giving it, frequently empty the pocket and produce no good results. On the other hand, being influenced too much by others without consulting our own judgment has often proved ruinous. Many succeed admirably in what they are doing, but are not satisfied with their results. A young man very much broken down in constitution, demoralized mentally and physically, looking as though he had lost every friend in the world, and as if he had been troubled with dyspepsia for years, dejected as though he only saw despair and destruction ahead, came into my office in Birmingham as a last resort, to ascertain if I could advise him what to do to obtain a living. He said he had failed in every thing he had attempted to do.

"But you have succeeded admirably in some things?"

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"It is a mistake, for I have failed in every thing."

"If your looks are not deceitful," I replied, "you have succeeded in injuring your constitution. How have you done this?"

"It is true, my health is very poor, and I have not been able to work on that account. I do not know what has injured my health!"

"Do you smoke?"

"A little. I have smoked about twelve cigars a day for a number of years; but being told by my physician that I must break off from this habit, I followed his advice for a time; but my health did not improve much, so that I was quite discouraged about it, and now smoke a cigar occasionally."

"You should remember that you broke your constitution by indulging in this habit for a long time, and should be willing to spend as much time in attempting to recover, and not expect by giving up cigars for a few weeks to restore the balance of physical power that you have been losing for many years. Are you conscious how much work you have done for a few years past? It is well to cast up accounts occasionally. Let me see: if you have smoked twelve cigars a day, you have smoked the whole length of the Great Eastern in seven months and a half, or two thousand seven hundred and twenty cigars; and the Great Eastern being eight thousand one hundred and sixty inches long, is equal to two thousand seven hundred and twenty cigars three inches in length. You perceive that you have accomplished something."

The young man said no more about his want of success, but made a new resolution to give up his cigars and try to mend his health, as the first step before engaging in some new occupation.

We should bear in mind that it is the destiny of man to reap what he sows. It is said, "Be ye not deceived, God is not mocked, for he that soweth of the flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting." Hence, decide with great care what kind of crops you want to reap, and sow accordingly. To-day stocks are up, and the holder of them is rich; to-morrow the same stocks are down, and the holder is poor. Riches have wings and fly away, but truth abideth for ever. Virtues never fail, but grow brighter and brighter to the end of life. No debts can be morally outlawed, whether they are debts in business, in health, or moral debts, but sooner or later they must be paid.

SHALL WOMEN DO HARD WORK.—And as to laborious occupations: it seems desirable, certainly, that men should reserve these for themselves, and that women should be relieved of them, so far as they make excessive demand upon bone and muscle. Children, born of overworked mothers, are liable to be a dwarfed and puny race. I am inclined to think, however, that their chances are better than those of the children of inactive, dependent, indolent mothers, who have neither brain nor muscle to transmit to either son or daughter. The truth seems to be, that excessive labor, with either body or mind, is alike injurious to both man and woman; and herein lies the sting of that old curse. If sweat of the brow had been the best possible thing for primitive man, and pain and subjection the best thing for woman, those memorable words would never have been the sad ones they were in the day of their utterance. And now, the one thing that we may hope to do, each in our small way, is to abate that unfriendliness of selfishness, out of which has come this worldful of toil, privation, and suffering.—*A Mother.*

A MODEL NEWSPAPER OFFICE.—I have an office in the city of New York, where I am employing a hundred and more persons in various capacities incidental to the publication of a daily and weekly newspaper, and not one person in that office finds employment who uses liquor as a beverage, that is, if I am knowing to the circumstance, for the orders there are most peremptory to the effect that none but temperance men shall be employed. And while there are so many temperate and temperance persons in the land, striving earnestly to make themselves homes by honest labor, I shall prefer helping those in preference to the ones who would spend their earnings, not for the beautifying of their homes, but for the poisoning of their bodies and destruction of their appetites.—*"Brick" Pomeroy.*

ARE WE CIVILIZED.—It seems to me that the Indians, even if judged from the most unfavorable side of their character, are no more barbarous than our own ancestors were a few centuries ago; and if *their* descendants have become civilized, why should we consider it impossible for Indians to become so? But *are* we civilized? When I reflect upon what we *have* done, and *are* doing, toward our red brethren, I can not in conscience answer Yes.—*Lydia Maria Child.*

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The Old Brown Hand.

BY MRS. D. HARRY PRIME.

THE hand that pressed my fevered brow
Was withered, wasted, brown, and old;
Its work was almost over now,
As swollen veins and wrinkles told.
No longer brushing back my hair,
It gently rested on my wrist;
Its touch seemed sacred as a pray'r
Just by the breath of angels kissed.

I knew 't was thin, and brown, and old,
With many a deep and honored seam;
One only little band of gold
It bore of youth's bright treasured dream;
And yet c'er every veinlet there,
In every wrinkle's mystic line,
I fancied jewels gleaming fair
That wore a beauty all divine.

Another hand my fingers pressed—
'T was like the lily dipped in snow;
Yet still it gave a wild unrest,
A weariness that none should know.
There pearls with costly diamonds gleamed,
And opals showed their changing glow
As moonlight on the ice has beamed
Or trembled on the stainless snow.

I caught again the old brown hand,
And smoothed it fondly in my own—
A woman's, though so old and tanned;
A woman's, brave and fearless grown.
Aye, it had labored long and well
To dry the tear, to soothe the pain.
Its own strong nerve to all would tell
That life has work which brings no shame.

We *love* the snowy hand that rests
In gentle fondness on our own,
With nails like rosy calyx pressed
Upon a pearly, stainless cone;
But *sacred* is the healthful palm
Which smoothes the ills that round us band;
The many feel its sacred balm,
And holy seems the old brown hand!

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What Shall we Eat?

BY REV. CHARLES H. BRIGHAM.

ST. PAUL, in his first letter to the Corinthians, says, "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no questions for conscience sake." That accommodating advice will not pass in our time as a wise or proper rule. We have got beyond the idea that every creature of God is good, and nothing to be refused, if it be received with thanksgiving. The command to abstain from meats is by no means now a "doctrine of devils;" it is urged by those who are not only wise in science, but high in the sanctuary. Even the most lax in diet hesitate to eat every thing that is sold in the shambles. It has become the sign of a sensitive "conscience" to ask careful questions about food and drink, and to be as scrupulous about food for the body as about food for the soul, that it shall be pure, nourishing, and healthful. It is as much a duty now to choose rightly in diet as in dogma, and issues as momentous come from the choice. A conscientious guest rejects many things which are offered for his cheer, and will not consent to cram himself with unsavory viands or poison himself with alcohol because the courtesy of his host is so pressing. To eat every thing set before us, asking no questions, would now be conferred by all Christians as at once foolish and criminal.

"What shall we eat" is now a religious question as much as "What shall we do to be saved," and, indeed, it rather takes precedence in many minds. Until the physical question is answered, there is no hope of any satisfactory answer to the spiritual question. Some kinds of food shut the door against the soul's rescue, and hold it fatally in its prison house. With what reason can an eater of unclean meat expect to be received into celestial abodes, where nothing unclean can have place? "What shall we eat" is a previous question, which cuts off all religious debate, and is always first in order. Actually, we all know that the assimilation of spiritual food depends very much upon the assimilation of the carnal food; a too hearty dinner of indigestible matters prevents us from taking the bread of life, however freely offered. To a wrong kind of meat or bread are owing many of those inner reproaches and bitter spiritual pains which keep the soul alien from God and outside of heaven. The Holy Spirit is not at home among those fightings and fears which dyspepsia brings.

But this question, "What shall we eat," is not answered so easily. In dietetics, more than in any science, confusion is worse confounded, and doctors disagree. New theories here supplant old theories, almost before these have found a hearing. Verdicts about food are set aside with a freedom beyond that of Western Courts. The food that was once most common and wholesome is now pronounced vile and unfit for man. Pork, which a public speaker in Massachusetts once proclaimed to be "essential to the happiness of our people," is now declared to be a plague, and a bane, and Christians are bidden to join with Jew and Moslem in cursing it. Veal, once the delicate food of the springtime, is now rejected as an unnatural aliment, fit only for savages who slaughter their children. The fine flour of the whitest of the wheat holds, they tell us, a delusion and a snare; its very fineness is sure perdition. Satan hides between the lids of the once-honored mince pie, that Christmas joy and reward of merit in the house. In spite of the parable of Job, and the song of Moses, we are warned that butter will bring us, if we persist in using it, to an untimely end, and that the hearts of the people will wax more and more gross if they eschew not grease in every form.

No reformers are more dogmatic and confident than dietetic reformers, whether they speak from observation or from theory. Since chemical science has invaded the province of hygeine, the confusion is still worse. We are now perplexed by the threefold division of food into muscle-making, health-giving, and brain-nourishing. How shall we select and sort the "nitrogenous" and the "carbonaceous," and the "phosphate" food, so that each shall be in due proportion? There is danger now (as Sylvester Graham once feelingly remarked) in eating "a slice too much of bread," lest it should overheat the human machine. There is no real safety, unless we can have a private laboratory attached to the kitchen, and employ a chemist to lay out work for the cook by his preliminary analysis. We must learn what is fit to eat, and what suits our present need, by ascertaining exactly what salts, and what oils, and what gases any food holds. Is the mutton chop properly nitrogenous? Will a fresh salmon bring back the phosphorus that

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was spent on the last Sunday, in that fervent warning against the wrath to come? Will potatoes feed with new fuel the portable furnace which we bear in these cells and tissues? A plain man, who has eaten all along his bread and meat, his cheese and eggs, is startled to learn what perils have beset him, and how in his ignorance he has been walking on the brink of destruction. The lawyer, who has satisfied his appetite with good roast beef, is dismayed to find that he lost so much of brain power in neglecting that diet of fish, which is the needful food of professional men. The buxom matron, who loves pancakes and puts sugar in her tea, learns too late that these insidious foes to muscle have been weakening her vigor, while they have piled their layers of carbon on her rounded frame. Chemistry in the kitchen may well make us all anxious, as it shows how poorly we adopt our viands to our needs, how we eat the wrong things, and in the wrong proportions, how fat men eat what lean men ought to eat, how the food of preachers ought to be the food of laborers, and how sinners and saints change places at the table; as it shows us that the old notion we eat to satisfy hunger and gratify the palate is a dreadful mistake, that we really eat to make blood, and to make cells, and to make thought in making brain; as it shows us how blindly we have been going on, in defiance of the laws of physical life, and have been destroying ourselves in following customs, appetite, and instinct.

The confusion would be less, if the line between different systems could only be horizontally drawn, and we had the simple division of the meat eaters, and the vegetarians, the carnivorous and the herbivorous. Diet is simplified, if you say that it is to be all or mainly in one kingdom of natural products. Many of the meat-eating lower animals eat occasionally of vegetable food, and can be trained to eat often of this. Cats will eat grass sometimes, or bread, if it is well buttered, and one may even see a dog drink green tea. But there is no doubt that meat is the natural and proper food of cats and dogs. The meat theory is simple enough, when it says that we may eat all kinds of meat, and the vegetarian theory is simple enough, when it allows us to eat no meat, but all kinds of vegetables, fruits, and grains. Unfortunately, the demonstrators of healthy diet are not content with this horizontal division, but have some meats which are in order, while others are contraband, some vegetables which are permitted, while others are only poison. A modern school of reformers exalt horse beef as the most nutritious of all roasts and stews. Another school, orient in its fastidious scruple, would limit us to mutt or venison, the food of Abraham and Isaa Others say that no animals are fit for food b those which divide the hoof and chew the cu One writer classes poultry with swine, uncle both of them, because they feed on refuse an carrion. Another is shocked at the frog sou of the French, and at the cold sausage of t Germans. Hardly any teacher of diet wi allow that all meats may be eaten safely, ev all the meats that are eaten in civilized an Christian lands—much less all the meats th Chinese, and Maoris, and Esquimaux eat. Som classes of flesh are stricken from the catalogu and each teacher has his own pet aversion.

The vegetarians are equally fanciful in thei prohibitions and reservations. Some will allo roots, but not leaves; seeds, but not stalks o grasses. You may eat potatoes, but you mus not eat dandelions; you may eat turnips, bu you must not eat cabbage; you may eat carrot but you must not eat lettuce or celery; you ma eat the tough Jerusalem artichoke, but you mus not eat the artichoke of the Parisian restaurant Some, on the other hand, commend leave against roots, and affirm that the dandelio cleanses the system, while the potato clogs i and that there is nothing more essential to a de cent dinner than a cool salad. One party praise all sorts of grains, while another separates them in their nutritious qualities; the Scotch schoo go for oatmeal, the Kentuckian for Indian corn here rye finds favor, and there barley is put a the head. Some doctors tell us that buckwheat so light and palatable in our winter breakfasts steadily undermines the constitution; other insist that there is danger in wheat, except o the coarsest kind. Then, too, fruits are a sub ject of strife; the pride of the orchard become literally an apple of discord. Some will have i that the body may be kept in good condition wholly on fruit diet. Mr. Dilke, in his Greate Britain, pleasantly intimates, that the free negroes, even in their utter indolence, need no starve; their can live like princes on the *berri* with which the goodly American land is so abundantly supplied—cranberries, blackberries huckleberries, and bilberries! Why need those who have the cheap banana, so pulpy and luscious, torment their stomach with stringy roots or heating seeds? Yet there is no unity among the fruit men. Some believe in pears, but doubt about apples; some celebrate the grape, but refuse the fig; while the anomalous tomato has its lovers and haters, equally fervent.

And in that debatable land, which lies between

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the animal and vegetable provinces, in that border land of diet, where the character of the food is unsettled, there are also disputes as sharp as there were in the Border States in our great Rebellion. Few vegetarians are rigid enough to reject milk and eggs from their bill of fare. If they do not take these directly, they allow these in the preparation of their food. So much of animal food they permit—the embryo and the food of the young animal. Men who would on no account touch flesh of the born animal, will eat it in the undeveloped germ with a genuine relish, and make no distinction between the fruit of the egg plant and the fruit of the nest. Their coarse meal is softened by the secretions of the cow, though they have a Hindoo's respect for the sacredness of her flesh. Yet, on the other hand, there are meat eaters who contend that eggs are not good, that their solution in the stomach of man is poison as much as their decomposition in the air, and that immature meat in this kind is as bad as in the shape of veal or young pig. Some contend, too, that *milk* is only for babes, but is never the food for men, that it deranges the system, gives headache, and is fully as bad as alcohol.

But these controversies about the value and fitness of different substances are only the beginning of sorrows and perplexities, to one who is inquiring what he ought to eat. There is the question of liquids and solids, there is the question of the *quantity* of food, there is the question of the *preparation* of food, all aiding in the confusion. Even sober reasoners now tell us that the fumes of narcotics are nutriment, and most necessary in assisting digestion; that tobacco and alcohol are food! One of the best talkers in the country, who calmly utters the oracles of the ages and the spheres, along with nineteenth century wisdom, gravely insists that man is not fed in his higher part by any gross matter, but only by the aroma of food, by the ethereal essence, which is absorbed in the delicate vessels and nerves, and passes directly to the brain. If we were wiser, we should not eat solid food, should live on liquids, which hold all the vitality of the perishable fibre. On the other hand, there are the "pemmican" men who insist that the nourishment is all in the solid part, that the liquid may all be pressed out and discarded, that an ounce of cheese is worth more than a pound of milk in making blood and brain, and that you can carry in your knapsack the store for a winter, if you only get rid of the air and the water, which is in these steaks and chops, these roots and seeds. The solid part, and not the fluid, builds up the solid frame. Fine essences may make an orphic dreamer, but not a strong worker. Broths and decoctions, thin gruel and such like slops, are only the aids to medicine, but not the architects of bone and muscle. "Eat solid food, and as concentrated as you can get, nitrogen and carbon packed close, whether you go to the North Pole or stay in the Temperate Zone," say these theorists. Some go so far that they object to any drinking, whether it is for nourishment or for stimulus, to quiet thirst or to please the palate; water is as unnecessary as coffee or wine. We get enough of it in boiling our meats, and in the vapor of the atmosphere which we breathe into the lungs. It is a sign of man's superiority to the lower animals, they tell us, that he can get along without drinking, and by practice can learn, not only like the camel, to go without water for days, but to go without it altogether. Paul showed his good sense when he told Timothy to drink water no longer; he only blundered in suggesting a little wine to help a stomach already enfeebled by fluids.

Then there is the question of the *quantity* of food. We may eat in small quantities, they tell us, what in large quantities would be fatal to health. The kind of food is really measured by the degree of food. One slice of bread at supper, an ounce of beef at dinner, one egg at breakfast, may be eaten with benefit; but woe to the man who ventures on his third slice of toast, his half-pound of beef or his second egg! There is no harm in one potato of moderate dimension; but he who eats five potatoes at a meal, if he eat nothing else, ought to go upon four feet and root in the field. A spoonful of sugar may be allowed in the cup which cheers; but sugar in cakes and candies will give bitterness of soul to the rash eater. A single bee can make all the honey that a strong man needs. Against this "small dose" theory of food, there are those who contend in favor of hearty meals, and say that the fault is that we do not eat enough of viands which are wholesome to get any good from them, that the excess is in the things which are essentially pernicious. Let men eat as much as they want of nourishing food, good "square meals," even if these be only of bread and beans, not putting themselves on short allowances and half rations, or getting up hungry from the table.

With this is joined a dispute about *uniformity* of food. "Choose a few articles, and hold to them," say some. "Have a different bill of fare for every day in the week," say others. On one side comes up the man ruddy and fresh, at threescore years and ten, who bids you see in

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nis enduring youth the result of perpetual bread and milk. He has kept his youth by never parting from the food of babes. On the other side, there is the healthy epicure, who knows all the good things of the market, and enjoys them temperately in their season, who tells you that man is not lord of creation unless he tests in his experience, that "every creature of God is good" for food, and who has a calendar of materials as exact and full as his calendar of feast and fasts. Fish one day, flesh the next day, now boiled, now roast, winter food and summer food, Sunday dinner, and Monday dinner, variety at any rate, so this man says. While the other rejoins that steadiness is safety, that change disturbs the order of the digestive channel, and the food of man should be as regular as the food of his horse or his ox. You do not find it necessary to change the provender of the crib or stall, nor does the beast draw any better, because hay and corn and carrots are served in alternation.

Once more, the *culinary controversy* comes in to distract the inquiry. The fitness of food depends, we are told, upon its preparation. What is good in itself may be spoiled before it comes to be eaten. What is bad in its raw state may be made nutritious as it is wisely modified by water and fire. Not the flesh of kine, juicy and sweet, but the flesh of kine from which the juices have been all baked out, and only leathery fibre left, is destructive to the stomach. Many articles, in themselves doubtful, are rescued from their noxious effect by judicious combination. Wise cookery makes a sound affirmative of two unquestionable negatives, good salt of an acid or an alkali. "It's the seasoning as does it;" the substance of the piece is of small importance. The cook, and not the doctor or the chemist, is the best arbiter of dietetic justice. Soyer and Ude, better than Liebig or Bellows, can tell us what to eat and how not to be sick. It makes all the difference in the world with food in any kind, whether it is prepared in the French style, or the English style, or the American style, whether the meat is tough or tender as it comes from the spit, the bread light or heavy as it comes from the oven, how much salt or how much spice is put into it.

These considerations, concisely presented, may show how difficult it is to find a satisfactory answer to the question with which we started, and how knowledge and investigation aggravate the difficulty. Adam in Paradise was not troubled by this uncertainty. He ate of the fruits that were nearest at hand; and when he was turned out of the garden, it is likely that he tried the next resource, sought in the ground what fail him from the trees, went to digging potatoes, pulling wild asparagus, and perhaps was tempt by his good son Abel to try a mutton cho But now, in this abundance and variety of fru and seed, and esculent roots, and fish and fle and fowl, of all these good creatures, which a in the long history and the earliest legend of th fare of men and gods, in peasants' huts and Homeric banquets, with the witness of custon and literature so full and various, we ar troubled and distressed, lest in eating what me have already eaten, we eat perdition. It is dilemma far more bewildering and radical tha that of the ass between his bundles of hay, fo he could not decide which to begin upon, whil we do not know whether it is right to begin upon any.

May we not say, then, in view of this confusion, that it is the part of wisdom for every one to be guided by his instinct and his experience in his choice of food, and not to make himself uncomfortable by heeding the theories which require so much pleading to commend them? There is an average diet which has established itself in the general mind as reasonable, which no alarms of the dietetic reformers can seriously change. In spite of Graham, the mass of men will continue to find mutton and poultry fit for the table, and in spite of Banting, fat men will not discard bread and potatoes from their rule of food. So long as eminent men of science differ as to the merits of particular articles in general use, however dogmatically they may utter their opinions, these articles will be likely to keep their place. Natural tastes will continue to be the chief guides in the selection of articles of food, and one man will not make the taste of another the law of his diet. What we find by experiment to be hurtful to ourselves we shall discard; what is repulsive to the palate we shall not try because another commends it. Where the doctors so disagree, it is wiser to fall back upon our instincts. Until any kind of food has been proved to be unwholesome by our own repeated experiment, we are justified in using it as we should use all things, temperately. Why need we be anxious all the time lest we are injuring ourselves in eating what has thus far brought no discomfort, and what the most of our friends and neighbors eat? Let the theorists theorize, if they will, let the chemists find the elements of food, how much iron or phosphorus, how much nitrogen and carbon there are in all the products of organic life; but let us not lose heart at their alarm, or imagine ourselves diseased, because they show some poisons in the

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substance of what we so ignorantly consume. These adulterations of food, over which such ado is made, are much worse in the columns of the journals than in the health of the community. We may carry too far that precept of Jesus, "Therefore take no thought, saying, 'What shall we eat? or what shall we drink?'" but no thought at all, is better than the nervous uneasiness, lest in eating what is pleasant to the taste, and what the men all around us eat and enjoy, even to a good old age, we are destroying both soul and body in hell.

The Grape Cure.—*Concluded.*

BY PROF. EDWARD P. EVANS, PH. D.

"Nunc circa ægritudines sermo de vinis erit."
—*Plinius, Lib.* xxiii. 24.

IN a previous paper we discussed the physiological action and therapeutic virtue of the grape, and gave a general classification of the diseases for which experience has shown it to be an efficient remedy. We now propose to offer a few observations on the best methods to be pursued in "making the cure." In grape-growing countries, the inhabitants take their medicine as M. Jourdain spoke prose, without knowing it. The vineyard is their dispensary, where men, women, and children pluck and eat the luscious fruit, so soon as it has become sufficiently ripe to render the seeds distinctly visible through the translucent skin and pulp. But this consumption of grapes, however beneficial it may be as a purifier and a prophylactic, is not in the strictest sense a *cure*. It is "irregular," and we all know that in the eyes of what is self-styled "the profession," there is no sin so damning as irregularity.

"Take any shape but that, and my firm nerves
Shall never tremble."

Hold to the traditions at all hazards. There is no presumption so unpardonable as to get health by seeking it in by and forbidden paths. Sganarelle, the model doctor in Molière's play, denied even the right of his patient to die except by prescription: *il ne faut pas qu'elle meure sans l'ordonnance du médecin.* How many persons die in consequence of such professional prescriptions Sganarelle does not inform us, although his words seem to imply an intimate connection, and a logical or rather pathological sequence between drugs and death.

Invalids who resort to the grape cure usually place themselves under the care of a physician, whose duty it is to select the kind and quality of fruit best adapted to the special cases, to regulate the quantity taken, to watch the effects produced, and to exercise a general supervision of the patient's diet and habits of life. It is evident from what has been said in former articles on this subject, that it is utterly impossible to adopt fixed and absolute rules for the treatment of all persons, inasmuch as individual idiosyncrasies have to be taken into account. The quantity of grapes to be eaten daily varies from three to six pounds, according to the age and constitution of the patient and the nature of the malady; frequently, however, the "dose" is increased to eight, ten, and even twelve pounds *per diem*. But it is only after considerable practice that this *maximum* of capacity is attained. As a general thing, people take kindly to the cure. Some consume the grapes with avidity at the outset, and afterward become satiated, but it is necessary to persevere in spite of surfeit or repugnance. Others, on the contrary, can, at the beginning, scarcely get through with a *minimum* ration, but the tonic effect on the digestive organs soon enables them to eat the most astonishing quantities. Bodily exercise in the open air is essential to their perfect digestion and absorption. The daily allowance is usually divided into three portions, the first of which is taken before breakfast, the second before dinner and the third before supper. Of these portions, the second is much the largest. Thus, for example, supposing the daily allowance to be six pounds, the first portion would be from a pound and a half to two pounds, to be consumed between half-past 6 and 8 o'clock in the morning. If they agree with the patient, this morning ration ought to be increased, for after a long interval of repose and fasting, the functions of absorption and assimilation are more vigorous than at other times. The breakfast, which here takes place between 8 and 9 o'clock, should be very light, consisting of toast

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or dry bread, with tea, cocoa, chocolate *à l'eau* or soup. About 10 o'clock the streets and promenades are usually thronged with valetudinarians, with baskets on their arms, containing the second portion (generally one-half) of their diurnal store, which they eat as they walk and chat in the open air. Thus they are occupied till 1 o'clock, when they rest from their labors, and repose at least half an hour before dinner.* After this meal, three hours are permitted to elapse before beginning the third portion, which should be even smaller than the first one. Indeed, some physicians suppress it altogether, and interdict the use of grapes during the latter part of the day. Others, on the contrary (especially the Germans), recommend a fourth portion to be taken a short time before going to bed. But, as a general rule, this late *repas de raisins*, unless very small in quantity, is oppressive, produces sleeplessness, causes fermentation and indigestion, and excites a strong aversion to continue the cure. As regards the dietetic regimen, no rules can be laid down except the common-sense principle that it be simple in kind, moderate in amount, and adapted to the end proposed in each individual case. In diseases of the blood and skin, where an alterative action is desirable in order to expel and eliminate certain morbific matters, one must avoid all food containing the azotous or fatty principles, which it is the object of the grape cure to exclude and carry off. In such cases the patient must be severely dieted, and almost condemned to bread and water. The quantity of food must be greatly diminished, especially at the beginning of the treatment; it must consist of bread, vegetables, and only so much meat as is strictly necessary in order to introduce the reparative elements indispensable to the support of the organism. Besides, it must be exclusively white meat. In abdominal plethora, affections of the liver, hemorrhoids, etc., where it is essential to obtain a resolutive action, this depletory and debilitating regimen must be modified, since a slightly tonic diet is often the best auxiliary of resolutive medicines. More meat is permitted, but it must always be fresh meat. Fatty, spicy, and leguminous articles of food are prohibited. Coffee and tea are tabooed; the only drink allowed is water, or very small quantities of wine. In hydropsy, the diet should be nutritive and easily digestible; the patient should eat a little at a time, but frequently. Hypochondriacal and hysterical persons require more stimulating food, avoiding, however, hot drinks. In cases where the one essential thing is to invigorate the whole system as in convalescence, after hemorrhage, in scrofula, etc., it is obvious that the dietary regimen should be generous and strengthening, consisting largely of roast meats, good wine, etc. Dr. Schweich forbids broth and meat, or at least permits them only in exceptional cases to extremely delicate persons. Hirsch interdicts all vegetables except potatoes cooked without salt. Engelmann and Curchod do not indorse this strict dietary, and maintain that there is no kind of food which is essentially incompatible with the grape cure, unless it be fatty aliments, pork, cheese, heavy, indigestible, or flatulent substances. German physicians proscribe what they call *Mehlspeisen*, such as flour puddings, pancakes, and all farinaceous food, and especially black bread, which is not only burdensome to the stomach but also exceedingly liable to fermentation. This "ban to touch" is less necessary to persons of other nationalities, who do not carry the use of *Mehlspeisen* to the same excess as the Germans.

And here we may make a few observations on the manner of eating grapes. In the first place, both the skin and the seeds ought to be rejected. The skin itself forms about one-sixth of the weight of the grape, a proportion which furnishes no small quantity of indigestible matter to be carried on the stomach, when the daily ration of grapes amounts to eight or twelve pounds, to say nothing of the tendency to sour and produce meteorism, as well as the danger arising from purely mechanical constipation. And unless the laxative action of the fruit is sufficient to counteract this tendency, the grape skins are liable to accumulate and indurate in the lower part of the intestine, obstruct the excretory duct and cause serious accidents. This is frequently the result with children who are prone to swallow the whole grape. Dr. Finelli, a distinguished Italian surgeon, reports an operation for "stercoral hernia" which he performed on a man at Turin. A mass of grape skins had collected and hardened in the intestine, forming an insurmountable barrier, which had to be removed by the surgeon's knife. In cases of diarrhea, it is advisable for the patient to chew the skins thoroughly, in order to extract the astringent principle (tannin) which they contain, and it may be beneficial even to swallow them in moderate quantities after mastication. The seeds constitute a very small part of the grape's bulk, and also contain tannin and certain oder-

*Physicians generally disapprove of eating grapes or any other fruit for dessert, during the cure, except, perhaps, a peach or a pear. But there is little danger to be apprehended from this cause, since the patient seldom feels any inclination to partake of them at such times.

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ant principles possessing medicinal virtues. Some French physicians furthermore affirm that they act mechanically, like white mustard seeds, in stimulating the peristaltic movement of the intestine. We believe, however, notwithstanding this testimony, that when several pounds of grapes are consumed daily, the swallowing of the seeds imposes a superfluous burden upon the digestive organs, and is productive of more harm than good.

It is a very commendable practice, whenever it is feasible, to make the morning repast of grapes in the vineyard, plucking from the vines the clusters wet with dew. This little addition of moisture renders the fruit more refreshing as well as more digestible. It has been observed, on the other hand, that grapes eaten from the vines at midday, after they have become heated through by the sun, tend to produce a slight feverishness in the stomach, as if alcoholic fermentation had already set in. Cold grapes, however, by reason of their low temperature, affect the teeth of some invalids very disagreeably; the best remedy for this inconvenience is either to expose the grapes to the sun's rays, or to dip them quickly once or twice into warm water. Another more serious annoyance is the painful and injurious effect of grapes upon the teeth, especially if they are not perfectly ripe. There is no doubt that the crude juice attacks the enamel and corrodes the tubulous substance of the teeth whenever it can get access to it through a fissure in its adamantine covering. But the mature fruit contains so little free acid, and this is so completely enveloped in its muco-saccharine vehicle that no real injury of the kind indicated can possibly result from it. Yet, according to Dr. Curchod, there are always persons (two or three a year in his range of practice) so extremely nervous and irritably sensitive that they are obliged to abandon the cure, because the grapes set their teeth on edge and produce the impression of dissolving them.

To avoid this difficulty, as well as the trouble of rejecting or the danger of swallowing the skins and seeds, it has been proposed to crush the grapes and drink the must, and small hand-presses have been constructed for this purpose. At the *Hôtel Monnet*, in Vevey, there are several such presses, with which the invalid can prepare his ration of juice just before imbibing it. Dr. Engelmann, who has written a special treatise on this method, says that the must, if immediately bottled and hermetically sealed, can be kept fresh for a long time, and even exported. Dr. Curchod, while admitting that this kind of cure may be attended with good results, prefers the old system of eating the grapes one by one. They thus refresh and invigorate the gums, increase the secretion of saliva, and aid digestion. The juice expressed by the teeth, and swallowed slowly and in small quantities at a time, acts upon the muciparous glands and exerts a salutary influence upon the pharynx and the tonsils; this local action of the grape is by no means to be lightly esteemed in its curative effect upon bronchial inflammations, and other chronic affections of these parts. There is, however, one consideration in favor of drinking the must: it avoids the fatigue and painful cramping of the masticatory muscles, which continuous chewing necessarily induces; it may, therefore, be the best method in some cases, particularly when there is no disease of the mouth or throat, which renders the use of the grape as a sialagogue desirable.

The duration of the cure varies with the nature and inveteracy of the disease, and the susceptibility of the patient to the therapeutic influence of the grape. It continues, on the average, about four weeks, although it is frequently prolonged after the vintage, through the entire winter. In such cases, the grapes may be well preserved by suspending the clusters by a thread in a rather cool and dry fruit-loft. The stock and the leaf-stems wither, the berries shrink by losing their moisture, and consequently grow more sweet and nutritive; with proper care, however, they may be kept sound and palatable till the month of May. When buried in very fine sawdust, they remain more fresh and green, and do not wrinkle, but they grow insipid and taste as though they had been heated or partially steamed. The termination of the cure, or what is technically called "the point of saturation," is sometimes indicated by changes in the condition of the patient, such as symptoms of stomato-gastric inflammation, producing a sensation of burning in the mouth, as if every grape were a pepper-pod in disguise. The gums become red and swollen, and assume an *injected* appearance; finally, the evil extends to the tongue and the buccal membranes, but seldom affects the throat. In a few instances, this state of things arises from individual or family predisposition, and attends the cure from the beginning; it may then be mitigated by the use of cold milk (not boiled), milk of almonds without sugar, mucilage of quince seeds, calcined magnesia diluted in milk, and similar emollient beverages, abstaining meanwhile from all fruit, whether raw or cooked, and from all saccharine, acid, salt, or warm food. Rarely, however, is this idiosyncratic tendency so obsti-

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nate as to necessitate a complete abandonment of the cure.

Besides the dietetic regimen and out-door life already spoken of, there are several other important hygienic auxiliaries, such as frictions, baths, freedom from intellectual labor and the cares of life, and plenty of cheerful and congenial society. So far as our own observation goes, there is no place where all these conditions are so fully realized as at Vevey, on the shores of Lake Leman.* In this respect, Voltaire's words, *mon lac est le premier*, are strictly true, and the enthusiasm of the German poet, Matthison, is completely justified:

"Und wär' ich auch, mit Hallers Wissenschaft,
Von Groenlands Eis bis zu Tahitis Wogen,
Mit Gessners Blick, mit Ansons Heldenkraft,
Mit Claude Lorrains Kunst die Erd' umflogen;

Doch weiht' ich ewig, im Errinerungstraum,
Nur dir der Sehnsucht und des Dankes Thränen;
Doch würd' ich mich in jedem Schoepfungsraum,
O See! verbaunt aus deinen Himmeln wähnen."

By Vevey, we do not mean merely the city of that name, but include all that part of the northern shore of the lake extending from Vevey to Villeneuve, comprising La Tour de Peilz, Clarens, Vernex, Montreux, with the famous Castle of Chillon, Charnex, Chailly, and many other minor places. To this region, so rich in historical associations, and so attractive on account of its mild climate and the grandeur of its scenery, may be applied with perfect fitness, the exclamation of Horace: "*Ille terrarum mihi praeter omnes angulus ridet.*" The temperature of the lake being lower in summer and higher in winter than the surrounding air, exerts an equalizing influence upon it. Fogs are very rarely seen, even in the months of November and December, when the other Swiss lakes are usually obscured by them for successive weeks. The mountains form a wall on the North that shelters this little nook from the biting *bise* and other cold winds, which are often exceedingly disagreeable at Geneva, and even at Lausanne. The southern slopes have been planted for the past sixteen centuries with vines, the introduction of which dates back to the Emperor Probus, whilst in the gardens flourish almond trees, laurels, mulberries, figs, and pomegranates. The mean temperature at Vevey during a period of five years, ending with 1859, was 50°; the highest point marked by the thermometer was 86°; the lowest point 8° Fahrenheit, showing a variation of only 78° from the hottest day in summer to the coldest day in winter, during five years. The annual mean temperature at Frankfort on the Main, for example, is about the same as that of Vevey, but the climate is much more severe, because the extremes of variation are much greater, an excessive cold being compensated in the general average by an excessive heat, so that the annual mean temperature is never a good index of the character of the climate. The variation at Vevey of 78°, which we have given above, is the greatest recorded in any meteorological tables. To these favorable conditions must be added the freedom of this portion of Europe from epidemics (no case of cholera has ever occured in the canton, and typhus is rare and sporadic) and the care taken by the municipal authorities to remove all local causes of disease, such as defective sewerage, narrow streets, dark and damp houses, from which, in former times, there issued legions of fevers and maladies more destructive than all the "aches" and "aged cramps" and "dry convulsions" with which Prospero charged his goblins to torment his enemies. Private generosity has also supplemented public enterprise in promoting the beauty and salubrity of the entire district. Particular pains are taken by the society called "*Abbaye des Vignerons*" to improve the culture of the vine by commissioning sworn experts to visit the vineyards at different times, and report their condition. The results of these investigations are transmitted to the proprietors, and honorary and pecuniary prizes are awarded to the best vintagers. This *confrérie* celebrates about once in fifteen years the famous "*fête des vignerons*," the origin of which dates back to the Roman era. The festival (the last one took place in 1865) usually attracts throngs of strangers, and is distinguished for its magnificent processions in which Silenus, Bacchus, Ceres, Pomona, and thyrsus-bearing Fauns and Bacchantes appear together with Noah's Ark, and representations of the marriage in Cana of Galilee. Besides its material, educational, literary, and social resources, which are very great for a city of scarcely eight thousand inhabitants, Vevey has the advantage of a healthy, moral atmosphere. The statements recently made by Dr. Holland, as regards the tendency of the

*The stranger in pursuit of health, will have a multitude of pamphlets thrust into his hand, recommending Meran, Gleisweiler, Duerkheim, and a host of other localities, whose names he probably never heard before. It would be well for him to bear in mind, that these brochures, are, for the most part *Orationes pro domo*, written by persons interested not so much in perfecting the sanitary condition of their fellow-men, as in promoting the plethora of their own purses.

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people to drunkenness, have no foundation in fact. We have spent more months in Lausanne and Vevey than Dr. Holland has weeks, and have mingled freely with all classes of society, but have failed to discover the "boozy set hanging around the multitudinous cafés" which he alludes to. A recent letter from an intelligent observer in Vevey, effectually pricks the bubble which Dr. Holland has taken such pains to inflate, and shows the kind of wind that is in it. "It is absurd," says the writer, "to say that there is as much intemperance in the vine-growing regions of Europe as in England, Scotland, or America. The people of those countries are constitutionally more gay and merry than the descendants of the Puritans, and more demonstrative in their conduct. I suppose that every time Dr. Holland sees a Swiss laughing, singing, gesticulating, or capering about, he sets him down as drunk, for the same reason that he characterizes as "all sorts of insane jabber" the foreign languages, which he only very imperfectly understands." Dr. Holland's assertions belong to that class of hasty generalizations which newspaper correspondents are extremely prone to make. A rather amusing specimen of the same kind is the conclusion to which he has arrived after travelling on the cars all the way from Geneva to Lausanne (a two hours' ride) viz.: that the picturesque costumes of the peasantry have disappeared from Switzerland. A short tour in Valais or the Bernese Highlands would have shown him his mistake. His statements on the subject of wine drinking, and on the existence of costumes are of equal worth. If it were not irrelevant, we might enlarge upon this topic, and show that in Burgundy, where the whole country is devoted to the grape, drunkenness is rarely seen; wife-beating, the disgrace of working communities in England, is wholly unknown, and the licentiousness of many English, Scotch, and American manufacturing towns (not excepting Springfield, Mass.) is unheard of. The attempt to prove that the cultivation of the grape corrupts and demoralizes the inhabitants of a country, is the sheerest nonsense.

Kitty Howard's Journal.—No. VI.

EDITED BY MRS. ELIZABETH OAKES SMITH.

MAY 20.—Tom and I are not angels. I thought him a little unreasonable, and he said "Kitty, you are getting conceited and obstinate;" we had a little tiff, and he took a big law book and sat down to read and write. I sat near the window where he could not see me, and the tears ran down my cheeks, my nose rather, for tears do not at all run in the way story tellers write about; they will get over the nose, and in the nose, and are not as genteel as one would wish. Indeed, I was red in the eyes and red in the nose, and out of sorts in many ways. David had been running about the room, and rocking his baby to sleep, when he seemed to see that all was not quite right with his mother, for he came and leaned against my knees, and studied my face solemnly; then he held up his finger and said, "tut, tut, tut," as his father says to him when he is cross. Of course, I had to laugh! Who could help it?

He went away, and was gone some time, and at length returned with the sponge, and climbing into my lap proceeded to wipe my face, shaking his young judicial head, and looking at me with grave displeasure. Tom, it seems, had watched the action, and how he did laugh! I should say, "roar with laughter," as all the books have it; but I never heard a laugh that sounded like a roar. I think these may be mistakes in writers, who call tears interesting, and laughs roaring.

Tom jumped up, and so did I, and we both laughed, and he called me Balm, and I called him King, and so I sat in my low chair at his side, and he now and then took my hand with the needle in it, and kissed it, just as though we had both been good-natured all the time; and David trotted about the floor, and twisted a chair here and a book there. I wonder if he knew what a blessed little peace-maker he was!

MEM.—I have been thinking that children keep the world always young. It is said that Minerva, who is one of the wise ones, was born full grown. I shouldn't wonder if some men and women would like this, they are always so grave and wise themselves; but I like foolishness, and little, blundering, growing ways better.

MAY 22.—I am obliged to think more and

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more every day; indeed, I should not be at all surprised if I get wrinkles. I find myself drawing my face down over the cook book, and planning how to save soap, and keep things from being wasted, for I *must not let* dear Tom work and earn money, and I let it be used to any disadvantage. Of one thing I am resolved. I will never, as Mrs. Brown does, wear old shabby silks in the house. I will have pretty soft muslins and ginghams and merinoes, and these, with white collars and cuffs, always may look fresh, and sweet, and dainty, and wifely.

I have a little maid to help me now. She is a mere child, and I teach her lessons every day, and instill morals into her savagely. I mean carefully, for I do not scold or frighten her. Gracious! I am such an earnest little creature, that I am sure I run the risk of being a vixen, only I have that disagreeable way of running over of the eyes, which counteracts it. Her name is Hannah, and she is inclined to tell falsehoods, having lived where she was in dread of blows and scoldings. I am growing profoundly wise in my method of managing her, for I am persuaded that the good may make the bad good, if they will be at any pains.

I want Hannah to be true and honest for David's sake no less than her own, but she is not altogether that as yet. I catch her stealing lumps out of the sugar bowl, and nipping off pieces of the cake, and picking out the plums. At first I said to her a little sharply:

"Hannah, did you break that cake?"

"No, mam," she replied, very red in the face.

I saw in a moment how foolish I was. I had caused the frightened, neglected child to lie, so I laid my hand very gently upon her shoulder, and said quite firmly:

"Yes, Hannah; you did. Now I want you to be a brave girl, and when you have done wrong own up to it."

David seemed to understand that there was something out of the way, for he shook his head from side to side, and then kissed Hannah, as if his instinct told him that the *littlest* one was the one most likely to be ill-treated. Hannah kissed him with tears in her eyes, and then said:

"Dear Mrs. Howard, I will try to be a good girl."

Whereat I told her I was sure she would be, and she and David had a time of playing "bo-peep," and giggling behind the chair backs.

I gave Hannah a saucer of sugar and told her not to be ashamed to eat it. I told her little children were apt to like sweets, but they must be honest about eating them, and no pilfer. If she wanted cake or pie or any such thing, she should have them whenever it was proper, but she must learn not to covet rich things too much, as it would make her like an animal that did not know how to govern its appetites.

MAY 23.—I saw Tom before he went to the office, lay a slip of paper upon my desk, which he had just cut out of a newspaper, and I found it the following:

"A woman may be of great assistance to her husband in business by wearing a cheerful smile continually on her countenance."

Now what a Daniel, Solomon, wise man of Greece, that even must have been whoever he was, that wrote that precious paragraph! It is well that I, Kitty, am not his wife, for, in that case, I would give him a surfeit of smiles! Morning, noon, and night he should see me "dressed in smiles" as all story books say, till he would be glad to see me once more wearing a *human* expression; till he would beg and implore me to frown, look cross, drink vinegar, eat green butternuts, any thing to relieve him of my horrible smile!

When Tom came home I told him I had been practicing all day, and hoped in time to be quite perfect in the smile business. But I shall "put you through a course of sprouts," too, Tom, I said, and if you do not give me smile for smile, I'll throw up the game. The goodness must not be all on one side; I'll be as good as you are, and no better. I want to go where you do, and have no idea of going smiling into heaven, when you go where all the black looks, and cross looks, and wicked looks go! Besides you men say that women are "the weaker vessels," and you have no right, in that case, to expect very much of us. In the law we are no more than babies and idiots, and aliens, and you have no right in *that* case to count upon reasonable doings, or smiles, or sense in any way, but everlasting caprice, foolishness, and badness.

I ran myself quite out of breath in saying all this, and Tom's eyes were as big as saucers. I think he was astonished, and so was I. He laughed rather gravely and said,

"Balm, it was a jest, darling," and I told him I was sure of it, for I thought I was inclined to be too smiling, or rather was not quite grave enough, if any thing was the matter with me. I told him I must be a sort of Hamlet in petticoats, and even quoted Shakspeare:

"It must be that I am pigeon livered,
And lack gall to make oppression bitter."

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"So, dear Tom, don't come down too heavy with the crushing heel, or I shall get a forlorn, ill-used, miserable aspect, which will be a shame to you."

I kept my countenance for awhile, and then had to laugh at my own absurdity, and Tom exclaimed:

"O Balm, Balm! do not tell the women to be playful and witty, for if they are, they will get all they ask for, at the ballot-box, and everywhere else, and we poor fellows will be left out in the cold. We men have been using the battle axe of *Cœur de Leon*, and now you women will use the scimitar of Saladin, and we shall be no better than feather cushions in your hands."

MEM.—As there are so many more women than men in the world, and women are fast getting into power, I hope we shall be kind and merciful to them!

After Tom went out again, and I had put David to sleep, for he grows very cross if I let the hour go by for his daily nap, I took down a book and read some letters that passed between old Governor Winthrop and his wife nearly two hundred and fifty years ago. I thought hers such as I might have the heart to write, if I only had as much mind. It seems to me Mrs. Winthrop was just as foolish fond as poor silly Kitty Howard, when she begins her letter,

"My most sweet husband," and goes on to say, "How dearly welcome thy kind letter was to me I am unable to express. *The sweetness of it did much to refresh me.*" There, to think of these solemn old Puritans calling each other "sweet," refreshes even me at this late day. I should not dare to call Tom "Toaty," and "Pinkey," nor even "Tommy," as women do in their easy, care-for-nothing ways nowadays, for he is far too grave and manly, and dignified to permit me, were I so weak as to attempt it; but, "most sweet" is a darling expression, and not without respect also; for the sentiment of mutual respect is so wanting in the young married people about me, that I am careful to observe it.

Madam Winthrop farther talks very much like me where she says:

"I blush to hear myself commended, knowing my own wants. But it is your love that conceives the best, and makes all things seem better than they are. I wish that I might always please thee, and that those comforts which we have in each other, may be daily increased, so far as they may be pleasing to God. I will use the speech to thee that Abigail did to David: 'I will be a servant to wash the feet of my Lord.' I will do any service wherein I may please my good husband. I confess I can not do enough for thee; but thou art pleased to accept the will for the deed, and rest contented."

Now one would think that this grave old Governor's wife of old was no wiser than Kitty Howard, when she talks in that loving way. She says many very sweet religious things, and I am sure that people without religion can never truly love, and then she talks again just like me:

"But I must leave this discourse and go about my household affairs. I am a bad housewife (governor's lady) to be so long from them; *but I must needs borrow a little time to talk with thee, my sweetheart.* It will be two or three weeks before I see thee, though they be long ones. Your obedient wife,

"MARGARET WINTHROP."

I confess I can not abide that word *obedient*. I feel as if I should flare up at once and be bad, the moment I hear it used. I shall keep it out of the way in training David, though as to that David trains me, and makes me wiser and better every day.

I do not think Governor Winthrop's letter any more wise than that of his wife Margaret. It is just as if Tom were writing to me, only Tom does put in more "dears." I suppose the age is more tender talking, but not a bit more tender acting.

"MY GOOD WIFE—Although I wrote to thee last week, yet having so fit opportunity, I must write to thee again, for I do esteem *one little sweet letter of thine* (such as the last was) to be worthy of two or three from me. . . . It grieves me that I have not liberty to make better expressions of my love to thee, who art more dear to me than all earthly things; but I will endeavor that my prayers may supply the defect of my pen, which will be of use to us both, inasmuch as the favor and blessing of God is better than all things beside; therefore, my good wife, rise up thy heart, and be not dismayed at the crosses thee meetest with in *family affairs* or otherwise."

I think John Winthrop writes beautifully, but something like the old soldier Bagnet, in Dickens, who was so careful that "discipline should be preserved," though always playing a sensible and deferential part in acknowledgment of her many resources.

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It is wonderful how I study the part that women play in romance and history, and every day life, since I have been so long a happy wife.

JULY 20.—Hannah improves every day, and begins to love us all, and to have no fear. She rarely tells a falsehood now, though she will cheat me in many ways. She has conceived a great fondness for books, and I indulge her taste in that way quite enough, but sometimes my system is brought to a stand in unexpected results. For instance, I wished to read a little in my Latin, and sent Hannah and David into the dining room for awhile. I observed, at length, that there was an uncommon stillness there, not a sound of either child, and thought it best to open the door and learn the meaning of it.

Goodness! Hannah jumped from her chair and hid her book behind the cushion, and made a line for the store-room. I followed, and there was David up to the elbows in a jar o jelly! Never was such a sight. Nobody woul have ever guessed at the color of his hair, eyes or skin! Pretty dress, pretty shoes, all were o one pattern, daub, daub! He could not b touched, and so I put him, clothes and all, int the bath tub. He was in high glee; but poo Hannah did scud right and left to repair mis chief, evidently expecting her day of reckonin would come in good time, and she would hav to take it.

I did not speak a cross word, but I must hav looked bad enough. And I would not let Davi kiss me, though he tried hard to do so. I di not scold Hannah, but the poor child came t me and said:

"Oh dear, ma'am; I wish you would scold me and whip me, for I deserve it."

I saw she felt punished in my silence, and I think she has learned a good lesson through he mishap.

Disease of the Heart.

BY E. P. MILLER, M. D.

ENLARGEMENT BY HYPERTROPHY.

AS previously stated, each person's heart is supposed to be about the size of his closed fist, the average weight, in adults, being about nine ounces for males and eight for females. The average thickness of the walls of the left ventricle, in health, is about half an inch in men, and a little less in women; the right ventricle and the auricles are somewhat thinner. In certain diseased conditions the heart becomes enlarged to four or five times its natural size, and the walls of the left ventricle become from one to two inches thick. This form of enlargement is called Hypertrophy.

Hypertrophy, or thickening of the muscular walls of the heart, may be confined to one ventricle or to one auricle, or it may affect any or all of the cavities at the same time. Hypertrophy may be for some time present without any change in the size of the cavities; in some rare cases, the cavities may become lessened in size, but usually they become enlarged. Enlargement of the heart, without change in the size of cavities, is called Simple Hypertrophy. When the cavity is lessened it is called Concentric Hypertrophy, and when the cavity is enlarged it is termed Excentric Hypertrophy, or, hypertrophy with dilatation.

Simple hypertrophy, although quite common, occasions but little inconvenience, and does not essentially interfere with the processes of life. Concentric hypertrophy so rarely occurs, that it is unnecessary to treat of it specially. Of excentric, or hypertrophy with dilatation, we shall treat more fully.

The walls of the heart being muscular, are subject to increase of size or thickness by exercise, the same as any other muscle of the body. When the heart has more than its usual amount of work to perform, or when there are obstacles in the way which must be overcome, the increased exertion it puts forth causes an increase in its muscular structure. This is, perhaps, a wise provision of Nature to enable this organ to do extra work, so that a moderate enlargement of the heart is, under some circumstances, an actual advantage. There is a limit, however, to the increase of power and increase of size, in every muscle, and when that limit is reached in the heart, important changes in its structure take place; the cavities become enlarged, the

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muscular power is lessened, and its functions are greatly disturbed.

Causes.—Hypertrophy is referable in a majority of cases to valvular disease, as described in a previous article. It sometimes occurs, however, independent of this disorder. Whatever obstructs or interferes with the circulation of the blood through any of the heart's cavities or orifices—for instance, a contraction of the orifice, roughness or imperfection of the valves, or any mechanical obstruction—tends to induce hypertrophy; contraction or dilatation of the great artery, called the aorta, leading from the heart, and any defect in the aortic or the mitral valve will cause hypertrophy of the left ventricle; chronic pleuritis and disease of the lungs, or of the pulmonary artery or veins, will cause hypertrophy of the right ventricle. Poisons in the blood, whether rheumatic, miasmatic, alcoholic, or medicinal, may be an exciting cause. Prolonged violent exercise, such as running, wrestling, prize fighting, boat racing, or excessive efforts in old-style gymnasiums, often excite the heart to intense action, which causes hypertrophy. Any obstruction in the general circulation, either in arteries, capillaries, or veins, or any disease by which long-continued increase of the heart's action is induced, is a frequent cause. A superabundance of blood in the system, attendant upon over-nutrition which often follows excess in eating, may induce it.

Symptoms.—Simple hypertrophy may exist for a long time without giving rise to any apparent symptoms. The first noticeable sensation will, perhaps, be a beating which the patient feels and hears when he is lying down; then follows shortness of breath on going up stairs, or from any active exercise; breathing is not difficult, however. Pulse strong and full, but often irregular; pulsations distinctly felt by placing the hand on the chest, and there is often a bulging out in the region of the heart; face will be flushed; head uneasy or aching, nose bleeding, and there is sometimes active hemorrhage, with tendency to local congestion or inflammation.

On placing the ear over the heart, the first sound is discovered to be less distinct than in health, but more prolonged and weighty; the second sound is but little changed. If valvular disease is the cause there will be a bellows murmur associated with one or both of these sounds. The point at which the murmur is most distinct will indicate which valve or orifice is affected. The extent of the enlargement is determined by ascertaining the position of the apex beat, and the extent of area over which dullness of sound is perceptible on percussion. The extent and danger of the disease is readily determined by the character of the physical signs, and the peculiarity of the symptoms.

As the cavities enlarge, the symptoms become more severe; difficulty of breathing will be more prominent, and will increase till it becomes constant; in advanced cases, it is frequently so great as to prevent the patients' lying down. The lungs become congested, owing to the obstruction in the passage of the blood; there will be cough, sometimes dry, but often with expectoration of mucus, sometimes mixed with serum, and occasionally with blood; palpitation is sometimes severe; the pulse is small and weak, often intermitting, and very unequal in volume and frequency; there is seldom much pain, but a sense of uneasiness and distress, and the strength is greatly impaired; when difficulty of breathing is very great there will be loss of sleep, and when sleep does occur it is attended with frightful dreams; the force of the heart's action is sometimes so increased as to shake the whole body, or jar the bed on which the patient is reclining. Hypertrophy of the right ventricle is a frequent cause of dropsy. Simple hypertrophy is rarely the cause of death, but excentric hypertrophy more or less speedily leads to a fatal issue.

Treatment.—When the heart has once become enlarged there is no treatment that can restore it to its normal condition. The most that can be done is to relieve the sufferings, palliate the symptoms, and arrest the progress of the disease, by removing every influence by which the difficulty is increased. Dr. Aitken says of diseases of the heart, "from whatever cause they occur, they are the most intractable diseases with which we are at present acquainted;" and also, "no known drug possesses the power of controlling the growth of the heart." Dr. Watson says "this disease, in its advanced stage especially, is difficult to treat; if you stimulate, you run the risk of increasing the patient's distress; if you deplete, you incur the hazard of producing fatal syncope, of bringing the heart to a pause from which it will never be able to recover. We can do no more in such cases than to palliate."

In our treatment, we should endeavor first to regulate the diet so as to supply only the actual wants of the system, and thus give the heart as little to do as possible. The food should be plain, easily digested, and nutritious. Stimulants, opiates, and narcotics, whether taken as

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food, drink, or medicines, do more harm than good. Wholesome bread, plainly cooked vegetables, and farinaceous food, with fruits, and in some cases fresh beef or mutton once a day, eaten slowly and in moderate quantities, form the best diet.

All severe or rapid exercise and hard labor should be studiously avoided. Also all mental excitement, fits of anger or of sudden joy or grief, great mental exertion, and every thing that increases the force and activity of the heart's pulsations. Life should be as quiet and even as possible. Every precaution should be taken to keep the blood as pure and as even in its circulation as may be. Pure air is indispensable for this; the difficulty of breathing is increased by inhaling impure air.

Tepid and cool baths are most suitable. The rubbing sheet, half bath, hip bath, and wet compresses are very beneficial. The wet compress, worn at night over the stomach, liver, and heart, will be quieting and produce good results. Fomentations to the spine, between the shoulders, will quiet palpitation when severe, and also serve to relieve the heart of its overplus of blood at any time. The kidneys, bowels, and skin should be kept active by proper regulation of diet, by water drinking, bathing, etc.

Persons with heart symptoms should avoid thinking about their disease. They should consult some competent physician, and, having had the precise difficulty pointed out, arrange their habits and manner of living to correspond, and then rest content. In a majority of cases, however, they will find that their supposed heart disease is due to dyspepsia or to derangements of the liver or spleen, instead of to any thing wrong in the heart. And even if the heart is diseased, many persons live for thirty or forty years with this disease, without being greatly annoyed by it; worrying will only serve to aggravate it.

It is very important when heart disease exists, that it should be known to the physician as early as possible, as he may be able to give advice that shall prevent its progressing to dilatation, which often proves a rapidly fatal disease.

DILATATION OF THE HEART.

In this disease, some or all of the cavities of the heart become enlarged, so as to hold more blood than in health. This may occur in connection with a thickening of the walls, with the walls remaining of the natural thickness, or with their becoming actually thinner than in health. The last is the most dangerous form of heart disease, and sooner or later terminates fatally. When dilatation exists, hypertrophy or thickening of the walls is a desirable accompaniment, as the increase of muscular fiber gives it greater power for a time to do the increased work imposed by the dilatation. So long as the walls of the heart remain at even their normal thickness, the danger is not very great; but when they begin to diminish, the symptoms are seriously aggravated, and the case becomes dangerous.

CAUSES.—These are similar to those producing hypertrophy. Valvular disease, an impoverished state of the blood inducing a weak, lax condition of the muscles, congenital disproportion in the size of the heart's cavities, fatty degeneration of the walls, and exhausting diseases which impair the blood and tissues of the body, will induce enlargement of the heart by dilatation.

SYMPTOMS. — Great difficulty of breathing, amounting in some cases almost to asthma; harrassing cough, loss of strength, habitual irritability, and melancholy; chilliness of the surface, livid countenance, and mottled skin; pulse is small, feeble, irregular, and fluttering; distressing uneasiness, and at times severe palpitation; pulsations of the heart can hardly be felt or heard; the area of dullness on percussion is much extended; the bowels are constipated or alternately relaxed, and the discharges dark; swelling of the feet and legs, often followed by general dropsy; frequent faintness may occur; a fatal syncope or fainting, from over distention of the heart by blood, may terminate life suddenly; or the walls of the heart may burst, upon any sudden emotion, and thus life be lost.

TREATMENT should be similar to that for hypertrophy; the aim being to avoid excitement or excesses, to improve the quality and regulate the quantity of blood, and strengthen the muscular walls of the heart, so as to enable it better to perform its function.

VALUE OF A THEORY.—The most sober worker in science can not progress without the assistance of theory to co-ordinate his facts, and to lead him on to further research. It is here that even a false theory is invaluable. and it is only when the theory continues to be held after it has become opposed to facts, that it exercises a prejudicial influence upon the progress of science. Then it hinders rather than expedites the advance of the experimenter, and ought to be at once abandoned.—*Professor Frankland, in Lecture before the Royal Institution, London.*

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Recent Thoughts from Our Best Thinkers.

HUNGER A MONITOR.—If eating had no other end but to satisfy appetite, one might perhaps believe that by perseverance the habit could be got rid of. But hunger is the inner admonisher that tells us there is something wanting within the body, and that we must supply the deficiency. That we grow thinner from privation of food, that we are cold and our forces diminish, while on the other hand our weight and bodily powers are kept up, and even increased, by taking nourishment, are facts which every one can observe in his own person. But what we do not comprehend is, that in spite of this renovation our body does not remain as it was, but gradually dies away.—*Recent Paper by Baron Liebig.*

THE BODY A MACHINE.—What we know of life does not help us to comprehend death, which still remains an inscrutable mystery. The animal body is a warm body, which emits warmth continually, and the heat thus lost must continually be replaced. It is, moreover, like a machine which daily performs a certain amount of work. The heart, or the muscles of the heart, work on uninterruptedly to keep up the circulation of the blood: the muscles of the chest to keep going the respiratory organs; and those of the entrails to maintain the wormlike motion of the organs of digestion. These are daily performances with which our will has nothing to do, while the mastication of our food, the motion of our limbs in walking and running, or otherwise working with them, are all dependent on our volition. The animal body has often been compared to a locomotive, in which, by air, water, and fuel, working together, warmth and force are generated. Indeed, air and water are necessary conditions for the generation of heat and strength in the animal body, and food therefore may in a sense be considered as fuel; it has, however, other purposes also.—*Ibid.*

NEED OF FOOD.—We all know how rapidly wear and tear ruins an engine; and that to put it in repair materials and work are necessary. The iron or copper which has to be renewed will not be replaced by giving the machine more fuel, and therefore an exterior human power—the power of many workmen—must co-operate and must be consumed to make up the deficiencies of the machine, and set all right again.

Food does not serve to generate warmth and force only, as is the case with the steam-engine, but also to form and to increase the quickened parts of the animal body, and to reproduce those which are worn out.—*Ibid.*

CONSTITUENTS OF FOOD.—All the different sorts of food of man, as well as of animals, contain, without exception, substances which are identical, or nearly identical, with the albumen of blood. This constitutes an entire group of substances found in plants, partly in solution in the juices, partly deposited in the seeds, and which are found in greatest quantity in the cereals. The name given them is albuminate. In the nutritive process, albumen of the blood is formed from them; they are also called constituent nutritive substances, because they furnish the material for the formation of all the plastic parts of the body. From other organic substances they are materially distinguished, having an abundance of nitrogen, and by containing a certain amount of sulphur. The cheesy substance (casein) of milk; syntonin, the principal component part of the muscles; albumen, or that part of vegetable and animal juices which is soluble in heat; gluten of the cereals; vegetable casein in peas, beans, and lentils (legumin), all belong to the group of albuminates. —*Ibid.*

INFLUENCES PERNICIOUS TO HEALTH.—Far more difficult is it, even for the attentive observer, to perceive the injurious influences which bad air, or impure water, or an insufficiency of food, exercises on the health of the population, as here the injurious influence is made up of a number of scarcely perceptible disturbing causes. If the air and water teem with such pernicious influences; if the air abounds in damp, carbonic acid, and organic matter in a state of suspension; if the water abounds in matters which are in a state of decomposition; if the nourishment be wholly unfitted for digestion, and for the support of the vital process, then the harmful effect is quick, and we are seldom deceived as to the cause of the disease which has arisen. If, however, the

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impurities in the air and the water be but trifling, and the nourishment merely deficient in quality, the injurious influence produced from one day to another will scarcely be perceived; but the effect is none the less sure. A state of sickness comes on sooner or later, which is ascribed to a number of chance derangements, but very seldom to the right cause.—*Ibid.*

Excess of Food.—We easily comprehend the influence of excess in eating and drinking, and in other matters, on the health of the individual, because every one perceives that the capabilities of the organization of its parts, as with a machine and its parts, have their limits; and that by the act of overstepping these, which we call excess or debauch, the equilibrium to be preserved in the co-activity of all the different organs will momentarily or lastingly be disturbed. In the animal body there is only a certain amount of force generated daily, which the heart, the organs of digestion and respiration, the limbs, etc., require for and consume in their special work. By such excesses the normal state is disturbed, and when such disturbances happen frequently, a change takes place in the condition, and consequently in the capability for work of one or other of the organs, and the body grows sick.—*Ibid.*

Perfect Food.—The albuminates and heat-giving substances are quite incapable of nourishing and of sustaining life, if the nutritive salts are not present and co-operating with them. Without the nutritive salts they do not give nourishment. The idea of a perfect sort of food must be associated with three conditions; it must contain a certain quantity of albuminates, and there must also be a certain proportion of heat-giving substances, and of nutritive salts. We may accordingly speak of meat, milk, and bread, in which these three conditions are united, as being food; but albuminates, starch, and nutritive salts are in themselves not food; they are only nutritive substances, as indispensably necessary for the vital process as air and water are, but each alone quite incapable of sustaining life.—*Ibid.*

Fatigue.—In order to understand the influence of an irregular expenditure of force, we need only to remember that when greatly fatigued we lose our appetite, and that when the stomach is in full activity the limbs are indisposed for performing hard work. Insufficient nourishment and fatiguing work, during the period of growth, stop the corporeal development of the individual—*Ibid.*

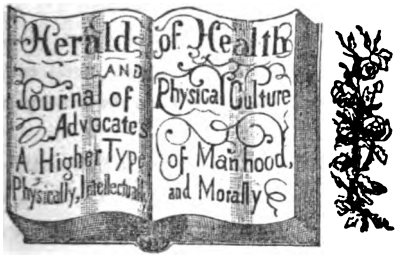
Quantity of Food for Working Men.—Individuals whose organs of digestion, secretion, and respiration are weak, need food different in quantity and in quality from that of persons in robuster health. For every stage of life a certain mixture of food alone is fitted; and what we all consider as a matter of course for the infant, is, strictly speaking, applicable to every period of life. The evil is that every one has not the free choice of what he will eat; but by learning what is especially suited to his wants, or what is hurtful for him, he may help to lengthen his life a short while. The daily work performed by an individual bears relation to the mass of his muscles, as this depends on his nutrition in relation to his food. Two individuals with muscles unequally developed, cannot perform daily the same amount of work. A badly-fed individual has little muscular formation, and requires less food than one well fed. With the same quantity of food which would keep the badly-fed individual up to his weight, the better-fed man with greater muscular formation would lose weight. The English railway contractors measure the capacity for work of their men by their appetite. (Dr. Lankester.) —*Ibid.*

Peace and War Diet.—For a soldier, in time of peace, 125 grammes of albuminate are enough to maintain him in health, of which one quarter must be in the form of meat; but in war time, with fatiguing marches, and laden with 60 pounds of clothing and ammunition, he would, with such a diet, succumb to the overexertion; he requires at least from 140 to 148 grammes of albuminate, the half of which should be in the form of meat. Thus we may assume that, under similar circumstances, an army of soldiers whose daily rations did not exceed 125 grammes of albuminate, one-quarter of which only was in the form of meat, would be beaten by an army in which each man received 145 grammes of albuminate, half of which was in the form of meat; for the effect would be the same as if the latter army had better weapons; its capacity for motion is greater, and it is in a given time capable of greater exertion. We are too apt to forget that the soldier's food is for the man what the powder is for his musket.—*Ibid.*

Oats and Barley.—What meat is to a man, oats are to horses, or, in Arabia, barley, which of all vegetable fodder contains the albuminates in the most concentrated form, and in a state the most easily transmissible.—*Ibid.*

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EDITORIAL DEPARTMENT.



NEW YORK, MARCH, 1869.

WATER.

"To the days of the aged it addeth length;
To the might of the strong it addeth strength;
It freshens the heart, it brightens the sight;
'Tis like quaffing a goblet of morning light."

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TOPICS OF THE MONTH.

BY M. L. HOLBROOK, M. D., EDITOR.

THE SOLAR RAY AND HEALTH.—Some years ago, on reading the statement made by Dr. Edwards that a tadpole, if shut up in a dark box, though he might be allowed change of water and food, would rarely undergo that transformation which changes it to a frog, we resolved to verify the experiment. So, securing a couple of dozen of these creatures, they were soon imprisoned in a box about two feet long and broad, and one and a half feet deep, so arranged that while the water could pass through the box, and thus give them the required change of this element, they could not get out. The tadpoles were just out of the polliwig state, strong, and healthy. The box was placed in water, shaded from the sun's rays, and so covered that no light could penetrate it. Another box with the same number of tadpoles was placed in water, but they were allowed to have the benefit of the sunshine in usual quantity. In due course of time the tadpoles in the latter box became, as it is their nature to do, frogs. We now examined those in the other box, to see how they were progressing, opened their prison and found eleven were nearly dead. The thirteen living ones had grown considerably in size—indeed, they looked fat, yet they were nothing but tadpoles. They were somewhat bleached in appearance, and did not appear active, although they moved about freely on exciting them by stirring the water, but their movements indicated great muscular debility and weakness. Five of these were now placed in the box exposed to light, and the remainder remanded to darkness. Of the five exposed to light, all shortly underwent transformation, but they did not appear to make such strong frogs as those which were not thus kept back in their changes. In due time, the eight in the box deprived of light were brought forth. One of them had become a frog, but the others, though grown to very large size, were not otherwise changed, nor did they change, but died before many weeks. There can be no doubt as to what caused this remarkable arres of development. It was the want of light. The experiment has been repeated by many persons, and always with results varying only in degree. The lesson that we may learn from this experiment, when coupled with the results of observation in the same direction upon plants, animals and human beings, are, that the solar ray bears an important relation to health. We see it illustrated in the difference between people who live in the city and country. The ruddy faces of country people contrasts strongly with the pale, bleached faces of the inhabitants of the large city. The "barefoot boy with cheek of tan" is of necessity a country boy. He is not found on the pavements of New York or Lon-

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don, but in autumn, when the inhabitants of the city who have spent a summer in the country return to their homes, we observe something of the tan on the cheek of maidens and children, though it fades away within a month, only to be restored by another summer vacation. Where light is not permitted to enter fully and freely, be it in narrow streets, mines, underground dwellings, basements, there is most deformity, imperfect development, sickness, poverty, and crime. Forbes Winslow mentions that the inhabitants of Chimay, in Belgium, are partly field laborers and partly miners, but that the latter are so dwarfed and stunted that it is rare to find one among them who is liable to military duty, while the field laborers are robust and supply the proper number of recruits for the army. It is not necessary to multiply cases, for they are too abundant to escape the observation of the dullest observer. It may be laid down as an axiom that there can be no robust, enduring health without an abundant supply of the solar ray.

In our cities, the great deficiency of this element is caused by the crowding of buildings too near each other. In business streets this may be endured as one of the evils which people are willing to take the consequence of, but in those parts of the city where our homes are located, we ought to resist strenuously the effort to crowd the houses so close together as to cut off the full supply of light. The plea that ground is scarce is not a valid one. Even in New York, this difficulty might be overcome by making the houses ten stories high instead of four or five, and separating each house from the other by sufficient open space for a grass plot and the entrance of the sun's rays. Especially might this plan be adopted for all tenement houses, or large boarding houses where it is desirable to accommodate a large number of persons. This plan of high houses would not be advisable for persons who occupy an entire house, but those who are able to do this would find more comfort by having lots large enough to provide a pleasant yard about them, and thus secure the solar ray. With such arrangements, the sun's rays would penetrate freely and carry with them life and health. All children should have free access to light, and sleep in rooms where it enters direct a portion of the day. A child brought up excluded from abundant light will almost surely be weak and puny, whereas feeble children, if they can live much in the sunshine will often grow to be strong and robust.

In rural towns the solar ray is frequently obstructed by the planting of trees too thick and close to the domicil, and in this way homes are made unwholesome, not only for women and children who spend much of their time indoors but the dampness that the sunshine would dissipate injures the robust members who spend their working hours out of doors.

There are many diseases that might be cured by sunshine. To say nothing of the application of the solar rays brought to a focus through a burning glass, as by Dr. Barnes' method for treating cancers, foul ulcers, warts, birth marks, etc., it is exceedingly beneficial for chlorosis, consumption, cold feet and hands, general debility, torpor and weakness of the skin, nervous disorders, and for all those diseases which are caused by confinement in dark rooms, or deprivation of light, and their number is many. There are cases of great weakness where the sun's rays in excess must be avoided, and in all cases care should be used, but with proper precaution there is very little danger of harm being done.

CARBOLIC ACID FOR CANCERS. — Dr. Wolfe, Opthalmic Surgeon for the Royal Infirmary, Scotland, reports curing several cases of cancer by applying caustic arrows, which he inserted in deep, broad punctures into the diseased part. As many as five arrows were used at one time. This acid destroyed the vitality of the morbid growth in three days, when it came away. The wound should be treated by water dressings. He reports that this treatment gave no pain, which, if true, is a most remarkable circumstance. Cancers, it must be observed, must be killed, not cured, and this is why the poisonous carbolic acid is used.

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Good Bread.—As good bread is most important of all the foods that nourish man, it is highly necessary that people should know more about the methods of securing a good article. The first requisite is good flour. No matter how well the cook understands the processes of baking bread, she can not make a good article without good materials, any more than a good coat can be made from poor cloth, or good thoughts come from a poor, or overworked brain. It is not always easy to procure good flour, but if those who buy it would always insist on having a good article, we should soon make the demand for poor flour so small that the supply would become very much less than now. Prof. Horsford, in his lecture on the philosophy of the oven, gives us the following rules for choosing good flour: "You will ask how good flour may be obtained. The question is not easily answered, but some guiding principles may be recognized. Wheat should not be cut until it is absolutely ripe. A little may be lost in harvesting, but nothing like what may be lost while any portion of the berry is liquid. The moist straw, by its evaporation, draws the fluids out of the berry, and lessens enormously its nutritive value. Cut ten days too early is equivalent to a loss in weight of scarcely less than one-fifth of the whole weight. With thoroughly ripe, well-filled grain, there is little difficulty in preparing good flour. Good flour from fully ripe, dry grain but recently ground, will not contain lumps. These are due to souring, which softens the gluten and sticks the flour together. Good flour will readily mix with water to form a uniform creamy batter. Good flour will yield, with a small amount of water, a tenacious, elastic homogeneous dough. Good flour will not smell sour or musty, but will exhale a fresh, fruity aroma. It will, when pressed in the hand, retain the imprint of the fingers. Let me now return to the self-leavening flour, from which our loaf has been produced. Its uniform cellular texture is essential to the healthful preparations of farinaceous food. It should be porus, to permit the ready imbibition of the fluids that serve in digestion."

He might also have added, that the wheat which produces good flour must be grown in good soil. If the land is very poor, the grain will be imperfect and less nutritious than it should be, and if on the other hand it be filled with crude manures, it will be somewhat diseased. The senses of some millers are so acute that they can tell if the wheat they are grinding was grown in soil highly manured, by the peculiar odor it emits while being ground.

To make good flour, the wheat should not be ground too rapidly or too fine; nor should it be bolted. If bolts could be made that would take out only the outside cuticle of the kernel, it might be well, but our present mode of bolting takes with it some of the most valuable material of the wheat. This is very truthfully shown by Prof. Horsford when speaking on this subject. He says:

"It is now quite well known that bread made from unbolted meal is more nutritious than bread made from fine flour. Analysis shows us why. If we examine with the aid of the chemist the tissues and juices of the body, we find, with the great German savan, not only is it true that 'Ohne phospor, keine gedanke,' —without phosphorus there is no thought; but more than this, without phosphoric acid there is no life. Every animal tissue, when burned, yields phosphoric acid. This is true not alone of the bones and teeth, but of the muscles, the secretory organs, the basement membrane, the connective tissues, the brain, spinal cord, and nerves, and the plastic juices. This phosphoric acid is wanted with every effort while we think or act. The phosphoric acid must be renewed through food. Wheat contains it; nearly fifty per cent. of its ashes is phosphoric acid. But the finer flour contains relatively but little. Meyer, a German chemist, to whom we are much indebted for the most exhaustive research on the subject, gives to common millers' bran fourteen times as much phosphoric acid as is found in an equal weight of fine flour. Let us see why this should be so. If you cut a grain of wheat in halves, at right angles to its length, and expose the first surface to the action of a

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solution of a salt of copper or amonia-sulphate of copper, after a few hours you will observe that a narrow belt very near the outside of the section exposed by the knife has become green. This green is due to the formation of phosphate of copper. Within this belt or circlet of beads the color will have been very slightly changed; the phosphoric acid and the gluten of which it is a part, are confined to this layer near the envelope. If you moisten plump grains of wheat and rub them between the folds of a coarse towel, you will in a little time separate from each berry a thin straw-like envelope, which contains little or no nutritive material. This is the outer, true bran. If you examine the layer next beneath, you will find it composed of tubular bundles, laid side by side, like cigars spread out on a table. It has been called the cigar coat, and is the inner, true bran. Next within is a delicate gauze-like coat, not continuous, and very thin; and beyond this a layer, smooth on the outside, but filled on the inside with little cells, that suggest a honeycomb, a single layer of cells in thickness. These cells are occupied, each with a little sack containing gluten, and constitute the gluten coat, seen as a row of beads in the section just described. Beyond the gluten coat, to the heart of the grain, is a mass of starch granules, supported in an open texture of cellular tissue. If you expose the cross section of the berry to the action of a solution of iodine, you will find that all within the row of the beads of gluten will become blue: this is the characteristic reaction of the starch. The gluten is confined to the envelope of the grain, and it will be seen at once why, in grinding, the adhesion of the gluten layer to the outer coats of bran proper should cause it to be separated from the fine flour in bolting. But a small proportion of the phosphatic ingredients is found in the starch, so that most of the gluten which the fine flour contains is due to the partial crushing of the gluten coat, by which portions of it are made fine enough to pass through the bolt, to be mingled with the flour. Important as this phosphoric acid is—as shown from the superior healthfulness of bread made from the whole meal—of the pumpernickel of Westphalia, which is made of whole meal of rye and wheat, and of the black bread of the Prussian, Austrian, and Russian peasantry and soldiers; and useful as it is known to be as a remedial agent, where the food is known to be deficient in phosphates—important as its presence in food is, it was obviously of great moment to attempt its restoration to fine flour."

Thus, chemistry, as well as experience, shows that the common method of using white instead of brown flour is fatal to the highest nourishment and health of the body, and should be discontinued. The substitution of unbolted flour for bolted would so improve the health of the American people, that the demand for patent medicine pills would be reduced to a very low figure.

The greater value of stale bread over new is well known, but very few people can tell why the one is more wholesome and nutritious than the other. Prof. Horsford, in speaking on this subject, says:

"There is a peculiar quality which bread acquires after a day or two which we recognize in calling it *stale*. It is said to be more healthy than fresh bread. Such bread may be freshened by placing it for a few minutes in an oven, or by toasting. Let me tell you why it is believed to be more healthy, though less palatable. Fermented bread, at the temperature of 212 degrees, still contains the germs of ferment. If taken into a sensitive stomach while still warm, it is conceived that some of these ferment-producing spores or seeds find their way into the circulation, and there produce decomposition of surrounding fluids. These phenomena of fermentation are conceived to be mainly dynamic—that is, one complex body falling apart communicates a blow to a neighboring body and separates it into less complex forms. This is no more true of the effect of ferment in the percussion which flashes sugar into alcohol and carbonic acid, than, it is believed, it is of ferment in breaking up the delicate and elaborate organic compounds which are built up in the processes of digestion. If the bread be left to dry

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and become cold, most of these germs of ferment plants die. In a moist and warm place they continue to live much longer, and, besides, the bread becomes covered with and penetrated by mold, which is a kindred vegetable organism."

It will not be many years before people will discontinue the use of fermented bread, it being so much inferior to the best article made by some form of aeration which leaves no injurious substance or in no way decomposes or injures the texture of the flour.

PHYSICAL CULTURE AT VASSAR COLLEGE.—Miss E. M. Powell, Professor of Physical Culture in Vassar College writes:

"One of the points strongly urged against a collegiate education for girls, is their physical disability to bear close application to hard study. It is urged that at the close of a four years course of vigorous study, young ladies must return to their parents with minds well stored and disciplined, to be sure, but with bodies, alas! ready for the physician or the grave. If those who urge this objection would make the statement thus, 'A four years course of hard study, with irregular hours for study, unwholesome diet, insufficient exercise and sleep, poor ventilation and tight dressing, results in education at the expense of health,' we should acquiesce at once. But we should charge the evil results of this course, not at all to the study, but to the harmful circumstances under which the study was prosecuted. More than this, we should question the excellence of the mental discipline gained by study under such circumstances. For woman, as for man, the intellect has infinite resources, and God does not mock her with desires that he has willed her never to satisfy.

"All who have given attention to the education of girls in the past, must acknowledge that beside the want of thoroughness and system in their study, there has been little regard for physical development. In most 'Young Ladies' Seminaries,' the letter of our law is fully satisfied by a daily walk in solemn procession. But what is this to the spirit of the law that requires that the whole current of thought shall be changed; that all the muscles shall be on duty daily; that the blood shall be sent bounding through the veins and arteries, taking away that which has done its work and depositing new supplies in every part. The fact that it is now nearly a hopeless task to convert young ladies from the ruinous habit of tight dressing, proves the lack there has been for generations back of education on this vital point. These are the daughters of mothers who have come from the schools untaught concerning the uses and the needs of the vital organs, and upon these daughters the false standards of fashion have a stronger hold than the noble laws of health.

"The evils resulting from this neglect of the physical laws in the past have set educators seeking for wiser ways of work for the future, and there is promise of better days.

"In Vassar College is being tried the experiment of educating young women according to sound principles of intellectual and physical development. It is yet an unfinished experiment, since the college has only entered upon its fourth year; but the partial results are satisfactory. It was soon found, after the opening of the college, that the students could not be trusted to be a 'law unto themselves' in the matter of daily exercise, as there were many who were wholly neglectful in this regard; so they were saved from themselves by being put under 'the strong arm of the law.' This law has been modified from time to time, and now the requirement is one hour of active exercise daily. And this does not mean that once every day the three hundred and twenty shall put on bonnets and shawls, and in orderly procession, well attended by professors and teachers, go on the march of health. It means much more and better than this. The appointments of the college for this department, as for every other, are munificent. Two hundred acres of hills, ravines, and level lands invite to the rarest out-door enjoyments. This might be called the students' 'Hunting Ground for Health.' They seek pleasure, and butterflies, and flowers, and stones, and they find all these

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health-bearing. Mr. Emerson says that when he bought his farm he did not know the bargain he was getting, for his bill did not include the bobolinks, and the sky and river views. So the Vassar students get, beside their advantages for study, untold treasures of natural beauty. A small lake furnishes rowing and skating; then there are the lower garden, the croquet grounds, the hills that furnish choice views and choice fun for the coasters. Bowling, driving, and riding are also available for those who wish these forms of exercise. The students choose their own time between sunrise and sunset, for their hour out of doors; they go singly, or in groups. On alternate days, forty minutes of the exercise hour are spent in systematic drill in the gymnasium, a spacious, cheerful hall. Dr. Lewis's system of musical gymnastics has been already adopted, and the exercise can be made gentle or violent, at the discretion of the teacher. One advantage of this kind of exercise is that it is recreative, and by wholly diverting the thoughts from the studies refreshes the mind of the student. This is their frequent testimony: 'We always anticipate this hour;' or, 'Our shoulders have improved already;' or, perhaps, 'We dislike the interruption, but when once here, we don't wish to stop,' etc. The results of this regular, systematized exercise are very apparent in broadened chests and improved figures, and in the very small per cent. of the 'excused for sickness.'

"Not only is the practical application of the laws of health made here, but from time to time these laws are ably laid before the students in the lectures of the Resident Physician. They are instructed in the principles of health, and faithful effort is used to make them conscientious concerning the preservation of health, and the right use of their physical powers.

"The experiment, so far as it has been tried in the college, proves that the only wise way to secure mental culture is to keep the mind vigorous by judicious physical training; and it is hoped that the results here gained will do much toward making this combination universal. It is also hoped that generous culture will be powerful in 'the pulling down of the strongholds' of disease that fashion has established. May all the narrowing, belittling influences of the past give place to great aspirations and large realizations in the future education of women."

TREATMENT OF CROUP.—Dr. H. McCall of the Galesburg Water Cure gives the following method of treating the croup: "Promptness and decision are always required in the treatment of this disease; for if there be any delay or inattention, or should it be improperly treated, it may prove fatal in twenty-four hours. As the danger consists in the effusion which concretes into the artificial membrane, the treatment should contemplate the arresting of this secretion at the earliest possible moment. In the first stage, the whole throat and part of the chest must be instantly enveloped in several folds of crash wet in cold soft water, covered very closely with flannel, and these must be changed frequently, or until the breathing becomes free. I have frequently known relief from one application. If the extremities are cold, a full hot bath for twenty minutes at 105 degrees Fahrenheit, adding hot water as it can be borne, then apply the cold compress to the throat and chest, and wrap up warm in blankets for an hour, unless the patient becomes restless sooner; and then sponge off with tepid water or cool rubbing sheet, rub thoroughly with the towel, and then apply the compress to the throat again. If the fever is high and the extremities warm, a wet-sheet pack for half an hour should be given, followed with cool sponging and thorough dry rubbing; the pack may be repeated whenever the fever runs high. The full hot bath may be given once or twice a day, when there is a lack of general warmth. When the breathing is very hard and membrane formed, inhaling steam when taking the bath is beneficial, as it softens the membrane and induces a flow of mucus, which has a tendency to cast off the deposit. The feet must be kept warm, if necessary, baths of hot water must be applied to them—copious drinking of hot water to free the stomach. The bowels should be

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thoroughly moved daily, by injections of tepid water.

"Nearly every case of croup can be cured by a prompt recourse to these measures on the first attack. But all treatment may fail in the third stage. The preternatural membrane has, in a few instances, been expectorated in fragments, and the patient recovered, but usually its formation proves fatal. The operation of tracheotomy has been advised, as a last resort, in those cases which threaten suffocation, but in a very few cases has it ever succeeded.

"Scotch snuff, lobelia, onions, garlic, hops, fat bacon, wine, burnt brandy, etc., are the popular remedies; but the same object is obtained by fomentations of hot water and vapor baths, and with less vital expense, and it is a much better counter irritant than all the drugs of all the schools.

"As the symptoms subside, the patient should be kept very warmly clad, removed to a dry atmosphere with plenty of fresh air, and kept quiet.

REGIMEN.

"The patient should be placed upon a light diet—toast, barley, or rice water, a little Graham or Indian mush, and that not too frequent. As the patient improves, toast, rice, baked potatoes, and Graham bread may be used, but be careful, as indigestion aggravates, and is liable to produce a relapse."

PROGRESS.—It is a good sign when, all over our land, we see people turning their favorable attention to the subject of physical culture. It shows not only that the public mind is ready to receive it, but it is the beginning of a new era, from which will spring much good to our race, not only physically, but mentally and morally.

The introduction of public gymnasiums among us, and gymnastic exercise into our systems of education, will constitute a remarkable epoch in the annals of history. Give us good public gymnasiums, and it would be a dead shot to our houses of reformation, our institutions for the insane, and our one thousand and one quackeries in medicine and benevolence. It would not cost any given city one-half as much to furnish public gymnasiums and sustain them, as it would for taking care of culprits made so for want of such institutions. The young men of every city want some place of resort for an evening, and their actions seem to say, "We want a cheerful place to which we may repair, meet our companions, and find amusement. We go to the billiard saloon, bar rooms, and worse places, not for the drink and other vices we find there, but to meet our companions and find amusement. We see the drink, the fascinating games, and other evils, and we *fall!*" Hence the ruin of so many noble young men who might prove a blessing to themselves, their parents, the community, and an honor to the world. In their secret heart of hearts, they are continually saying, "This is unworthy, ignoble; give us some substitute, something better, and see how quickly and how eagerly we will accept." Wherever there are people enough to have a church, a schoolhouse, and a postoffice, there are people enough to have a gymnasium, and they should have one. No town, no city, no school, no college is complete without its gymnastic hall where both sexes can be trained in the use of their bodies.

The gymnasium furnishes the very best plan for giving bodily vigor; and in a well-conducted gymnasium there is nothing injurious to religion and good morals, to purity, piety, or charity. We hear of colleges, schools, young men's Christian and other associations organizing gymnastic clubs, and fitting up halls for gymnastic purposes. Old meeting-houses and other places, useless for other purposes, are used for this. We are glad to notice these, and we think our series of the "Papers of the Brawnville Athletic Club," edited by Prof. Tyler, has accomplished much in giving an impetus to this good cause.

We have lately seen some notices of such an institution being established in connection with the Leicester (Mass.) Military Academy, where an old meeting-house, which had served its

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time for religious worship, was converted into a gymnasium and dormitories for students. A worthy example. This gives us opportunity to speak of the importance of securing for the manufacture and fitting up of the gymnastic apparatus, a person of experience, and also a practical gymnast. Without such, failure is almost certain, as it requires skill and experience which none but the practical gymnast has; otherwise, the apparatus will not only be bungling, awkward, and dangerous, but pretty surely useless. We know of no person better qualified for such an undertaking, than Prof. F. G. Welch, of Yale College. Indeed, we know of no other who makes it a business. Although Prof. Welch is instructor in the departments of Physical Culture in Yale, Dartmouth, and Wesleyan Colleges, and in the summer vacation, Principal of a Normal Institute, in Brattleboro, Vt., for the training of teachers in the Dio Lewis system of musical gymnastics, he finds time to supply gymnastic apparatus, and attend to its erection in most of our gymnasiums. Wherever he has been, the press has spoken very highly of his accomplishment. We understand he has been invited to fit up the new gymnasiums now being erected for Cornell University and Princeton College. Prof. W. lectures on Physical Culture and gives exhibitions, showing the various uses of all the apparatus, thus giving impetus and enthusiasm to this good cause. He has a work in press, giving his whole system, and many other valuable things pertaining to the subject.

Delirium Tremens.—This disease is one which physicians generally treat by stimulants and opiates, in large doses. Of late, however, the "expectant" system of treating it seems to be regarded with much favor. It may be remarked here, that the expectant method of curing the sick consists in leaving the patient mostly in the hands of nature, simply waiting and watching for results. Dr. Wilks, in applying this method to the treatment of delirium tremens, says, in substance, that the physician must not start with the idea that sleep must be produced at all hazards, for if he does he run the risk of killing the patient; but place the invalid in a pleasant, comfortable room with a trusty attendant, and, in two or three days, he will fall asleep naturally. Nourishing food should be given as needed, but it is better to give no stimulant. Cases treated by this expectant plant have a more permanent cure, and are less liable to relapse.

Disorders Incident to Spring.—In the spring of the year pill-makers reap rich harvests from the sale of their nostrums. A single dealer has informed us that in a town of 5000 people, between the first of March and the first of June, he has sold as many as nine hundred boxes of pills. Of course they had been puffed well by almanacs devoted to that purpose. The reason why there is always such a demand for physic in the spring, is because when the warm weather of March and April comes, people keep on eating too much food, more than can be managed by the stomach during the cold winter weather. The result is, the stomach is overtaxed, the liver and bowels obstructed, the blood deteriorated, and the patient, for want of knowledge, knows no better than to resort to physic. The true method to be observed in such cases is, on the approach of spring, to eat less food, and that of a milder nature. The brown bread should take the place of white, if white is used in the winter. More fruit should be taken. Avoid stale vegetables. If you have not good potatoes, eat none, for poor potatoes are very unwholesome. If you have good potatoes, bake or boil them, and not fry or hash; eat with fresh cream instead of gravy or butter. Use freely of canned fruit, or well kept apples; at least one meal each day should consist largely of fruit. Avoid fat meat, pastry, cakes, rich puddings, and live simply and naturally. Every family should put by for spring use sufficient good fruit, to have it abundant during March, April, and May, and as soon as strawberries ripen they should be used freely. Strawberries for those who have attacks of the disorders incident to spring, are one of the best remedies that can be

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used. We pity the family that does not have them in abundance, and early ones too. Nature seems to have made it on purpose to meet a demand of the system in early summer, and we have known many cases of invalids being greatly improved by their free use. Wilson, the ornithologist, was once ordered by an Indian doctor to live on strawberries, in order to cure an obstinate dysentery, and to his surprise he was cured in less than a week. The tomato, which can be canned in almost unlimited quantities, so as to be as fresh and good in the spring as in autumn, should also be used freely, and not as an occasional luxury but as a regular article of diet. They are especially wholesome at this season of the year. These simple rules followed, will in most cases prevent much disease and suffering.

To Cook Green and Dried Peas.—Very many of our readers will thank Mrs. Dr. L. A. Jenkins, of the Binghamton Anti-drug Hygienic Institute, for teaching them how to properly cook peas in various styles. She writes:

TO COOK GREEN PEAS.

"The Champion of England, Green Imperial, and Black-eyed Marrowfats, are the very best varieties to select. The peas should be full grown, and gathered, if possible, the day of cooking. They will then, if properly cooked, retain all their flavor, and will be rich and palatable. Shell and clean the peas, but do not wash them. Cover them with boiling soft water, in a closed vessel, and boil gently until they begin to cook to pieces, which will be in from half an hour to an hour, or even longer, according to the age and variety of peas. Add more hot water if necessary, while cooking, but do not let them be very juicy when brought to the table. As a strictly hygienic dish, this is all the preparation they require, and that appetite is in a depraved condition, and needs to be corrected that can not relish them thus. But if a perverted appetite demands seasoning, a little sweet cream may be added a few moments before removing from the fire.

TO COOK DRIED GREEN PEAS.

"Wash the peas, pour boiling soft water over them, sufficient to cover. Let them stand over night. Stew them for several hours, or until they are soft and pulpy. Add boiling water occasionally, and keep them covered closely while cooking.

TO COOK SPLIT PEAS OR OTHER DRY PEAS.

"These are inferior to dried green peas, but for the sake of variety they make a passable substitute.

"Select those that are not old nor strong. Wash and soak several hours in soft, cold water. Drain off the water, wash them, and cover them with boiling water to stand over night. In the morning, add more water, and boil them *very slowly* in a covered vessel for six or eight hours. If any seasoning is required, a little sweet cream added to the above is all that is permissible.

"Green peas and dried peas are liked by some persons cooked with beans, but, except for variety, they are better kept separate.

TO DRY GREEN PEAS.

"Gather them when fully grown. Shell and place them for a moment in boiling water. Drain quickly, and dry on tin plates over steam. Place them in bags, and keep them in a dry, pure atmosphere for winter use."

In our next issue we shall give a number of recipes for preparing, drying, and cooking beans, from the same writer. Mrs. Jenkins's recipes are practical and good.

Aphonia, or Loss of Voice.—This disease often baffles the skill of the most scientific physicians. But when the result of paralysis of the vocal cords, Dr. Mackenzie has treated it most successfully by means of the local application of electricity directly to the vocal cords. This is not easily done by means of the ordinary electrical apparatus. It needs a peculiar electrical apparatus by which one electrode may be brought in immediate contact with the vocal cords, while the other is applied on the outside,

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but over the parts. Dr. M. treated more than two hundred cases by electricity, and only four were not cured. Difficult cases of this affection have also been treated by animal magnetism, but judging by Mackenzie's success, no better remedy than electricity is desired.

CORYZA AND INFLUENZA. — Coryza, or cold in the head, and influenza when severe may be successfully treated by inhaling the vapor of hot water, once or twice a day, for an hour. The patient should sit in an easy chair, and allow the vapor to come under a woolen shawl thrown loosely about the head, and so as to partially confine the vapor about the nose and mouth. The vapor may be generated in a tin teapot over a spirit lamp, and conducted to a point a foot or more below the nose in a rubber tube of small size, but a yard or so long. Of course the steam, as it escapes from the tube, is very hot, and must not be breathed; but if allowed to escape at a proper distance from the nose, it will have become sufficiently cooled as it rises to be inhaled in safety. Let it be drawn in through the mouth and nose, at such a temperature as is agreeable, and its effects are pleasant and soothing. The vapor alone is better than when medicated by medicines, as is often done.

INFANTILE PARALYSIS. — This disease may often be treated successfully by the use of electricity. It is thought by M. Laborde to be occasioned by abnormal changes in the spinal cord. What these changes are, is in part revealed by the microscope; but, for all practical purposes, the condition of the cord is one of weakness. The electrical current, rightly used, produces a tonic effect. Cures of years' standing have been made in many cases.

THE TURKISH BATH, AND COLDS, SORE THROATS, ETC. — A writer in The People's Magazine, published in London, says: "No means of hardening the body against liability to taking cold, is more valuable than the Turkish Bath. We have proved this in numerous cases. Nor is it difficult to understand how this is effected. A bracing is produced in the skin by its use, that renders it insensible to the ordinary changes of weather. If the cold water cure has taught us one important fact, at which we should not otherwise, for a long time, have arrived, the Turkish Bath has instructed us in one no less important, and at which our ancestors would have looked aghast. It is that no danger of taking cold need be apprehended when the body bathed in perspiration, is immersed in cold water." We might add that the Turkish Bath is an invaluable remedy in treating sore throats, coughs, and consumption. If taken in the early stages of this disease, consumption is often prevented, delayed, and even cured by the Turkish Bath.

BABIES AND BREAD.—Mrs. Elizabeth Cady Stanton, one of the editors of The Revolution, seems to know how young babies ought to be treated as well as how to discuss the question of suffrage, or equal rights of both sexes. She says:

"We are constantly asked, If women vote, what will become of the bread and babies?

"In view of the heavy bread and badly cooked food we find on our tables, and the shocking mortality among infants, we contemplate with wonder and pity the blind faith of man in the maternal and culinary intelligence of 'the weak minded' who have no aspirations beyond Hecker's flour, Mrs. Winslow's soothing syrup, and Wheeler & Wilson's sewing machine. Seeing that women have devoted themselves through the ages to domestic economy and failed, as men have in the art of government, we have, after mature thought, come to the conclusion that just as woman's enlightened interest in political questions will improve the State, so man's skill and science are necessary to redeem the home from its present disorder, disease, and death. If there are two things we thoroughly understand, they are babies and bread, and for our knowledge of both these

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divine arts we are indebted to philosophical, scientific gentlemen.

"The only valuable work we ever saw on Infancy was written by a man, Andrew Combe of Scotland, a sound thinker, and a learned physiologist. We shall never forget how tempest tossed we were when we found ourself the happy possessor of a man child without the slightest knowledge of what to do for his comfort and protection. An ignorant nurse fidgeted round the room day and night, sang melancholy ditties, and rocked vehemently, while the child cried continually with a loud voice, and we wept, prayed, and philosophized by turns. Reasoning on general principles, we at last came to the conclusion that inasmuch as the child was large and vigorous, there must be some mistake on the part of the nurse that he was not quiet and comfortable. Accordingly, we fortified ourself in that opinion by a faithful reading of what Combe had to say on babies in general. The result of this consideration of his opinions was a prompt revolution in the whole nursery department, and a transfer of pain from the baby to the nurse, who stood humbled and chagrined, as she saw her time-honored system summarily set aside, the pins, paregoric, catnip, and cradle driven out, while pure air, sunlight, and common sense walked in. Oh! what sighs, what groans, what doubtful shakings of the head, what suppressed laughter and whisperings in the hall we heard during the first few days after the inauguration of that dynasty of health, happiness, and rest to that new-born soul.

"When the three hours cry began that day, which ancient dames assured us was a custom that had been faithfully kept by all of the sons of Adam, from time immemorial, we ordered the little sufferer to be promptly stripped to the skin and put in a warm bath; that brought instant relief; after which he was dressed in a few light garments hung on the shoulders, with no swaddling bands, no pressure on the lungs or bowels, and laid down to sleep. He was fed (according to Combe) every two hours by day, and but once during the night. After that we had peace, though eternal vigilance on our part was its price. The custom of pinning babies up as tight as a drum is both cruel and absurd. We asked the antiquarian who tortured our first born in that way, why she did it? 'The bones of young babies are so soft and their flesh so tender,' said she, 'that they are in constant danger of dissolution, unless tightly pinioned together.' We soothed her fears by pointing to the fact that colts and calves, puppies and kittens, all lived and flourished without bandages, and for the benefit of the human race, we said we would make the experiment on one of the human family."

LETTER FROM SALT LAKE CITY.—*To the Editor of The Herald of Health*—DEAR SIR: I am happy to inform you that "Little Barefoot" has arrived without the slightest injury—a compliment justly due to the neat and careful manner in which he was fitted up for the journey. Judging from his happy expression, he is satisfied with Salt Lake City.

"I am pleased with the life-like picture and thank you.

"I am pleased with THE HERALD OF HEALTH, and wish success to that, and to every other enterprise which has for it noble object the amelioration of the condition of man—every effort that is calculated to purify, elevate, and ennoble, either physically, morally, or spiritually; and earnestly wish prosperity to all those who possess the courage and the magnanimity to suppress evil by promoting good.

"Your friend and well-wisher,

"ELIZA R. SNOW.

"SALT LAKE CITY, *February* 7, 1859."

HOW TO REMOVE FOREIGN BODIES FROM THE EAR.—Dr. Hutchinson, Surgeon to the London Hospital, declares that the best instrument for removing foreign bodies from the ear is a small flexible wire loop. Scoops he abhors as dangerous; forceps he thinks are little better, and, while the syringe is safe, it is often tedious and uncertain; the wire loop is easy, simple, effectual, and free from risk.

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ANSWERS TO CORRESPONDENTS.

BY A. L. WOOD, M. D.

Two Steps Forward.—Step No. 1. The Fruit Growers' Club, recently organized in this city, admits women upon equal terms with men. At the election for officers women were elected to the offices of Vice-president, Treasurer, and upon the Board of Executive Committee.

Step No. 2. At the last meeting of the Club, January 28, some American wines were brought forward to be tested. Mrs. Hallock rose and said: "I hope that the wine will be returned to the donor with the thanks of the Club. New York is only too full of the opportunities for dram-drinking, and my sex has been opposed to whisky, tobacco, and kindred abominations. I urge those present to stand firmly on this subject. At the Burns Celebration the other evening, it was only on the retirement of the ladies (30 in number) that true enjoyment began, and it was not until then that wine, cigars, and Heaven knows what else, were introduced, after having been postponed two hours by the presence of the ladies. Now, as the Fruit Growers' Club open their doors to women on equal terms, without insulting them with the assertion that they stoop to conquer, I move that all alcoholic liquors, in whatever shape, be tabooed, henceforth and for ever, from this Club."

The motion was seconded and unanimously carried amid great applause, thanks to the influence of the women. When women come in, wine goes out.

Is Water Necessary?—"Does a man who lives properly require water? I have lived for months at a time without taking a drop of water. What is your opinion?"

Man does require water, and can live but a few days without it. Next to air there is nothing so essential to our very existence. The bulk of our bodies is nothing but water, and this is constantly being thrown off through the skin, lungs and other excretory organs, and the loss thus occasioned must be supplied or the body suffers. The quantity of water required varies with the temperament and habits of the individual. For example, one who eats salt, spices, and other irritating substances, or eats too much, or uses tobacco, or labors hard and perspires freely, requires more water than one who does not do these things. That a man can live for months and years without *drinking* a drop of water or other liquid of any kind is very true—I h done so myself—but he must and does t water into his system in large quantities nev less. How? you ask. In his food. Meats about three-fourths water; vegetables, as a r contain still more water, and many kinds fruit more yet. Hence, if one eats freely of th kinds of food which are largely composed water, and does not do those things which cre an extra demand for it, he will get all that system requires without drinking at all. Wh it can be done, I think, as a rule, it is better obtain most or all of the water in this wa especially where pure, soft water can not be ha

Feather Pillows and Hot Head—"Last summer I was troubled at night by m head becoming very hot, and therefore causin sleeplessness. I at last thought it was caus by using a feather pillow. I substituted a stra pillow and cured it."

Feather pillows are the unsuspected cause many a headache and many a sleepless nigh They deserve nothing but condemnation.

Cause of Round Shoulders.—"What makes so many round shouldered peo ple? I counted ninety out of one hundred wh passed my door."

There are a variety of causes which help t produce this almost universal deformity, such a bad positions in lying, sitting, and standing, ex cessive use of certain muscles, wrong habits o dressing, etc. Probably more cases of round shoulders are produced in the school room than by all other causes combined. The high seats, so high that the child's feet can not rest upon the floor, together with the low desk over which he must and does constantly bend while studying or writing, make an admirable round shoulder producing contrivance which it would be hard to excel. Children can not well help sitting in a bent position upon such seats and at such desks, and they get in the habit of sitting in that position and continue it ever after. One of the greatest reforms needed in our schools is in the matter of desks and seats. Instead of low desks and high seats, the seats should be low, so that the feet can rest easily upon the floor, and the desks high and so inclined as to render it impossible for the pupil to bend forward while studying. Perhaps the most prolific cause is

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at of lying at night with the head very much vated with bolsters and pillows. This forces e head and shoulders, and with them the upr portion of the spine forward, and keeps them this bent position more than one-third of the me, which is in itself enough to cause a strong an to have round shoulders in time, to say thing of its producing the same result in tender, licate children. Then again the positions in hich many people perform their labor, as for stance seamstresses, shoemakers, etc., strongly nd to produce this deformity. The fashion of ght lacing among women, while it leads to far ore serious consequences, also helps to produce is common deformity among the American eople.

Pillows for Children.—"Should children sleep on pillows?"

The rule in regard to position during sleep, both for children and adults, should be to have the head as nearly as possible on a line with the body. Whenever pillows are necessary to accomplish this they should be used and not otherwise. When one lies upon the side a pillow is always necessary, and it should be of such size as will keep the neck straight.

Insane Murderers.—"Are there as many murderers insane as the courts allow, or is it a cloak to clear the guilty man?"

Some claim, and with much show of reason, that all murderers are insane, also that stealing and other species of wrong doing are merely different forms of insanity, or in other words that we are all more or less insane in certain directions. No doubt many are set free upon the plea of insanity who should not be allowed at large whether they are insane or not. A person who is disposed from insanity or otherwise to take the life of a fellow being, should be so placed that it will be impossible for him to do so. Why should not the courts, where they convict a man of murder and decide him to be or to have been insane, sentence him to confinement in an insane asylum?

The Velocipede for Invalids.—"Is the velocipede a good thing for invalids?"

Yes, for those who are able to use them and will use them judiciously. Riding the velocipede, the two wheeled one especially, is one of the best kinds of exercise. It calls into action nearly every part of the body. In this respect it is far superior to walking. Care should be taken by invalids not to indulge in it to excess at first, as it is a very interesting exercise and they will be inclined to overdo.

Habitual Nose Bleeding.—"Some time ago, I was regularly afflicted with hemorrhage of the nose. Shortly after, I resolved to abstain from the use of coffee and milk, and expected this to effect a change, but still my nose will bleed pretty often, although not half as frequently as at first. Can you assign any cause for this?"

Habitual nose bleeding is generally confined to persons whose systems are weak and debilitated, or to those whose blood is gross and impure. A relaxation of the muscular coats of the capillary vessels permits nasal as well as other kinds of hemorrhages. To effect a cure the whole system must be strengthened and invigorated and the blood purified. The above correspondent has done well as far as he has gone and has received his reward. Let him now go still further and leave off other bad habits—no doubt he has them, although he does not tell. If he drinks tea, let him drop that. If he chews, smokes, or drinks, let him abandon those health destroying habits at once. If he dissipates in any way, let him stop. Let him eat plain nourishing food, drink pure water, and take exercise according to his strength out of doors, in the pure air and sunshine. Let him pursue this plan till he has strengthened and invigorated his system, and he will cease to be troubled with bleeding from the nose.

Tobacco Antidote.—"What do you think of 'Tobacco Antidote?' Those who have tried it in this vicinity say it removes all desire for tobacco."

I know nothing about it, whether it is entirely innocent or worse than tobacco itself. It is always safe, however, to avoid any thing of the kind you do not know the nature of. The best antidote, in my opinion, is a strong determination to quit, at once and for ever, all use of the detestable and poisonous weed. Correct dietetic habits and the free drinking of cold water are powerful aids, and should always be employed.

Raw Eggs.—"What is your opinion in regard to eating eggs in their raw state? Are they healthful, and what benefit is derived from their use?"

Raw eggs are moderately easy of digestion, highly nutritious, and comparatively healthful, although not the best of food.

Consistent, if Not Sensible.—For physicians to prescribe whisky and tobacco for their patients and forbid them the use of good ripe fruits. It is a very common thing.

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NOTICES OF NEW PUBLICATIONS.

THE FOUR PILLARS OF TEMPERANCE. By John W. Kirton. New York: National Temperance Society and Publication House. Price 75 cents.

This little book is another useful little volume published to help along the cause of Temperance. The four pillars are:

Pillar of Reason,
Pillar of Science,
Pillar of Scripture,
Pillar of Experience.

The work is made up largely from extracts from the writings and teachings of prominent writers, and furnish a handy work of reference, as well as a useful manual. In it we find a brief extract from a speech delivered by Dr. Carpenter, the Physiologist, which we quote. He says:

"I am addressing myself to the question of the habitual use of what are called moderate quantities. I say that alcohol, under ordinary circumstances, in the ordinary condition of men and women, produces a *bad* effect and not a *good* one. Now, what does experience say? It is often said to us, that we have not the opportunity of making experiments upon the same set of men; and that getting persons in different conditions and contrasting them with each other, gives no reliable result. Now it so happens that some years ago I had brought before me a very remarkable instance of the comparative effect of the two systems upon the same set of men during a lengthened period. I venture to believe there are many here who have never read any thing I have written upon the subject, and this, therefore, will be new to them. A gentleman had the command of a merchant ship from Australia, with a small crew of sixteen or eighteen men and two or three passengers. Soon after leaving port she sprung a leak, so bad that it was necessary for crew and passengers to take turn and turn about at the pumps to keep it down at all. The winds were adverse to his putting into the Cape, and he was obliged to make the best of his way home to this country—a voyage, at that time, of ninety or one hundred days. He found very soon that on the ordinary rations the men were losing strength, and could not keep up the requisite exertions at the pumps. When fatigued, the men would take their glass of grog, and turn into their berths and sleep it off. They had very little appetite for food, and their flesh was failing them. My friend thought he would try a change of plan. He stopped the grog altogether. Now, what would the alcoholists say to this? They would say he took away so much force or so much food. But what did he do? He had the biscuit boiled to a stiff pudding, and gave the men that and cocoa at the end of each spell of work. The experiment succeeded wonderfully. The men soon recovered their strength, and though they had to keep up the pumping all the rest of the voyage, they were brought into port in as fine a condition as ever any set of men were brought in in their lives. Why, all our most experienced Arctic navigators and voyagers have come to this unquestionable conclusion, that for resisting for any lengthened period the severest cold, there is nothing to be compared with fat food, and that alcoholic liquors, so far from being beneficial, are positively injurious. It is the testimony of my venerated friend, Sir John Richardson, the companion of Franklin in his first disastrous expedition, that when they were reduced to feeding upon a lichen which grew upon the rocks, and which they had to dig up from beneath the snow, even then the spirit w injurious to them; it gave them a temporary warmth, b they felt the cold more severely afterwards. That also the experience of the English and American whalers, a of hundreds and thousands of our best navigators. Wh better test of the power of alcohol to maintain heat o be obtained, than the experience of those who have to r sist the greatest extremity of cold, and for the longe time?"

THE MIMIC STAGE. A Series of Drama Comedies, Burlesques, and Farces, for Public Exhibitio and Private Theatricals. By George M. Boker, author "Amateur Dramas," "An Old Man's Prayer," et Boston: Lee & Shepard. 1869. Price $1 50.

We commend this book to sober people, invalids, an all who stand in need of a laugh. Doctors might pre scribe it to those of their patients who need to have th humorous side of their nature developed at small expens The titles of the pieces are, "Down by the Sea," a ver comic play; "A Close Shave," which will shake the sid of the most obstinate long face that will be likely to rea it; "Copaletta," a burlesque; "The Great Elixir," o how a chap who wanted money, tried to make it by wonderful cure all, and didn't succeed; "The Man wit the Demijohn," a Ttemperance sketch; "An Origina Idea," or how to win a heart that don't love; "No Cur no Pay," or how a poor hypochondriac was besieged by lot of pretended doctors and finely cured, and severa other pieces. The book is printed on tinted paper and handsomely bound.

THE HEALTH LIFE. Its Theory and Practice. Although this book seems to have no title page, index, or known authorship, yet we presume it is prepared by Dr. Reilly, who has made the subject of lifting and its ap- plication to the treatment of disease, a study. It is founded on the practice instituted by Dr. Windship, who was at one time recognized as the strongest man in the world, but who now has to divide this honor (if it be an honor) between several competitors. The name of the book seems to us to be rather inappropriate, yet no doubt it answers the purpose of the author. It gives the origin of this means of cure, its philosophy. The lift as a sys- tem of gymnastics, as a remedial agent. Cases in point. The apparatus for its application, and rules for its use. This system of gymnastics, has, in many cases of disease, if rightly managed, great value, and has been introduced into some health institutions as an auxiliary, and made a specialty by some practitioners. It certainly shows the tendency of the age is toward those systems of healing founded on nature, rather than those of drugging the patient when he is sick, to see such means as the health- lift becoming popular, as it is already doing. The book before us is interesting, and explains the system better than any thing yet published.

ZELL'S POPULAR ENCYCLOPEDIA AND UNIVERSAL DICTIONARY, No. 5. Philadelphia: T. Edward Zell. Price 10 cents.

This new work promises to be a very valuable one. It is the aim of the publisher to make it so complete, as to be an Encyclopedia of History, Biography, Geography, Science, Art, and Language. Each number contains eight quarto pages, and is well illustrated. The price i

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low, that it is brought within the means of all who can ve to pay for it ten cents a week, the cost of a poor ar. We advise all who want a work of this kind, to nd ten cents to Mr. Zell for a sample.

THE OLD WORLD IN ITS NEW FACE. Impressions of Europe in 1867-68. By Henry W. Bellows. New York: Harper & Brothers, Publishers. 1869. Vol. Price $2.

Those who have read the first of these volumes, published last year, will need no incentive to read this. The two together make the most complete book of foreign travel published in this country in many years. It treats of every interesting topic that came under the author's observation, including art, religion, politics, scenery, people, their customs and habits, ruins, domestic life among the Arabs. The Mecca caravan. The tombs of the Kings, ancient cities, Jerusalem, the Dead Sea. Damascus. The Greeks, and hundreds of other subjects of interest to all who would be informed on the most recent views of the Old World, as seen by this eminent divine.

GRAY'S SCHOOL AND FIELD BOOK OF BOTANY. Consisting of "First Lessons in Botany," and "Field, Forest, and Garden Botany," bound in one volume. By Asa Gray. New York: Ivison, Phinney, Blakeman & Co., 1869. 627 pages. Price $2 50

The first part is a treatise on the Anatomy and Physiology of Plants, tells how to study them, how to collect specimens and make herbariums, etc. It is illustrated by 360 finely executed wood engravings, from original drawings by Isaac Sprague. It also contains a Dictionary of botanical terms. The second part contains a description of the common, wild, and cultivated plants of the United States, east of the Mississippi. The two parts together form a valuable work, not only for schools but for those who can only study Botany in the fields and woods, without the aid of teachers.

OUT OF THE FIRE. By Mary Dwinell Chellis, author of "Deacon Sims' Buyers," "Old Sunapee," "The Temperance Doctor," etc. etc. New York: The National Temperance Society Publication House. Pp. 420. Price $1 25.

The aim of this work is to portray the evils of the drinking customs of society, the blessings of total abstinence and sobriety. It would be a valuable book to place in the Sunday-school libraries, where the boys and girls could have access to it.

BABBITTONIAN PENMANSHIP. We have from Babbitt & Elliot, copy-books, pens, ink, pencils, etc. all of the best sort. This system of penmanship seems very simple, beautiful, and natural. Their steel pens are excellent, and their ink non-corrosive and beautiful.

THE PUBLISHERS' DEPARTMENT.

Contributors to this Number.

A PHYSICIAN AND MOTHER,
E. A. KITTRIDGE, M. D.,
DR. GEO. H. TAYLOR,
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REV. CHARLES H. BRIGHAM,
PROF. EDWARD P. EVANS,
MRS. ELIZABETH OAKES SMITH,
DR. E. P. MILLER,
DR. A. L. WOOD, and THE EDITOR.

This Number.—We wish to call especial attention to the value of the articles in this monthly issue. Every article is good and conveys valuable information. We have not space this month to comment on the articles, except as a whole. We do not believe that there is a monthly published with a better table of contents, or with matter more valuable. This month's issue is a practical one. Those who have not sent in clubs should do so at once. It is not too late to do so, nor will it be at any time. See Premium List for valuable premiums.

Notice to Our Correspondents.—The following hints to correspondents should be observed in writing to us:

1. ALWAYS attach name, Post Office, County, and State to your letter.
2. SEND MONEY by Check on New York, or by Postoffice Money Order. If this is impossible, inclose Bills and register Letter.
3. CANADA AND NEW YORK CITY SUBSCRIBERS should send 12 cents *extra*, with which to prepay postage on subscriptions to THE HERALD OF HEALTH.
4. REMEMBER, if you are entitled to a Premium, to order it when you send the Club, and inform us how it is to be sent.
5. REMEMBER THAT WE NOW GIVE the *Elliptic Sewing Machine* as a premium. It is guaranteed to give good satisfaction.
6. REMEMBER TO SEND in Clubs early.
7. REMEMBER TO LOOK at our Premium List and Book List, and see exactly what we give and have for sale.
8. REMEMBER that for the names and addresses of 25 persons, either invalids or friends of Temperance and Health Reform, we give Prof. Wilson's book on the Turkish Bath. It contains 72 pages.
9. STAMPS should be sent to prepay postage on letters that require an answer.
10. Those who want a good *Spirometer*, *Parlor Gymnasium*, or *Filter* for making their water clean, will find the prices in another column.
11. INVALIDS from all parts of the country are invited to write to us for our circular, and full particulars as to Treatment or Board in the Hygienic Institution. See advertisement elsewhere.
12. See List of Books on another page.

How to Send Money.—In making remittances for subscriptions, always procure a draft on New York, or a *Postoffice Money Order*, if possible. Where neither of these can be procured, send the money, *but in a Registered letter*. The present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. *All* Postmasters are obliged to register letters whenever requested to do so.

Rare Chance.—By referring to our advertising department, may be seen a notice of a large number of volumes of The Water-Cure Journal, for sale at a bargain by Captain DeCamp.

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OUR NEW PREMIUM LIST FOR 1869

FOR 300 SUBSCRIBERS AND $600,

We will give a BRADBURY PIANO, worth $600! (For full information regarding these pianos see 4th page cove

FOR 100 SUBSCRIBERS AND $200,

We will give ONE OF ESTEY'S FIVE OCTAVE COTTAGE ORGANS, Black Walnut, Double Reed, Harmon Attachment, and Manual Sub Bass, Three Stops, worth $200!

FOR 60 SUBSCRIBERS AND $120,

We will give the NEW AMERICAN ENCYCLOPEDIA, in 20 volumes, worth $100!

FOR 30 SUBSCRIBERS AND $60,

We will give an ELLIPTIC SEWING MACHINE, worth $55.

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We will send ONE OF BRICKFORD'S PATENT KNITTING MACHINES, worth $30. It will knit any variety o garment from a stocking or bed-blanket to an elegant shawl, or if you choose, fringe, cord, suspenders, mats, etc. etc. Their general introduction would be of as great value to the household as has been the sewing machine.

FOR 15 SUBSCRIBERS AND $30,

We will give ONE OF WEBSTER'S PICTORIAL UNABRIDGED DICTIONARIES, Illustrated with 3,000 Cuts worth $12.

FOR 12 SUBSCRIBERS AND $24,

We will give ONE OF WORCESTER'S LARGE QUARTO UNABRIDGED PICTORIAL DICTIONARIES worth $12.

FOR 9 SUBSCRIBERS AND $18,

We will send, post paid, one of Prang's beautiful Cromos called A FRIEND IN NEED, worth $6.

This is a country scene, composed of a village in the distance, with trees in the middle, and the village pump in the immediate foreground. A happy looking village boy lending his friendly aid to a pretty rustic damsel, who is quenching her thirst at the pump, the handle of which he is plying vigorously. The position of these figures, in connection with the dog, who also enjoys the cooling draught, forms a most interesting group, which is excellently rendered in strong, effective colors. Size, 13 x 17.

FOR 7 SUBSCRIBERS AND $14,

We will send postpaid one of Prang's beautiful Chromos, worth $5 00, called THE BAREFOOTED BOY. After an oil painting by Eastman Johnson. This is an illustration of the familiar lines of Whittier:

"Blessings on thee, little man,
Barefoot boy, with cheeks of tan."

It is the portrait of a "young America" in homespun clothing, barefooted, and with that self-reliant aspect which characterizes the rural and backwood's children of America. It is very charming. Size, 9 3-4 x 13.

FOR 5 SUBSCRIBERS AND $10,

A GOLD PEN, with strong Silver-coin Holder, worth $4.

FOR 3 SUBSCRIBERS AND $6,

A COPY OF PHYSICAL PERFECTION, worth $1 75; or THE HANDBOOK OF HYGIENIC PRACTICE, worth $2.

FOR 2 SUBSCRIBERS AND $4,

(One of whom shall be a New one), One Copy of LINCOLN AT HOME, worth $1 50.

☞ Every subscriber who will remit $3 at one time for THE HERALD OF HEALTH for 1869 shall have either PHYSICAL PERFECTION, worth $1 75, or THE HANDBOOK OF HYGIENIC PRACTICE, worth $2. These books are described on our advertising pages. This is an easy way to get books at wholesale.

CLUBBING WITH OTHER MAGAZINES.

We will send either *HARPERS' MONTHLY, HARPERS' BAZAR, HARPERS' WEEKLY JOURNAL OF CIVILIZATION, THE ATLANTIC MONTHLY, PUTNAM'S MONTHLY, THE GALAXY* (the prices of which are each $4 00 per year), with *THE HERALD OF HEALTH*, for $5 00.

We will send *THE NEW YORK WEEKLY TRIBUNE*, price $2 00, and *THE HERALD OF HEALTH* for $3 35.

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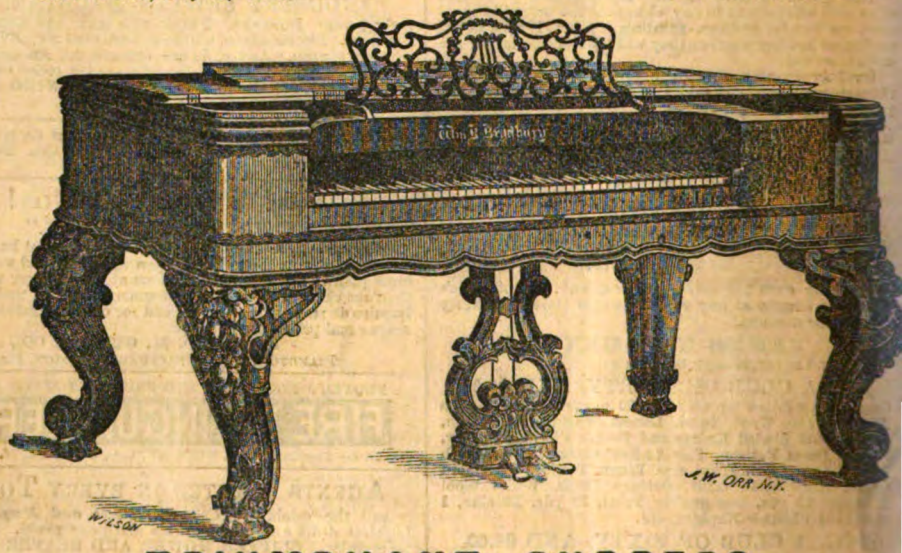
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THE REARING OF OUR CHILDREN.

A SERIES OF VALUABLE PAPERS BY DISTINGUISHED AMERICAN WOMEN

No. XI.

The Early Care of the Lungs.—*Concluded.*

BY A PHYSICIAN AND MOTHER.

IN my first paper was discussed the great importance of the soundness of the lungs, if we would have good health, ability to labor, and long life. In this article we shall try to give some hints on the method of taking care of the lungs of children, in order to secure these results. Before doing so, however, let us briefly glance at the character of these organs, for it is much better to know about their anatomy and physiology before we try to manage them. There are two lungs in each person, situated in the cavity of the chest, on one each side. If you place your finger on the collar bone, it will be on a level with the top of the lungs, and they extend downward a little below the heart, resting upon without being attached to the diaphragm. They are made up almost entirely of bloodvessels and air tubes; these two sets of vessels being brought, in their minute ramifications, so close to each other that only the thinnest partition wall exists between them. The lungs are very light bodies, so light that they will not sink in water. It is their contained air that keeps them up. This lightness, before anatomy and physiology was much understood, gave them the name of Lights, and many farmers and butchers speak of them now, when taken from animals, by the latter name. They are very soft, flexible, spongy, and may be greatly compressed or expanded, according as there is much or little air in the air cells and tubes. The two lungs are separated by the heart and by the mediastinum, which extends from the spinal column to the sternum or breast bone. All the air cells and tubes of the lungs communicate with the open air through the bronchial tubes, trachea, and larynx, and the whole structure might be compared to a tree with numerous branches and buds extending from the larynx into every part of the lung tissue; the trachea corresponding to the trunk of the tree, the bronchia to the branches, and the air cells to the buds.

I said the ends of the branches were cells, but anatomists call them lobules, and each lobule is divided into several rounded cavities called vesicles. These vesicles are so small that it takes the diameter of 75 of them to measure an inch. So great is the number of these minute vesicles that it is believed their combined

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internal surface is many times greater than the external surface of the whole body. This being the case, it is not difficult to see that a large amount of blood can at all times be kept in close proximity to the air, for it is brought into the capillaries, the smallest of bloodvessels, into the walls of these vesicles, and so very thin are they that the oxygen of the air is not prevented from passing in, nor the carbonic acid from passing out.

How the air gets into these little divisions of the air passages is to the uninitiated quite wonderful, but it is very simple. Physiologists say it is sucked in on the same principle that we suck water through a glass tube into our mouths, but while this explanation may be true, it seems to me better to say that the air runs in to the lungs just as water would run into a hole dug beside the water's edge on the banks of a river or on the ocean shore. The diaphragm and other muscles of the chest enlarge its cavity when they contract in a certain manner, and this enlargement makes more room in the chest, and so the external air, which has weight, fills up this space as fast as it is formed, preventing the formation of a vacuum. Any person who will lie quietly on his back or sit in an easy chair and watch the process of breathing, may understand perfectly the whole operation of taking air into the lungs and forcing it out again.

But, as was before intimated, the air does not simply go into the lungs and out again. Those who have studied the matter tell us that a part of the oxygen of the air goes into the blood. How this is done is even yet a mystery, though it is believed we know more about it now than formerly. Of itself this oxygen would never move, unless it was attracted or forced, but what is to attract it in the lungs? It is the blood corpuscles, which come to the walls of the air vesicles one after another in regular order, or in Indian-file fashion. These blood corpuscles constitute a considerable part of the blood, and as they follow each other in rapid succession to the point nearest the air they are supposed to empty out a load of carbonic acid which they have gathered up in their journey through the circulation, and as soon as they are quite free from this load they immediately attract an atom of oxygen, and are off on their return voyage. They are really like ships on a minute scale. Coming in the great river of blood to the lungs to bring a load of effete matter and to carry back a load of oxygen which they will give up somewhere on their journey, just as a ship sails with a load of wheat from New York and leaves the same at Liverpool, where wheat is wanted, and where it takes on a load of silk, it may be, which the people of New York want in return. All this is most wonderful, and seems to show very plainly an intelligent Power somewhere who has planned a more intricate and wonderful structure than any ever made by man. These little ships that we call corpuscles are so very small that in a man it takes 3,200 of them, side by side, to extend one inch. This is, of course, an approximation, for they vary in size. In man, however, they are larger than in many animals, the elephant and whale being among the exceptions.

Now, having given a brief account of the lungs and their action, comes the practical application of how we are to care for them in children so as to keep them strong and healthy. We have already seen that their peculiar business is to take in air and give out carbonic acid, and that when they do this well we are healthier than when they do it ill; and this superior health gives us greater happiness and greater efficiency in our labors.

The first great requisite in the care of a child's lungs is a constant supply of pure air. We say pure, because the air becomes impure just as water does. None of us like to drink impure water, or to wash our hands and faces, or to bathe our bodies in that which has already become filthy, and why should we willingly allow foul air to go into the lungs of our children any more than we should put a cup of filthy water to their mouths to quench their thirst? It is true, we can see the water, and sight tells us when it is objectionable; but if we can not see the air, our sense of smell, when active, tells us when it is impure, and this should be our guide. A child can not take in so much bad as good air. In pure air, it expands the lungs to their full extent, but of foul air it takes a little less, just as a person will eat a little less of bad food than of good, or drink a little less of bad water than of pure. Apartments where children live should be most carefully ventilated night and day. The air in them should be as pure at night as in the morning or at noon. How this is to be done, is a question every one can answer for himself, only done it must be. It does not follow that we are to keep our rooms cold, for this would do much harm to very young children. Nor, again, that we should, on a chilly day, have a breeze constantly blowing through the room, but some fresh air should be coming in all the time, and some bad air going out. A close apartment will soon spoil the lungs of any child kept much in it. In the city, the air is rarely as good as in the country, and hence the latter is

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by far the best place to rear children; but even in cities the air might be made purer, if sanitary precautions were taken to keep the streets clean, let in the sunlight where it is too often shut out, and to prevent any one who is rearing children from living in damp, dark basements. For the sake of their lungs, parents should keep their children as much in the open air as possible. They should also not allow them to go to theaters or churches, or school houses, unless ventilation is properly attended to. They should not be allowed to remain in the room while it is being dusted or swept, or be exposed to dust in traveling.

They should not be allowed to remain in stagnant air, or in places where there is miasm or the emanations of privies, water closets, decaying animal or vegetable matters. In choosing places for their homes, or play grounds, select spots that are dry and sunny. A damp soil keeps the feet cold, and thus weakens the lungs and makes the probability of death from consumption more certain.

It is better always that a child should not go into rooms where there is any contagious disease, as the lungs may be the medium of inoculating the system.

Children should never be allowed to remain in a room where people are smoking. I have known many children ruined by breathing day after day the vile smoke of the father's cigar, and sometimes the mother's pipe. If a parent is so very ignorant of the laws of life as to smoke where young children live, he is a barbarian, indeed.

As the lungs are seriously affected by coldness of the extremities, the feet and legs should be warmly dressed. As diseases of the throat may ultimately extend to the lungs, this part of the body should be cared for. Children's necks are generally dressed too much. So much blood passes through so small a space here that the parts are kept warm with little clothing. Keep the neck too warm and the organs within become weakened and debilitated, and occasion suffering to the lungs. As there is a close sympathy and relation between the skin and the lungs, the lungs are more easily kept strong by keeping the skin clean and active.

As colds and inflammations injure the lungs, great pains should be taken to prevent them, and this is best done by regular bathing, exposure to the open air and light, and warm clothing.

As the lungs are expanded by numerous and powerful muscles, it is very desirable that these muscles be kept strong and active, and this may be done by appropriate exercise.

As the muscles which expand the lungs are weakened by tight clothing, bad positions in sitting or lying, or too much confinement in one position, care should be taken to prevent any of these things from occurring.

As the lungs are not expanded to their full extent in ordinary respiration, nature provides for this full expansion in babes by the crying they do. If not carried too far, crying does a child's lungs good, and some physicians affirm that a crying child is more apt to have strong lungs than one who rarely cries. After a few years this full expansion may be promoted by gymnastic exercises, hallooing at the top of the voice, and similar exercises. Country children that drive the cows to the milking yard, usually halloo a great deal, and in this way often develop very fine lungs.

In standing or sitting, train children to the upright position, and when they lie in bed keep away all bolsters and pillows, but let the bed incline from the head to the foot a few inches, so as to keep the head the highest.

When there appears to be a deficient development of lungs in a child, as soon as it is old enough, encourage those plays and sports that will expand them; in this way they may be greatly increased in size. In such cases, it is best to have their occupations and youthful labors such as shall be favorable to the growth of the chest and lungs. By all means have them taught to sing. This exercise, properly cultivated, is one of the best means of strengthening the lungs that can be desired. Many persons with a deficient development of chest, by singing and vocal training have enlarged the capacity of the respiratory organs fifty and even one hundred per cent. As soon as children are old enough, reading and speaking may be added to their exercises. The diffusion of air in the lungs and a demand for a larger supply of it are greatly enhanced by vocal culture, and besides, if properly taken, they are a valuable means of improvement.

As the lungs depend for their nourishment on the blood, and as this is good or bad as the food is good or bad, or well or illy digested, it is very important that the stomach be kept healthy, and abundance of good food be supplied to all children. Thousands of children's lungs are made weak by improper food. Too much food clogs them, causing colds and inflammations, resulting perhaps in sowing the seeds of consumption; too little food, or of poor quality, starves the lungs and they become weakened for want of sufficient nourishment.

There ought to be a due proportion between

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the size of the lungs and the vigor of the digestive organs. If the lungs are larger proportionally than the stomach in a young boy or girl, then we must try to restore the balance by improving the stomach and giving less attention to the lungs. This subject will be more fully discussed in an article on the care of the stomach.

The care of the lungs of children when they are diseased is a matter of deep concern. Dr Charles West, in his elaborate work on "The Diseases of Infancy and Childhood," says: "It appears from our tables of mortality that very nearly a third of all deaths under five years of age are due to the *diseases of the respiratory organs;* while not above one child in four dies under that age from diseases of the nervous system, and not above one in seven from those of the digestive system." One reason for this is seen in the fact that the lungs have no rest. Like the heart, they must perform their work all the time. In little children the air passages are so small they are easily stopped up beyond our power to give relief, and at the same time they must keep up their functions. If they could be allowed rest, as the stomach or muscles or brain can, then, many diseases which are now fatal would not be so. It is wonderful, however, how much recuperative power there is in a child that has been properly raised. and how quickly it will often recover from severe diseases of the respiratory passages.

As to the methods of treatment in disease but little will be said here. It must be understood that the most important thing to be attended to is nursing. A good nurse, one who does nothing to hinder nature, who carefully prevents the loss of strength by the giving of improper food, unnecessary drinks, and needless physical exercise, is worth more than any doctor, much as the latter may sometimes be able to advise and counsel.

The following brief prescriptions are all that are deemed advisable:

For colds, very little active treatment is necessary.

Keep the child warm and quiet, and not exposed to the raw air or dampness.

A warm bath (temperature 90° to 100° Fahrenheit) at night, if there is much feverishness and restlessness, may be advisable.

A wet compress over the throat and lungs during sleep, so covered as not to get cold, is excellent where the cough is severe. Change it, if it gets very hot.

Let the child have frequent sips of cold water, if it is inclined to take them; or the juice of an orange, or an occasional drink of hot lemonade.

Keep the feet warm and dry.

Let the amount of food taken be small, and consisting of a little toast or gruel, or an occasional baked apple; or, if the child prefers it, good uncooked fruit. Generally, colds subside soonest on an abstemious diet.

Bronchitis should be treated in the same way, except as it is more dangerous and the cough is more severe; it is better that the child be kept very quiet. I have often seen severe cases of this disease recover with no treatment except good nursing, quite as soon as with active treatment. Those who are not accustomed to trust Nature are too timid and doubtful about allowing Nature to have her own way; but, I am confident she can be trusted a great deal more than she is.

Croup needs little treatment in addition to the above, except cold cloths over the throat, frequently renewed to keep down the inflammation.

Inflammation of the lungs is still more serious, and will generally induce the parent to call in a physician, in which case any thing I may say will be of little avail. If, however, he is one who is disposed to give the powerful remedies recommended in the books, I should feel quite as safe to trust to good nursing and nature. This disease may be cut short in its early stages by a hot bath; or, if it is possible, to give it, by a Turkish Bath; but, except in large cities, the Turkish Bath is not often found. It may be given with safety to a child a year old, if carefully administered.

Lastly, in caring for the lungs of children, never resort to any harsh measures. They are delicate organs, and the best we can do is to give Nature a fair chance, keeping Art in the background, and only use a gentle, careful assistant.

SHOULD DRUNKARDS MARRY?—Waldeck, a German town, has given public notice that no license to marry will hereafter be granted to any individual who is addicted to drunkenness; or, if having been so, he must exhibit full proofs that he is no longer a slave to this vice. The same government has also directed that in every report made by the ecclesiastical, municipal, and police authorities upon petition for license to marry, the report shall distinctly state whether either of the parties desirous of entering into matrimonial connection is addicted to intemperance or otherwise.

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Eating and Drinking Damnation.

BY O. B. FROTHINGHAM.

EPICTETUS, the Greek moralist, whose wisdom might be studied to advantage by a great many Christians, wrote this sentence: "Why, when eating, do you not remember who you are that eat? Who it is you feed? Do you not know that you are nourishing a god? At every meal, bear in mind there are two guests to be fed, a body and a soul." St. Paul did his best to rescue one meal (the Lord's Supper) from the beast. If you eat and drink to excess *there*, he cried, you eat and drink damnation. That is the Lord's table, at which the heart and the reason should feed. The exclusion so peremptory of gluttony and debauch from this particular occasion, has proved unfortunate in some respects, for it has made people regard the Communion Table with superstitious awe; and it has seemed by implication to absolve them from the duty of being ordinarily decent at other tables. It was something, to be sure, to redeem a single occasional repast; but if all other repasts were thereby left unredeemed, and possibly, in some sense, abandoned to excess, the price paid was high. The point to be gained, or at least, to be proposed, is the redemption of all repasts, the consecration, not of any special act of eating and drinking, but of all manner of eating and drinking; the making of every supper a Lord's Supper.

On this subject a HERALD OF HEALTH can not take ground too high or broad. Wisdom and goodness have heavy interests at stake on it; heavier probably than on any other of our customary habits. Many a momentary interest, many an operation involving fortune, many a concern that takes time and labor, many a policy on which great parties divide, many a measure on which turns a crisis in public affairs, really has less immediate bearing on the issues of character and of civilization, than the eating and drinking habits of a community have. The glory of God, if we may speak of so grand a thing, is more literally at stake when the world sits down to dinner, than when the world is agitated by a Presidential election. The London breweries have God's glory in charge more immediately than Parliament has. The cooks and milliners have a responsibility laid on them, such as the politicians and priests know nothing of. The kitchens have more to answer for than the cathedrals. For men must feed themselves before they can make laws for themselves, or take measures for their future salvation. If the temple of the body rest on insecure foundations, all other temples will have cracks in their walls. Think of it! Three times each day, we eat and drink. Three times each day we undertake the delicate process of manufacturing muscle, bone, and blood. Three times each day we provide for the working of the most curiously complicated machine in the whole universe; a machine not only wonderfully, but fearfully made, subject to derangement in a hundred forms, and when deranged, capable of suffering the most intense agonies, and working the most terrible mischiefs. Three times each day, we feed the apparatus through which we hold relations of use and enjoyment with the organic and the human world. Three times each day, we make ourselves in large degree responsible for the activity of that marvelous organ, the human brain, on whose proper condition and just balance depends every intellectual process, memory, judgment, reflection, imagination; an organ so central and cardinal, that even such fine things as belief, conviction, aspiration, and worship, wait respectfully on its convenience. Whether we shall be alert or sluggish, bright or dull, amiable or morose, gracious or crabbed, hopeful or desponding, brave or cowardly, passionate or reasonable; whether we shall spring to our work or crawl to it, catch the opportunity or miss it, seize fortune or let it slip; whether our undertaking shall go handsomely forward, or shall limp to a miserable conclusion; whether existence shall be to us a boon or a bane; whether the world shall be a heaven or a hell; whether we shall be wise or foolish, prudent or imprudent, considerate or rash; whether we shall resist temptation or yield to it; whether we shall make friends or enemies, cheer people or depress them, help people or hinder them, encourage the hope of humanity or disappoint it—all this range of thought, feeling, emotion, disposition, experience, running all the way from the most evanescent, physical sensation to the most interior moral sentiment, covering the entire ground of being, from animal to angel, depends in some measure, in great measure, on our habits of eating and drinking; we may add also, of dressing, for these too act directly on

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the physical and moral economies of the individual. It would be highly profitable to know how many enterprises, that seemed to be of vital importance to millions of mankind, had come to a glorious or an inglorious termination in consequence of a breakfast or a supper; how many battles have been lost through an untimely indigestion; how many voyages have miscarried by reason of some intestinal derangement; how many political campaigns owed their issue to the more or less liberal supply of stimulants; how many councils in State and Church have been rendered angry, disputatious, and useless for their purposes, through the ill-conditioned bodies of their delegates, who had eaten too much or too little, who were suffering from lack of sleep or from undue fatigue; how much of the bad legislation and vile government of States is ascribable to the horrible cookery, that in past times more than now, but now quite sufficiently characterizes our semi-civilized populations.

If the statistics of gluttony had been as carefully looked up as the statistics of drunkenness have been, there would, no doubt, be a fearful tale to tell on that side. The evils of excessive and unregulated eating are as enormous as those of excessive and unregulated drinking, though appearing in different form, they make less impression on society. But from their peculiarly disgusting and devastating character, the mischiefs of drinking have excited most attention. That men may eat to the glory of God, some will question. But no one can deny that men may drink to the glory of the devil. The drinking customs of society involve desecration of the divine image in almost every form. Only think of this! An enormous burden of debt is pressing upon our people, relief from which would give an impulse to every working faculty, and every industrial interest; and a sum of money, equal to three-fifths of the whole of it, is annually spent by the people in a way that cripples those faculties, diminishes the working power in the community, and aggravates every depressing and disabling influence. In the manufacture of the stimulants thus consumed, there are used $750,000,000 worth of grains, all brimful of divine benignity, rich with material for happiness, teeming with future comfort, increase and nobility, big with the coming civilization of mankind. So much nourishing force of blood made a cause of corruption in the blood! Is not that drinking damnation? To the value of the food products add the labor that is withdrawn from useful channels, and practically wasted in the manufacture of this desolating power, and we have $2,250,000,000 per year, a sum sufficient to pay the whole interest-bearing portion of the public debt. Is not that drinking damnation? Consider that this immense consumption is a consumption not of values only, but of that which *creates* values, of muscle, tissue, nerve, and brain; consider that these drinking habits tend steadily, invariably, inevitably to blunt sensibility, deaden conscience, paralyze affection and will, that they mean waste of time, effort, and opportunity, can we express too strongly the conviction that something very like damnation results from them? A little regard for that brave saying of Epictetus would have saved our State in the late elections. A trifling recognition of the truth it contains would deliver our city from the damning shame of its misgovernment. The dinner table is in the way of reform. It is wound about with such meshes of ceremony and etiquette, it is so associated with manners, there goes along with it such a mass of opinion on all subjects affecting society, it is the rendezvous for so much conventionality of mind and feeling, that to break away from it is a task the strongest shrink from, and to remember that the soul sits down at it, requires an effort of imagination too severe for ordinary men and women to make; but if it could be made, such weight would be added to the self respect of the better classes and the worst—the better classes would be inspired with such earnestness, the worse would be shamed into such moderation; the better classes would become so alive to their duties, the worse would become so alive to their interests; such an amount of right mindedness and sound heartedness would be generated, that a kind of salvation would begin to dawn, on the spot—the salvation of personal health and wealth, domestic peace, parental nurture, filial education, of social quietude and peace, honest dealing, pure speech, gentle manners, and that reign of law which promises a better age. The depressing thought is, that our unconscious habits undermine our humanity. The stimulating thought is, that by a change in these habits, we might effect a radical change in the social constitution.

The bearing of these daily habits on social ethics is very wide. They all go together. Eating and drinking work in company with dress, and find in dress a valuable auxiliary. The social aspects of costume, the spiritual bearings of apparel, present material sufficient alone for a long treatise. It is no light consideration, that of clothing, seeing that on it depend the freedom of our breathing, the erectness of our

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bearing, the liberty of our physical action, and through them the comfort of our minds, the evenness of our tempers, the character of the society we cultivate, and the cost of the interests we pursue. We imagine that the world is kept back by some nameless, invisible, intangible monster of depravity, who has his seat in regions above our will, and can be dethroned by nothing less potent than the special grace of God. It is not so. The world is kept back by cooks and bar-tenders, by tailors and bootmakers. The reformers must ever face an army of milliners. The most formidable enemy the anti-slavery cause had to confront was the gentility that could not wear tweed or calico, or associate with those that did. Fine hats stopped the windows that might have let in light. Conscience waited on cloth. Patent leather and delicate kid suppressed conviction. The conventions brought together every kind of men but the *well-dressed* men. The dress was a livery that could not be disguised. The *man* might be willing to go, but the *broadcloth* was backward, and the broadcloth was the person. To overcome the consciousness of apparel was to overcome the consciousness of belonging to a particular class in society. Could people have been put into blouses and felt hats, we should have seen them marching off in troops to the rendezvous of radicalism. The political party which numbers in its ranks the largest number of gentlemen, is certain of defeat if election day happens to be stormy; and the leaders watch anxiously the clouds and the weather-cock, knowing that with their constituency the question is one of silk hats *vs.* vapor. Principles are unequally matched with prunella.

The regeneration of society depends on the success of the Temperance cause as immediately as on any thing. And the Temperance cause waits on the gentlemen and ladies who consider wine and liquors to be indispensable accessories to their dinner and supper tables. If they could be guilty of the rudeness of declining to pledge, or of the impropriety of having feasts without champagne, fashion would be converted, and the conversion of fashion would announce the conversion of society.

The cause of woman's emancipation into wider industrial, civil, and social liberty involves issues of first rate importance to the moral world. Reason and common sense, honor, justice, good will, all favor it. But it does not progress as it should. Who oppose it? The *modistes* oppose it. The people oppose it who make dressing the chief business of life; who have no time to read or listen, or reflect or reason, because the exigencies of the toilet forbid. The people who think that the feminine figure is shaped for a fitting block; that the feminine attribute is taste for color and decoration, skill in the use of cosmetics, and adroitness in playing off personal attractions. The reason is all on one side; but on the other are rolls of ribbon and wisps of lace; formidable foes in the path of conviction. So long as women take pains to develop spinal disease, consumption and unfruitfulness by the Grecian Bend; so long as they distort their limbs and cripple their gait by wearing high heels in the middle of the foot; so long as they invite neuralgia and consequent destruction of moral tone by wearing embroidered fig leaves on the top of their heads where hats should be; so long as they do the work of street cleaners with the skirts of their dresses; in a word, so long as they are at the mercy of jewelers, hair-dressers, and dictators of the fashion, so long will they neglect every thing that is improving to heart and reason. They are dressed for gay and luxurious places—for saloons, ball rooms, elegant parlors, carriages, and these are not the most frequented haunts of principle. They must ask their bonnets if it will do to go to church. Before attending a lecture, their cloak must be consulted; and every thing must be taken into counsel, including breakfast and dinner hour, when there is any question of visiting a place of duty. At a recent evangelical convention, a sanguine divine said, that by trebling the number of missionaries, circulating three times as many Bibles and tracts, building thrice as many chapels, they could convert the world within a century. If they could alter the dinner hour, instruct people in the art of cooking, dethrone the *modistes* and hair-dressers, they would see their millennium much nearer.

SAVING MONEY.—Many families have commenced with saving ten cents a day, and in time have found it easier to save twenty cents. Nothing is more certain than that, in establishing a saving habit, the ability to accumulate is acquired, for the act gives strength, and strength is necessary in every occupation. We care not what may be a man's station, calling, or ability, unless a habit of saving is established as a part of the character, he can not, in the end, be otherwise than an unsuccessful or a lost man. On the contrary, when a habit of saving becomes fixed, it is a nucleus around which other good qualities gather and make the man.—*New York Tribune.*

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Early Days.

BY ALFRED B. STREET.

THE Ark's first race reared shrines of grass and flowers
In the green dingled grove, and on the hill.
Music was murmured by the breeze and rill,
Birds built within and odors filled the bowers.
Maidens on bended knee wreathed roses there,
And youths bowed reverent. All smiled fresh and fair.
Earth wore its freshened dew. God's wrath had fled;—
And joy and love and beauty reigned instead.
War broke his sword;—a shepherd, he reclined
In grassy upland dells, and Labor twined
Pleasure's soft garlands with uplifted head;
For the new generous ground its bouquet spread
Broad at his touch. In tents Content and Peace
Dwelt songful, and Earth saw the happy race increase.

And thus in youth. The primal thoughts are pure
And soar toward heaven. The altar of the heart
Is strewed with flowery feelings, far apart
From blight and chillness of the later years.
How fresh and beautiful life then appears!
Devotion comes uncalled. All doubts and fears
Unknown. Two worlds, most separate, dwell within.
One green and sweet of virtue, one of sin
But barred as yet;—for youth so fresh from heaven
Bears still its light. 'T is only when wide driven
From the pure portals of our birth, we feel
Sin, like the serpent, o'er our nature steal.
Old age is childhood: and of such He said
Is heaven. 'T is manhood's path that frowns with dread.

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Out-of-Doors.

BY D. H. JACQUES.

OUR cities and towns—to say nothing here of the country—abound in pale, emaciated dyspeptic and "nervous" people, not sick enough to keep their beds, but too sick to be cured by all the doctors and drugs in the land; and whose lives are as barren of enjoyment as they are of utility. Weak, vacillating, irritable, and desponding, they are alike unfit for business and indisposed to recreation, and spend their time mainly in making themselves and those around them miserable.

The causes of this lamentable condition are numerous. Prominent among them are unsuitable food, bad air, privation of sunlight, lack of physical exercise, over-tasking the brain, the cares and anxieties of business, late hours, and general dissipation. If we could remove these causes, the diseased condition would, in many cases, disappear of itself; but we can not remove them. They make a part of the patient's life—are inwoven with all his domestic and business arrangements. He even takes great pains to secure and perpetuate them. There is little hope for this class of people where they are—in their own homes—unless we can entirely revolutionize all their arrangements and habits, a task which I am not disposed to undertake. There is a remedy for the ills which this class of people is heir to, but it must be sought *Out-of-doors*.

I am not about to claim the discovery of a new specific for dyspepsia and its kindred ailments, or to set up another "cure" system under the name of the "Out-Door Cure." I simply purpose, by means of a brief record of personal experience, to indicate a means of relief—a plan by which to escape from the demon of the stomach. To fight him on this line (his own well chosen field) is worse than useless in most cases. The better part of valor, in this case at least, is discretion. The only way to get rid of the merciless tyrant is to run away from him! He affects our close, stove-heated dwellings and counting rooms. They are his strongholds. We may hope to escape him—*Out-of-doors*.

I was terribly dyspeptic. I will not detain you with an account of how I became so; but, as I feel a degree of humiliation in making the confession, I must be allowed to say, apologetically, that Physiology and Hygiene were among the studies utterly ignored in the schools where I learned Latin, Greek, and much else of less importance, which I have long since forgotten; and that, like most young men of that day (and of this day too, I fear), I entered upon the active duties of life as ignorant as one can well be of my own body and its needs.

I was dyspeptic. I had taken the doctor's drugs—I shudder even now when I think how my poor, oppressed stomach was abused—but got no better. I swallowed patent medicines—pills, powders, bitters, and syrups, all warranted to "cure or no pay;" but I got worse. At last I did what I should have done at first—I studied the laws of life and health and made a practical application of them to my own case. I saw the causes of my unfortunate state, and became at once aware that my only hope lay in their removal, so that the recuperative energies of nature should have a fair chance to act. I saw that I needed fresh air, sunlight, wholesome food, bodily exercise, and freedom from the cares and anxieties of business.

At first, I tried to compromise matters. I went into the country, got more wholesome fare than I had been accustomed to (though not the best), took such exercise as my debilitated condition would permit, and avoided, as far as possible, close unventilated rooms; but I did not give up my business and was compelled to make frequent visits to the city, every one of which gave me a fresh attack of indigestion and a headache. I improved but little. The cares of business still harrassed me, and with them my demon followed me back and forth, from the city to the country and from the country to the city. My plan would not work. There was no half way place at which I could rest. I saw this and made up my mind "to accept the situation"—to abandon business altogether, at whatever sacrifice, and to seek, by a rapid flight, to escape my tormentor.

A few weeks later found me on the banks of the Ohio. I had traveled through Pennsylvania by canal, which gave me an opportunity to walk or ride as I chose, and to enjoy at my leisure the fine scenery through which I passed. I improved during this slow but pleasant journey. Afterward, in traveling more rapidly by rail and by stage coach, eating and sleeping irregularly and often, necessarily partaking of the

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most unwholesome food, I lost ground. I had not found the right path yet, but my journey by canal had suggested it.

At this juncture I encountered an old friend, also an invalid in search of health. I suggested to him a bold plan for the attainment of the end we both had in view. I said:

"Let us cut loose entirely from our town and hotel base, ignore railways and stage coaches, and with knapsack and staff push resolutely across the country, with our faces toward the South, sleeping in wayside cabins, eating bread and milk and fruit, and throwing ourselves trustingly upon the kindliness of all-loving Nature."

This proposition was discussed, laid on the table, taken up again, and finally adopted. Our friends protested; the doctors shook their heads; our landlord predicted a speedy return to our senses, which he declared we had abandoned, and an equally speedy falling back upon our base of supplies—in other words, a return to his hospitable hotel.

Our plan did look a little wild. We could neither of us walk five miles a day without undue fatigue; but we had courage and faith, and we set out.

It was in the month of October, and the weather was as fine as could be wished. We put ourselves in light marching order and set forth early in the morning. We stopped often to rest by the wayside, and halted for the night at a farm house only four miles distant from where we started; but this was a beginning. The next day we did little better, and our feet being somewhat swollen and sore we took a foot-bath and went to bed early. The third day we felt better, and walked seven or eight miles. We avoided taverns as much as possible, preferring to get our meals and lodgings at the farm houses which we found on our route; but wherever we stopped, we resolutely refused every thing except the simplest and most wholesome food that could be had. This was not always the best, but as our digestion improved we were able to eat, without inconvenience, articles which at first would have seriously interfered with our health as well as our comfort. We bathed every day in the running streams which lay on our route, and frequent foot-baths kept our feet from getting sore.

Within three weeks from the time we set out, we could walk with ease and comfort more than twenty miles per day.

The undertaking we had proposed to ourselves at the beginning, was to walk from the central part of Ohio, where our plan was originated, to Northern or Cherokee Georgia, our route lying through Kentucky and East Tennessee.

Occasionally we stayed a day or two in some pleasant neighborhood, and often we turned aside from the direct road to visit some cave, waterfall, or other natural curiosity. The greater part of our journey was among the mountains. One morning, I remember, we climbed one of the highest of the Cumberland Mountains before sunrise, and ate our breakfast on its summit. At another time we followed an old Indian trail nearly all day, without meeting a single person, and passing only one log-cabin.

We reached Dahlonega, Geo., if my memory serves me correctly (for my notes are not at hand) in about forty days from the time we left our temporary home in Ohio. Including our various side excursions, we had traveled on foot *more than seven hundred miles.*

I had gained ten pounds in weight, and every dyspeptic symptom had disappeared. I was no longer conscious of a stomach. I seemed like another man. I hardly knew myself as the same. There was pleasure now in the mere sense of physical existence—enjoyment in the involuntary action of the vital apparatus. I was strong in body, clear in intellect, and buoyant in heart. My friend and fellow-traveller had gained nearly as much as myself in every way.

This is the way *I* escaped from the demon of indigestion, found health and strength, and enjoyed some happy weeks of unrestrained communion with Nature—*Out-of-doors.*

One or two more items of my experience, though less directly to the point, have a bearing upon the matter in hand and may be briefly cited here.

There is at the present day a very general, almost universal *lack of confidence in Nature.* People are afraid of air, afraid of water, afraid of sunlight. They dare not take a bath, or open their windows, or go out of doors, for fear of taking cold; but those who are most careful in these precautions are the ones (strange as it may seem), who oftenest have colds. The fact is, there is no surer way to get a cold than to shut one's self up in a close warm room. Allow me to draw an illustration from my own experience.

During the first year of the late civil war, I had the misfortune to find myself on the wrong side of the Confederate lines. I was refused a pass to go North and remained for some months in East Tennessee, hoping for the advance of the Union forces. Finally, to avoid the conscription, I was forced, like many others, to escape into the mountains under cover of night.

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A dark, rainy night was chosen, and the enemy's pickets were passed with no greater danger than a few random shots from the guard.

We marched till midnight, when we encamped on the summit of a mountain, to secure ourselves against capture by any scouting party of mounted infantry that might be in pursuit. We built huge fires and lay down on the frozen ground (for it was in the month of February) with our feet toward the burning logs. I had been accustomed to in-door life and to sleeping on a bed, like other civilized people. Do you suppose I took a cold lying there chilled through by the rough, searching winds of winter? Think of it, ye who are afraid of a cold bath or an open window! I *ought* to have caught my "death cold," sure enough, according to the popular notion of the causes of colds; but, somehow, I did not. I could not sleep, but got some rest. At daybreak we resumed our march. The next night found those of us who were on foot, wet nearly to the waist from fording the swollen and icy creeks. We encamped in the woods as before. In spite of cold and wet and hunger (for we got no supper), I slept. When I awoke in the morning, portions of my clothing were stiff with frost. I had not taken cold.

It is no part of my present purpose to narrate the incidents and adventures of that terrible and perilous march. It is enough to say that we were nearly a week in reaching the Union lines in Kentucky; that we were often in want of food; that our feet were never dry during the day; and that for the last few days some of us were entirely barefoot and marked the frozen ground with blood. Some yielded to fatigue and weakness, and were left among the mountains to be cared for at the wayside cabins; but nobody took cold. Do you think it strange? You will be still more surprised when I tell you that I had not been a week in a hotel in Lexington, Ky., before I had one of the severest colds I ever experienced.

The next summer I spent among the mountains of Eastern Kentucky, often sleeping out-of-doors on a bed of dry leaves, and with no shelter except a large tree or an overhanging rock; but I never had a cold, and enjoyed perfect health.

Very often we don't know our friends. Sometimes we look upon the best of them as enemies. Nature is one of these misjudged friends. We are afraid of her when she means to do us good and only good. Water, air, and sunlight are ministers of good to us. Let us treat them no longer as foes.

In closing, let me beg the reader not to understand me as advising every dyspeptic who may read this article, to set out forthwith on a journey of seven hundred miles on foot, though I have no doubt thousands might do so, when spring opens, with the best results; but I offer my experience simply as suggestive and worthy of consideration. My plan would not suit every person, but it may furnish a hint which will lead to the adoption of a better one. What I mainly insist upon is the necessity of getting *out-of-doors, and into the fresh air and sunlight*, and of spending nearly the whole time during the day where no close walls obstruct the play of the life-giving elements. To do this, it is best, when practicable, to spend the winter season in the South, where no necessity exists for shutting one's self up during any portion of the time in close, unventilated rooms.

You may assist Nature in various ways—by a properly selected diet, by bathing, and by other hygienic means, but, above all, you must allow Nature to assist you where she can best reach your case—*Out-of-doors.*

INFLUENCE OF A GARDEN—A small garden of only a few yards in extent, or a conservatory filled with choice plants, furnish an endless source of amusement, and of a kind that never dwarfs the intellect, because an aquaintance with the beauties of the floral world tends to elevate as well as instruct. There are thousands of wealthy men in every large city who would rejoice in the thought that their sons would be known at some future day as honored and celebrated naturalists; but I would ask them if they are making the first move towards creating or encouraging a taste in their children for natural objects? Have they given their sons an opportunity of studying any of the natural sciences? Do they subscribe for any of the horticultural or botanical journals? Is the *Naturalist* or *Entomologist* to be found in their libraries, and are the works of Agassiz and Darwin purchased in preference to the historical novels of Louisa Mühlbach? We fear, too often, that science goes begging in our streets, while frivolous nonsense floats on golden wings by day, and flutters in the gaslight of a thousand homes by night.

The immortal Linnæus had far less opportunity for the study of his darling science (botany), than thousands of the young men of our city have at this day; yet I fear that few of them will ever know enough of horticulture or botany to give the scientific name of the weed from which their cigars are made.—*A. S. Fuller.*

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Common Sense vs. Tight Dressing.

BY MRS. E. B. GLEASON, M. D.

LADIES—In the December number of THE HERALD OF HEALTH I note a call from the Ladies' Seminary at Cleveland for an article on the evil consequences of corsets and tight dresses. To this request I am moved to respond. The writer goes on to say, "Our connection with a girl's school brings before us the startling fact that this pernicious habit is gaining ground." Very likely. If so, the old adage is no longer true, that every generation grows weaker and wiser; but weaker and more and more foolish. For after twenty years constant watching of womanhood of all ages and in all phases, we have come to the conclusion that there is no one thing that is so sure to make them weak in every sense as tight dresses. Girdle a tree and you lessen the depth of the roots and the heighth to which the branches will attain, the beauty of the foliage and the quality of the fruit. So, too, girdle a girl too tightly and you will lessen her hold on earth and her growth toward heaven. Every grace of body and spirit will be diminished thereby. The writer above mentioned says, "The combined effort of all who see the evil of tight dressing is necessary to combat it." This is true, and then I fear they would fail, because tight dressing seems to squeeze out all "common sense," physiological and Christian sense, so that you can not make the victim of this fashionable inquisition either see or feel that it is wrong thus to sin against the body. I trust this class are not past praying for; but they often seem to be past preaching to with hope of profit. Nevertheless, as I have faith in the truth, I have kept talking against tight dressing for a quarter of a century, and expect to hold to my theme for another quarter, if I don't get so disgusted with the wickedness of women upon this point that I become dumb from sheer contempt. Yes, I have faith in the truth, and believe, like good seed, it should be sown broadcast, knowing that some will fall on good ground. But women compressed by corsets have a soil too shallow to support good seed; or like wayside hearers, birds carry it away. During these many years of sowing we have found some good ground. We have found a few who had ears to hear and hearts to understand. These have kept us in courage to hold on to the work. Among this class we number with great pleasure many young earnest Christian girls, who longed for mind and muscle with which to do the Master's work. Such were not in bondage to the Prince of this world, and felt that their bodies as well as their spirits were the Lord's, and were therefore to be made the most of possible.

Others have so suffered in the flesh that they are ready to cease from sin and respond to any suggestions which will lessen the number and severity of their infirmities. But many of our invalids are so wedded to their small waists that they will not give up tight dressing, even if a cure is to be had in no other way. Many have been under pressure of this kind so long that they can not realize that it does harm, indeed they feel very badly when corsets are removed; "it seems" they say, "as if they should fall to pieces."

The tight bands in early babyhood begin the work of compressing the chest, bringing the floating ribs toward each other, while the bones are soft and pliable. This is continued through the growing age so that the waist of the American lady and the foot of the Chinese woman are formed or deformed by the same heathenish process. Indeed, so accustomed are many to depend upon the dress for support that they can not sit erect without it, and having always been compressed, take it as a matter of course they must be, and seem not to have the least idea that their manifold infirmities are induced thereby.

So much has been said against tight dressing for the last one hundred years that every one knows that it is wrong just as well as they know that sinning is wrong, but no one believes they do dress too tightly. I have been mother confessor for all manner of sins against the flesh for many years, and yet have met but very few persons who confessed that they ever had dressed too tightly, and still fewer who were now in the habit of so doing. While ladies are proud of a small waist they regard it as an insult to be accused of making one. The question is not "Is it *wrong* to compress the chest?" for to find any one who approves of tight dressing would be more difficult than to find a needle in a hay mow. Nevertheless, there are plenty thus dressed, all the way from the grand ladies at the President's levee to the poor serving maid seeking a place.

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Now to the question! When is a dress too tight? Whenever one can not fill the lungs to the utmost without being hindered by bands of any kind. The rule is very simple. When a dress is being fitted or belts being measured, take in a full inspiration, or as we often say, a long breath, and then we are ready for measurement. Many ladies have the waist sufficiently ample, but wear skirt bands and belts too tight, and thus compress the chest at the most compressible point, in the region of the floating ribs. Stricture here impairs the healthful action of not only the organs in that section, but of all those lying above or below the ligature. If the bottom of the waist is snugly bound, the diaphragm is limited in its action, hence the lower portion of the lungs are not fully inflated. The stomach and liver lack their proper play-room and needed motion, and with both digestion and respiration impeded there is no power to keep health in any part of the body. The system not only lacks due oxygenation, but the lower section of the lungs from being long unused lose their healthful action, and thus is laid the foundation of incipient consumption.

The stomach and liver lack both the room and the exercise needed to perform their functions well, and this invites indigestion and constipation.

The whole twenty-four feet of alimentary canal is also kept too quiet, being deprived of the oscillation which a full free respiration imparts. Breathing should move all the viscera from the thorax to the pelvis. In most women genteelly dressed, there is but slight motion, save in the upper portion of the lungs. The want of action in the abdominal muscles makes them weak and flaccid, and they fail to give due support to the organs within. *Just here* lies often the foundation of that long list of feminine infirmities, bearing the disagreeable title of "female diseases," about which we will not speak now, but reserve our words for some private interview when you are so unfortunate as to become our patient.

And now for the corsets! Why are they worn? To improve the figure, many say. And yet some of the finest forms I have ever seen wore no corsets, but were supposed to do so because of the fine bust. In reference to these, I have been asked what corsets or shoulder braces they wore, the inquirer wishing to secure the same, because the chest was so complete in its contour. Now, the peculiarity with these very young ladies was that they had never worn corsets or been compressed, padded, or braced in any way, but had dressed loosely and taken gymnastics, which are better than corsets to improve the bust.

If one wishes a fine figure, do not encase it in whalebone, so as to limit muscular motion, but rather encourage the free development of every organ within and without by appropriate action; that is, take in the most air possible, so as to make lungs full and free; throw shoulders back so as to make the chest broad and erect; give free play to all the muscles, so that they will grow strong and support the body well without artificial aid.

When any one depends on corsets or braces of any sort to support the body, the muscles about the back and chest become weak for lack of needed exercise. Some say they wear corsets and braces because they do not feel able to stand or sit erect without them. Such can soon overcome this debility by laying aside any artificial support and taking exercise and rest alternately, as their strength will allow. Others say they wear them to support their skirts, but these allow both the support and the supported to rest on the organs below. All clothing should be suspended from the shoulders and not allowed to rest upon stomach or bowels. Others still, speak of skirt bands and belts giving an uncomfortable sense of pressure, or as they say "cut in" when they are without corsets. If so, they are too tight or not properly adjusted. They should be buttoned to a waist, so that all the clothing may be suspended from broad and strong shoulders, made to carry all needed burdens. For full directions on this point, see "Woman's Dress," by Mrs. M. M. Jones, M. D.* Of course every woman should have the good sense to dress warmly, with the least weight possible. But in matters of dress, ladies are very saving of their sense, if they have any. For instance, they wear light muslin under crinoline and heavy balmorals over it, so as to keep warm. On the same principle one might put their blanket shawl over their umbrella instead of over the shoulders, when going out in a cold rain storm. Long skirts bring weight often unsupported and give very little warmth. The weariness, the lack of ability to walk, to go up and down stairs, the troubles induced thereby is owing largely to these two faults in dressing—compression in the region of the floating ribs, and pressure on the viscera below, for want of supported skirts.

The good Father has not made us so imperfectly that we can not climb hills or go up stairs unless we are really sick, or have greatly sinned against the powers he has given us. I am

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ashamed of women when they say that stairs at boarding schools are killing our young ladies. Why, they ought to be able to go up all the stairs and all the hills in their region, if they have no other exercise! If they have not muscle enough to do that, they will not long have mind enough for profitable study.

When I look over our young ladies and see their youthful faces sickly, sallow, spiritless, and disfigured by eruptions, I can read compression at the bottom of the waist, imperfect action of the stomach and liver, and a long line of other infirmities which no dose can cure. The blood being imperfectly oxygenized, and waste matter imperfectly eliminated, the skin is burdened with business not its own. When consulted for some cosmetic we are always obliged to say that there is no cure for a bad skin while the bowels are confined, and there is no way to make them right but to set the liver free and give it abundant exercise, and this it can never get so long as there are corsets or close bands confining the lower ribs. Along with all these, fill the lungs, beat the chest and liver, walk briskly (if up hill all the better), take light gymnastics, or better active domestic work, and in three months you will be several inches larger at the bottom of the waist, which of course no young lady wants, hence she will not try this prescription. So we shall have to leave her sallow and pimply in face and depressed in spirit, for she prefers these blemishes to that of a waist of good size.

Conscience only can correct this curse of womanhood, compression of the chest. And as women seldom heed conscience in matters of fashion, it is of little use to appeal to that. Our ladies have their Christian aspirations. They want to be good and do good, only they fail to realize that God giveth them the body, and for its right use they are accountable to him. They forget that the good Father has given us instinct, sensation, and reason, by which we may know how to care for our physical powers, and fail to listen to this voice which is ever ready to guide us in reference to our bodily needs.

ELMIRA WATER CURE, *March*, 1869.

The Health of Factory Girls.

BY MRS. BELLA C. BARROWS.

TWELVE o'clock! and the noisy wheels are still. Little children with tin dinner-pails, are waiting at the entrance for fathers and mothers, brothers and sisters, who are pouring through the iron gateways. What a river of humanity flowing down the gravel walks, over the bridge that spans the black waters of the canal. Three thousand and more pass on and mingle with the crowds of the busy streets. They are indeed a motley throng. Some are insufficiently clad. The biting wind finds its way too readily through the thread-bare shawls that scantily wrap many of the young forms. The greater number wear long, untidy dresses, yet here and there are neat and sensible suits. There are even a few gymnastic or Bloomer dresses in the crowd, and these are found so appropriate, that in another mill they are exclusively worn, and certainly a dress more suitable for use among machinery could hardly be devised. But of far more import than the outward garb are the faces of these girls. There are old and young, faded and blooming, care-worn and smile-wreathed, grave and gay, sad and merry. There pass two sisters, broken down in school teaching. Here is another, once a teacher in a famous New England seminary. Yonder walks a girl who bears the impress of a cultivated mind. But these are choice flowers in a garden of weeds. Many other faces show intelligence that only need culture to develop hidden powers; but by far the majority are uncultivated or ignorant, and, alas! some few look as though depraved. Let them pass on to their dinner and recreation. An hour is all too short.

Instead of going with the multitude, a number enter the public reading room. Here are dailies, from Boston to Chicago; weeklies and monthlies in abundance; literary, scientific, and religious periodicals. A wise provision for the intellectual and moral natures, but where is the care for the physical. Where are the Health journals that are to teach these men and women to care for the bodies God has given them? None here. Perhaps there may be some in the large, well-supplied and well-used library. Yes, here are the chief works of Hall, Combe, Shaw, Trall, Miss Beecher, and other authors. But, unfortunately, few will take an interest in these scientific works. The weekly or monthly pub

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lication, with practical lessons for every day life, is needed to complete this excellent part of the institution.

Again the wheels are in motion and the workers in their places, while to the visitor the "no admittance" doors swing open before the magic "pass." First come the rooms where nimble fingers are preparing the "harnesses" for the loom. Then the looms themselves, with that deafening noise that utterly prevents one from hearing his own voice, though he shout. How swiftly the shuttle flies back and forth, and how smoothly and beautifully the white web comes from the tireless loom. The engraving rooms come next, where skillful men and women are preparing the copper cylinders for printing the many and often exquisite designs etched upon their surfaces. Then the printing room where the web goes in white, and after passing over the huge rollers, and between the many cylinders, it comes out a lively tinted and flowered, or striped calico or delaine. On again over the hot rollers to be starched and dried, ironed, folded, marked, packed, and boxed for shipping. Not many who don these gay calicoes, think of the various processes necessary for their production. Yet numerous as they are, ten thousand yards are manufactured daily. Nor let any one congratulate herself on a dress like "nobody else," for usually from twenty to thirty thousand yards are made from each pattern.

The atmosphere in some of the rooms is damp and stifling, heavy with the odors of dye stuffs, or steamy from the drying cloth. Yet they are lofty, are pretty well ventilated, and the temperature is pleasant and equable. The danger to the health of the inmates is not so much from the work nor the air, as from their carelessness in going unprotected to the cold air without the building. At least, so said an overseer, who is a genuine philanthropist—how pleasant it would be to give his name—but his words may well be quoted: "I do my best to take care of my people, some six or seven hundred in all. I talk to them of the necessity of caring for their health, of dressing warmly, of keeping their feet dry. I try to induce them to wear short dresses and loose ones, for half these girls are killing themselves with corsets. They come here from the country, full and sound, and well developed. They find it the fashion to be small in the waist, so they spend their first earnings for corsets, which soon reduce their lungs, so that a cold brings a cough and consumption. They sin thus from ignorance, and the fault lies in their education. Tell me of a good Health journal that will teach them, and I will see it put into their hands. If they are sick, I persuade them to let alone quack doctors and patent medicines, and I send them to a trustworthy physician. I try to give each one the work best fitted for her. So much for the physical. For the mind, a course of free lectures is given each winter; and for their souls, a place in church is always provided. Yes, though there are hardships and sufferings here, yet there is many a worse place for a girl to work than at the loom."

Much more the kind man said, for his sympathies were strongly enlisted for the homeless stranger and poor girl, forced by poverty to leave the old roof-tree to earn her own bread in a cotton mill. Would that there were more like him!

True, notwithstanding his care, many of his operatives looked pale and sick and weary. There were sufferers among the well. Yet he was right in ascribing the fault to early education. Ask them a few questions, and they show deplorable ignorance of the simplest laws of their being. They have passed away from school life. Henceforth they must learn from books or periodicals. If each mill in the country had a fine reading room, and each reading room were supplied with magazines on health, many a one might be reached and saved from lingering disease and early death. There are thousands of "mill-girls" in our country, working year after year with industry and patience to maintain themselves, and honorably doing their part toward clothing the world. The world could ill afford to do without them; then let the world care for them, and may the day soon come when all shall be educated to so care for themselves that life will pass on as quietly as the bright-hued maple leaves float down the silent canal.

THE ONLY REMEDY FOR INTEMPERANCE.—For sixty years past, a series of practical experiments, in this country, has demonstrated that the only sure remedy for intemperance is total abstinence, in all circumstances and in any quantity, from intoxicating drinks; that the physiological and moral effects of alcohol in the stomach are not altered by the motives of those who prescribe, administer, or imbibe them; that the medical and sacramental uses of them are not less injurious than other equal uses of them, and are especially unsafe for reformed inebriates; that the Temperance cause requires their disuse; consequently, the scientific and exegetical defenses of them must be mistaken and erroneous.—*Wm. Goodell, in Advance.*

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Homes for the City.

BY DR. DIO LEWIS.

EVERY year the problem of a home within easy reach of business in our large cities becomes more difficult of solution. The cars, both steam and horse, have contributed important aid, but during those hours when business men are returning to their homes the crowd is such as to make a seat impossible for polite men, while the impure air and dull, monotonous waiting for the home fireside and rest render the cars endurable only on compulsion; a pleasant, healthful home in the city, near one's business, is, at least for nine months of the year, a great *desideratum*.

There is no reason why the island of New York should not furnish healthful, pleasant, elegant homes for three millions of people. The explanation is to be found in the erection of high buildings.

Suppose, for example, a block in some accessible down-town neighborhood, say in some of those districts where I observe, in visiting your city, the buildings are dilapidated and worthless —suppose these old buildings were removed from a block and a structure were erected of the following sort:

Let the buildings extend around all four sides of the block as usual. Let them be, say sixty feet deep and sixteen stories high. The walls must be so thick and strong that no question of their safety can arise. Let the buildings be made fire proof, which now is not difficult. Let the structure be so supplied with water and gas, wide halls and bath rooms, that cleanliness and cheerfulness may abound, while the returns from such investments would afford palatial ornamentation. In the block let there be twelve passenger elevators of large size, and twelve for other purposes of smaller size, to be run by steam. A person desiring to ascend to any part of the buildings would not be obliged to wait more than a minute. As to the expense of the elevators, the rent of the sixteenth story would more than meet it. This block would afford homes for a population of two or three thousand—not the crowded quarters of your tenant houses, but ample parlors and dormitories.

Now if the inhabitants of this little city would like to go further and secure still greater advantages, I will make this additional suggestion.

Within the hollow square in the center of the block place the dining room and kitchen. Let the dining rooms begin with the ground floor and extend up to the sixteenth story inclusive, while the seventeenth should be the kitchen, with all the best machinery and facilities for rapid and perfect cookery. Put into this kitchen, as may well be afforded, not Irish ignorance and stupidity now found in nearly all our small kitchens, but the best science and skill.

Underneath the kitchen we have sixteen stories of dining rooms, every one of which should be connected with the kitchen by rapid dumb waiters, run by steam. Every suite of rooms in the surrounding buildings should be connected with its dining room by a covered passageway, which in case the furniture were to take fire would serve as a fire escape. There should be a speaking tube running to the central kitchen office from each suite of rooms, through which we could order the what and the when of our meals.

Nothing but recklessness or greediness could make the cost of well-cooked and healthy food more than half that of the miserably cooked unhealthy stuffs which Bridget now serves from our little imperfect kitchens.

It may occur to some one that buildings so very high would lack proper light in the lower rooms. On the contrary, if the walls were painted white, the light may be made abundant.

Of course "a grand dream," "Fourierism," and twenty other exclamations will come from the reader. If I had eight hundred thousand dollars I would come to your city and demonstrate the entire practicability and unspeakable advantages of this plan of city houses.

Last spring I came from Lexington (where my large school buildings had been destroyed by fire) and purchased a single lot on Beacon Street, at its most valuable point, and during the summer erected a building, which to a limited extent, realizes the above suggestions. The building is eight stories high, has a steam elevator and two dumb waiters, with sixty large, sunny, pleasant rooms, hot and cold water in every bed room, a mile and a quarter of speaking tube connecting every room in the house with the office, where I have placed an original annunciator making it very easy for a child, with a slight puff of air, from the farthest room in the house, to ring a gong bell in the office. This building

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affords a home for one hundred and twenty-five people, which is most complete and satisfactory. Let me illustrate one advantage. My rooms are in the eighth story, one hundred feet from the office. On going home at 3 o'clock to-day, I rode in the elevator to my floor, and suggested to my wife that we should dine in our parlor. Turning to the mouth of the speaking tube I blew, ringing the bell in the office, at the same time throwing down a silvered ball which indicated the number of my room. The clerk asked, "What is wanted?" "I will have such and such articles for dinner for wife and self in fifteen minutes." The articles were put in a portable cupboard with non-conducting sides, placed in one of the dumb waiters at the right time and sent up to the eighth story, giving notice to the waiter on that floor, "dinner for so and so." The waiter immediately came, spread the table, and left us in peace and quietness to dine at our leisure. No servant had ascended a single flight of stairs.

If from the eighth story of an ordinary hotel I had rung a bell and waited the accustomed fifteen minutes, or more, for the waiter to come, had then given my order and waited half an hour for the food to come, the waiter panting and puffing as if he had been running a race, it would have been unsatisfactory, and involved an additional expense. The gentleman to whom I have rented my house makes no extra charge for serving meals in private rooms. Indeed, there is no additional expense involved in it. Thus each family group can preserve that precious, sacred privacy of the family table which we all prize so highly.

I am deeply interested in this subject and might write about it for hours, but this is enough for the present.

Allow me in conclusion to add, for the capitalist, who might be induced to consider the erection of such city residences, that while an ordinary city house in Boston, in the neighborhood of my own, may be rented for six thousand dollars a year; it is not difficult to rent mine in suites of rooms for twenty-five thousand dollars, while the rent of the eighth story will pay nearly two thousand dollars more than the expense of running the elevator and dumb-waiters.

A Spring Welcome.

TRANSLATED FROM THE GERMAN OF SCHILLER.

BY JOEL BENTON.

WELCOME, lovely Spring!
Nature's blissful birth;—
Bursting buds and flowers
Welcome to the earth.

Here art thou afresh—
And so dearly gay,
We, with willing feet,
Greet thee on thy way.

Rememberest thou my love?
Lovers ne'er forget;
There my maiden comes,
And, ah! she loves me yet.

In other Springs gone by
Thou gavest me flowers for her,—
Again I ask thy gifts,
Which I again confer.

Welcome, lovely Spring!
Nature's wondrous birth,—
Bursting buds and flowers,
Welcome to the earth!

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What Shall we Drink?

BY REV. CHARLES H. BRIGHAM.

THIS question will be differently answered in different places, according to the national taste, the social custom, or the religious scruple. In China, they prefer tea; in Egypt, coffee; in Spain, chocolate; in Italy, sweet wine; in the Rhineland, sour wine; in Greece, pitchy wine; in Germany, light beer; in England, black beer; in Sweden, brandy; in Scotland, whisky; in America—well, it is impossible to say what in this land of diverse nationalities, where Celt and Saxon, Indian and Chinese and Ethiop are so mingled, they really do prefer. The United States, as sagacious voyagers have noted, have more races and more "drinks" than any civilized nation. Dickens is not the only famous writer who has found the highest delight in the fascinating beverages of American invention. A complete American bar-room brings together the last results of genius and study in the mixing of liquors; it has drinks of every flavor and variety, vile enough for savages, and choice enough for Sybarites.

"What shall we drink?" In answering this question in a journal of health, and for a sober company of readers, we may rule out alcoholic beverages in every kind. Mr. John Fiske may prove by chemistry and logic that alcohol is food, but a great many as wise as he in science, have proved that alcohol is "poison," and that food of that kind had better be avoided. We may assume, as generally granted by intelligent men, that brandy, whisky, rum, gin, "neat," or disguised under fantastic names, are not necessary or desirable beverages for a person in health. A good many respectable men drink them, and drink them, too, as if they were beverages. But when you talk with those who drink them, you will usually find that medical and sanitary reasons compel to a habit, which is not a pleasure. One man has dyspepsia, or fears it, and his physician has assured him that gin is a "tonic." Another has tendencies to ulmonary disease, and whisky is good for the lungs. Another lives where the water is bad; to counteract its relaxing influence, he must brace himself with cognac. Infirmities require these stimulants. They take their draughts as "medicine."

We are not answering here the question, "What medicines shall we take?" and so will not commend any of the toper's delights. In a positive answer to the question first proposed, the easiest thing to say is a simple negati "Drink nothing at all!" He who drinks not ing can not go wrong by drink, will not be i toxicated, stupefied, or poisoned. There a some, as we said in a previous paper, who ta this extreme ground, and maintain that all dri is unnecessary; that the juices of food, and t liquid absorbed in preparing it, give enou for circulation in the system. They hold th drinking in any kind or degree, is only a habi which one may easily leave or conquer, ar that there is no more reason in drinking harm less liquids than in drinking dangerous liquid Those who take this ground, nevertheless, are yet not numerous to form a class. The have to contend with a natural instinct and universal custom. All animals drink, and ma is not an exception to the rule. The infant ma drinks before he eats, and the time comes, in th last hours of life, when he is nourished by drink after he has lost the power of eating. We ma take as a practical rule, with few exceptions, tha mellifluous line of an American poet:

"Man's no xerophagite; he must have liquor."

This allowed, that we must drink something that thirst is an instinct which can not be alto gether gratified by solid food, the most natura answer to our question is, "Drink water!" What beverage more harmless, more simple more abundant, more economical than water which was found plentiful in that Garden o Eden, where were all manner of fruits, but n beer or rum; which was praised in Greece by song more inspired than that of Anacreon; which gives quickening to the bird's song, an strength to the beast's muscles; which fits alik to hours of prayer and fasting, and to hours joy and feasting? Drink water, the first an best gift of God to man!

A very easy answer, which will doubtless sa isfy a good many persons, but against whic unfortunately, some objections will be urge Water, sweet and simple as it is, is too tastel to gratify altogether the sharp fourth sense man, which requires that liquid as well as soli should give pleasure to the palate. That d humorist spoke a very general feeling, when affirmed that water might be good "for co mercial and manufacturing purposes," or quench occasional thirst, but would not do u "steady drink." Water is the ascetic's joy,

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does not come up to the idea of a beverage in epicurean taste. At best, it is the auxiliary of food, and has no positive gift of its own. It really nourishes only when it is impure and holds animal matter in solution. Distilled water, from which infusoria and vegetable particles are all boiled out, is too insipid to make the soul of a worldly man glad. Then, on the other hand, there is the difficulty of getting good water. It is said to be so abundant, and yet in one great section of country it holds lime in solution, even when it seems transparent, while in another it takes up iron or sulphur in its course through the hidden springs. What kind of water, too, is in dispute? Shall we drink it "hard" or drink it "soft," from wells or from cisterns, filtered or just as it falls from the roofs; shall we get it from the lake or from the river, from the surface or from the depths? Then, too, at what temperature shall we drink it? To some it must always be iced, while others want it as warm as the outward air. Here it chills the vitals as it is drawn fresh from the cold well, while there it nauseates like physic, where it is as warm as the flowing blood that will receive it.

There is no agreement, either, upon the *quantity* of water that we ought to drink. Some say that a man may drink almost as much as a horse, while others would hold him to the sippings of a swallow. There was a man in the Old Colony of Massachusetts, whose regular daily allowance of water was two full pails—one for the day and another for the night, but he could easily exceed that quantity, and swallow an extra pailful for the amusement of his friends. The reservoir which he carried in his frame, did not seem to weigh down his vigor, or drown out his shrewdness. A distinguished American divine always kept a huge pitcher of water on his study table, and drank while he was writing—a glass to a page, on the average. There are public speakers who can not get through an address of an hour without frequent draughts from the ready tumbler. The opportunity, too, seems to create the appetite. All must have noticed what a charm for women and children the water-jar in the railway car has, especially in warm weather. An urchin of twelve years, if left to himself, will fill the tin cup ten times, and drink it off in as many miles of distance. The consumption of water at picnics and public dinners, when it is supplied by the barrel, is something fearful. A quart to a person, on those occasions, is a moderate allowance. It is safe to say, that the enthusiastic water drinkers take much more than is good for them. There is an extravagance in the use of this fluid as much as in the use of beer or whisky. In winter, there is certainly no need of much water-drinking; and it is a mistake to think that even in the heats of summer, copious draughts of cold water are necessary for comfort. They heat instead of cooling the body, and set all the streams of perspiration flowing. The total abstinent in the hot days of June, will have more comfort than he who is continually lifting his goblet.

And opinions differ as to the fit time for drinking water. Never at meals, say some; never except at meals, say others. "Before you eat," this man tells us; "Nay, after you have done eating," that man replies. Some open their eyes and begin the day by a long pull at the pitcher by the bedside; others take a parting draught as they lie down for the night, that it may soothe them to a speedier and sounder slumber. With not a few, the rule is a tumbler of water with every meal; none at any other time. Some double this allowance, and drink two tumblers with the meal. Some drink water at dinner, but not with breakfast or supper; they have other beverages then, and do not like "to mix liquors." The kind of the food in some degree affects the rule. Salt meat seems to require more water than fresh meat; dry food more water than wet food. The Orthodox Sunday breakfast of New England, salt codfish minced, would naturally, even without the help of the sermon that follows, order a double portion of liquid in the Sunday dinner. And there are some viands so tough that they can not get through the gullet without a canal to carry them. It is no idle figure of speech when they tell of "washing down" dinners at the railway stations, where "just seven minutes" are allowed, and you must take in your provender as a belated ship takes in her cargo, "with dispatch." Only the convenient mug enables you to carry away from those dreadful tables what you pay for at such heavy rates, and what must sustain nature over so many miles of jolting and jar. In railway travel, if nowhere else, water may be taken, as the French say, *à discrétion*.

But in dwelling so long upon the primitive drink of man, we are in danger of neglecting those choicer beverages which civilization has given to his taste. Water has been rendered palatable by a great variety of infusions; as Mr. Burnham, the Massachusetts liquor agent would say, has been "extended." Two of these infusions have pre-eminent fame, and have a wider range even than the juice of the grape. Their relative rank is disputed, but they are cas-

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ily, and by general consent, a long way in advance of all other decoctions. Shall we drink shells? or cocoa? or chocolate? are questions which they may ask in Spain or Brazil, or in some of the seaboard cities; but these questions would be absurd for the mass of men, who have never seen a cup of chocolate, and confound "coco" with the cocoa-nut, and think of "shells," it may be as oyster shells, or clam shells. These are fancy beverages, and are not regarded as necessaries of life, either in the consideration of diet or of national revenue. But every body knows what tea and coffee are, and in civilized lands, there are few households that have not these beverages, in one form or another. Tea and coffee enter into the calculations of statesmen as much as bread and meat. An extra tax on tea laid the foundations of one of the widest of modern empires.

Yet it is seriously questioned in our time, if these universal beverages are really wholesome, and some affirm that they are poisons as deadly in their results, if not as disastrous in their immediate collateral influence, as alcohol. Some physiologists find that these nervous agents benumb and paralyze, while others complain that they unduly stimulate. Every one knows how coffee in the evening murders sleep in the night; and most find tea a sedative as potent as opium. But the general verdict is that tea and coffee in proper quantities, at proper times and properly prepared, may be allowed as beverage to men and women in ordinary health. But what are proper quantities, what is the proper time for using, what is the proper preparation of these beverages? Shall we take them in unlimited amount? May we take them at all hours of the day and evening? Can we, without harm, drink them hot and strong, and unmingled with other matters? Must we take one or the other exclusively, or can we drink both of them; or, if we may drink both, must we have different times for the different cups?

To a Russian gentleman, tea is always in order, at any time, in any quantity, with any strength, and at any heat. The boiling point does not trouble him; he takes it in the morning, at midday, and at evening, at all hours—ten, twenty, or thirty cups, as the case may be. He never has enough for his taste, and never too much for his comfort. An English "tea-meeting" is not less free in the indulgence, and the amazement of Mr. Weller, Senior, on one of those occasions, was very reasonable and natural. Drinking tea in this way, however, is dissipation, as genuine as that of any saloon or groggery. No rigid rule as to the quantity can be laid down, certainly not by the size of cups which vary so widely. But we shall not be rash in affirming that half-a-pint of hot tea is more than any human stomach ought to take in at one time, and is quite enough for one day of life. A single cup of ordinary size will do for most persons; more than that should be the exception rather than the rule. It will doubtless be a very frequent exception; and it is hard to refuse the pleading that begs one to go a little farther, and take a second cup for friendship's sake. Sentiment has quite as much place in the excess of tea drinking as in the excess of wine drinking, though the toast with the tea is of a more literal kind. Iced tea is now coming into use in the hot summer months; but this is an eccentric innovation, not likely very soon to become a common custom. But there is dispute about the kind of tea which it is safe to use. In the last century *green* tea was most in favor; now there are many who dread green tea as if it were strychnine or arsenic, while they will drink black tea without stint or limit. The amber-colored Japan tea is proposed as a compromise. The English, who claim the right of eminent judgment in the article, set their "breakfast tea" as the standard, notwithstanding its flavor of wormwood. There can be little doubt that black tea of any kind, is healthier than green tea. On the other hand, green tea is unquestionably more palatable, and will keep its place against the other, where its danger and evil are not experimentally proved. The problem of dilution is more difficult. Some say that if weakened, it should be weakened with water and not with milk, which is an animal substance. Others reject the thin watery fluid as only half prepared, and perilous to the nerves. Whether sugar helps or injures the decoction is a point which we may not venture to discuss, in the clashing of competent authorities.

The bigots for tea tell us that it is as exclusive as the Catholic Church; it can tolerate no rival in its province; it must be tea, all tea and nothing but tea. On the other hand, the bigots for coffee hold for it a similar claim. A Frenchman drinks coffee as a beverage, tea only as a medicine. He pities the misguided Englishman who imagines that he is breakfasting in sipping that wretched slop. The Arab berry makes his royal drink. There can be no question that coffee is gradually gaining ground upon its rival, in spite of the warnings of the doctors. More and more it is supplanting the Chinese herb in the good will of the nations. Out of Russia, no civilized nation has its public "tea house;" while every civilized nation has its

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"*cafés*," its coffee houses, where you may get always that beverage, and perhaps others of more questionable propriety. The coffee house is the center of political agitation and of social life. Students, artists, tradesmen, and loungers, all go there, as much as to the exchange or the church. This is coming to be an institution of American cities; and a friend, meeting you in the street, invites you to go and drink coffee with him, though it is now the sixth hour of the day. An ordinary breakfast, in the judgment of most men, requires hot coffee, and it is the finishing item of a fashionable and perfect dinner. There are tea tables (not Irish either), in which the only *tea* on the board is *coffee*. And evening parties from which sparkling wine has been banished, supply the brown fluid to be drank in abundance in their banquets. Every one knows, or ought to know, that for its effect upon health and sleep the change has not been wise, and that two cups of strong coffee, late in the night, are far more pernicious than a glass or two of wine would be. But "temperance" must bring in this as a substitute for the custom that it has condemned. Not a few, who know that coffee hurts them, hinders digestion and deranges the nervous system, confess their weakness of will, and rush, for the joy of the moment, into the misery of the succeeding hours. We may say with confidence, that however useful coffee may be in the morning, however suitable at noon, it is not a safe or proper drink for the last hours of the day. Not if it be very weak? some may perhaps ask. And that suggests the question, How should we drink coffee? Shall we adopt the Oriental way, and swallow it pure, grounds and all, from small finjans, with water boiling hot? Or shall we prefer the black coffee of Italy, fully sweetened, but without milk? Or shall we take it in the German style, in tumblers, with half milk, but no sugar? Or shall we add, as the French do, burnt brandy to give a flavor and an aroma? Or shall we keep the average American method, of double dilution? How much of it may we safely drink? One cup, or two, or three? Should it be taken with food, or at other times? This question of method must be settled by taste and preference. No rule can be laid down for all constitutions. The safest general rule, especially for those who buy the ground coffee of the shops, which is compounded of so many elements, is to weaken it as much as possible, leaving the taste of the berry. Strong coffee is a snare and a danger, worse than strong tea. The risk is smaller probably, if you take it in small sips while eating, than if you take it in a mass, as the Germans drink their beer. To take the coffee of American restaurants in the style of the German beer gardens, and yet keep the gastric juice pure, and the digestive process healthy, requires more than the *dura messorum ilia*. If coffee and tea are both to be used, let us have coffee in the morning, tea in the evening, both well diluted, and both in great moderation. No man can properly call himself temperate or "a temperance man," who drinks either tea or coffee to excess.

But we have come to the limit of our space, and have not touched upon several other popular beverages, which press their claim as harmless and wholesome. Milk is properly food, and is not to be classed with beverages. But there is the old-fashioned "sweetened water" of the New England farmers (pity that it has gone out of fashion), just dashed with its sprinkling of Jamaica ginger, the coarser form of *l' eau sucrée*, that delicate refreshment of the French *littérateurs*. There are the acid drinks of summer, of the lemon and the imitations of lemon. There is cider, unfermented, and so not included in the temperance ban. There are the carbonated fluids of the druggist's fountain, so grateful in a hot summer's day. There are the home-made beers, the raspberry shrubs, and other light articles of this kind. A harsh asceticism would set all these innocent things aside; but milder judgment will allow them as harmless, if not useful, and not likely to lead to dissipation or extravagance.

The question of wine and ale is of much more importance, and too large to be entered upon here. It is impossible to discuss that question upon its merits, without being misunderstood, and without encountering prejudices, which can only be set aside by candid observation of wine-growing countries. That the use of most of the stuff called wine in this country is foolish and wasteful, not to say injurious to health, very few will doubt. But the testimony of Dr. Holland concerning the use of the light, native, pure wines of Italy and France, is not to be implicitly received. There are many who honestly think that the growth and free use of cheap wines in our land would greatly check the use of the fiery and poisonous beverages which are sold in the dram shops. This counsel, at any rate, is safe; if you can not drink pure wine, drink none at all. And as the chances are ten to one, that you will not get pure wine, even when you are rich enough to pay its price, you had better forego the indulgence altogether. It is more satisfactory to get the juice of the grape directly from the fruit itself.

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Kitty Howard's Journal.—No. V.

EDITED BY MRS. ELIZABETH OAKES SMITH.

JUNE 21.—Such a long, bright, beautiful day! The air so soft, so redolent of roses; and I so happy! It seems to me that when one *has* been truly happy, they can better bear sorrow, because of the blessed memories of the past; but when one can only look back upon long sorrowful days, and no better hope in the future, they must feel a weight of wrong and sorrow with no compensating relief.

I have now a second baby—such a darling! But nobody makes the fuss over him that they made over the first one. Even I, Kitty, seem to have lost much of my former interest. I am just as pretty, and a great deal wiser and better, but an old story as it were. Seeing all this, and being a little selfish, and a little exacting, I have had one great, long cry about it. Such a cry that I had to spread several handkerchiefs over the backs of chairs to dry. Then I knelt down and prayed, and it seemed to me that I never before prayed in my life, for I got up so cheerful, so bright, and so seeing that this was the natural course of life, that I am not only resigned, but happy and content. I will exact nothing—all the sweetness and goodness shall come to me, as what to the Jews was the "Free-will Offering," and I will let my whole heart go out in love, whether it is or is not returned.

MEM.—Never to stop to think whether I am pleasing, wise or good, but go right on, to do what seems right and best, and most loving, without any regard to what follows.

JUNE 22.—I have been watching Tom of late with such little lynx eyes, that he would be distressed if he knew it; but I have settled the whole matter now and am content. The truth is this: I had been made such a pet of, that I felt the absence of my petting when the two children had converted me, poor little Kitty, into a sort of matter-of-course matron. Tom's kisses grew quite mechanical, proper, and a matter of course. This mortified and vexed me, till I solved the problem (using one of Tom's phrases).

I find Tom is entirely content with me. He is so assured of my discretion and desire to do perfectly right, so assured that I have no tricks nor deceptions of any kind, that I am true in the deepest recess of my heart; that he trusts me entirely, as I trust him. He knows that I will not expend a cent beyond his income. He knows that the house is always fresh and neat and our food wholesome and well cooked. He knows that I am no gad-about, and he knows too that Kitty has a will of her own, and a way of her own, and will think her own thoughts and have her own views.

Now, these things may not be great. I do not expect to be great, but they are very respectable, and trustworthy, and create a sort of anchor ahead in case of emergency, and Tom, like a good honest blunderer as he is, has fallen right into my snares, and calls me Balm, and goes and comes as a matter of course, and kisses me just as he would kiss a rosary if he were a Catholic, because he is used to it; and goes out and works like a man among men, because nothing worries him at home.

There, that is the way Kitty has worked the whole thing up, and has grown content, and proud and young upon it. Every body reads Wordsworth's lines so pretty about a wife, and this morning I committed them to memory as a sort of prompter.

"A creature, not too bright or good
For human nature's daily food;
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears, and smiles."

And now I am growing to be dignified. I hope to become so in time,—

"A perfect woman, nobly planned,
To warn, to comfort, and command;
And yet a spirit still and bright,
With something of an angel light."

AUG. 12.—My birthday, but I did not say a word about it, for after one is fully grown (if one ever is fully grown), anniversaries of any kind are the saddest things in the world. Tom and I have agreed to have little festivals, such as the feast of roses in June, and the feast of strawberries, feast of fruits, etc. in Autumn, which are pleasing to all, and less selfish and exacting.

David is very fond of his little brother Paul, and has never known one jealous feeling. The first time he saw him he was wondrously grave and observant. Nurse, of course, poked her finger into his ribs and cried, "Now your nose

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is put out of joint," at which he solemnly felt of his nose to see what was the matter, and then examined baby with great interest.

Next he came and looked into my face without a smile in the least, as if the whole matter was quite beyond his understanding. I kissed his poor little puzzled head, and laid it on my bosom, but he went away and brought forward his rag baby, and set down and rocked it. How oppressive must have been the working of his dear brain! At length he seemed to have arrived at some conclusion, for he went to nurse and laid his baby in her lap, and insisted upon taking the live child in his.

Nurse scolded, and laughed and screamed, and Hannah laughed too, but much more gently. David grew angry now, and tried to get hold of the child, and seeing the nurse hold it above him, he kicked and screamed lustily, at which I desired the nurse to lay it in his lap, which she did. Oh, how happy the poor child was! He kissed it and sang to it, and looked at it so tenderly! Then the baby began to scream, at which David was perfectly aghast, and pushed it from him as something he had not bargained for. Since then he seems ill-content unless with his little brother; but he is rather rough and needs looking after, for he likes to stick his little plump finger in his mouth, and has yet to learn that he can be hurt.

Aug. 14.—I have a slate for David, and am teaching him; to be sure I play games with him, "tit-tat-too," and "Walls of Troy," and I have taught Hannah these, that she may have the amusements of her age, and be the better able to aid me; and I find David draws the letters and figures and makes his cats and dogs and men nearly as well as she does, for his eye has been cultivated, while hers has been neglected. These images are made very primitive. For instance, we make a round O for the head, a long one for the body, two sticks on straight lines for the arms, and two for the legs.

David watches the process of creation with vivid interest, accompanied by a low chuckling laugh. Sometimes he grows excited and rubs it out. He does not yet achieve much, and is apt to carry great lines all over the slate.

This is all very simple, but it is the way the mind grows up, and David can not too soon acquire habits of attention, and acquaintance with forms. He can tell many of the letters as I draw them on the slate. It does not hurt his poor little brain to have some definite ideas in it any more than to let it run to chaotic waste, like a living hotch-potch. He can not be idle, and if this amuses as well as instructs, it is well. It keeps him from mischief and fretfulness, which is a great point gained.

Mem.—I think I have done a good thing in taking my little maid Hannah, who promises to be all I could wish. A child is far better to be with a child than a grown person, they have so much more sympathy in each other. Besides, one can not be as sure that a grown stranger has the right moral qualities to safely trust a child to her.

Sept. 3.—I found Hannah this morning carrying David back and forth in the room and he apparently enjoying it greatly, for he screamed when she attempted to sit. I at once took him from her arms and rubbed her shoulders and arms, greatly to her amusement, to let David see that it must be painful to her to carry him thus, and he certainly understood the lesson. It is a cruel thing to allow young, growing girls to carry children in their arms, as they are often compelled to do. David is to go on his own legs through the world.

Sept. 20.—Spent some little time this morning teaching Hannah the rudiments of dancing, and David tried his little feet also. In this way I hope to make David more gentle and harmonious in his play. Children will be and must be much in motion, and there is no reason why their movements should not be made agreeable. I encourage the presence of the children of the neighborhood, because it is natural that the little ones should like to be together.

Paul promises to be quite as fine a child as David, and is growing splendidly. I think he is rather more forward than David was at the same age, and I account for it from the natural imitativeness of children; he studies after David, and tries to do whatever he sees him do, and hence advances more rapidly. There seems to be a sort of instinctive free-masonry between them, as if neither had quite forgotten some former language.

May 20, 18—.—David is now three years old, and I find him very companionable; he walks out with me, and really puts on the air of care and protectiveness, the latter quality being to my mind, one of the very finest of human attributes, involving benevolence and justice also. David is young to be sure, but I have strong ideas of educating him for the bench, and with that in view, I am slyly studying law myself. Tom laughs at the idea, but somehow I think women have more forecast than men, and it seems quite natural for us to make plans for our

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children long years in advance. Besides this, I like to astonish Tom now and then with a new application of legal ideas, and see him open his eyes and laugh. He says he is beginning to think I am aiming at the ermine myself.

MAY 21.—This morning a pretty incident occurred which filled me with astonishment. I was walking with David, who did look like a little king—so strong, straight, and handsome, when I saw a tall negro coming toward us. It had never before occurred to me that the child had never seen one of his race, till he gave me a look fraught with amazement and courage also. He arrested my steps sharply, saying very firmly:

"'Tand there, mamma."

He dropped my hand and marched directly up to the man, and in a clear, defiant voice, lifting high his little head, said:

"Don't you dare hurt my mamma."

The good-natured man laughed heartily to hear my young champion, and when I asked David to shake hands with him, he did so like a perfect little gentleman, but he was silent and thoughtful long afterward, and at length seemed to have cleared it in his mind, for he said,

"Mamma, didn't he tome in the dark?"

MAY 22.—Every day I find a comfort in my little maid. She is entirely truthful, and so tender and thoughtful with the children. She had been so abused before I took her that her mind was warped and dwarfed, but not corrupted. In this way she was really more fortunate than if her lot had been cast with some fine lady who would have given her up to the companionship of bad servants, with their manifold methods of leading a young mind astray. I can trust the children with her now, knowing she will teach them no evil. She grows pretty with the prettiness of youth and purity. I take positive delight in teaching her, and she now reads with much propriety, and is studying history with a great deal of interest.

I remember Dr. Johnson said, "A girl can not have too much arithmetic," and I am teaching her this with care. It is really comical to see David stand before the numeration board, and go over the numbers with as much earnestness as if he, and not Hannah, were the pupil.

The Deck of Life.

BY M. JOSEPHINE BASSETT.

"'Tis merry to walk the deck of life."—*Gerald Massey.*

'TIS merry to walk the deck of life
And eagerly watch the wanton strife
Of waves in tireless motion;
To look abroad o'er the vast abyss
Of waters dark, and hear the hiss
And sullen roar of its caps, that kiss
The distant shores of ocean.

'T is merry to turn from outward view,
And look the scenes on shipboard through,
While winds without blow wildly;
To list while a muttered curse is said
For heart strings bleeding, torn, and shred,—
To look on soft flushed cheeks of red,
And see pure eyes gleam mildly.

Oh, many the gay and varied scene—
Dark clouds, with rifts of joy between—
On this brave ship of ocean.
We see men passing to and fro,
Heedless, on their way who go,

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Others passing with a slow,
Unsteady, faltering motion.

'T is merry to witness the festal ball,
The dancing feet that lightly fall
Where brilliant lights are gleaming.
While, just removed from the costly *fête*,
A single lamp burns dim and late—
A hapless orphan mourns her fate,
Her tears all hotly streaming.

Aye, merry? To tread the gilded hall
Where charming sirens, tempting, call
The passers by to enter?
But tear the mask from such smiling face.
No longer smiles, but, in their place,
The fiercest passions leave their trace
And darkest feelings center.

'T is merry to watch the gay parterre
Of flowrets bright, while soft winds stir
The leaves with gentle swaying.
But closer look! The slimy snail,
Or poisonous asp, hath left its trail,
Or worm hath torn its petals frail,
The tender plant life slaying.

'T is merry to list the chiming bells;
Gently, and soft, their music swells,
Of weddings gaily telling.
But soon it sinks in murmurs low,
To tell the tale of keenest woe,
And tolling, tolling ever slow,
A death instead they 're knelling.

Oh, merry to walk the deck of life,
And eagerly watch the wanton strife
Of feverish endeavor.
Each seeks to win the most renown,
Each strives to keep his neighbor down,
That he himself may bear the crown,
And made him king for ever.

But holy to turn from noisy crowd,
From strivings, and contentions proud—
A most unhallowed leaven,—
To list the frequent words of prayer,
From hearts that heavy burdens bear;
And feel the hallowed stillness there,
An antepast of heaven.

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Disease of the Heart.

BY R. P. MILLER, M. D.

FATTY DEGENERATION.

MANY of the tissues of the body present at times, in place of the substance peculiar to their natural composition, oil globules or fatty granules. This change of structure most frequently occurs in the muscles, and of all muscles the heart is most liable to be thus affected. This condition, called Fatty Degeneration, differs essentially from fatty growth, the former being a change in which fatty material takes the place of the natural tissues, while the latter is a simple increase of the adipose substance of the organ.

Fatty degeneration of the heart may be confined to a single spot or to circumscribed patches, or it may extend to the walls of one or more of its cavities or involve the entire organ. The left ventricle is most liable to be affected by this change. It may affect only the inner layer of fibers, the outer remaining natural. This disease is frequently associated with dilatation, aneurism, obesity, rupture, and valvular disease. It is most common to men who are upward of fifty years of age.

SYMPTOMS.—There are no positive signs by which this disease is determined, yet there are very strong presumptive evidences of its existence. The symptoms are mostly those relating to deficiency of power in the heart to carry on effectively the circulation of the blood. There is a slow, feeble pulse, general debility, difficulty of breathing, giddiness, faintness, and great fatigue on the least exertion. We have most of the symptoms of valvular disease without the cardiac murmurs and other physical signs indicating that valvular disease is present. Persons suffering from this disease are liable to die suddenly, especially if they are not aware of the nature of their disease; any excitement, sudden shock, or special hurry, even vomiting, or straining at stool may cause the heart to cease to perform its function, and *post-mortem* examinations often disclose rupture of the walls of the heart, or soft, doughy, unresisting tissues that are as easily torn as so much wet paper.

CAUSES.—Deficient nutrition, owing to impoverished blood or obstructed circulation is a common cause. It often develops as the *sequelæ* of typhus and eruptive fevers, of scurvy, Bright's disease, and of other acute and chronic difficulties. Alcoholic stimulants, tobacco, opium, and indolent, sedentary habits are also exciting causes.

TREATMENT.—No treatment has yet been discovered that can restore the heart to its normal condition when fatty changes have once taken place in its muscular structure. We can do much, however, for the comfort of the patient and to arrest the further progress of the disease. We should aim to improve the quality of the blood by good food, pure air, and gentle exercise, and by promoting the removal of effete matter from the system; this will tend to increase the power of the heart to perform its function properly. Food and drink should be used in very moderate quantities; the quality being as nutritious and free from injurious mixtures as possible.

Stimulants, oily food, butter, condiments, coffee, and tea should be avoided. Patients suffering from this disease should lead a constantly quiet life, never hurry or do that which requires unusual effort. As Dr. Watson says, "They had better lose a journey than hurry to a railway train, or get wet than run for a shelter during a shower;" they should never lift a burden or go up stairs hastily, or strain to relieve costive bowels, neither will it be safe for them, even on what would seem to be legitimate occasions, to yield to feelings of anger or any kind of mental excitement. Such cautions are needed in all organic diseases of the heart, but especially when the muscular structure becomes so enfeebled by disease as to be incapable of bearing the pressure of a hurried stream of blood.

Bathing just sufficient for cleanliness and to keep a gentle circulation of the blood at the surface is all that is advisable. Moderate out-door exercise and the Swedish Movement Cure are of great benefit in this disease.

ATROPHY OF THE HEART

Consists in a wasting away of its muscular walls, and a diminution of its size irrespective of any special disease of the organ. It may arise from chronic disease in other parts of the body, or it may be due to interference in the nutrition of the heart, or to an accumulation of fat on the exterior surface. The treatment required is to

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build up the general health and improve the quality of the blood by general hygienic means.

RUPTURE OF THE HEART,

Or of some portion of it, usually arises from some one of the following causes: Fatty degeneration, aneurism, endocarditis, a heavy blow, a crushing fall, by attempting to support a great weight, or by extreme violence. The immediate cause may be a sudden strain, violent emotion, fear, anger, vomiting, or straining at stool. The valves, the chordæ tendineæ, a portion of the muscular fibers, or the entire muscular walls may be ruptured. Persons suffering with dilatation, valvular disease, or fatty degeneration, often die of rupture of the heart. It is so essentially fatal that little can be done by way of treatment.

ANGINA PECTORIS.

This is one of the most painful and eventually fatal diseases to which the heart is liable. By some it is considered an essentially neuralgic affection of the heart, but the fact that it is almost always accompanied by some organic derangement is a strong evidence that it has an organic origin. In a large majority of cases it occurs in men over forty years of age, and those who suffer from it generally die suddenly and prematurely; there are some cases, however, where it continues for many years.

SYMPTOMS.—These come on in paroxysms, continuing usually for a few moments, though occasionally they last for hours. The paroxysms are developed suddenly, the patient being violently seized while walking, or going up stairs, or ascending a hill, with painful sensations of a most disagreeable character, in the region of the heart. When the attack begins the patient will usually stop, lay hold of some object for support, and feels as though if he moved or the pain increased in the least he would die. The pain is often agonizing, extending from the heart all through the chest, back to the spine, up through the shoulders, or down through the left arm, and even to the lower extremities. At first, this pain lasts only for a minute or two, and when it passes away the patient feels comparatively well again. It may not return for some time, but commonly it will not be long before a similar attack is experienced; these often increase in frequency and severity while life continues. At first, some unusual excitement or extreme mental emotion may be the exciting cause, but afterward they are brought on without any apparently disturbing influence, commencing even while the patient is in bed. The sufferer has sensations as though he could not breathe, and is often afraid to try to take a full breath for fear of suffocation, yet there is no obstruction to respiration. The face is pale and haggard, the extremities cold, the heart palpitates fearfully, and the general appearance is that of a person at the point of death. This sudden attack may pass away, however, and the sufferer look natural again. Flatulence of the stomach or bowels, by pressing the diaphragm up against the heart, may cause an attack; getting rid of the gas often affords great relief. The celebrated John Hunter died of an attack of angina pectoris brought on by a fit of anger.

TREATMENT.—During the attack the feet should be placed in hot water, cold water dashed in the face, the surface of the body rubbed with the hand, and the position changed. If the patient is in bed he should get up so as to relieve the pressure upon the diaphragm, and gentle percussion and manipulations of the back and lower extremities should be applied. Fomentations over the back and chest, or cool compresses to the chest will often relieve the pain; and a tepid or warm bath will equalize the circulation of the blood, so as to relieve the heart of its pressure. When organic disease of the heart accompanies this difficulty, the diet, exercise, movements, and general treatment recommended for the accompanying disease should be applied during the intervals between the paroxysms.

ANALOGY BETWEEN PLANTS AND MIND—Plant growth has its food and organs of supply. Its food, found in the soil and air around, is taken up by its feeders and distributed to uses as the inner plant life demands. It is in no case crowded into the plant. True, the organ of supply may be quickened to a higher action, and an undue measure of food may be taken in, but not without derangement to other functions, and hence a stoppage rather than an increase of healthy growth.

So mind has its food in the world around and its feeders in the organs of sense. These latter—eye, ear, touch, taste, and smell—in their healthy action, gather up and bear in such and so much knowledge as may be needed for the manifold calls of each stage of the mind's growth. Their undue action must derange and embarrass the whole. Education is to take note of and conform to this law of supply and demand in mind growth.—*American Educational Monthly.*

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The Health of School Teachers.

A LETTER TO THE HON. E. E. WHITE.

DEAR SIR—You ask for a practical article on the Health of Teachers. I have no doubt that you know more about this topic than I do; nevertheless, since the subject is important and much neglected, I comply gladly with your request.

My own brief experience as a teacher led me to believe that the business is one which ought to be favorable to health. I know many persons who have followed teaching twenty-five years, and others who have served in this capacity for fifty years, without injury to health and without growing prematurely old. If one has the love for it, the constant companionship of children ought almost indefinitely to keep the heart young; and where the heart is young, the body will not grow old so rapidly as when life is sad and unjoyous. And yet teachers do not generally possess good health, nor live as long as they might. I have been told many times by professional teachers whose opportunities for observation were good, that ten years of hard service is quite as long as most persons can endure the work of the school room, and that a multitude of them can not endure it half so long as this. Indeed, if it were not for their long vacations, many could not follow the profession at all.

Yesterday I visited two schools in New York. In one of them I found a model teacher. She had charge of a large class of children, from seven to ten years of age. She loved the children, loved to teach, and all her pupils devotedly loved her. The Principal of the school said she was a most successful teacher. She had what physiognomists call the Teacher's Temperament. She was tall, slim, active, and was all alive to her duty. Visitors looked on in mute astonishment at her wonderful power in unfolding and drawing out the youthful mind. A friend sitting near me, whispered, "If I had had such a teacher in my youthful days, I should have loved instead of hated the school room." Yet this teacher, although she has not taught long, is failing in health and feared she would have to give up the work. I thought I saw why she was failing. She had too little vitality to keep her nervous system at so high a degree of tension during six hours of the day; for, mind you, a successful teacher uses up the life power very rapidly, and as each individual has only a limited supply, if too much of it is used up in brain labor, the body will not have enough to digest sufficient food, to circulate the blood to every part of the body, to nourish well every tissue, to keep up the animal heat, and of necessity the bodily functions deteriorate and ultimately fail. I have reason to believe there are many teachers of which this one is a type.

The best advice I can give them is, that they teach a less number of hours per day.* Nor should they enter so enthusiastically into their work, but take work more easily, be cool and calm, and quiet, and sleep a great deal. Eight hours sleep will not be any too much for such teachers. They should use up no vitality in breathing bad air, in excessive exercise, in evening study, in anxiety about their work. Such teachers are sometimes too conscientious, and are afraid they will neglect some duty, but they are the ones who need borrow little trouble on this subject. Their duty to themselves should be paramount. Such teachers ought to take good care of their digestive apparatus that they may digest nourishing food. There should be no pressure of clothing over the stomach, liver, heart, and lungs. They should keep the muscles of the chest, sides, abdomen, and back gently exercised by some daily gymnastic exercise or light labor. They should dress the feet and legs so that the extremities will not suffer cold. They should expand the lungs daily in fresh air, so as to keep the air cells open to allow air to pass to the blood; and finally they should find out how much they can do and not be overworked, and confine themselves to this amount of work. When vacation comes they

*We have seen a primary teacher use as much brain and nervous energy in giving an oral lesson, as would be required to deliver an ordinary lecture, and the exhaustion of the vital forces was quite as great and serious. Is it strange that such teaching, continued six hours a day, destroy health and life? Few public speakers think of giving as a practice even two lectures a day. We have tried the experiment of giving four lectures daily and we do not care to repeat it. But we have referred to this matter to draw from it an important conclusion. *The introduction of oral teaching in our primary schools must be attended with a reduction in the number of school hours.* If these two reforms do not go together, scores of our best primary teachers will prematurely break down. Four hours of oral teaching is far more exhausting than six hours of ordinary lesson hearing.—*Editor Ohio Educational Monthly.*

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should make it a time for full recuperation and rest. If they can not or will not do these things, they must expect to suffer and finally fail.

But there is another type of teachers than the one just mentioned. I saw a dozen of them yesterday in another school. They did not do half enough work for their pupils or their own good. Their labors had about as much life in them as the movements of machines. They sat prim and upright on their chairs, and went through the forms of hearing a recitation, but they spent not one-fourth as much strength as the teacher first referred to. And yet these teachers looked pale and bloodless, though not so thin in flesh as the other. They complained of sick headaches, listlessness, dullness, and inertia. I think I know why. Their school-rooms were not ventilated, and their dresses—for they were lady teachers—were so tight they could not breathe more than half enough to keep the body thoroughly alive. Such teachers need more exercise, and fresh air to keep them well. They ought to go to a gymnasium and practice gymnastics daily, in gymnastic costume. They ought to throw open the windows of their school rooms and always have fresh air. They ought to take a thorough bath at least three times a week in a warm room, being sure to get up a warm glow after it. I know there are hindrances to doing all I suggest, but there is no apology for their neglecting all the laws of health, at any rate.

I think it would be wise, if in the country, teachers would, in fair weather, spend part of the day with their pupils in the open air studying the plants and minerals that abound. It would be for the health of pupil and teacher. A spot of land devoted to gardening might, if rightly used, be both a source of education and health. This requires to be well done to make it successful.

There are few professions to whom good health is more important than to teachers. They can govern their schools and impart instruction easily and thoroughly when well; but when ill, every thing goes wrong. Many a pupil has had his ears boxed and his back striped because the teacher was out of sorts, and often the teacher's health and good nature have caused him to pass over, as of little moment, even grave offenses. I am more and more convinced every year that teachers are poorly qualified to fill, properly, their vocation, unless they have sound constitutions, thorough physical culture, and physiological knowledge. These qualifications, added to the thorough drill now given in normal schools, and colleges, would make them the most healthy class of our citizens, instead, as now is too often the case, nervous, dyspeptic, scrofulous, and consumptive and broken down in body, before they have more than come to maturity.

Respectfully, M. L. HOLBROOK.

OFFICE HERALD OF HEALTH,
NEW YORK, *March*, 1869.

Recent Thoughts from Our Best Thinkers.

SEEING AND OBSERVING.—Those who see are millions, those who observe are but scores.

Every addition to this corps of observers is an addition to the wealth and force of the country.

Now nothing is more certain than that these powers of observation can be cultivated in men who have them partially, and aroused in men who have them not at all.

Interest a young farmer in natural and physical science—especially as applied to things which bear on his tastes or aims or general pursuits, and you have given to his powers of observation a stimulus—educate him to a moderate degree, and you give him method—educate him thoroughly, and you give him power.—*A. D. White, President of Cornell University.*

TRAINED OBSERVATION.—It is wonderful to note how the powers of observation may be trained. At the Rothampstead laboratory, Dr. Gilbert pointed out to me peasant boys with bundles of grasses before them. They were great bundles representing the results on different plots enriched in different ways. These boys, with a quickness almost preternatural, sorted out all the different species, placing each by itself that the definite result of each mode of treatment on the growth of each kind of grass might be accurately known. Merely to see once this exhibition—this thoroughness of the observation by the master, this guidance of observation by the scholar—was in itself a lesson never to be forgotten.—*Ibid.*

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PROGRESSIVE INVENTION.—Great as are the results of American ingenuity and skill, I believe they would be at once doubled and quadrupled by a proper system of advanced instruction bearing upon Agriculture and the Mechanic Arts. Who can estimate the value in money to this nation of the Mower and Reaper, the Telegraph, the Sewing Machine, the Steam Engine? But there are, doubtless, other inventions in the ages ahead of us as good as these. Doubtless, if we go on as we have been going on, we shall stumble on one after another of them during the coming centuries. But, with institutions of practical learning such as we ought to have, such as France, and England, and Germany already have, I firmly believe that these inventions would come rapidly. Place such an institution as the French Conservatory of Arts and Trade in the midst of this intensely ingenious and practical people, and it *must* give an immense stimulus and a noble direction to all this ingenuity and activity.—*Ibid.*

TRUE SCHOOLS FOR PRIMARY EDUCATION.—The true schools for the *primary*, usual instruction in the Mechanic Arts, and for learning any special trade, are the workshops of the country. They are the most accessible—the most simple. Does a young man really wish to learn to handle saw, or chisel, or plane? these are the practical schools, these the practical teachers. They are all about him—just where they are wanted—in every city, in every hamlet. For that primary work—the learning the usual uses of the usual tools—no other schools can compare with them. Multiply your present endowments by thousands, and you can not supersede the work of these primary industrial schools almost within a stone's throw of the hearth of every man. If you attempt to do it, you will fritter away your educational resources, and add, probably, one poor workshop to the millions of good ones.—*Ibid.*

PRIMARY AGRICULTURAL EDUCATION.—For instruction in the simple fundamental processes of farming, the schools are the farms. They are spread all over our country. They are ready to receive all young men who seriously wish primary training in Agriculture. Even though the farm be poor—even though the processes be rude—that is the necessary preliminary school. It is accessible; it enables the young man to pay his way; it enables him to get time, if he be thoroughly in earnest, to profit by the common school, the book, and the newspaper. Rudimentary instruction as to implements and processes, can be got no where else so well. None other can supply the demand.

Multiply your endowments for Agricultural education by millions, and you can not meet this demand. You can not supersede these myriad farm-schools in every valley and on every hillside. Attempt to do it, and you fritter away your endowment, and simply add one poor farm to the myriads of good ones.—*Ibid.*

WHAT AGRICULTURAL COLLEGES SHOULD DO.—They should take young men where the farm, the workshop, the common school leaves them—young men who have already received a good sound knowledge and experience in the simple, usual processes of Agriculture, and on that they should build, making them master farmers; thoroughly based in those sciences bearing on Agriculture; thoroughly trained in the arts bearing on Agriculture; trained by studies of nature to use their powers of observation; trained by the studies of science to use their powers of practical reason; trained both by study of sciences and arts to bring these powers of observation and reasoning to bear on important practical questions. Having learned much of the processes in farm work, they should be made to investigate new processes to find the facts or fallacies in them. They should be made to study not merely the plow and plowing as they could easily study it without stirring from their fathers' farms, but the very best theory and practice of plows and plowing, of enrichment of soils, of drainage of lands, of rotation of crops, of construction of buildings, of breeding of animals, and the like.—*Ibid.*

WAS IT A FAILURE?—In 1818, De Dombasle established the Agricultural College of Roville. For some years that establishment was a blessing to France. Records of its practical and experimental Agriculture were published, and with the best effects; but at last Dombasle had sunk in health and fortune and the College stopped. It was spoken of as a failure. Was it a failure? Two young men went out from it and wrote an answer on the soil of France—wrote it in letters so deep and wide that it will never be effaced. The first of these young men went upon the wretched barren lands of Brittany, took over one thousand two hundred acres, brought to bear upon it the science and practice he had learned at Roville, and produced a noble, fertile farm. That farm is now the seat of an Agricultural College, and a center from which has radiated scientific and practical

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knowledge for the reclamation of all that part of France.—*Ibid.*

ANOTHER CASE.—Another pupil, M. Beviere, went forth. He went to the southeast of France. There he found, near the confluence of the Rhone and Saone, a district of 67 square leagues, a marsh, supposed to be irreclaimable, with a scanty population dying of fever. He took a farm of 1,600 acres, applied methods learned at Roville, and reclaimed it in two years. The reclamation of the remainder followed, the fever rate sank from 20 per cent. to one-half per cent. of the farm hands, and the district is now the seat of a thrifty, healthy population, and in the midst of it stands the Agricultural College of La Saulsaie, a center of scientific and practical knowledge for all that part of France.—*Ibid.*

PEASANTS AT COLLEGE—At the Agricultural College at Hobenheim near Stuttgart, I saw a large body of young men more plainly dressed entering a lecture room. Asking who they were, I was told that these were *peasant* students, not admitted to the same instruction with the others, but trained apart, to be small farmers and gardeners. I then realized fully the great difficulty in their case which we have not. There, save in rare cases, the son of the peasant farmer can not be admitted on an equal footing with the son of noblemen or gentlemen. If they were generally so admitted, gentlemen and noblemen would not send their sons. Every great agricultural college in Europe must either be cut in two parts, with peasant sons in one and the gentry in the other, as at Hobenheim, or they must exclude peasants' sons altogether, as at Cirencester.

Here, thank Heaven, we have no peasantry, and no such difficulty can embarrass colleges or offend the moral sense. Here, at least, we can admit all persons of all races and conditions on an equal footing. Here, happily, we are freed from those Old World distinctions of caste and creed. The prospect in America is good indeed. If we plan wisely, if we build carefully, we shall rival the Old World in these institutions; but to this end we must observe certain plain rules.

WHAT THESE RULES ARE.—*First*—As already observed, we must not fritter away our resources for advanced scientific, industrial, and general education on primary education, which is given by farms, shops, public schools, and academies.

Second—There must be concentration of resources for advanced education. Such institutions as those we need demand a great outlay. There must be the best professors, buildings, libraries, cabinets, collections of models, apparatus, machines; there must be farms and shops, all of the best. To do this costs much money. To secure this, we must keep funds for this purpose together. We must not fritter away the resources of a single State for this purpose on *several* institutions. It is not enough to have a Professor of Agricultural Chemistry, or of Mechanic Arts here and there. You want them brought together, with ample educational material of every sort.

In early days, when men traveled by stage-coaches, it was important that colleges be scattered over the State—now, the case is different. Now that railroads and telegraphs have so nearly annihilated space and time, we can afford to concentrate.—*Ibid.*

FRIENDS OF TRUTH—Curiously enough, the main supports of truth in every age have generally been the men thought heretics; and the worst opponents of truth in every age have generally proved to be these same timid gentlemen who have feared lest truth receive some detriment. Look through the whole range of history, you do not find one of the scientific investigators who has implanted a permanent error, but you find hosts of their conscientious opponents who for ages have cut out and burnt out truth. God's truth is mightier than the poets make it. Men's interpretations of truth are constantly changing; truth itself is never endangered. A true man, a man who has any faith, can not fear science.—*Ibid*

THE RISING ONES.—Whom do students at Yale, or Harvard, or the University at Michigan, or Cornell University, most readily elect into their literary societies? The young man of talent and work. Every professor sees this, except perhaps in some petty college, where city snobbery has eaten out right manly feeling.

President Thomas Hill of Harvard swept the College yard; Jared Sparks waited on the College table; the student who passed the best general examination at the recent close of the term at Cornell University is a waiter in the University dining hall; some of those who stood highest at the recent examination for prizes and special department you can see any fine day at work on the University grounds with pick and shovel. I have seen, at a large Eastern college, one of the wealthiest students a poor scholar, and one of the poorest students—

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who partially supported himself by labor in a harness-shop, a good scholar—competitors for admittance to a very select literary club, and I have seen the harness-maker elected unanimously, though the club was at that moment greatly in need of money. As student in an Eastern State and Professor in a Western State, I have seen this manifestation of right feeling among students scores of times.—*Ibid.*

HEAD AND HAND WORK GO TOGETHER.—I am well aware, too, that it is denied by some that labor of the hands and head can be made to go together. It is said that attempts to accomplish this have failed. *Some* have failed; *all* have not. So far as it goes, the Agricultural Colleges of Michigan has succeeded. The experiment has never been tried, so far as I can find, satisfactorily. It ought to be so tried, and will be in this State. There is probably no such inherent difficulty as certain theorists claim. The literature in this world and the sciences which have been most healthful, have, almost without exception, been born of workers and not of idlers—of men who took part in active affairs—not of men of leisure. But in fairness—in all this matter of a new education—its advocates have the right to ask of the world some patience and forbearance. The world is greatly afflicted, and this country more than any other, with men who clamor for fruit on the day the seed is planted. We must "learn to labor and to wait." We shall stumble; we shall blunder; we shall pick ourselves up; and again, doubtless, we shall stumble and blunder—but we shall succeed. The existing systems of education have had over three hundred years for their perfection; the new system certainly then may ask for a decade of years.—*Ibid.*

HOW TO COMBAT A GREAT EVIL.—There is a great want of due representation of the agriculturists and mechanics among the men of political power and influence. It is a want which every thinking man recognizes. It is one great cause why ambitious and energetic young men are constantly deserting the farmers' profession. They constantly see "tonguey" men taking positions of influence over substantial working men.

There is but one way to combat this, and that is to combine special education in your departments of Agriculture and Mechanic Arts. Good general education in history in the fundamental principles of law, in the master-pieces of thought and expressions, in our own language, and the like. Thus shall you make your master-farmer and master-mechanic a power not only on farm or in workshop but in the world; thus and thus only shall you give agricultural and mechanic arts their due representation in the politics of the country.—*Ibid.*

WHY OUR BEST YOUNG MEN LEAVE THE FARM.—A great evil to be met is the constant depletion of the farming districts of the greater part of the best men, and the overstocking therewith of the city populations. Every thoughtful man sees this and deplores it.

This is not so in England. There, the ambition of thriving men is to get out of the city in to the country; here, the ambition of thriving men is to get out of country into city. Why this difference?

I am convinced that the great reason is that in England all pains are taken to make the country beautiful; here, it often seems, as if all pains were taken to make the country hideous.

But you may preach on the duty of citizens to live in the country, you may picture the farmers' independence and security until the crack of doom, and you will make no head against the evil so long as country houses and country life are allowed to remain tasteless and repulsive.

To this end, your surest way is to cultivate in every young scientific farmer, that love for the true, the beautiful, the good, which God has given him. Cultivate his feeling for Art, and especially Architecture, and he will work on your rural landscape to make it attractive; cultivate his feeling for manly literature, and he will work on rural society to make it attractive. Give the young farmer such general resources in himself that he will not be obliged to seek city amusements to satisfy his mental and esthetic cravings.

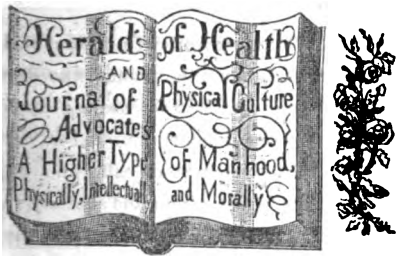
To do this, equip your institutions where Agriculture is studied, with means and with men to give the student a well-rounded general education, suited to the needs of this land and time, as well as that sharp special education suited to his profession.

Make your student a master-farmer, or master-mechanic; but make him also a master-man.—*Ibid.*

TELLING LIES TO CHILDREN—When I was a little boy I was told that if we destroyed a bird's nest or killed a bird it would make the cows give bloody milk; and, as I was fond of milk, you can be pretty sure that the birds remained unmolested. Now it is not necessary that we should teach our children a falsehood, but if we impress upon their minds the truth in regard to the feathered tribe, they will remember and respect our teachings.—*J. G. Greenlief.*

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EDITORIAL DEPARTMENT.



NEW YORK, APRIL, 1869.

WATER.

"To the days of the aged it addeth length;
To the might of the strong it addeth strength;
It freshens the heart, it brightens the sight;
'Tis like quaffing a goblet of morning light."

☞ THE PUBLISHERS *do not hold themselves as indorsing every article which may appear in* THE HERALD. *They will allow the largest liberty of expression, believing that by so doing this magazine will prove to be more useful and acceptable to its patrons.*

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TOPICS OF THE MONTH.

BY M. L. HOLBROOK, M. D., EDITOR.

DRY EARTH DRESSINGS FOR SORES.—The tendency of modern discoveries in medical practice indicates that in a few years Hygienic agencies alone will be used in treating the sick. Since Presnitz taught the world that he could by means of water, air, exercise, and plain food, even though he had no diploma, cure thousands of sick people that the educated physician could not alleviate, and since Jennings demonstrated by many years practice that he could do more with bread pills and colored water than with all the contents of the drug shop, there has been manifested a gradual improvement in treating the sick. Powerful medicines have given way to mild measures, infinitessimal doses, or to no doses at all, and now there seems to be a strong tendency to the use of natural remedies instead of unnatural ones. One of the most recent discoveries is the use of dry earth for treating wounds and sores. It was suggested by the use and excellent working of the Earth Closet as an absorbent of unwholesome gases, in place of the common water closet, in the Pennsylvania Hospital. George E. Warring speaks of the discovery in a recent letter to The Evening Post in the following words. He says:

"At the time of the introduction of the earth closet there was lying in the ward a patient suffering from a very severe compound fracture of the lower leg. The wound was in an unhealthy condition, and its exudations, amounting to a pint in 24 hours, were so offensive as to cause a sickening and even dangerous stench, that the excellent ventilation of the ward and the use of the usual disinfectants were hardly able to mitigate. It occurred to Dr. Hewson to test the power of dry earth to absorb this odor, as it had that of excrement. The effect was magical. Not only was the offensiveness entirely overcome, but the effect on the character of the wound itself was such as no previous treatment had been able to compass. The suppuration was, within a few days, so reduced that the daily dressing of a single half pint of earth was not even saturated; the edges of the flesh wound lost their inflamed character; the intense pain of the sore was entirely relieved, and a healthy granulation has ensued."

This success led to further experiments, which are given by Mr. Warring as follows:

"1. Two patients suffering from serious varicose ulcers, after prolonged suffering, and with little relief from the usual treatment, have ceased to be offensive to their wardmates; they find their sores growing daily smaller; all pain and inflammation have left them; and they feel the certainty of an early cure.

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"2. A railroad brakeman whose hand was, a year and a half ago, crushed between the coupling heads of two cars, and who has never been free from pain, and seldom from intense pain; whose hand from the wrist to the knuckles was a festering mass of carious bones and inflamed flesh, and whose system had been so reduced that he could not have survived the amputation which alone can entirely relieve him, is now happy in freedom from pain. His flesh wound has taken on a healthy character, and his strength is fast returning. He even hopes to save his hand, but the long-continued decay of the bone makes this impossible.

"3. Another brakeman, suffering from a precisely similar injury, in no respect less serious, but received within a few days, was immediately treated with dry earth. Its constant application has entirely prevented inflammation, and a healthy healing of the flesh and knitting of the bone will soon return him to his duties with two useful hands.

"4. A farm laborer, on Friday last, had three of his fingers nearly cut off and his hand fearfully torn by a horse-power haycutter. Since the first application of the dry earth (a few hours after the accident) he has been free from pain, and he will save his hand.

"5. On Saturday last, a laborer engaged in breaking up condemned shells exploded one that was charged. The powder burned his face and arms, and (seriously) one of his knees, which was struck by a fragment of the iron that completely shattered the kneepan. His burns and the fracture were immediately dressed with dry earth, and the freedom from pain and the absence of inflammation have been as marked in his case as in the others. Without this dressing the knee joint must inevitably have become involved, and the leg must have been lost. Now, the wound is evidently healing, and (although it is too early to speak positively) there is every reason to hope that the only result of the injury will be a stiff knee.

"6. Within a few days a woman was brought to the hospital with her neck and a large part of her body very severely and dangerously burned. That she could escape long weeks of agony was beyond hope. Yet on Monday her eye was clear and calm and her voice was strong and when the doctor asked her how she felt, she said she was a great deal better, and that she had no pain.

"7. Last Wednesday an entire breast was removed for cancer, and the wound was dressed with dry earth. It is now healing rapidly. There has been no inflammation and no suppuration, and this woman too, calm and happy looking, with a healthy color and a steady voice, spoke far more than her cheerful words in thankfulness for her relief."

These experiments are full of interest, and must, if continued, lead to the most beneficial results. We would suggest a series of careful observations that shall finish what is so well begun in this new field of inquiry. We take occasion in this place to record some experiments which are not dissimilar from those recorded at the Pennsylvania Hospital. Several years ago, while living in a country town, a contagious form of opthalmia spread through the neighborhood. The lotions and eye washes of the doctors did not seem to have any power to curtail the course of the disease. The only practitioner who had any marked success in treating it was an old man who was not a physician, and who had scarcely a smattering of medical knowledge, the means employed being simply clay dug out from springs of soft water that abounded in the neighborhood. It was applied like a poultice, cold and wet from the spring. The prescription appeared so reasonable that we ordered it in several cases. The result was, in every instance, an immediate and almost surprising cure. At that time we attributed the good results entirely to the power of cold to reduce the inflammation, but this was no doubt an error, as, in this case, cold water or ice would have been equally as good, which was not so. It is true, the first effect of the cold, wet clay is to absorb the heat of the inflamed eyes, but very soon it becomes warm and dry, and in this condition it no doubt absorbs the poisonous matter that was secreted by the inflamed surfaces, rendering them inocu-

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ous and perfectly harmless. It is well known that clay is a great absorbent of many poisonous gases, and it is upon this quality that its value in the cases reported by Mr. Warring depended. If any of our readers have had any similar experience, we shall be glad to have them communicate it to us for publication.

INFLAMMATION OF THE LUNGS.—Richard Barter, proprietor of the large Health Institution and Turkish Bath at St. Ann s Hill, Ireland, reports the treatment of acute inflammation of the lungs in a child as follows: Having no Turkish Bath at hand, wet packing and warm baths, followed by chest bandages were had recourse to. The recovery was rapid. He says: "As a summary of my experience of 25 years as a Hydropathic practitioner, and 15 years as a drug practitioner, I would say that there is no comparison to be made between the effects of the two systems. As I now feel that in most cases I can cure the patient; so I wish I could feel that they did not formerly die in consequence of or recover in spite of my treatment; and had I no better success under the new system than the old, I feel sure that I should have been tried more than once for manslaughter."

Dr. McCall, in The Galesburg Water Cure Journal, gives the following method of treating inflammation of the lungs, or pneumonia, as it is technically called. He says:

"In the chilly stage give a sweat, either by vapor bath, or a warm sitz and foot bath, from twenty to thirty minutes, followed with a cool douche or sponge bath, followed by thorough dry rubbing. Repeat this once a day in the morning, while the fever is down, for four days, or if symptoms remain bad, for a few days longer. When the pain is severe, apply hot fomentations, repeated every four minutes for half an hour; then for an hour apply a cool compress, covered with flannel. During the fever stage continue the compresses, as they should be mainly relied on during the whole treatment, provided they produce no chilly sensation; in that case, they should be omitted. When the fever approximates the inflammatory type, use the wet-sheet pack for half an hour, followed with cool sponging and drying off; if the patient is restless, sponge the body off with cool water, and repeat occasionally until quiet ensues. Drink freely of hot water, even though vomiting ensue; it will afford relief. For the tight cough there is no better expectorant than drinking hot water. It will also free the stomach and arouse the excretory organs, and enable them to throw off. When the circulation is unequal, the pulse low, extremities pale and cold, hot foot and hand baths must be used. The body of the patient should not be exposed to the cool air, especially if there is a chilly sensation following it. The bowels should be moved daily by tepid injections; the feet should be kept warm, if necessary, by using jugs of hot water or hot bricks, or something to keep them warm. When the symptoms begin to subside, less treatment should be given. Let Nature have a chance and she will restore.

"Under drug treatment, the patient generally has a lingering spell of sickness. Antimony, calomel, opiates, stimulants, and blisters inflame the stomach, and fill the system with poison—and under their influence the doctor gets up drug symptoms: hence he has lost his former way-marks, and is filled with hopes and fears; if the patient rallies, he only applies his remedies, and, too often, when the friends are filled with hopes, the patient sinks, and death sets him free,

"Under Hygienic treatment, the patient recovers in from five to ten days, and is well: No lingering *sequel* to follow of inflamed stomachs, torpid bowels, engorged livers, and numerous chronic aches and pains."

ACUTE BRONCHITIS. — This disease is an inflammation of the larger bronchial tubes. Children are subject to this disease. Richard Griffith writes that he had a child 18 days old attacked with it. He carried it at once to the Turkish Bath, the symptoms were immediately relieved, and the use of the bath for four successive days completely cured it. In another violent case of the same disease, in a child three

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years old, he gave a hot bath for ten minutes, which partly relieved the little sufferer, but still there was great difficulty of breathing, so the next morning, after the hot bath, this child was also ordered to the Turkish Bath, where, in a few minutes, proper perspiration set in, relieving the most urgent symptoms, and the use of two more baths the next day was followed by immediate convalescence.

ADULTERATED MILK.—The Journal of Medicine, says: "We have recently had under our charge several cases of diarrhea in children, associated with extensive gastric and enteric disturbance that we could attribute to no other cause than the milk upon which they were fed, and upon making a microscopical examination of several specimens of the milk given, I found that it contained but few milk corpuscles, few of starch, some nerve tissue, which we supposed to be brain matter, and a quantity of granular substance which resembled chalk. From the large number of examinations of samples of milk furnished the city, we apprehend that it is far more extensively adulterated than is supposed, and have reason to believe that many cases of marasmus and other diseases of children may be attributed to this cause."

The same journal also says: "At the University Clinics during the past winter, a large number of cases of dyspepsia associated with constipation, debility, and bronchial irritation presented themselves, principally among the poorer classes, and upon inquiry we learned that their occupation was weaving, and such employment principally pursued in cellars and underground rooms, and that their diet consisted chiefly of bread and tea. They usually complained of great nervous irritability, palpitation of the heart, wakefulness, and a peculiar strange feeling in the head. Upon ordering them animal and vegetable soups, bread, and abstinence from tea, they generally improved, from which we inferred that the diet was not only insufficient, but also the tea exerted a debilitating influence upon the digestive organs, as well as a poisonous effect upon the nervous system."

Bread and tea diet, particularly white bread will soon starve the strongest man to a debilitated condition.

IS CONSUMPTION CURABLE?—Dr. Charles J. B. Williams, Consulting Physician to the Hospital for Consumption, Brompton, England, says, in a recent series of papers on the nature and treatment of consumption, that "through an experience of forty years in the treatment of pulmonary consumption, I can trace a remarkable improvement in its success, as judged by the results. During the first ten years of that period, the beneficial effects of the treatment were very limited, being chiefly confined to incipient cases, and to those who, at an early stage, and for long continuance, resorted to more favorable climates. My general recollection of the histories of the developed disease at that time, is that of distressing tragedies. No means used seemed to have any power to arrest the malady; the tardative and palliative treatment employed, was little satisfactory; and the life was rarely prolonged beyond two years, the time assigned by Laennec and Louis as the ordinary limit of the life of the consumptive. Now, however, under careful treatment, life may be prolonged for many years in comfort and usefulness, and in not very few cases the disease is so permanently arrested, that it may be called cured."

WHEAT MEAL.—Thomas Smith writes to Human Nature, a London monthly, that he finds wheat meal one of the most nutritious and wholesome articles of diet that can be procured, and at about one-half the price of fine flour. He buys the wheat and grinds it in a steel mill. He says that it is an undoubted fact that this article of diet used in bread, piecrust and puddings, in place of fine flour, at once removes all tendency to constipation. Another correspondent said he had found out a secret. The baby had constipation. Mamma said, "I must give castor oil." "Do n't," I replied; "but try the wheat meal." Mamma was incredulous, but finally consented. The meal was well boiled

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and sufficiently diluted with water to make it pass through one of Marr's feeding bottles. The result was most satisfactory, and in addition, baby relished it wonderfully."

TREATMENT OF HEADACHE.—W. Anderson writes, that a lady 22 years old had been suffering every other week for five years, so severely that she was compelled to leave off work and go to bed; but in a day or two she would be able to resume her employment until another attack came on. She was cured by being magnetized every other evening for four weeks. In eight months she had had no relapse. There are few methods of treatment for headache more valuable than temperance in eating and drinking, combined, if need be, with magnetisim. Almost any positive and healthy person may learn the art so as to practice it successfully, even in the most violent cases.

The method of treatment is very simple. If the disorder is purely nervous, let the patient sit in an easy chair, and the operator stroke the head with the palms of the hand and the balls of the fingers, from above and down gently, but vigorously and energetically, or from the forehead backward and downward, as is the most agreeable to the patient. The patient should sit very quietly and not resist the tendency to sleep should it come on. Continue this for fifteen or twenty minutes, or even longer if need be. Now let the patient extend one arm so it shall be horizontal with the shoulder, when the operator should, with both hands, slap the extended arm by bringing both hands together upon it at the same moment. If the patient is weak, let the arm be supported. This slapping or percussing should be gentle at the commencement, and increased till it is as hard as the patient can comfortably bear it. It should extend from the shoulders to the wrist. If the arm smarts, all the better, as the counter irritation will help to relieve the head. Alternately treat both arms in this way. During the operation let the feet be kept in hot water.

Sick headache requires a little different treatment. The sufferer should remove the outer clothing and lie on the back. Now let the attendant place a cold cloth on the head, and gently rub and percuss over the region of the stomach and liver with the hands, varying the movement so as to include rubbing, kneading, percussing, and vibrations, or gentle shakings. During a part of the time use one hand to perform these operations, and place the other on the forehead. This shaking up of the stomach and other parts of the digestive canal may at first increase the pain, in which case be more gentle, and in a little while relief will follow. The philosophy of this treatment is simple. The kneading, etc., helps to push forward the offending matters that clog up the stomach and liver, and as soon as they begin to flow on relief is attained. It is generally best to secure a movement of the bowels by a copious warm water injection; a glass of strong hot lemonade will also be grateful. After the treatment let the patient rest for a few hours, or else a relapse may come on.

Those who are not used to give this treatment may readily learn by a little painstaking. In all cases the patient must be perfectly quiet, else the treatment is useless, and the attendant should adapt it to the strength of the suffering one, which can easily be done.

Headache is a sure sign of violated physical law, and whoever suffers from it should study his own habits and reform from all violations of the rules of health.

WATER THE BEST DRINK.—So prone is human nature to violate some of the laws of the body, either in eating and drinking, that our health teachers spend a great deal of unnecessary time in advocating the value of drinks, whose use is questionable, that it is cheering to see once in a while a medical man take the opposite side of the subject, as does Dr. John Bell in the following:

"Much time and ingenuity have been wasted in attempts to prove that alcoholic drinks—beers, wines, distilled spirits, and cordials—have a power to renovate the human system, for the time being, when enfeebled by toil, and ex-

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hausted by disease; and also to enable it to resist the action of causes tending to its destruction. The larger experience, however, shows the contrary; that alcohol is equally unfitted to preserve health, and to ward off the attacks of epidemic and other malignant diseases; but it causes a long list of maladies, not the last nor the least of which is insanity, in its most deplorable forms. What a contrast is offered in the benign influences of water, the drink of drinks, so indispensable for the preservation of the body in its full tone and proportionate development of its several organs, and of the mind, in its greatest clearness and vigor. For free use of this fluid, no special pleading and straining and perversion of the precepts of physiology and hygiene are called for, as in the case of alcoholic drinks. Were half of the time and attention given by medical men to the subject of alcohol in its hygienic and therapeutical relations, devoted to a careful observation, record, and summary of the effects of water regarded as an aliment and as an article of the materia medica, they would ere long be able to speak with additional authority and power, as teachers of private and public hygiene and improved medical science."

PROPORTIONS OF THE BODY.—Artists in measuring the human body to determine the most beautiful forms, make the length of the nose the unit of measure. The right proportions for other parts of the body are then estimated, as follows:

The length of the head measured from the crown or top to a line even with the chin, should be 4 times the length of the nose; from the same point to a level with the armpit, 4 times same measure; to the level of the perineum, 16 times; and to the sole of the foot, 31 times the unit of measure.

In measuring breadths, the shoulders are to be 8 times the length of the nose; from shoulder point to elbow, 6 times; from elbow to wrist, 5 times; length of the hand, 3 times; and with the arms extended, the measure should be the same as from the crown of the head to the bottom of the feet.

HOW TO MAKE OAT-MEAL CAKES.—The Rural Cyclopedia, published at Edinburg Scotland, gives the following receipt for makir oat-meal cakes. Well made they are deliciou

"As much meal as will make a sheet 24 or 3 inches in diameter and one-eighth of an inch i thickness, is put into a wooden basin, with sufficiency of water for working the meal into light paste. The meal and water are mixed b the fingers of the right hand, while the basin turned constantly round by the left hand, ti the paste is made; the paste is then turned ou on a clean board, or table, and alternatel kneaded with the knuckles of both hands sprinkled with meal, gathered up, kneaded an sprinkled, and kneaded again and again, till i becomes a well kneaded and homogeneou dough; the dough is then flattened out with th knuckles into a circular cake of half an inch, o less, in thickness, and immediately afterward distended with a roller into a sheet of about one-eighth of an inch in thickness; and th sheet is then pared round the edges, and cut in to three or four parts, from the center, with a knife. The parts of the cut sheet of dough are fired, or half baked, first on the one side and then on the other, upon a thin circular plate of iron, called a griddle or girdle; and then they are toasted, or whole baked, by being placed on their edge, on a toaster, close before the fire, with first the one side and then the other exposed to the heat. Some butter is sometimes mixed with the paste, to render the cakes 'fresh' and highly relishable, and occasionally a few caraway seeds also are added, but in the estimation of racy, unsophisticated cake-eaters, all such admixtures are an abomination."

A Scotchman writing to The New York Ob server in reference to these cakes and oat-mea generally, says:

"The favorite accompaniment to this is swee milk, dipped with the spoon (which has pre viously taken up and contains a portion of th porridge) out of a separate dish from th porridge.

"It does not answer well to mix oat mea with flour, either in porridge or cakes. Pot

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toes are sometimes mixed with it in making a kind of cakes called 'scones.' The writer can not speak with entire certainty on this head, but his impression is that oat meal, when *properly kiln-dried*, will keep as well as flour, and is not apt to be injuriously affected by the heat of summer. He knows at least that in Scotland, it is kept in good condition for many months, in chests containing several hundred weight. Shipmasters, also, frequently take supplies of it on long voyages, and find that it withstands the changes of the temperature very well.

"A respectable storekeeper in this country, who deals largely in it, told him that he had no difficulty in keeping it. A little oat meal stirred in cold water, so as to form a thin gruel forms a very pleasant, safe and thirst-allaying drink in hot weather. The writer, at one period of his life, has performed the hardest out-door labor, for weeks and months together, hardly ever tasting animal food; subsisting mainly on oat meal, in its various preparations, and milk; enjoying, at the same time, the most perfect health, strength, and good spirits; and, although now past the meridian of life, he has been singularly blessed with uniform good health, which he ascribes (under God) in no small measure, to the use of this most excellent cereal in laying the foundation of and maintaining a good constitution."

Talking Before Reading.—The Ohio Educational Monthly, in an able article on teaching language, truthfully says:

"The first lesson given to the little child in school should be one in talking, and all through its primary course the maxim, 'Talking before reading,' should be carried out. It should be led to observe the qualities and uses of common objects, and then express these observations in definite and complete sentences. The child has taken an important step when it can say, 'The paper is white;' 'The coal is black;' 'The fire burns;' 'The bird sings,' etc. Each reading lesson, howsoever simple, should be talked about before it is read, and the ideas of the pupil should be expressed in short and complete sentences. Events and things in which children are interested, will furnish a great variety of conversational exercise. Attention should be given, even thus early, to the correction of common errors."

Short Sightedness.—Dr. H. Cohn of Breslau, one or two years ago, published a book in the German language, containing the result of an examination of the eyes of over ten thousand school children, with a view to informing the public of the amount of near-sightedness among them, and pointing out a remedy. This examination shows that in 10,060 children 1,730 had defective eyesight. In the country schools there were few with weakened vision, they averaging only one-fourth per cent. of the whole number of pupils. In cities, the defect of sight ranges from nearly seven up to over twenty per cent. The lowest grades in the school had the least, but, in two of the most advanced classes, there were 115 near-sighted pupils and only 135 not so. Those who had been to school but a short time were rarely effected. The means of prevention pointed out by Dr. Cohn are:

"School desks and seats should be adapted to support the child's body in a healthy position, with his eyes at a proper distance from the book.

"That the school rooms should be well lighted, to remove the temptation to hold the book near the face—a prolific source of the increase of near-sightedness.

"That there should be statutes to prevent school children from wearing glasses unless ordered and selected by a physician.

"That strict disciplinary measures to prevent scholars amusing themselves by *squinting* (a popular athletic pastime!) and that instruction in normal schools be given, so that teachers may be aware of the evils arising from bad hygienic arrangements in schools." He adds:

"I am convinced that if these suggestions should be attended to by those in authority, the result would be, not indeed the complete banishment of diseased eyes from the world, but a

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great diminution of the number of 'diseases of refraction' in children."

The same evils may be seen in this country. Among the rural school children, short sightedness is a rarity, almost a novelty, but in New York it is very frequent. In the country, the children have, without seeking it, that which counteracts the tendency to this disease, incentives to long vision, and plenty of light, and they are always cultivating the eye by observing objects in the distance, such as clouds, distant trees, and the high flight of birds. So that while they have worse school-room fixtures, they also have less short vision. In the city, this corrective influence is mostly absent. In and out of school children have little training in long vision, but they have more or less privation of light, much foul air, and tobacco smoke, all of which weakens the eyes, and habituates the person to looking at things from a nearer point of view. It is very doubtful if short sightedness would be entirely prevented by the method of Dr. Cohn, unless other means were used. The other means are:

1. That children shall not go to school so young as they now do.

2. That their first few years instruction be without the aid of books, but by means of oral instruction and object lessons.

3. A less number of hours confinement at school.

4. Purer air in school rooms.

5. Some special and regular training of the eye that involves long vision.

6. Less exposure to the glare of brilliant artificial light.

7. Careful physical culture, and a harmonious development of the body as well as of the mind.

8. School books (if used) printed from larger type and on better paper.

9. Avoidance of night study until after fifteen years of age, and then only under good lights.

It is generally thought that short-sighted persons have stronger eyes than others, but this is believed to be untrue by the best authorities. Prof. Donders says, without hesitation, that a short-sighted eye is always *diseased*, and many physicians agree with him. Of course, a short-sighted eyes are *deformed*, and deformity tends to, though it may not always be, disease. A man may deform his hand by employing it only in lifting heavy stone, and yet the hand need not be sick or weak, or with deficient circulation of blood, though it will be entirely unfit for thrumming the piano, or testing the fineness of flour. Near-sighted eyes, like such hands, are out of shape and can not perform all their functions well. It is a little curious, that while wealthy people try to avoid the deformed hand, means for avoiding the deformed eye receive little attention.

ATROPHY OF THE BRAIN.—The word Atrophy is derived from two Greek words, which, together, signify without nourishment. When there is a regular and gradual diminution of the bulk of the body, or of any part of it we call it a case of atrophy, occasioned by defective nutrition. It may happen to any part or organ of the body. Children, with worms or infantile paralysis, often have it. Nursing mothers may have it. It attends consumption, dyspepsia, jaundice, drunkenness, etc., etc. Those who use much alcoholic liquors have atrophied brain. If a man gets drunk on a single occasion, during the time he staggers when he walks his brain is temporarily atrophied, and if he is frequently in this condition, the disease becomes chronic. We only recently had an opportunity to examine the brain of a person who died from delirium tremens. The person had taken tonics to keep up his strength most of his life, but notwithstanding continued very weak. His brain was atrophied. So much liquor had been passed through it that the membranes had become thickened, as the skin on the hand becomes thickened when one handles many very rough, heavy articles, or as the leg of an ox becomes galled when the chain is allowed to bear too heavily on it. The convolutions which ought to have been plump and full were shrunken away, and there were furrows or grooves which ought not to have been, and they were filled with a liquid strongly

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alcoholic in its smell. No organ of the body resists wasting away so persistently as the brain, yet this man's brain was several ounces lighter than it should be, and in quality it had greatly deteriorated. It could not perform its functions well. Though born with brains, he was to all appearances brainless, alcohol had stolen them away or impoverished and made them barren. Atrophy of the brain usually comes from stimulation with alcohol, opium, or sometimes strong tea and coffee, or the use of tobacco. It is a horrible disease, and can only be cured by strict temperance, and the most careful hygienic agencies. A patient with an atrophied brain requires the brains of a sound person to guide and control him in all his movements, to prevent indulgence and harm. Chronic atrophy of the brain can never be entirely cured, though it may be greatly relieved, so that the person may live many years in comparative comfort, providing he is strictly temperate.

CARBONIC ACID GAS IN WELLS AND CISTERNS.—A correspondent writing to The Scientific American, on the best methods of cleaning wells of what is generally known in the country as *fire damp*, says:

"When we consider that hundreds of lives are sacrificed every year in our country by persons going into wells, cisterns, wine, and beer cellars, charged with carbonic acid gas, or 'damps,' as commonly called, a knowledge of the best remedies should be well diffused. I have frequently had to descend into such wells, and find three remedies successful in speedily freeing them of this gas.

"A bellows, with a rubber reaching near the bottom, will soon blow out the gas; but such an apparatus is not always available.

"Letting down a large bucket, and drawing and emptying the gas at the surface, is the next best plan.

"Pouring down water is a good remedy, and should always be resorted to when a person falls from inhaling gas. Life is frequently thus saved. Burning combustibles is not only tedious, but creates litter and smoke that remain for hours to annoy the workman.

"Two men spent one day in 'burning' out a a well, from which I removed the gas afterward in one hour by pumping up water, and allowing it to fall in a spray to the bottom again. This well was filled with gas from within ten inches of the top down forty-four feet. All of our cellars should be always constructed in porous soil, or have a drain at the bottom for the gas to run down. Where the drain is impracticable, a blower should be arranged. Never enter a well until a lighted lantern has been let down; and if it is extinguished, the well is unsafe—no one could live in it. This gas accumulates in cavities in the earth, and being much heavier than air, finds its way through crevices into wells. I know one case where the gas poured down upon two men, some twenty feet below where it forced its way into the well being dug, and killed the men almost instantly.

"Pure air is of much more importance to our well being than we as a mass fully realize. The laundry frequently causes sickness, by contaminating the air we breathe with the filth of clothing being cleansed, especially such as is charged with the excrements of children and the sick. Carbolic acid is a cheap and perfect remedy. A few drops placed in a tub full of the most filthy clothing, will destroy all smell, without rendering any injury to clothing. For disinfecting vaults, etc., it is a sure remedy. Placed in a sick room, in a saucer of water, it prevents the spreading of contagion."

HOW TO COOK BEANS.—Mrs. Dr. L. A. Jenkins of the Binghamton Anti-Drug Hygienic Institute, furnishes the following:

TO COOK STRING BEANS.

"Select varieties that have tender, fleshy pods. They should be fresh-gathered for cooking. Wash the pods thoroughly. String and break or cut them into small pieces. Boil in a closed vessel in a large quantity of soft water for three or four hours. They should be well cooked to pieces. A little flour stirred to a smooth paste, with cold water added five minutes before re-

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moving from the fire, is an improvement. Or a few thin slices of white bread, toasted slightly, and placed in the dish in which they are to be brought to table, may be substituted. Or a little good, rich milk may be added a few moments before removing from the fire, with or without the flour paste or toast.

TO COOK GREEN SHELLED BEANS.

"Lima beans are always best when they can be had, but Wait's Early, the Agricultural, and the Kidney beans, are nearly as good.

"The beans should be fresh-gathered for use. Shell them; wash and boil slowly in a closed vessel for about three hours, or until cooked to pieces, in a considerable quantity of soft water. They should form a homogeneous soup-like mass when brought to the table.

TO COOK GREEN DRIED BEANS.

"Pour boiling water on them, and let them stand over night, then proceed the same as in the last formula. They will require, however, more cooking.

TO COOK DRY BEANS.

"Procure the best varieties of white or colored beans. Some of the colored varieties are better for hygienic cooking than the best white beans. They are richer and less insipid to those accustomed to eating them cooked with meat, salt, pepper, etc.

"Look them over carefully and remove the imperfect ones; soak them over night in cold water. In the morning drain off the water, and wash in one or two more waters. Place them in a covered vessel, with a large quantity of soft water upon the stove or range, where they will come to the boiling point quickly. Keep them at that point, and let them simmer for two, three, or four hours, according to the variety, or until they are reduced nearly to a pulp. Be careful not to let them boil, as that hardens the membrane and destroys the flavor.

"Nothing should be desired better than beans cooked in this careful manner. Some would prefer a little milk or cream added, but as in all the preceding, they are less wholesome, and for those who would restore normal appetites and maintain sound health, no addition can be desired. To those accustomed to the use of seasonings, salt and greasy accompaniments are missed in beans more than in any other food. But perseverance in abstaining from salt, soon removes the desire for its use. Indeed, there is no unnatural appetite so easily overcome as that for salt, if one persists in not using it in the least. Salt readily passes out of the system through the innumerable pores and other channels, and when by abstaining from it, by bathing, sweating, and by other means, there is none remaining in the system, the battle is over and the victory won, if the person ceases thereafter from its use.

TO BAKE BEANS.

"Prepare them as for stewing, and place them with a large quantity of water, in a stone-ware pot in a hot oven. Let the oven cool somewhat after they begin to cook, and bake them from four to six hours rather slowly.

TO DRY GREEN BEANS.

"The process is the same as that for drying green peas. Cooked as dry beans are, they are more palatable, but not more wholesome."

OAT MEAL AS FOOD.—An exchange says: "If mothers would have their children grow up clear-eyed and comely, with frames of bone and not of cartilage, with transparent complexions instead of muddy ones, with full and well-rounded limbs instead of scrawny ones, then do not always set before them bread of fine flour and highly-seasoned meats, but give them four or five times a week a breakfast of oat-meal mush.

"Do you say that they don't like it? Perhaps you don't know how to prepare it properly. The Scotch method of preparing oat meal (or rather one of the methods), is to make a thin mush, a little thicker than gruel, and the boiling should continue three or five minutes (not more) after the thickening is finished. This, eaten with sugar or milk alone, or with syrup is highly palatable, and is generally liked by children whose tastes are not vitiated."

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ANSWERS TO CORRESPONDENTS.

BY A. L. WOOD, M. D.

Fruit Cans.—"In the last number of your journal, in answer to my query in regard to fruit cans, you say that next to glass that glazed stoneware is the best material. This is undoubtedly true; but whereas the difference between good and poor glazing is not readily detected, and whereas the glazing of coarse earthenware crocks is quite soluble and very poisonous, it seems to me that this subject ought not to pass without further comment."

The remarks of this correspondent are very true. Well-glazed earthenware is nearly as good as glass, but, as it is not easy to tell the difference between a good and a poor article, it is always best and safest to use glass, when practicable.

Eggs and Constipation.—"Are eggs suitable for one troubled with constipation, and is there any preference between the white and the yolk?"

Eggs are far from being one of the best articles of diet for a person troubled with constipation, although there are many things worse. There is very little difference in this respect between the white and yolk. Ripe fruit, Graham bread, oat meal and cracked wheat are among the best articles of diet in such cases.

A Fresh Meat Poultice.—"Some time since, I saw fresh, lean meat recommended as a cure for a snake bite; have never had an opportunity for testing it for that, but have tried it on a wasp sting, and on what I supposed to be erysipelas, with marked effect. In the first-mentioned case, I cut a slice from a heron, while the bird was still warm, and bound it on the part affected, which gave immediate relief. In the other case, slices of fresh lamb were used."

There is nothing wonderful or mysterious about this. The same results would have been obtained if any other kind of poultice, or a warm, wet cloth, well covered, had been applied instead of the meat. The conditions, warmth and moisture, would be the same in either case, and the effects produced in such cases are due to these conditions and not to any mysterious influence contained in the flesh of animals just killed.

Nightmare, its Cause and Remedy.—"When I eat more than usual for supper, or go to bed earlier than usual, I am certain to have what I suppose is the nightmare—that is, a sensation as if my mind had awakened without my body doing so—consciousness without the power of motion—accompanied with an idea that unless I can speedily, completely awake (which I frequently find difficult to do), that I shall descend into the sleep that knows no waking.

"Is this indicative of a predisposition to apoplexy, or upon any account to be regarded seriously?"

It is an indication of indigestion, which is certainly a serious matter, as it is the parent of very many of life's ills. Nightmare is generally caused by the presence of undigested food in the stomach while asleep. It is sometimes produced, however, by excessive fatigue, or by exhaustion from want of sleep. The remedy is evident, viz.: plain, wholesome food, eaten at regular times and in moderate quantity, the last meal of the day, if three meals are taken, being very light and eaten not less than four hours before retiring. Two meals a day are much better than three, the last meal not later than 3 P. M. Excessive fatigue should be avoided, and at least eight hours out of every twenty-four should be devoted to sleep.

Involuntary Muscular Twitching.—"What does involuntary and frequent twitchings of the muscles or flesh in various portions of the body indicate to be wrong, and what is the remedy or preventive?"

Involuntary twitching of the muscles usually indicates extreme debility, and frequently occurs in low fevers and the latter stages of many fatal diseases. Nervous and irritable persons in fair health are sometimes troubled in this way. Where this is the case, it is occasioned by indigestion, obstruction of the skin or bowels, or more probably, all combined. Prevention and cure depend upon the removal of the causes, which can usually be accomplished by proper attention to diet, exercise, and bathing.

"What is Vital Force?"

It is the inherent principle of life. Further than that we are yet unable to go.

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Inflammation of the Uvula.—"I have been troubled twice lately by inflammation of the uvula. I find nothing about it in The Handbook, or in THE HERALD OF HEALTH. Will you please inform me through the latter of the hygienic treatment of it?"

Abstinence from all food and drink, except water, is the first condition of a quickly successful treatment. The extremities should be kept warm and perspiration of the whole body induced by the Turkish bath, if accessible, if not, by the vapor or lamp bath. If neither of these can be obtained, a full hot bath may be taken. The only local treatment which will usually be found necessary is the holding in the mouth of ice-cold water, or, better yet, of bits of ice.

After-Dinner Naps.—Many persons are in the habit of sleeping for half an hour or an hour immediately after dinner. This is a bad practice. Ten minutes sleep before dinner is worth more than an hour after. It rests and refreshes and prepares the system for vigorous digestion. If sleep is taken after dinner it should be in the sitting posture, as the horizontal position is unfavorable to healthful digestion. Let those who need rest and sleep during the day take it before dinner instead of after, and they will soon find that they will feel better and that their digestion will be improved thereby.

Buckwheat Cakes.—"Please state in your next number whether buckwheat cakes are an objectionable article of food."

Buckwheat cakes are no more objectionable than wheat meal cakes, if cooked and eaten in the same way, *i. e.*, hot, soaked with butter and swimming in molasses. It is not the buckwheat which is objectionable, but its accompaniments.

To Remove Foreign Bodies from the Ear.—"What is the best way to remove foreign bodies from the ear, for instance, lumps of hardened wax?"

If the ear is not entirely blocked up so as to prevent the passage of water behind the offending substance, it can generally be washed out with tepid water forcibly injected with a syringe. In some cases, instrumental removal may be necessary.

"Is Consumption Contagious?"

Properly speaking, it is not, although even strong, healthy persons sometimes acquire it by being for a long time in close and constant relations with those that have it, occupying the same room, sleeping in the same bed, and breathing the same air.

Good.—The young ladies of Dover, Wayne Co., Ind., says an exchange, have formed a society for the redemption of young men from bad habits. Each one of the members has pledged herself not to receive the attentions of any young man that uses liquor, tobacco, or profane language. Let such societies be formed throughout the country, and liquor and tobacco will soon evince a fatal decline. When this is done, let the young men form societies and pledge themselves that women who are so foolish as to deform themselves by tight lacing, who devote their time and thoughts principally to fashion and its follies, and sensational novel reading, and scandalizing, and who are either too proud or too ignorant to make a loaf of bread or wash the dishes, shall never have a chance to receive their addresses. Do this, and Fashion's reign will soon be at an end, and common sense will once more assert her sway.

When Not to Eat.—Never eat when very much fatigued. Wait until rested.

Never eat just before you expect to engage in any severe mental or physical exercise.

Never eat while in a passion, or while under any great mental excitement, whether of a depressing or elevating character.

Never eat when in a hurry, if you can prevent it. If obliged to eat hurriedly, eat lightly.

Never eat just before taking a bath of any kind.

Never eat just before retiring for the night.

Never eat between regular meals.

First Female Physician.—"Who was the first female physician in the United States, and who in the world?"

The first woman who ever received a medical diploma was Miss Elizabeth Blackwell, who graduated at the Geneva (N. Y.) Medical College in 1848. She is now at the head of a medical college for women in New York City.

Soups, etc.—"In mush and milk, and soups, does not the milk in the former and soup in the latter have the same effect upon digestion as drinking while eating; that is, tend to weaken the gastric juice?"

The effect is much the same. In either case the fluids must be absorbed before the solid portions can be digested.

Corn-Meal Gems.—"Are corn-meal gems as easily digested as Graham?"

There is very little difference. They are both worthy of a prominent place upon every table.

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NOTICES OF NEW PUBLICATIONS.

PHYSIOLOGY AND HYGIENE. By J. C. Dalton, M. D. New York: Harper & Brothers, Publishers. 1868.

Professor Dalton is so well known as an eminent Physiologist, that any work on this subject from his pen will find numerous admiring readers. His large Physiology has been an accepted text book for years in most of the medical colleges of this country, and the little work before us is designed for schools, families, and colleges. It is written in the most plain and simple style, and any one who can read the English language can comprehend every sentence and every chapter. All the most interesting facts in physiology are given in their natural order, and to any one who has any love for the pursuit of physiological studies, the work is quite as charming, and infinitely more instructive than most of the light literature of the day. Although it lacks in the department of Hygiene, we welcome it as one of the most accurate and valuable works for schools and private reading, so far as it discusses physiology, that has yet appeared. We can, perhaps, in no other way do the book justice, than by giving specimens from its pages. Here are a few:

FOOD.—"Food, from which either one of the substances necessary to nutrition is absent, although it may be nutritious for a time, will certainly fail, sooner or later, to keep up the proper organization of the body, and its deficiency will be inevitably felt. This is true even of the inorganic substances. A man might be starved to death by keeping him on food which contains no lime or no salt; that is, after a time he would become so feeble that slight causes would be sufficient to produce a fatal result. This would not happen so soon as if he were deprived of the more nutritious matters, because they are required in larger quantity. But it would certainly take place at last; for the mineral ingredients of the body, though small in amount, are still indispensable to health."

PREPARATION OF VEGETABLES.—"Of the different *vegetables* used for food, such as potatoes, beans, peas, turnips, etc., the greater part contain principally starch, mingled with various proportions of albuminous matter, sugar, water, and mineral substances. The effect of cooking upon these vegetables is mainly to soften and disintegrate them, since in their raw state they are usually so hard as to be entirely indigestible. It is very essential, therefore, in the preparation of vegetables, that their cooking should be thorough and complete, as otherwise they are liable to produce injurious effects. An agreeable taste is also developed in vegetables by the process of cooking, though not to so great an extent as in the case of animal substances."

NECESSARY QUALITIES OF WHOLESOME FOOD.—"In order to maintain health, the food which is consumed should be *simple*, but, at the same time, *nutritious in quality*, and *the very best of its kind*. The meat should be that of well-fed animals, of good color, and abundantly supplied with the natural juices. The bread should be made from well-ground and properly dried flour; and the vegetables should be of natural color and consistency, and free from excrescences or other imperfections. Particularly the preparation of the food by cooking should in all cases be carefully performed; since improper cooking will often vitiate or destroy the nutritious qualities of the most valuable kinds of food."

Here is an interesting paragraph about the quantity of blood in the whole body:

"QUANTITY OF THE BLOOD.—The entire quantity of blood in the vessels is about one-eight part, by weight, of the whole body; so that in a man weighing 140 pounds, the quantity of blood is very nearly eighteen pounds. The quantity of blood, however, as well as its composition, varies somewhat at different times. Soon after digestion it is considerably increased, for it has absorbed all the nutritious materials taken with the food, and these materials must necessarily pass through the blood in order to reach the tissues. After long abstinence it is diminished in quantity to a corresponding degree. For the same reason, its composition varies to a certain extent, since its different ingredients will diminish or increase, according as they have been discharged or absorbed in greater or less abundance."

EFFECTS PRODUCED BY LOSS OF BLOOD.—"Only a small proportion of the blood in the body can be lost without causing a serious effect upon the system. Generally speaking, the loss of one pound of blood causes faintness, and that of a pound and a half or two pounds is followed by complete unconsciousness. If the bleeding be then stopped, the patient usually recovers; but if a still larger quantity of blood be lost, recovery becomes impossible.

"When the strength, however, has been very much reduced by excessive bleeding, it may sometimes be restored by injecting into the bloodvessels healthy blood from another person. This is called the 'Transfusion of the Blood.' In several instances where the vital powers were nearly exhausted, life has been restored by this operation."

TWO DIFFERENT KINDS OF BLOOD IN THE BODY.—"Finally, there is a most remarkable difference in the appearance of the blood in different parts of the body. In one-half of the circulation, that is, in all those vessels which are called 'arteries,' it is of a brilliant scarlet hue, while in the 'veins' it is of a deep bluish-purple, almost black color. These two kinds of blood follow each other in the circulation, changing alternately from one color to the other; so that, although there is always red blood in the arteries, and always blue blood in the veins, yet the same blood is alternately scarlet and purple, as it passes from one set of vessels into the other. This leads us, in the next place, to the subject of Respiration."

SOURCE OF ANIMAL HEAT.—"The source of the animal heat is in the nutritive changes going on within the body. We know that heat may be produced in a variety of different ways—by the rays of the sun, the friction of solid substances, the compression of air, the passage of electric currents, and the burning of combustible bodies. It is also produced by many different chemical changes, by solutions, combinations, and decompositions of various kinds. Every one knows how much heat is evolved by the combination of lime with water; and a mixture of water with sulphuric acid will produce a similar effect. Now, in the interior of the animal frame, an innumerable variety of these chemical changes are constantly going on. They are not all similar to those which take place outside the body, and the details of many of them are still unknown to us; but they are in incessant operation, and are sufficient to produce, for their final result, the elevated temperature of the living body."

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NECESSITY FOR GENERAL ABLUTION.—"Accordingly, it is of the greatest importance to keep the skin cleansed of these accumulations by frequent ablution. Not only those parts which are exposed to the contact of external impurities, but the whole surface of the body, should be frequently washed, in order to remove the debris of its own secretions. The contact of cold water also acts as a healthy stimulus to the skin itself, and tends to preserve it in a vigorous condition, ready at all times to perform its natural functions."

PROTECTION FROM INJURY BY COLD AND WET.—"The immediate discomfort and annoyance produced by cold and wet is a notice given to the nervous system that, if the exposure be continued, more serious consequences will follow, and that the internal organs will suffer in their turn. As soon as possible, therefore, after being wet or chilled, the body should be thoroughly warmed and dried. The principal danger in such cases is in delay. For cold and wet do not usually do any harm to healthy and vigorous persons *so long as the body is kept in active exercise*, and the circulation maintained in a corresponding degree of rapidity. But after the work is done, or while the system is in repose, the same exposure that before produced only a healthy glow and reaction, if continued longer, will depress the vital powers and cause dangerous injury to the internal organs.

"Thus, even at freezing temperatures, a man may walk about briskly in the open air with impunity; but sitting still in a cold room is always dangerous, and liable to produce the most serious results.

"The best protection, therefore, against the consequences of an unavoidable exposure, is the active employment of the muscles and limbs so long as the occasion for exposure continues; afterward, the warmth of the body should be restored by artificial means with the least possible delay."

We may add, in conclusion, that this work contains but little upon the use of alcoholic beverages, which is to be commended, considering that nearly all the text books which have lately appeared on physiology have gone a long way out of their province to tell us how good and useful are the preparations known as ale, wine, beer, whisky, rum, etc., etc.

GRAY'S LESSONS IN BOTANY AND VEGETABLE PHYSIOLOGY. Illustrated by over three hundred and sixty wood engravings, from original drawings by Isaac Sprague, to which is added a copious Glossary or Dictionary of Botanical terms. By Asa Gray, Fisher Professor of Natural History in Harvard University. New York: Ivison, Phinney, Blakeman & Co. Chicago: S. C. Greggs & Co. 1869.

This work, of over six hundred pages, comprises two books. First, "Gray's Lessons in Botany and Vegetable Physiology," and second, "Field, Forest and Garden Botany," a simple introduction to the common plants of the United States, east of the Mississippi, both wild and cultivated. The first book tells us all about the structure, growth, and functions of plants. The second gives us the key to classifying, analyzing, and naming those that are to be found in our gardens and fields. It should at once find a place in the library of every naturalist and student of plants.

AMERICAN AGRICULTURAL ANNUAL. New York: Orange Judd & Co. 1869. Price 75 cents.

THE AMERICAN HORTICULTURAL ANNUAL. Same publishers as the above. Price in paper, 50 cts.; in cloth, 75 cents.

These little books contain about one hundred and twenty-five pages each, printed on excellent paper and very handsomely illustrated with cuts of improved machinery, improved plants and animals, and the new discoveries and facts in agriculture and horticulture. They are valuable publications and remarkably cheap.

WEBSTER'S NEW COUNTING HOUSE AND FAMILY DICTIONARY; Explanatory, Pronouncing, Etymological, and Synonymous. With an appendix containing various useful tables, mainly abridged from the latest edition of the quarto dictionary of Noah Webster, LL. D. By William G. Webster and William A. Wheeler. Illustrated with more than three hundred and fifty engravings on wood. New York: Ivison, Phinney, Blakeman & Co. Price, in sheep, imperial 12 mo., 630 pages, $3 50.

This is an entirely new abridgment, with important additions, improvements, and appropriate illustrations.

This new and revised edition conforms to the revised quarto, and was prepared not only for the student in our colleges and academies, but for the family, the office, the counting-room, and for all who desire to obtain a comprehensive dictionary of small size and cost.

Bankers, merchants, and business men generally will be particularly interested in the commercial tables, especially those pertaining to the money, weights and measures of the principal commercial countries of the world, and their comparison with United States standards, carefully prepared by a well-known statistician and cambist of the United States Treasury Department at Washington. These and many other valuable additions and improvements, supply a want not filled by any similar work of reference.

PRACTICAL FLORICULTURE. A Guide to the successful cultivation of Florists' Plants for the Amateur and Professional Florist. By Peter Henderson, author of "Gardening for Profit." Illustrated. New York: Orange Judd & Co. Price $1 50.

This book contains two hundred and fifty pages with thirty-five chapters, telling all that is necessary to know about the soil, laying out of grounds, planting of flower-beds, potting plants, protecting them in winter, making hot beds, green houses, propagation of seeds, cuttings, culture of the rose, verbena, tuberose, orchis plant bulbs; hanging baskets, parlor and window gardening, insects, profits of flower culture, etc., etc. Mr. Henderson is a practical floriculturist, and his book will prove useful to a large number of persons.

THE HUNTER AND TRAPPER. By Halsey Thrasher, an experienced hunter. Illustrated. New York: Orange Judd & Co. Price $1 00.

This little book of ninety pages, tells about the best methods of catching the fox, mink, bear, raccoon, wolf, honey bee, gives hints about shot-guns, rifles, traps, and how to tan skins and furs. It will be found interesting to those who wish to know about these matters. This author is an old experienced trapper, and speaks from knowledge. Not the least valuable part of the book is what is said about the habits of animals.

THE DIETETIC REFORMER AND VEGETARIAN MESSENGER, for January. London: F Pitman. $1 a year.

This little quarterly for January, is brimful of good things; we shall make room shortly for some of the best of them. Persons wishing to subscribe for it can send their names and $1 to us.

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NEW YORK MEDICAL JOURNAL. Edited by W. A. Hammond, M. D. and E. S. Dunster, M. D. This excellent Medical Journal is now published by D. Appleton & Co., at $5 per year.

The January number contains several important papers, among which are "Source of Free Hydrochloric Acid in the Blood," by Prof. Horsford. "Sea-sickness," by W. H. Dwikelle, M. D., in which its cure by electricity is discussed as an almost certain remedy in the very worst cases, and a very valuable paper by J. Marion Sims, M. D., on "The Microscope as an Aid in the Diagnosis and Treatment of Sterility." Dr. Sims's revelations must ultimately entirely change the treatment now in vogue to one almost entirely hygienic. This monthly is handsomely printed, and reflects honor on editors and publishers.

THE PUBLISHERS' DEPARTMENT.

Contributors to this Number.

A PHYSICIAN AND MOTHER,
O. B. FROTHINGHAM,
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DR. DIO LEWIS,
JOEL BENTON,
REV. CHARLES H. BRIGHAM,
MRS. ELIZABETH OAKES SMITH,
M. JOSEPHINE BASSETT,
DR. E. P. MILLER,
DR. A. L. WOOD, and THE EDITOR.

This Number.—It gives us pleasure to send forth THE HERALD OF HEALTH for April, so well freighted with that which ought to induce those addicted to the use of drugs and wrong living to pause, at least, before continuing in their accustomed habits. If any such can read the vigorous essays of O. B. Frothingham and others without becoming convinced of the necessity of giving a thought to that wherof they eat and drink, we are greatly mistaken, and our experience will pass for naught. "The Care of the Lungs of Children" receives due attention, and it is by the way, a subject that demands the important attention of all, parents particularly. The Cure and Treatment of Diseases receives a large share of notice, and no inconsiderable space is given to this department. If the reader will read and reflect well upon the pabulum we place before him this month, we are convinced he will heartily thank us.

Notice to Our Correspondents.—

The following hints to correspondents should be observed in writing to us:

1. ALWAYS attach name, Post Office, County, and State to your letter.
2. SEND MONEY by Check on New York, or by Postoffice Money Order. If this is impossible, inclose Bills and register Letter.
3. CANADA AND NEW YORK CITY SUBSCRIBERS should send 12 *cents extra*, with which to prepay postage on subscriptions to THE HERALD OF HEALTH.
4. REMEMBER, if you are entitled to a Premium, to order it when you send the Club, and inform us how it is to be sent.
5. REMEMBER THAT WE NOW GIVE the *Elliptic Sewing Machine* as a premium. It is guaranteed to give good satisfaction.
6. REMEMBER TO SEND in Clubs early.
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8. REMEMBER that for the names and addresses of 25 persons, either invalids or friends of Temperance and Health Reform, we give Prof. Wilson's book on the Turkish Bath. It contains 72 pages.
9. STAMPS should be sent to prepay postage on letters that require an answer.
10. Those who want a good *Spirometer*, *Parlor Gymnasium*, or *Filter* for making their water clean, will find the prices in another column.
11. INVALIDS from all parts of the country are invited to write to us for our circular, and full particulars as to Treatment or Board in the Hygienic Institution. See advertisement elsewhere.
12. See List of Books on another page.

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MRS. E. M. VAIL, M. D.
JOHN A. TENNEY, M. D.
MISS MATTIE A. WILLIAMS, M. D.

DR. W. T. VAIL has been at the head of this establishment for more than seventeen years.

MRS. E. M. VAIL has been connected with the medical direction of the female department for seven years.

DR. J. A. TENNEY has now entered upon his fourth year.

MISS M. A. WILLIAMS has been connected with the establishment for about three years.

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They have taken multitudes of patients who had been a long time sick, who were greatly reduced in strength, who were full of chronic weaknesses, aches, and pains; who could not walk, who could not sleep, who could not eat;

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Rheumatic patients, stiff in the knees, feet, hands, elbows, shoulders, neck, back;

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Patients who had become chronically sick from a long course of drug medication; who had partially lost the use of their hands, feet, arms, legs, from this or other causes;

In short, they have taken multitudes of chronic sufferers of almost every kind, and restored them to perfect health.

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Remarkable cures are effected by the Turkish Bath alone. So also by the Movement Cure, and by Electricity. The Lifting Cure is applied with wonderful efficacy in many cases. Our facilities are so numerous, and our experience so extended, that we are enabled to apply just that agent which will be most efficacious in a given case; yet in most cases we combine several of these methods, and in some instances all, to meet the exigences of the case.

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"H. C. FOOTE."

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Anti-Slavery Standard,

PUBLISHED EVERY SATURDAY.

AARON M. POWELL, Editor.

THE STANDARD advocates entire freedom and immediate enfranchisement for the colored race, as the demand of justice. Chattelism has been abolished, but equal freedom for the colored race has not yet been secured.

Eminent writers contribute weekly to its columns, and the Editor is permitted to announce

WENDELL PHILLIPS

as a Special Editorial Contributor. Full reports will also be published of the Addresses of Mr. Phillips, revised and corrected by himself.

The Standard, though chiefly devoted to the consideration of the Freedom and well-being of the colored race, will, as hitherto, hospitably entertain the claims of movements of a kindred end and aim, as the Rights of Women, Temperance, Education, etc. It will also present a department of choice Literary Miscellany. It is intended that, without forgetting its main object, The Standard shall be carefully and thoroughly edited in all its other departments, and be welcomed by all classes of readers.

Mrs. Lydia Maria Child, in a letter accompanying a remittance for The Standard, writes as follows:

WAYLAND, Mass., Feb. 1, 1868.

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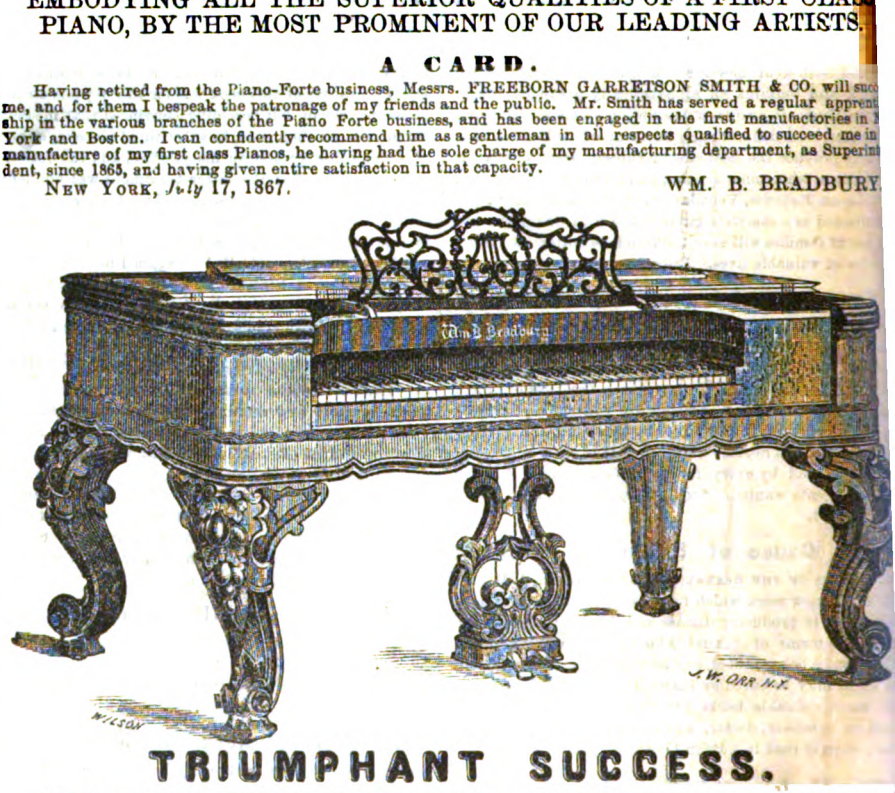
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TESTIMONIALS OF FAMERS WHO HAVE GROWN IT.

From S. TERRY HUDSON, Success, Suffolk Co., N. Y.

Mr. S. B. FANNING—*Dear Sir:* I have grown the "Santord Corn" for several seasons in succession, in preference to any other with which I am acquainted. I consider it a superior variety, yielding more to the acre, weighing more to the bushel, and furnishing better stalks for fodder, than any of the kinds heretofore cultivated in this section.

GREAT BARRINGTON, Mass., Oct. 28, 1868.

Mr. S. B. FANNING—*Dear Sir:* My experience with the Corn you sent me is highly satisfactory. I planted on the 28th of May, and cut the stalks on the 14th of September. I entered the crop for a premium, and the Committee called and examined it on the 12th of September in my absence. They picked one square rod and had 67 pounds. Some ten days after one of the Committee called again and selected a rod from which he picked 72 pounds (rate of 164 bushels per acre), which was the largest yield found by them. The competition was very large, there being 76 crops of Corn entered, and all very good.

I remain, yours truly,

M. J. WHEELER.

From THOS. A. HALLOCK, Mattituck, Suffolk Co., L. I.

Mr. FANNING: I have grown your variety of Field Corn, known in this town as Fanning Corn, and find it far superior to any other variety that I have ever cultivated. It ripens early, and in the same field, with same culture, has yielded from 20 to 30 bushels more per acre than any other kinds. The grain always matures before the stalk is ripe. It is remarkably sound, and never molds in stacks. I am satisfied to plant this and no other.

D. W. REEVE, Attorney-at Law, Franklinville, L. I.

Mr. FANNING: I have planted your variety of Corn, and pronounce it superior in all respects to any other I have ever planted. I have repeatedly tried other kinds, giving them the same cultivation, but find none to equal it. This does not require so long a season as must others, oftentimes being fit to gather in 90 days from day of planting. I find the grain always ripens in advance of the stalks, and hence is always sound when the stalks are cut; beside, I find that the stalks may be cut when quite green, which is worthy of notice. Most kinds of grain are selected with reference to their superiority over all others, and up to this time the "Premium Sanford Corn" appears to hold that honorable position among the various kinds of corn

From the Rev. W. D. F. LUMMIS, Mahanda, Ill.

S. B. FANNING, Esq—*Sir:* The Corn I received from you in the Spring was planted the 10th of June. I planted about the tenth of an acre and gathered 10 bushels (shelled) Corn. It makes the best fodder of any I ever grew. I only worked it once and cut it in 90 days from time of planting.

From D. W. HALLOCK, Upper Aquebogue, Suffolk Co., L. I.

Mr. FANNING: I have no hesitation in pronouncing "The Fanning Corn" a great acquisition over all other varieties. It is the *best* I have ever grown and do not expect soon to find its superior, and I consider that you have very much advanced the Farmers' *interest* in this section by your pains-taking in improving and perfecting this most valuable of all Farm products.

From JAMES M. REEVE, Northville, Suffolk Co., L. I. New York.

Mr. S. B. FANNING—*Dear Sir:* The past season I have tested your corn, known here as "Fanning Corn," in the same field with several other varieties, all having an equal chance. The Fanning produced 140 bushels per acre, while none of the others yielded more than 100 bushels. I am confident that it is useless for me to seek for a better variety, for it is superior in every respect to any other that has come within my knowledge.

I am satisfied that your plan of saving seed is right. In the Fall of 1867 I saved about two quarts of seed from the twin ears, or stalks growing two ears. I planted it last spring in the same field, and with the same chance as my other corn. It yielded fully a half bushel more ears to a stock than the rest of the field, which is conclusive proof to me that "like produces like," and I attribute your success in producing this valuable variety to a great degree to your manner of selecting seed from year to year. Yours truly, JAMES M. REEVE.

From HARRISON HALLOCK, Oregon, Suffolk Co., N. Y.

Mr. FANNING: The "Fanning Corn" was planted by most farmers in this place last season, and is without exception the best variety of corn ever grown here. It is so great an improvement over other kinds that farmers could not easily be seduced to substitute any other variety in place of it. It is remarkably sound, cob small, grain large, and I find it will shell more per bushel than any other kind. I can recommend it to any farmer as being *the best.*

MONMOUTH, Warren Co., Ill., December 12, 1868.

Mr. S. B. FANNING—*Dear Sir:* The Sanford Corn which I purchased of you last spring has done *exceedingly* well, considering the chance it had. I planted it on the east side of my field, next to a hedge, consequently about one half was destroyed by the squirrels; what was left was thoroughly cultivated and was very early, and yielded at the rate of sixty bushels shelled corn per acre.

Yours respectfully, ADAM RANKIN.

WEST MERIDEN, Mass., January 10th, 1869.

Dear Sir: Although the season was very unfavorable, and the corn was not planted which you sent me till the last of May, it did remarkably well. From thirty-two hills I gathered two bushels of large, fine corn, besides some small.

We had a very early frost, but the corn was not injured as it was ripe at that time.

It is the finest corn I ever saw. On most of the stalks there were two ears, and on many of them three.

WM. B. BULLARD, West Meriden, Mass.

MARLBORO, N. J., December 17, 1868.

Mr. S. B. FANNING—*Dear Sir:* The Corn I received from you last spring grew and yielded well. Was as early as the Burlington Corn, which we consider early. I like the corn much on this account. It is early; the stalks are small and well filled with fodder, which is very fine for young stock. It makes fine meal for family use—another good quality. From my limited experience I think it is as early as the Burlington, yields better, and will plant it another year in preference to any other variety. Very truly, WILLIAM J. CONOVER.

From GEO. V. SCOTT, Thompsonville, Ill.

Mr. S. B. FANNING: The corn I received from you last spring was not planted till the 5th of June. It made rapid growth, and matured two weeks earlier than any other corn. I believe it to be far superior to any other variety. It yielded at the rate of ninety bushels shelled corn per acre. I have been offered large prices for the seed, but money will hardly buy it. I shall plant my entire crop with this variety the coming season.

GEO. V. SCOTT.

From J. McCAIN, Delaware Station, N. J.

Mr. FANNING: Your Sanford Corn gave me good satisfaction. *I like it well.* J. McCAIN.

From A. J. Brown, Olivett, Ill., Oct. 28th, 1868.

Mr. S. B. FANNING: I am happy to inform you of the success with the corn I received of you last spring. I planted it the 28th of May, on a piece of ground seven rods, four feet apart each way. I cut it up the 5th day of September, and husked forty-eight bushels of all very sound; which result was highly satisfactory.

Yours, with respect, A. J. BROWN.

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THE REARING OF OUR CHILDREN.

A SERIES OF VALUABLE PAPERS BY DISTINGUISHED AMERICAN WOMEN.

No. XII.

Whipping Children.

BY ELIZABETH OAKES SMITH.

"WHAT is bred in the bone can't be whipped through the skin." This homely old proverb would seem to indicate the absolute inutility of the whole system of hoping to make human beings any better in mind by beating them on the body. Had it been otherwise, those burly old monks who for hundreds of years were flagellated, or flagellated themselves, by way of wholesome penance for their sensual, unruly lives, would have been every one of them saints and martyrs, instead of presenting us with a Saint Francis Xavier, or a Loyala, or Vincent de Paul, one in a million, as the record now shows.

Were it otherwise, it would be a good thing for men and women about to enter into the holy bonds of wedlock to put themselves through a vigorous course of fasting and whipping (instead of flushing themselves with dainty food, costly raiment, and delicious aromas, as is the custom), in order that as few evils as is possible may be bred in the bones of their children. It would be better to beat wickedness out of the tough sinews of the parents, who are the most guilty, than hope to exude it from the tender scions of a bad stock by any process of cuffing, whipping, flogging, or beating. What an ugly array of words; every one of which sounds like a blow to a sensitive ear!

But, such a system of perfecting the children is not likely to be resorted to even by the most conscientious, therefore we must take the offspring just as we find them, inheriting the sins of the parents, and often with no other inheritance. Every child has an inalienable right to perfect health, perfect beauty, and perfect moral freedom, and where he is denied these the sin lies at the door of those whose

> "ancient but ignoble blood
> Has crept through scoundrels ever since the flood."

There are such cruel brutes in the shape of men and women in the world that they would not know a pearl from a pea, a lily from a peony, an angel child from a demon child, and they would lacerate the silver skin of the one with as little remorse as the tawny texture of the other; therefore, to protect these innocents from such vile handling it would be well to consider

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every child as the property of the State, and place it under proper guardianship, where the parents are morally irresponsible; in this way thousands of valuable souls might be made useful to the country, and be protected from abuse and the commission of crime.

But we are to take the world as it is, and consider the propriety of a tall, two-fisted creature taking hold of a poor little, trembling, wee creature, and subjecting it to stripes and blows.

It must be always borne in mind that the brain of the child is immature, its understanding or reason so partially developed that it can not put this and that thing together, and draw just conclusions therefrom, except in a very limited degree. The child questions perpetually the *why* of the world about him, and with his active instincts and fervid passions is slow to learn the justice of the many prohibitions to which he is subjected. If the parent is thoroughly just, rational, and tender, he and his child may "walk with God," in serene content and almost divine harmony; but such parents are very rare. Those of George Washington seem to have been of this kind, and we have the records of many where one parent was such, as in the case of Montaigne, Margaret Roper, and others that might be cited.

The mind of the child is not only immature, but often one faculty quite outstrips the rest, and he is, as it were, lopsided. He is irresistibly impelled in one direction, when reason and judgment both incline in another. His activities, for instance, incite him to fun, frolic, out-of-door sports, and companionship, while he is at an age when he should be justly held to some method of study and avocation essential to the discipline of coming manhood. He grows sullen and obstinate if denied his favorite pursuits, and perhaps becomes artful and untrustworthy for the sake of indulging them.

What is to be done in this case? It is not a bad case, only a little too much boy or girl, and perhaps forbearance and kindly remonstrance may effect a cure. Too much *talking* never will. The child is led by his instincts, and *too* much reasoning frets and bewilders him. Still he must be held to discipline. He must not be so coerced as to make him treacherous—a resolute supervision *may* bring him round all right; but I contend it is far better, as a last resort, to give the child a quick, honest whipping, not too solemn, not too protracted, like an inquisition, than run the risk of his undeveloped understanding being left fallow, and his morals endangered by too much tenderness. His impressions being too volatile, some severity will be necessary to fix them upon his mind. I knew a boy of this kind, who, knowing that his father loved candor of mind beyond all other qualities, learned to play tricks upon him, and instead of going to school, one day played truant, or "hookey." At the usual hour he came home, and walking boldly up to his father said:

"Father, I played hookey to-day from school. Now give me a half dollar because I was honest and told."

There was a dangerous wit there. Such a boy might be trained to something better, but his instincts tended to the sordid, and I believe his deepest impressions would have to be reached through the skin. If he wants pay for his virtue, he should be deterred from wasting his time and losing his education by the fear of punishment, or he will do nothing good in the world unless it pays.

A neighbor of mine had two sons, Frank and Jack, as they were familiarly called; their ages were nine and eleven. These boys were sent regularly to the best school in the town where they lived, nicely dressed with pleated ruffles, as was then the fashion. One day the Principal of the school called, and it turned out that the boys had been absent therefrom nearly two weeks, notwithstanding that they had seemed to come and go at the proper time to and from home. Poor little Jack, a bright, fair-complexioned boy was the first to come in after the knowledge of this by the father, by whom he was sharply interrogated, for he was greatly incensed.

"Jack have you been to school the last two weeks?"

"No, sir; I've played truant."

"Who played with you? You have not been alone?"

"No, sir; but I can't tell on the boys."

"You must and shall; I'll whip it out of you."

And the generous, ingenuous little hero was taken out and whipped smartly with a rod, again and again, but he would not betray his brother, nor other boys, who had been guilty of a like offense with him. He bore his punishment manfully, till he nearly fainted under the infliction. At length he said:

"Dear father, if I die, I will never tell."

The mother now interfered to stay the cruelty. Not long afterward Frank entered, and the father questioned him in his turn.

"Frank, have you been to school for the last two weeks?"

"Part of the time, sir."

"Why didn't you go all the time?"

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"I don't know, sir. I and some boys went off to play ball together."

"What boys? who were they?"

"Oh, Jack and Fred, and Tom and I," avowed the young coward, trembling and pale.

The father was exasperated, more at the meanness and cowardice of the boy than any thing else, but Jack, the little fellow, was whipped worse than Frank was, because of his obstinacy, so called.

Now in a case like this, little Jack was too pliant for the sake of play, and had evidently been led astray by the older boys. I think it would have done him good to punish him slightly, for the sake of stiffening up his backbone, but his fine manly honor, which forbade him to expose his associates, was beyond all praise.

Such a boy as Frank might be "brayed in a mortar," and his meanness, cowardice, servility would not be beat out of him. It was bred in the bone, from some source or other.

Nobody ever whipped a child thinking to put ideas into his brain. If whipped at all, it is to cure him of a positive fault of character, a tendency to what is in itself dangerous. I contend that all discipline should begin with the child at home. If the "father of the man" is properly trained, there he will be less likely to be a bad citizen, and, eventually, public punishments would cease to be necessary, and courts of law and prisons no longer required for the safety of the community. It is because domestic training is lax that so much public crime has an existence.

I have seen many families where the whole system of training the child has been in the highest degree tender and conscientious, and yet where the children were mawkish and spooneyish, and the good, weak parents talked themselves well nigh into a consumption of the lungs, and after all there would be now and then a sly slap, or perhaps more. Children in such families are apt to grow up weak-jointed men, shaky in the back, and likely to fall into bad ways, from lack of moral force.

A very young child does better with a quick slap on the shoulder, to bring it to its right senses, than by too much talk, and even the stern glance of the eye will irritate and injure it more than a resolute blow. There is a great deal of twattle current among us upon this subject of whipping children, and there is also an evident desire to learn the best method of training a child. People talk as if a blow was the most cruel, needless thing possible, whereas the Great Parent above brings us to the necessary state of submission to His inevitable will by sharp blows and severe discipline. Governments hold us to account for violations of law, without asking whether it will or will not be agreeable to our self-love; how much more then is it necessary that the child should be early taught to know that there is an order that must not be violated, human and divine laws to be religiously observed, and that all wrong-doing of necessity involves punishment. If taught this early, as his mind unfolds, it will save him from a world of remorse, and suffering, and sorrow, and shame.

I once heard a young man say, "I loved my mother, but she gave me one whipping—never but one in her life—and I have never forgiven it." Probably had she given him half a dozen he would have been the better for it; his remark I regarded as not only weak but unmanly. When the gallant knight of the olden time received the badge of the Order, the King or Queen struck them on the shoulder, saying,

"Take this, and never another,"

but it must be borne in mind that the blow was supposed to be the last of a series of many blows given and taken, by which he had won his spurs, and he was supposed henceforth to represent the utmost in manly generosity, courage, and magnanimity; he had been thoroughly trained to a high sense of honor, to Christian duty and courtesy of manner, by proud and haughty lords, and thus had won his way to the best and noblest.

A child ought not to feel itself aggrieved, even by a pretty sound thrashing, nor does he feel so, unless he is a poor, mean sneak, if conscious that he justly deserves it. A manly boy ought to take his punishment manfully, with no foolish sense of injury to his self-love, feeling only ashamed and regret that he has deserved the infliction.

The impressions of childhood are generally so fleeting, that they often require something more than mere talk to fix ideas in the mind. It is better, therefore, to arrest a child a little sharply, then allow it to dawdle on to the "teens" without purpose, and with no fixed sense of

"Duty, stern daughter of the voice of God."

I remember well a lesson I received when little more than five years old. Being somewhat precocious, I was apt to have my brain wool-gathering among books instead of observing the actual around me. My mother had directed me, in great haste, to run to the woodhouse and bring her a small hammer which

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hung upon a nail there. I went with alacrity, book in hand, but found the button far beyond my reach; instantly I ran back and proclaimed the difficulty. My bright, energetic mother secured my hand in hers and a small bench in the other, and with rapid steps reached the door, and showed me how the thing *might* be done; giving me a slap on the shoulder, with perfect good temper, she exclaimed,

"Next time take a bench!"

I never forgot the lesson, and it has helped me to many a resource in life.

Children must be taught to depend upon themselves; to get along with as little help as possible, and the parent who has taught his child this habit of self-reliance, has given him what is better than a mint of money; and this can not be taught by coaxing and wheedling, sugar plums and candy, or even by hours of tender talk and remonstrance; it is learned only by example and energetic effort.

Any one who has read the story of poor little Pip in Dickens's "Great Expectations," can not fail to see in the child the history of a thousand children, whose undeveloped minds read the records of every day much as Pip read the names of his parent in the graveyard, and "from the character and turn of the inscription, *Also, Georgiana wife of the above*, drew a childish conclusion that his mother was sickly and freckled," and like him their brains are half addled by a *too liberal* and wicked application of "Tickler," by some ferocious, termigant mother or guardian. We must sympathize with kind, honest, philosophic Joe, when he exclaims in view of his wife and the merciless "Tickler," "On the Rampage—off the Rampage, Pip, such is life."

I think that we are receiving some false sentiment upon this subject of whipping children from the infusion of southern ideas, where, during the existence of slavery, it was a degradation and servility to take a blow, whereas, the fault committed is the degradation, and a brave child should feel this, and take the penalty manfully. When I lectured in Louisville, Kentucky, I saw the wealthy family of the Wards, handsome and high-spirited. At that time a northern man by the name of Butler kept a high school there. He also called upon me. He was a hard-trained, hard-working young man, somewhat sullen, evidently holding in check many unruly passions; in short, approaching in character to the Bradley Headstone type of Dickens.

Secretly, he felt a bitter hatred toward the peculiar institutions around him, and the haughty assumptions of his pupils, among whom was a young boy of the Ward family. He knew perfectly well that the boys under his charge would not take a blow; and they ought to have known just as well that school discipline must be enforced, yet young Ward was insolent and unruly, and Butler, exasperated, flogged him. A manly boy would have felt his error like a gentleman, and have apologized and accepted the penalty; but the fiery, fierce boy, with no more reason than an ungovernable colt, rushed home to proclaim his disgrace, and in fifteen minutes after the unhappy teacher was a dead man, shot through the heart by Matthew Ward, an elder brother of the delinquent boy.

Dr. Charles Anthon, than whose no better scholars were ever sent on the road to manhood, believed in whipping a dull boy, and a bad boy, and applied the birch with no little vigor; nor did I ever hear of a New York parent who objected to the sharp discipline of his Grammar School. He was cheerful and humorous with his boys, but exacted full duty. He had no whining, timid mawkishness; did not worry the boys by too much talk—law was law with him, and it must be obeyed.

The poor negro was right when he objected to having two kinds of punishment, and remonstrated in this wise: "Now, Massa, if you preachy, preach; if you floggy, flog; but no floggy and preachy too."

English boys everywhere, and girls, too, are subjected to the smart infliction of the birch, which would seem to be considered as a temporary and unimportant evil contrasted with the sturdy results, in the shape of manly fortitude, dutiful discipline, and national force. The boys in Eaton are regularly "horsed," and it is considered no disparagement, while it *is* considered base to snivel, and dodge, and meanly evade the infliction. Boys should learn that the *shame is in the offense*, not in the punishment.

Shenstone, in his quaint poem of the "Schoolmistress," thus describes her and her avocation, indicating no stinted use of the rod.

"A matron old, whom we Schoolmistress name,
Who boasts unruly brats with *birch* to tame;
They grieven sore, in piteous durance pent,
Awed by the power of this relentless dame;
And often time on vagaries idly bent,
For unkempt hair, *or task unconned*, are sorely shent."

Our methods of imparting instruction have greatly advanced since the days of Shenstone, and more humane and gentle theories prevail; but the habits of our youth have not kept pace

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with this improvement—and it is morally certain that, unless in the domestic circle and in the schoolhouse, a more thorough discipline be enforced, the whole national character will be demoralized. Love and kindness must be the prevailing law, but obedience to the law must be enforced; kindly, if possible, severely, if needful.

All the ancient martyrs, and heroes, and great soldiers, the men and women who shame our own pusillanimity, come up under the rod, and that not lightly administered. We know that the early settlers of New England enforced the "iron rule." The men of '76 were men used in childhood to sharp discipline—and the world is not likely to produce a nobler type of manhood. There is something weak and cowardly in this fear of the rod, though when unwisely and recklessly administered, it is a fearful evil, and too often administered at an age when the reason should usurp authority if it ever will.

That wonderful creature of wisdom, learning, grace and beauty, Lady Jane Grey, once said to her gentle tutor Roger Ascham, who found her reading Plato while other ladies of the court were in the park hunting, "I wist, all their sport in the park is but a shadow to that pleasure which I take in Plato."

She then, with the ingenuousness of girlhood, goes on to speak of the severity of training to which she was subjected. She says, "One of the greatest benefits, which ever God gave me is, that he sent me so sharp and severe parents, and so gentle a schoolmaster. For when I am in the presence of either father or mother, whether I speak, keep silence, sit, stand or go, eat, drink, be merry or sad; be sewing, playing, dancing or doing any thing else, I am so sharply taunted, so cruelly threatened, yea, presently sometimes with *pinches, nips, and bobs*, and other ways (which I will not name for the honor I bear them), so without measure misordered, that I think myself in hell, till the time come that I must go to my tutor, who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing while I am with him."

This is a specimen of the feeling prevailing more than three hundred years ago, and this young girl so severely treated, and not yet sixteen years of age, was mistress of Latin, Greek, and the French and Italian languages, in all of which she wrote and spoke, and was acquainted with their literature. She was versed in the sciences of the day, and confounded learned divines by the clearness and cogency of her theological arguments.

The system was unquestionably too severely applied to a child of such rare endowments, and of so lovely and gentle a mind, but it resulted in the production of a character of such superior excellence, such firm and yet tender courage, such dignity, purity and piety as the world has rarely seen; and yet this woman, whose character every day grows larger in the eye of history, laid her meek head down to the blow of the executioner before she was *seventeen years of age*.

Is there any thing in our squeamish modern training, which is indeed no training at all, likely to produce characters at all comparable to that of Lady Jane Grey? I wot not. With us, authority is inverted, and the child, not the parent, rules the household; all its fine old dignities are lost under a mistaken fondness, and a sensual indulgence. The child is restive under restraint, and, if punished, regards himself as a victim; he applies the odium to the punishment, however well deserved, and has no condemnation for the offense which occasioned it. In that feeling he is maintained by a growing, mawkish sentimentality in the public mind.

A manly boy would show his stripes manfully, and take them manfully as an atonement for a wrong, and such a boy is not likely to repeat the offense; while your weak, snivelling boy is very likely to beg your pardon ten times over, and commit any meanness to escape a whipping; and ten times over commit a similar offense, and end his career at last in the penitentiary.

Parents and teachers often lack self-control themselves, and they magnetize children into rebellion, rage, and obstinacy, and the contest descends into a regular fight for the mastery. This is pitiful in the extreme, and the child is sure to suffer great cruelty in such a crisis. Parent and teacher are only fit for their office when perfectly calm, wise, and of just mind, and sympathetic of heart. They should be capable of penetrating to the mind and heart of the child, and judging thence what may rightfully be required of it.

It is wonderful how much harmony may be produced in a family by the simple methods of a calm judgment and sympathetic mind; for myself, I have always found that to lay my hand gently upon the shoulder of even a raging child, and saying, "My dear, you will do what is right," had the immediate effect to subdue him; hence, I believe that after a child is old enough to understand, he may ordinarily be controlled by reason and kindness; but where these fail to keep him up to the mark of con-

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science and duty, more energetic measures ought to be resorted to. The parent or teacher is culpable who allows his charge to shirk one iota of the duty enjoined him, and if he does this and the boy or girl merges his future life into what is base and ruinous, the sin must lie at their door.

I do not approve of whipping, to my mind it it seems a merciless and unnecessary thing—children of the better instincts rarely, if ever, require it—but these little ones, "without reproach or blot," are in the present state of society the exception, not the rule, and I am convinced that the majorities require energetic handling. They must be made to do, where they are deficient in the inner law. Justice to the child and justice to society demand this.

In extreme cases, even, I can hardly conceive that a child in his teens will need to be whipped; by that time reason and judgment ought to begin to gain the ascendency, and induce tendencies in the right direction—he should be the companion of the parent, sharing in some degree his confidence, no less than his affection, and a right-minded parent would be to him the best and safest "guide, counselor, and friend."

Little girls are not so often whipped as little boys, nor do I think they so often require it. They are less headstrong and violent, as a rule; are more sensitive, and more desirious of approval; more spiritual, also; their faults are equally dangerous to themselves and equally destructive to society, but they are of a kind that whipping will not cure.

The practice of "boxing" children on the ear, or slapping them on the head with the finger or thimble can not be too severely reprehended. If punishment must be inflicted, a rod, not too heavy, or the open hand upon that portion of the body where little harm can be done, and which Shenstone so tenderly describes, is the only safe, honest, and proper domain for infliction.

"And, brandishing the rod, she doth begin
To loose the brogues, the stripling's late delight;
And down they drop—appears his dainty skin,
Fair as the furry coat of whitest ermilin."

It can not be doubted that children accustomed to blows and stripes are rendered cruel, if not brutal; they are hardened into all the malign and revengeful passions, because correction is not bestowed with its legitimate object to prevent the repetition of wrong, and to inspire a reverence for the right, but unjustly and cruelly as the expression of all the vile, inhuman instincts of the inflictor. Parents and guardians, who are guilty of beating and cuffing their children in their rage, are capable of the worst crimes, and do them irreparable injury.

The ancient Spartan carried his son before the altar of the Taurian Artemis, and it was *whipped* by an appointed officer till its ruby veins tinged the altar-place, and he often expired without the utterance of a cry or groan. This practice was designed to render the boy courageous in danger, firm under suffering, and to instil into him a contempt for all that was weak and effeminate. Through such training grew the heroes of Thermopylæ, and a people who *lived up* to all the hardy, austere virtues belonging to their ethics. The result is of value as indicating what the training of the child can do for a people.

If in our day of more humane ideas, a thorough educational system, kind, yet firm, could be as conscientiously carried out as was that of the Spartan, we might hope for a higher, purer, in every way, better nationality.

WOMEN AND HORTICULTURE.—I do not believe that either men or women should have a monopoly of any branch of horticulture, because there is work connected with each that is better suited to one than the other; but let us have a partnership, each doing that which is most congenial, and not, as at the present time, one having all the profit and honor, whether entitled to it or otherwise. Women have done and are still doing much for horticulture, but I fear that they receive little credit and less encouragement to continue in the good work. We want an extensive horticultural establishment near New York city, where a thousand girls and women can earn enough during summer to support themselves in winter, just as a large proportion of our farmers and fruit gatherers do at the present time.

There are plenty of charitable people in New York, who will give thousands of dollars towards furnishing guides to lead the *souls* of women into paradise; but if there is one who is ready to furnish the means of placing these ladies in a terrestrial garden of Eden, let him or her speak.—*A. S. Fuller, in Revolution.*

WARM WATER FOR HORSES.—Do not allow your horse to have warm water to drink, because if he has to drink cold water, after getting accustomed to warm, it will give him the colic.

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How to Manage Men.

BY WASHINGTON GLADDEN.

NO man knows how to live who does not know how to deal by wise and legitimate methods with human beings. The elements and forces of nature are governed by fixed laws, and are easily controlled by learning and obeying these laws; but man possesses the power of choice, and it is unsafe to predict in any case what he will do. There are certain general laws which govern human conduct, but these laws, unlike the laws of nature, have many exceptions. You admit the existence of such laws when you say it is *likely* that a man will take such or such a course; and, by the same words, you admit also that these laws are not uniform and inevitable. It is *likely* that the man will do this or that, but it is not *certain* what he will do. Motives may draw him powerfully one way, yet he may go the other way. To say that the will of human beings is always as the strongest motive, is to say that human beings have no will. Nevertheless, the fact that there are certain general principles of human conduct, and that men are likely to be governed by them, should lead us to study these principles well, and to heed them in all our dealings with our fellows.

Here, as everywhere else, a middle ground is to be sought between two extremes of error. The first is the Machiavelian mistake of supposing that *finesse* is the only true wisdom. The second is the mistake of many earnest but unpractical persons, who drive rough-shod over the preferences and the prejudices of their fellow men. Nothing can be more contemptible than the first; nothing more mischievous than the second. Conspicuous examples of both these vices might be pointed out in public life, but it is hardly necessary. How to shun these opposite extremes—how to escape Scylla and not get wrecked on Charybdis—this is one main question for every one of us. Something is demanded by the spirit of conciliation; something is due to individual convictions of right; how shall we strike the balance between them? A man without a backbone is a despicable monstrosity; a man whose backbone is so stiff that it will not bend, is an uncomfortable customer. We shall all agree that there are certain great matters of truth and justice in which we ought to be perfectly inflexible; and it will not be disputed that there are certain non-essentials concerning which we ought to be very tolerant. But there are thousands who sacrifice great principles to success, and thousands more who block the wheels of advancing civilization with their non-essentials. Still, I suppose many of these persons are entirely unconscious of these faults. The temporizer persuades himself that the things he is giving up are not worth making a fuss about; the bigot persuades himself that the quibbles on which he stands are matters of infinite moment. How shall we settle the matter between them? I do not suppose we shall settle it at all. I did not propose to solve the problem—only to state it fairly. It is worth while to find out what the lessons are that we are to learn in life, even though we may not fully master them at one sitting.

In one suggestion, policy and justice agree, viz: that we always recognize whatever is good in our fellow men, and fairly concede whatever is true in their opinions and arguments. This is a virtue to which partizanship is blind. All the men who belong to the opposite party are commonly thought to be knaves; all the tenets of the opposite party are tissues of falsehood. One who occupies this attitude of antagonism toward a large portion of his fellow-men, will not be likely to live peaceably with them, or to do them much good. Toward the man who thus makes his life a perpetual accusation against many of his neighbors, they will not be attracted, unless it be by the magnetism of combativeness. They know that they are not wholly bad, and that their doctrines are not wholly false; and, unless their tempers are more angelic than the average, they are irritated not a little by his wholesale condemnation of them. What he disbelieves and denounces indiscriminately, they are inclined to believe and approve with the same lack of discrimination. He casts their good and their evil into the same condemnation, and therefore they hug their good and their evil to their hearts with equal attachment. Moreover, they are strongly inclined to give him and his opinions the same irrational treatment which he bestows upon them and their opinions; to reject him and abhor him, and all that belongs to him. Pigheadedness is contagious. Men who will reason fairly with a fair antagonist will fly into spasms of irrational denunciation when a bigot assails them. Such

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results as these are constantly appearing among us. The great majority of men are partizans; into art, literature, politics, religion, these one-sided judgments are carried, and the result is a constant ferment in society; neighbors at loggerheads, churches squabbling and bickering, coolnesses and jealousies between men of opposite political ideas. Life is soured and spoiled by these uncandid controversies. If into this seething cauldron of bitterness and uncharity a few grains of allowance could now and then be thrown, its worst ebullitions would be stilled. Such irritations are sure evidence that something is wrong, and when we look into the matter we find that the great wrong is in *unjust* (not to say uncharitable) judgments. If you think your neighbor to be an unmitigated villain, if you see in him nothing but meanness, I say not that you treat him uncharitably; I say you *wrong* him; for I care not who he is, there is something good in him. The worst wretch in the world has his good qualities, and he who does not recognize them does him injustice. If you regard your neighbors' religion an utter and unrelieved error, you judge *unjustly*, and prove yourself, by your judgment, to be a person of a very narrow mind.

There is not and never was a system of belief held by any number of rational men, which does not contain a large proportion of valuable truth. It is impossible that the human mind should accept unmixed error. And very likely the creed of your neighbor, which you so abominate, has some articles in it which you above all others need to accept and put in practice. Doubtless you would be a better man or woman than you are, if you believed some portions of the system you have so often denounced by wholesale, and tried to make your life correspond with your belief. Do not understand me to teach that all creeds are equally true, and that it makes no difference which a man accepts. It does make a great difference. Some creeds have a much larger admixture of error than others; some are much nearer approximations to the truth than others; but as there are none that are wholly true, so there are none that are wholly false; none that may not be studied with profit by any discriminating mind.

Suppose, now, instead of regarding your neighbor as wholly bad, and treating him so (you will be likely to treat him so if you think so of him, for "as a man thinketh in his heart so is he"), suppose you recognize his good qualities, and let him see that you do; suppose you stand ready to commend every good deed of his just as earnestly as you condemn his evil deeds; suppose that you are always ready to help him forward with sympathy and encouragement, whenever he seems to be going in the right direction. Do you not know that so far as your life is affected by your relations to him, it will flow with a smoother and sweeter stream? And suppose, in your relations with your neighbors, whose *opinions* conflict with yours, you adopt the same principle, acknowledging the truth that is mingled in their creeds; speaking with them of the matters in which you agree, and showing them that you are glad to find ground upon which you can stand with them; do you not think that with many of them you would speedily come into more cordial relations; that your influence over them would be greatly increased, and that your life in the main would be pleasanter than it now is? Mark you, I do not suggest that you accept their errors. I do not commend indifferentism; I am not even preaching tolerance now, I am simply asking you to do them *justice*. For one, I should be glad to dispense with the charity of those who are opposed to me, if I could only get them to do me justice. At the hands of the Judge of all the earth, I want mercy for my faults and errors, and I am not afraid that I shall not obtain it at his hands; but of my fellows who are hostile, I only ask that they will give me my deserts. I do not expect them to believe all I teach, for many things that seem true to me will seem to some of them not true; these they may deny and confute if they can. But when I say what they know in their souls is true, then I want them to accept that truth in a manly way, and not go about trying to cheapen and belittle it with their criticisms. I do not want them to say that every thing that I do is right, for some of the things I do will seem to them to be wrong. For these things I ask no extenuation; but when I do that which they know to be right, I want them to have magnanimity enough to say so, and not deny me the little credit that is my due. I will ask them to hide no fault of mine, if they will promise not to taint the good that is in me with their inuendoes of suspicion. I will agree that they may tell every thing evil they know of me, provided they tell every thing good they know just as freely. Of my friends I ask patience, tolerance, charity. Of my foes, nothing but justice. I wish I could be sure of always getting that!

Of course charity would be a better basis for our social commerce than justice; by and by I hope the relations of men will rest on that basis; but justice is so much better than any thing we have now, that it would produce a revolution in so-

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ciety to introduce it. It would be vastly better if men would heed the Master who bids them "Judge not!" But since they will not heed him, the next best thing they can do is to judge justly. But whoever will adopt that plain principle in treating with all who disagree *with* him, and all who are disagreeable *to* him, will have fewer antipathies and firmer friends, and will find the wheels of existence moving on with much less friction than before.

To keep out of trouble with quarrelsome people and crotchety people, and to gain consideration and influence with all sorts of people, this is the one thing needful—treat everybody, and the opinions of everybody with perfect fairness.

Laying up Treasures.

BY REV. HENRY WARD BEECHER.

LAYING up treasures, in the earlier and ruder stages of human life, is a moral education. It arouses the life of men. It stimulates thought. It inspires industry, ingenuity, and perseverance. A savage people that have no property, have no character and no morals; and it is easy to develop moral feeling in proportion as enterprise, industry, and commerce have developed every part of the human mind. The seeking of treasure produces a rude justice between men and men, and enforces it. It has a sort of honor attached to it which, if far below spiritual honor, is yet far above no honor at all, or savage honor. It inspires economy, frugality, and, above all, foresight. It teaches men self-denial in the present, for the sake of greater good in coming years, and leads them to live with a comprehensive reference to all their earthly life. It tends to restrain many passions, and to curb wild and unlawful indulgences.

While it thus helps the individual, it builds up society. There could be no such thing as high civilization without accumulated property. Poverty and civilization may go together in the individual, but never in the community. It is possible for a man to be refined and good, yet extremely poor, in a rich city; but it is not possible to take a city, or a nation, or a tribe, and keep them at the bottom in respect to property, and yet civilize them, or develop in them any eminent degree of culture.

It would seem as if saving property must inevitably bring men down to material and physical conditions. At first it does draw the individual man thitherward; but its secondary effect through society at large, is to lift men away from the earthly and material life, giving them leisure for high culture; for art and learning; for all the rounds of intellectual life—which could not be the case if men were all and always compelled to spend their best strength in serving the body with the means of bare existence. A man who is so near to nothing that he is obliged every day to think of his mouth and his skin; a man who lives to deal with secular things absolutely, has very little surplus strength left over by which to develop the higher and nobler part of his nature. By wealth accumulated in communities there is secured for education, and for moral education, a broader platform; there are secured leisure, and means, and instruments, by which men are taken away from physical conditions, and lifted up toward the intellectual and spiritual.

But every one is made to feel that, even in this world, this process of laying up treasure may be carried too far, and may be too exclusive. Great as are the benefits which may accompany wealth-earning, and bless its attainments, it may be so conducted as to divert the course of almost all its higher ends and developments of good. It is true that there is a pettish and partial popular feeling that a man can do as he has a mind to if he is only rich; it is true that there are endless flings made at men who have property, because it is thought that they may be lawless, and do as they please; but there never was a more utter folly or one which the least experience in life abundantly refutes. Among those who seek and find riches there is no such illusion—at least none that does not soon dissolve before the hard teaching of experience. Men that have made wealth do not think so of themselves or of their fellows.

Men must have more than wealth, even for the enjoyment of wealth. Indispensable as accumulated treasures are to the civilization of communities; much as wealth empowers the individual, and is the golden key that opens many

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and many a door that is shut to poverty, yet even wealth is powerless to bless men by the things which it can give, if the possessor has nothing else. Men must have truth, honor, fidelity, or they will lack those very elements which give wealth its chief value. Money will do a man but very little good who is without character. For when money shall have addressed itself to the narrow circle of his passions, and fed them, it still has left the whole manhood in him unfed and untouched. The hunger of the soul goes on. Men must have a reputation to enjoy wealth. If a man be evil without repute of social goodness; if he be hard, miserly, unlovely, selfish, inexorable, exacting, and ungenerous, men will hedge him up with their dislikes till he is shut out of society, and almost void of satisfaction.

Hence men who have almost exclusively addicted themselves to money-making in the early years of their lives, when once they have possessed themselves of wealth, find that they have not that for which they sought. They have the element of power, but they have not all the elements which are necessary even for the use of money. The mind can be fed only by the mind. Love, praise, honor, trust, sympathy—money can not buy these. And yet, without them a man starves to death. An animal can live without them, but a man can not, who does not live by bread alone. There is nothing to me more piteous than the outcry of the soul of a man who, during all his earlier years, has accumulated until at last he has all that money can give him, who is obliged to confess that his riches are not enough, and who, in the longing of his inward nature, says, "O man, love me! O man, praise me! my soul hungers and thirsts. I fain would be happy, but money can not make me so. Let me have honor, and sympathy. What are the ways by which men have earned the favor of their fellow-men? Let me earn it." The history of such a man teaches us that we must lay up something besides pecuniary treasure, even in this life.

Not one in a hundred will ever succeed in becoming rich, that is, rich according to the ideal with which they set out; and if this searching for money at the sacrifice of all other good things fails, how utterly is one's life bankrupt and destroyed!

But even if one gains wealth, it is subject to fluctuations, particularly in our age of the world, and in this land, where no man has any guarantee that he will long possess it. My life has not run through a very great number of years; and yet I have lived to see two or three generations of rich men plowed under. I have lived to see, in other communities and in this, class after class of men that called themselves rich, and were called rich, stripped of their wealth. And now they walk as other men walk. They are in poverty, or in the most moderate circumstances.

But even if one gets riches and keeps them to the very end of this life, there still will come the everlasting future. There is a life compared with which this life is but a fringe or margin; and woe be to the man who has no treasures laid up for that life? It is a terrible thing, after years of luxurious living in this world, to be suddenly turned out into poverty. And if this is a misfortune, how much more is that a misfortune by which a man is turned out of this world, and all his wealth and prosperity here, and sent a bankrupt into the other life!

The sources of joy and pleasure are always in a man's own self. The capacity for deriving pleasure from knowledge depends upon the conditions of the understanding or intellect. The capacity for deriving pleasure from the moral sensibilities depends upon the quality of moral faculties. The capacity for deriving pleasure depends upon the nature of the social feelings. And if a man is not prepared to enjoy the felicities of heaven, those felicities will be nothing to him. Heaven is not heaven except to those who have the initiation of it in their own heart. The beginning of laying up treasure in heaven, therefore, is in the nature of our own disposition.

Our treasures are laid up *in* heaven, by being laid up *for* heaven. That part of the soul which is religious, being enriched, qualifies us to take hold of happiness in the life that is to come. He that is developing his reason, his moral affections and his moral sentiments, according to the laws of God, is laying up treasure in that reason for heaven. And it is by these things that we are to live in heaven.

But are these the only treasures that are laid up in heaven? I think not. I believe that many are laying up treasures of faith and treasures of prayer in heaven. I believe that those ten thousand yearnings, and aspirations, and nameless feelings which lift us up morning or evening above the ordinary routine of life, and teach us that we are different from the mere animal, are registered in heaven. I believe that there is a literature of the heart which is undying.

We are laying up treasures, too, I think, by all the good that we do upon others—upon our children, and our fellow-men, who have been

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objects of our care and solicitude, and labors of love. A word of yours, fitly spoken, may have saved a soul; and God will for ever pay you interest on that capital. Your fidelity may have brought scores out of ignorance; and you will not fail to reap your reward. And of all the treasures that we lay up in heaven, methinks none will strike us with more surprise than those treasures of consciences purified, hearts lifted up and souls redeemed by our instrumentality.

I have vindicated the wisdom of commerce and of industry. I justify you, mechanic, merchant, rover of the sea; and if men say that you are squandering your life because you are laying up earthly treasures, I stand between you and your accusers, and say that it is wise to make money. It is not wise to *hoard* it, but it is wise to lay it up. That man who lives in his early years for his middle age, is a wise man; and that man who lives in his early years and middle age for his whole life, is a wise man. You have a right to lay up treasures in this world; but oh, what fools they are who know enough to know that, and do not know enough to know the rest! It is there that I condemn you, and take all excuses from you.

There are a great many poor men who are very rich in this world, and a great many rich men who are very poor. I neither envy nor blame your house because it is so sumptuous. If there is any thing that I like, it is to see a humble boy, with no pretension and no opportunity, come to the city and enter upon an honest calling which is suited to his capacities, and pursue it without being ashamed of it, and amass a property, and select the best street to live in. If there is a man that was just as poor as he was, but that got rich a little bit sooner, who looks down upon him and rails at him, let him do it: I honor and praise him. What if he did sell fish in the market? I glory over a man that, selling fish in the market, can gain for himself a high position in the community. There is nothing in this American society that should give us reason to scorn those that work. You are all workers or you are vagabonds! Nowhere else under God's heaven, is there a place where a man's standing so depends on what he can do as in this country. And no man should be ashamed to acknowledge that he earned his property between the handles of the plow. The less chance a man has for success, the more credit is due him if he succeeds. Any man could run down hill; but he that can clamber up to the top of a steep precipice where birds can scarcely go, and where few men dream of going, and cast down opposition, and intrench himself there, deserves the highest praise.

Men talk much about "menial" callings. What is a "menial" calling? It is a calling that makes a man *mean*. The moment any calling makes a man a *man*, he has dignified it and glorified it. Show me the chrysalis first, and what a prejudice I have against butterflies! but show me the butterfly first, and after I have seen that, how beautiful the skin looks out of which it was hatched! I carry the beauty of the thing itself back to that from which it came and, by association, dignify it. And I honor a man that has built himself up in avocations where no one suspected such a thing; that has dug up treasures where none but such an ingenious and industrious man could have done it.

But, oh! by as much as you have been wise, and sagacious, and rich in these things, I dishonor you, I deride you, and I inveigh against you, if you have stopped with them, and have no wisdom at all for your manhood; if you have every thing for your bodyhood, your earthhood, and nothing for heaven; every thing for time, and nothing for eternity.

There are many men a great deal richer than their money makes them. They are rich in bills, rich in silver, and rich in gold; but they are a thousand times richer in the currency of their thoughts and feelings. I know men that are richer in heart and soul than you would suspect. There is many and many a man whom, though men gird him about with prejudices, and batter him with their tongues, God sees as seams of gold, and diamonds, and rubies, and precious stones, and of whose riches the world has no idea.

On the other hand, they are many men who are a great deal poorer than they seem to be. I will not mention their names, but I think of men in the city of New York, of whom I have sometimes said to my chance companion, as we walked along the street, "For what would you be such a man? If you had to take his nature, would money buy you?" I have seen such men that if the earth were one solid mass of gold, and there were another world rigged for me to enjoy it in, it would not hire me to be like them. They are rich on the outside, rich in their clothes, rich in their pockets, rich in every thing but aspiration and spiritual relish and manhood, rich in every thing but that which is immortal; and yet, they are poor, *poor*, POOR! It is wise to be rich for a good end, honestly; but you must be rich in more than material things —you must be rich in the spirit, in the soul—if you would be rich indeed.

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The Vegetarian Movement in England.

BY PROF. F. W. NEWMAN.*

IT is assuredly a noble delight to take part in a triumphant society which counts its advocates by the hundred thousand, and is bringing some good cause to a successful issue. But, as I feel it, there is also a serene pleasure in belonging to a great movement during its period of weakness, if we so approve the soundness of its basis as to see by faith its future extended honor, and its substantial services in each passing year. Unless I were able, in some such way, to glorify our society, I probably should not have wished to belong to it. I think it will not be unacceptable to you to hear, even from one so young in the cause, what are in my view the functions and high calling of the society.

WHAT VEGETARIANS PROPOSE TO DO.

The Vegetarian Society, according to my notion, is not properly described as having for its end to induce men to eat only things vegetable; but to eat naturally, healthfully, reasonably, and, if so I may say, spiritually; that is, as befits a spiritual being. And because we believe, that—at least on the whole, at least the millions of our nation—a renunciation of flesh meat tends directly to fulfill these conditions, and is a first step of great importance toward them; therefore we assume our practice and our name as Vegetarians. But if one of us were to become addicted to the pleasures of eating, were to spend vast sums of money in elaborate cookery and delicate food, making such indulgences a prominent object of life—in short, living to eat, instead of eating to live—I do not think any of us would be proud of such a member. His example would not seem to us very beneficial to his neighborhood and acquaintance, even if he were punctilious in the extreme to avoid isinglass and eggs. If I am right in this belief, our society is aiming at a nobler object than that literal and petty one which might be sarcastically defined by an opponent as living on eggs and refusing chickens. I propose here to develop on what principles our actions will refute this sarcasm, and rise above it as an intellectual and spiritual force. Nay, I must add, the society presented itself to me first as important on the side of political economy: and although I by no means think it to be restricted to an economical aspect, I am persuaded that this is an essential part of its service, and that this side may beneficially be made very prominent in the present condition of England and of Europe.

VEGETARIANISM AND TEMPERANCE.

It is not by accident that so many members of this society are teetotalers. It would satisfy my curiosity, if any one of you would tell me how many per cent. of us drink alcoholic liquors; and how many of us are smokers. Unquestionably, the Temperance Societies and our society are legitimate sisters. Each desires the welfare of the millions, and is thereby exposed to the taunt of seeking to dictate to other people's tastes. Each aims at what may be despised as a very narrow object—a single step away from vice, or toward virtue. The teetotalers teach men to beware of that taste for alcohol which strews whole nations with wreck and misery. They warn against the first step toward pauperism, we suggest the first step in the right use of wealth: If a nation can be freed from intoxicating drinks, it will therewith be rid of the great mass of violent crime, but crimes of cunning remain to be dealt with. The temptation to theft is increased in proportion as it is hard to get the necessaries of life. No doubt, eagerness to obtain luxuries of every kind with small or no exertion, and with the least delay, is the chief motive to the great mercantile frauds and forgeries. In the luxury of the opulent, no large part of the expense is caused by eating. But with those who work for wages a main expense is under this head.

RELATION OF INCOME TO GENEROSITY AND DISHONESTY.

The temptation to petty dishonesty is prodigiously greater to the man who lives close up to his income, and has never a farthing to spare, than to him who always has a little surplus; and be it carefully remembered, that as no one becomes a drunkard all at once, so no one reared in industry becomes a thief except from small beginnings. I am keenly aware how far mere prudence falls short of virtue, and how easily prudence degenerates into an unamiable selfish-

* An Address delivered at the last Annual Meeting of the Vegetarian Society, at Manchester, England.

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ness. Nevertheless, on the great scale, looking to the moral state of whole nations, I am inclined to judge no one habit, after temperance, to be so conducive to all virtue, as the prudential habit of securing a surplus, after expenditure on all things necessary. This is commonly called "living beneath one's income." Indeed, without it, how can we be generous? Generosity is impossible to him who has no surplus. Let him try to be generous, and it will be at the expense of other people—of his kinsmen, or neighbors, or of the parish. Parents allow their children pocket money, not only to teach them how to spend their money wisely, but also to afford them the luxury of giving away. What virtue more softens and elevates a poor working man or woman than generosity out of their slender means? With a little experience that out of honest toil they can not only supply their own wants, but also be generous, the temptation to dishonesty becomes blessedly feeble. Let us not forget, that everywhere it is a received policy to give large salaries to all public officers who might be tempted to peculation, and to judges who might else accept bribes; and also that in India the English civil servants were corrupt while their official pay was low, and were raised above suspicion by liberal salaries. We must never overlook, in any argument concerning masses of men, that incipient virtue is a force whose limits are soon reached. That it may grow up into strength, it must not be tempted while it is weak and immature. To abstain from flesh meat may be in itself more or less beneficial; the amount of benefit may be variously estimated; yet it is not that which I now press. But if by such abstinence a mass of people find themselves practically richer, without impairing health and strength or the healthful relish of food, the total result on public morality may be very great. Those who are enriched by fortune or threatening to strike, are apt to be made extravagant by it; but those who become richer by frugality, have no burning to spend. They either save prudently or give generously, and in both ways gain some elevation; certainly they are lifted above the worst temptations to dishonesty. While the majority of our people lives on the edge of starvation, consuming its means as fast as they are produced, liable to sudden destitution by the failure of an employer, by the severity of a winter, or by some foreign event; I do not expect any great moral improvement. As for our artizans, I believe that they have only themselves to blame if they continue in this deplorable state. The experience of teetotalers proves that, by mere abstinence from such drink as is certainly needless, and probably hurtful, they may make a most important beginning of independence. But it delighted me to learn, over and above, peculiarly by the testimony of Mr. Henry Pitman, how much can practically be saved to every family by Vegetarian food. I confess I had been prejudiced by the elaborate cookery books of Vegetarians into the belief that an accomplished cook was necessary; and I had heard that the late Mr. Brotherton's cookery was of a very troublesome and expensive kind, impossible to a humble family. In past years I was always repelled from the system by this erroneous notion. Certainly Vegetarianism may have utility for those who can afford it, even if it be attended with double trouble and double cost. But I beg all Vegetarians to consider that the system is not presentable to working men, unless it be cheap and easy; that it is not likely to be accepted, unless it be much cheaper than, and as easy as the food to which they are accustomed; and that, as the poorer classes are the majority, its great excellence must be adaptation to their case.

SUPPLY OF MILK AND CREAM.

The first practical inference is, that our purpose is defeated by promoting any special run upon one sort of food, which can not be supplied indefinitely. Thus, it being already difficult or impossible to get good milk in towns, we do harm if we urge an increased use of milk and cream. As I am anxious to be rightly understood, permit me to state how this presents itself to my mind.

General Thompson and Colonel Torrens, during the struggle against the Corn Laws, predicted that their abolition, by lowering the price of bread, would raise that of meat, cream, milk, and fresh vegetables. I think General Thompson's words were, that a man who finds the cheapening of bread to give him an unexpected sixpence in pocket, is very apt to want a mutton chop. Such has been the practical fact. The artizans very soon began to make new demands on the meat market. They have been largely supplied from abroad by the importation of cattle. But whether cattle be sent by ship, or in railway cars, or be driven long distances—and, practically all three methods are combined—disease is incident; and, after recent warning, a further increase of importation is hazardous. By stall feeding, it will be said, the number of cows may be multiplied without encroaching on arable land; but stall-fed cattle are of a weaklier constitution, and even with careful grooming,

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expensive buildings, and every sanitary precaution, a system so artificial inspires grave anxieties.

In Ireland much land, once cultivated, is now given up to grazing, as I read. This also is evil, for it lessens the rustic population and drives them into towns; and the food for man produced from grazing land is said not to average one-third of that which the same land would yield in crops for man's direct consumption. I hope that political economists will give due weight to this argument. But I now go on to say, whether we demand more milk or demand more meat involves the very same results. We can not have much more milk unless more calves are born. The cows, I believe, have long since been kept in a milch state as long as possible. More milk must mean more cows and calves, more grazing land, more dependence on foreign corn, more risk of starvation through war, even when we are neutral. I suppose we all deprecate more grazing land; so, I think, ought politicians. If we are to push after new forms of food, let them be such as can be supplied in indefinite quantity with least disadvantage.

MINIMUM OF THOUGHT AND EXPENSE ON FOOD, FASHION, LUXURY, SIMPLICITY.

Now, assuming that our food, be it what it may, gives the elements nature needs, it surely is of high moral and even spiritual importance that it consume the minimum of effort, of anxiety, or of thought. Most lamentable is it when all the labor of man is for his mouth: most desirable it is to satisfy our lower wants at the cheapest rate, and reserve as much as possible for higher wants. The artizans of England are well aware that knowledge is power; they are alive to the importance of travel, and to the enjoyment of beautiful country. In no case is there any danger of their relapsing into contented idleness, if their bodily wants are easily supplied. Savages who are reared in peculiar habits will not betake themselves to our industries; but the last thing to be feared concerning Englishmen is that they should stagnate in contented poverty if their lowest needs are easily satisfied. Enormously greater is the danger, on which I must not here dilate, that zeal for female finery may intercept funds which ought to have been better applied. Nay, I should not wonder if in higher ranks a society were one day to rise, pledged to dress according as might be most convenient, simple, and becoming to the individual, without regard to Fashion. For it is evident that without the moral support which union gives, few have strength to resist that invisible tyrant. But, in truth, this belongs to a larger subject—that of Luxury. The vulgar idea of happiness is indulgence in luxury; and out of this, as I said just now, rises the haste to get rich, and the ruinous mercantile frauds. Our society can not pretend that accession to its practice is in itself any great advance to man or woman; but to start aright is a vast advantage. To get into the right road from the first may save half of a traveler's toil. Paley well says that "to have one's habits set rightly" is the best beginning for virtue and happiness. Historians report that a Greek ambassador, who visited the Roman consul Manius Curius, with the purpose of bribing him was smitten with despair when he found him dining on roast turnips. Simple habits in eating and drinking, lead naturally to independence of mind and intellectual tastes. Such tastes carry men into a new sphere, remove them from many low vices and make many virtues easier.

SIMPLICITY OF LIFE AND MARRIAGE.

May I take one step farther, without incurring the censure of Malthus, or rather in defiance of Malthusian economists, utter my mind on a critical matter? I confess that, when I know of no special reason against it, I always hear with pleasure of the marriage of a young couple. Young people who are industrious and self-denying, with simple tastes and inexpensive habits, are everywhere able to maintain a family, unless the public institutions are gravely to blame; for, even as a slave, a man is worth more than his keep. Every industrious and intelligent laborer adds more to the wealth of society than he or she needs to take from it; and the greatest wealth of every land is its people. I have learned with joy, how easy Vegetarians find the feeding of a young family to be. When we return to the course of nature from which we have so widely deviated; when parents train their children to simplicity, and Vegetarian food is but a type of that general hardihood for which many of our young nobility rush into foreign wildernesses; will not marriages become more general and earlier among our gentry and our townsfolk? and shall we not have new aids in struggling against social vices, upon which we all fear to dwell?

ENJOYMENT OF FOOD.

Considering how formidable are the vices of which luxury is parent, one might have hoped to meet with more practical protest against it from Christian Churches. Indeed, in the form

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of asceticism, the protest does meet us both in the Roman Church and elsewhere; but this is not the thing needed. I do not admit—I do not see how any of us can admit—that to live on Vegetarian food involves self-denial, or mortifies the flesh. To weaken the body is precisely what we deprecate, and we deny that a judicious Vegetarian diet has this tendency. As to self-denial, that is possible in every case. A flesh-eater may annoy himself by tough unsavory meat, with grease neither hot nor cold; a Vegetarian must find a peach to be nicer than a sloe, and custard than buttermilk. But assuredly the true enjoyment of food depends on hunger, or rather on healthy appetite, which one who eats for pleasure is apt to impair. Whether Vegetarians are ever guilty of excess and eat to surfeit, I am not informed; but I almost think we can claim for our practice that it saves us from the temptation. I find the food in general so to fill my stomach, that it becomes painful to eat more, the moment I have enough: and, as far as I can remember to have read concerning savages and rude nations, it is always when a sheep or ox or some large game is killed that they have a carousal, and stupefy themselves by over-eating. But that we may pamper our tastes inordinately, and become cloyed by excess is of course plain.

WHAT ARE DELICIOUS FRUITS FOR?

Now here if one may ask, "Why are delicious fruits, and leaves or roots with fine flavor, so adapted to our palates? Are pineapples not to be eaten? And who should eat them but those who can afford it?"—these questions highly deserve attention.

I know a generous man—not a vegetarian—who has a pinery and a pretty good grapehouse; and if he or his wife hear of sick persons, delicate in appetite they delight more to send them the fruit, than to put it on their own table. This gives me the clue to the general reply. We are not all in robust health; we have not always keen appetites. For the actually sick, we must study to get food as delicate and palatable as possible. For them emphatically are made the most luscious grape and the inestimable orange. To all of us every fine flavor comes most acceptably when nature is least vigorous. But the stout stomach of those who are happily able to preserve habits wholly natural, enjoys with little distinction every healthful meal; and while it on no account despises, nor fails to discriminate, things more dainty, yet it may proudly adopt St. Paul's noble words: "I know how to be abused, and I know how to abound." And this is the more enviable state, to be able to take all things as they come. One pleasant lesson I have learnt by my own short experience of Vegetarianism—that, in matter of eating, the poor need not envy the rich:—I mean when poverty is not such as to withhold things healthful, but is solely such as to impose coarser food. I believe that in the long run the stomach thrives better on what is commoner and coarser, and appetite more than makes up for what is deficient in delicacy to the palate.

CRUELTY TO ANIMALS.

I perceive that Vegetarians press greatly the cruelty occasioned by the diet of flesh meat. My first impression was, that they overlook the ultimate inevitable necessity of our killing gentle birds and beasts in order to protect our crops. May I answer this, which has presented itself to me on more continuous thought? I have not met it in Vegetarian writings hitherto.

First, I will adduce some testimony from an active-minded physician, a man of much originality, great research, and no small ability; one moreover, who is no Vegetarian; I mean Dr. Henry McCormac, of Belfast. He has investigated personally the cruelties of vivisection. He speaks of them with horror. He tells things frightful to read, things which I dare not report concerning the behavior of the affectionate animals which are deliberately put to torture. After seeing, deploring, and denouncing such cruelties, Dr. McCormac visited many slaughter-houses in which animals are killed for food; and now deliberately avows, that the cruelties of butchers are equal to the cruelties of vivisection, with this difference, that those of the butcher are constant, almost daily and those of the vivisectors are in comparison seldom and few. To this we have now, alas! to add the terrible sufferings endured by cattle in transit to the butcher through long journeys, from Scotland, to the South of England, or from Germany to London; sufferings from hunger, thirst, fatigue, and foul air; all which things produce disease in the animal and threaten pestilence to man.

At a late meeting in London of the Society against Cruelty to Animals certain noble lords spoke excellent speeches deprecating the bearing rein, and other cruelties to our horses and dogs. But it occurred to me to wonder whether they had ever heard of the immeasurably worse things which Dr. McCormac denounces. Certainly it can not be called a morbid sensibility or an amiable weakness, if any of us resolve to give no practical countenance to butchery, believing that it can not be freed from cruelties, or indeed,

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until it is so freed. But much still remains behind. Mr. William Howitt has, from time to time, made vigorous protests against the cruelty of the steel-toothed traps in which gamekeepers catch not only foxes and stoats, but also rabbits, hares, and other animals, for whom the traps are not set. This cruelty also seems unknown to the Society which I mention for honor. Yet what is that to us now? Just so much. The cruelty of the steel trap is only a means of saving winged game from stoats, weasels and foxes while being preserved only to be slaughtered. Thus one practice draws another after it. Now if it be asked: Shall we not after all be obliged to kill the game in self-defence even if we do not eat it?

We may reply: 1, We shall not kill them by steel traps, nor by vivisection; 2, their numbers can generally be kept down by taking their eggs; 3, there is a yet simpler way; namely, not to be so active in extirpating every carnivorous animal. No weasel, no hawk blunders and boggles in his work like a butcher's boy. Dr. Livingstone attests that when he was seized by a lion, who caught him by the shoulder and shook him aloft in the air, his brain swam in a pleasant delirium such that he felt no pain. The lion was driven off; Dr. Livingstone was saved, and endured grievous suffering while the mangled limb was healing; but if the beast had not been interfered with the Doctor would have died without pain. In this I find much instruction. The carnivora have still some place in creation. Though we can not endure near our dwellings the more powerful species, it is easy to run into excess in the extirpation of the weaker. Remit excessive persecution of the hawk and owl, the stoat and fox, and though we were all Vegetarians, we need not suffer from any excess of the frugivorous birds.

MORE FRUIT.

But, at present we are truly far off from nature and reason, as to our practices and principles, custom and law. Pheasant preserves have already shocked many, considering that the beautiful birds are preserved with so great labor, expense and cruelty, only to be slaughtered in mass. Deer forests, which empty whole counties of men in order that the noble game may be shot down by deerstalkers, are an enormity which must, at an early period, draw the notice of a reformed parliament: Does it not appear that there is something fundamentally wrong in the laws of the land, which makes such expulsion of human inhabitants and prohibition of tillage possible? Many other things have to be reconsidered, in law and in morality. I can not but think that the time is not very far distant when England will largely change her landed system; when men will be able to plant new orchards without making a simple present of them to a landlord; when great landowners will think apple trees, pear trees, cherry trees, greengages, damsons, not to say chestnuts and mulberries, quite as handsome in their parks and wildernesses as trees that bear no fruit; when every peasant's garden will have some fruit bushes, or apple tree, or greengage, and English boys will learn not to plunder their neighbor's trees.

THE EXAMPLE OF THE WEALTHY.

If I am heard by any one who is of opinion that fleshmeat and vegetarian food are alike able to sustain life and strength—that those who can easily afford both may well use both; but that, nevertheless, it is a great unwisdom in the poorer to struggle for fleshmeat, that they ought in this contest to yield to the richer and save their small resources for better uses, let him permit me to add a few thoughts which may tend to carry him one step farther. So long as the richer classes regard fleshmeat as something indispensable to themselves no arguments will avail to hinder the mass of the poorer from coveting it and, the moment they become richer, applying their new funds to the more expensive food. Now, historically, no nation has become at all populous, in comparison to its acreage, until the mass acquiesces in a food practically vegetarian, consuming barely milk, butter, cheese, lard or bacon fat, which last conduce to animal heat but very little to nourishment. The milk is extremely small in quantity. Such has been the state of the rustic population in every known nation of the world, after it became settled, civilized, and great. (The United States is not an exception, for it is not yet a densely peopled nation collectively—far otherwise. (To reverse the process, and convert a densely peopled nation into flesheaters is economically impossible, but the move in that direction is vehement and specious. It will be arrested by public disease and calamity, if continued long. Now among the poorer as among the richer, there is but a small fraction of independent minds who will follow argument and conviction rather than example and fashion. Hence any richer man who desires that the poorer may not be deluded into a chase after butcher's meat ought himself to try to show, by his example, that he regards that food as of no necessity.

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Sonnets.

BY ALFRED B. STREET.

THE HEART.

A LITTLE world whose limits are world wide,
And reaching even to heaven. What mighty things
Rarest and commonest in its covert hide
Loftiest and lowliest! harp of heavenly strings
Yet strained and roughened by the touch of earth.
Hope, home, faith, freedom in it own their birth;
Love, hate, crime, virtue. Now a paradise
Warm, pure and fresh; and now a waste of ice,
Or one abyss of fierce, volcanic fire.
Prayer, rapt and reverent, in its covert kneels.
Delirious passion through its chaos reels,
Or drives the chariot of embattled ire.
Here self grasps hard its rock, and there expand
Blossoms of breath and hue caught from the heavenly land.

THE BRAIN.

THE busy loom of thought! the sacred fire
Of life! how delicate its fairy cells!
Yet there the God in all his mystery dwells!
God of the brush, of music, and the lyre!
What cunning work was woven, when was wrought
The brain of Shakspeare! what a radiance caught
From heaven, brightened like a living sun
In Milton, when his grand orb shone upon
Our dark and dazzled race! all throbs that run
Over life's myriad, kindled wires are traced
To these fine sources! What a desert waste
Were this rejoicing, radiant earth, instead!
All thought, all joy, all light, all knowledge dead!
This earth, now on and up, moving with pinioned tread!

THE EYE.

TRUE mirror of the soul! no thought can form
Ere its mute language in thy glance we trace,
Whether the smile of love, or wrathful storm
Of hate. Bright fountain of the desert face,

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Yielding the living sparkle! sleepest thou,
And naught sheds radiance on the barren brow.
But lo, thy lustre wakens! beaming now
With life, the heart's thronged inmates flit by turns
Through thy resplendent realm. Within thee burns
Genius in dazzling fire. Joy sheds its glow;
Sin casts its glare, and frown the clouds of woe.
Apollo's gaze follows the flashing dart;
The gladiator's dying glance droops low
Symbol of truth art thou! quick torchlight of the heart.

THE EAR.

GATE of the brain, and twisted like the shell.
What mighty powers! bar its delicate way,
And music born of heaven, beneath whose sway
The heart bends captive, dies;—the tolling bell
Wakens no solemn thought; the organ's voice
And kindred man 's unknown. The summer skies
Are blue, and wide the summer landscape lies
In beauty, but no melodies rejoice
The heart;—lost, water songs; the tones of trees;
Yea, the whole tongue of nature. The eye sees
But the ear hears not: sight without a sound!
The appalling lightnings, not the assuring bound
Of thunder; bows the wood without a cause;
One dull, monotonous peace; silence without a pause.

THE HAND.

SLAVE of the will! the skilled artificer!
Tool of the brain! without thee all is naught!
The plow would stop, the marble sleep unwrought,
Empty the easel. Not again would stir
Earth's mighty wheel; no power be given to thought;
Horrors would change the seas to solitudes,
Cities and harvests vanish into woods.
Shaper of learning's torch, what wonder dwells
In this small map of muscles! delicate spells
In even the thumb's ball, in the finger's ends
Each little sinew, every joint that bends
Is full of fate. Now waves the peaceful tree,
And now the grand ship volleyed lightning sends,
Or civilization wafts to earth's remotest sea.

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How Shall we be Clothed?

BY REV. CHARLES H. BRIGHAM.

IS there any injunction of Jesus more systematically and universally neglected by his followers than the injunction to be careless about raiment? Do not one whole sex, and that proverbially the religious sex, take more thought about clothing than about almost any other interest, temporal or spiritual? The spectacle in the churches on a pleasant Sunday is a singular and edifying commentary upon the sentence of the first Christian sermon. The splendid colors of the lilies of the field are a faint comparison for the varied tints of this feminine array. The pews in Grace Church, or in "All Souls," concentrate richer hues than any on the hillsides of Galilee—hues and forms that the blossoms of that flowery land can not match. So far from it being a shame to take heed of raiment, the shame is rather in neglecting this. The fairest saints count it no sin to spend more time at their toilet than at their prayer, and they prepare for the season of prayer by nicer heed of the garments which they put on. When Christians renounce the vanities of the world, they make an exception in favor of this "particular vanity." They may give up smoking and drinking, parties and balls, but they can not give up all care for costume. They must keep with the fashion, in spite of their pious vows. Do not the clergy themselves disregard the injunction? Has the bishop who discourses in lawn sleeves, or the priest who wears his bands and cassock, remembered the precept of the Master? In this matter of clothing, we must be allowed the liberty of private judgment, not only as to the meaning of the precept, but as to its absolute fitness.

Every body takes thought "wherewithal to be clothed," every respectable man or woman, in all grades of civilized society. This, indeed, is the sign of civilization. One who is indifferent to his garments, how he wears them, or what he wears, is only fit for the hermitage or the lunatic's cell. But the main concern in regard to clothing is for decency. What clothing will make the best show, will be most "becoming," will look best upon the person, will be most suitable to age or complexion, or to the occasion; what clothing is handsomest in color or richest in material, or costliest in value,—this makes the anxiety of those who care for raiment. Comparatively few ask what raiment is best for health; how clothing may best serve the needs of the body, and be used for physical well being.

And yet this use of raiment is certainly more important than the other. Dress is ornament; but it is protection before it is ornament. The first use of clothing is to cover the body from the dangers of air and sky. This is a use of clothing in all situations and in all ages, at home and abroad, in the cloister as much as in the crowd, for an old man or for an infant. Those who care nothing for the beauty of raiment have to consider its fitness to physical needs, and very few questions are more practically important. Half the physical ills under which men suffer, come from blind or wanton errors in this matter of clothing. Fashion overrules the clearest warnings of wise men, and contemptuously spurns experience. Sins in dress may be perceived, may be confessed, may be deplored; but they are not forsaken until the mischief is done, and the time of safety has passed, and not always then. There are no sins so obstinate against all preaching. If a French *modiste* says that muslin must be worn instead of wool, the maiden will wear it, though she feels the shiver, hears the cough, and knows that death is at the door. No tyranny is so absolute as this of fashion. From no control is it so difficult by will or by prayer to break loose.

It is much easier to lay down general principles about healthy dress than to give special directions. If the general principles are admitted, most persons will have exceptions for their own case. Other things being equal, the best dress, all will agree, is that which allows freedom of motion and healthy perspiration, keeps an even temperature for the body, and protects it against draughts of air, or changes of weather. Perhaps freedom of motion is the first requisite, for without this the organs are deranged, and the other uses of dress defeated. The proper dress is that which allows easy play to all the muscles and all the functions of the body, which allows the heart to beat, the lungs to expand, the chest to rise and fall, to digestive organs to do their work, the sinews to contract, and the limbs to sympathize in the movement of the frame, which gives the feet as much freedom as the hands or the head, and puts no hindrance in the way of any part. All clothing which *binds* the

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frame, or any part of the frame, however graceful or fashionable this clothing may be, violates a general law of proper raiment. A tight boot is as absurd as a tight corset, even if its issue is less fatal. The ordinary habit of a Broadway belle or a Broadway dandy compressing the foot, is an offence against the physical law, as real as that of the Chinese girl, who will always walk with the feet of an infant. Tight pantaloons, which bind the thighs and knees, are as preposterous as the armor of the Spanish knight, and they might as well be of *tin*, according to the popular corruption of one of the good old Knickerbocker names. The man who will wear a tight coat deserves all the misery which this instrument of torture inflicts, and the shame when a hasty movement rends it. Tight garments, rationally considered, are only fit for the wrappings of mummies—they are cerements for the dead and not raiment for the living. The troops of the Egyptian Pacha, in their modern uniform, which seems light and loose in comparison with the ordinary Parisian fashion of clothes, yet is exquisitely uncomfortable to men used to the Oriental costume, are preparing themselves for the ancient style of burial in that valley of the Nile. Tight garments have not even the excuse of beauty, for they fail to express the freedom and grace of the human form, the "poetry of motion," and only show this form stiffened and cramped and in torture. They are appropriate costume for the *auto-da-fé*, for the fire only ends the misery of the victim.

Clothing should be loose around all parts of the body—around the neck as much as around the waist, around the loins as much as around the ankles. No article of dress should press so closely that its pressure can be felt. A glove that can only be drawn on and off by severe effort, does more harm to the hand than any of the old steel gauntlets. The smooth skin will not compensate the injury to joints and veins. The "white choker" of the English pulpit is a nuisance when the preacher feels that it clogs his utterance, and subdues to a murmur his strong call to repentance. A tight hat, which is worn like a strap around the head, and leaves its red line upon the forehead whenever it is lifted off, is not much better than the enduring brand of a scarlet letter. With singular perverseness, men endure clothing in the day time, when they are active and need all freedom of motion, which they reject for the night, when the body is at rest; they sleep in loose garments, but walk and work, ride and dance in tight garments. They put drapery upon the body, when this is to be hidden by the darkness and the coverings of slumber, but bind the body in rigid casing when it is to appear in the light, and prove its capacity and its suppleness.

The only article of men's attire which is made as loose as it should be is the "sack" coat which was denounced at the beginning as ugly and ridiculous, but which has kept its favor, in spite of critics and tailors. This is the exceptionally comfortable garment, comfortable in all positions and in all weathers. It may be suppressed for a time in the centres of fashion, but the praise quickly comes back to it, and even the drawing-room is compelled to tolerate it. The tight swallow-tail coat is reserved now exclusively for uses of fashion, and is put outside of all thought of ease or convenience. Only a small part of the voters of this free land own or know a garment of that kind, so anti-republican in its stiff rigor. It will be a happy day when other articles of loose dress share the favor which the sack coat has conquered. The Zouave uniform now is grotesque in its harlequin contrasts of color, and it is not probable that sober citizens will care to run in the streets with red legs, like partridges in the wood. But the loose trousers of the Zouave will be an excellent substitute, if we can bring them in, for the candle moulds, which change the free limbs of Apollo to the lank and angular extremities of a satyr. One who is bound and bandaged in tight breeches and vest, is not fit for manly employment, and it is foolish to address him as if he were a freeman. He is keeping his infantile swaddlings. He is chained as truly as if manacles were on his wrists and a collar around his neck. He is only fit to sit as a hall porter and nod answers to the guests, or to play the part of a statue.

Another principle in clothing, which we shall all consent to, is that it must protect the body by keeping it at the right temperature, and offsetting the change of air and weather. The best raiment is that which maintains the warmth of the body at its natural and comfortable point. We are not properly clad when we feel cold, or on the other hand, when we feel overheated by reason of our clothing. Clothing should promote perspiration, but it is not well suited when it makes us conscious of perspiration. The raiment that gives the sensation of a perpetual vapor bath, that makes in midwinter the bodily trial of midsummer that is too heavy to allow perspiration to pass off, while it stimulates the pores to quicker activity, is not according to the rule of health. We must wear clothes enough to feel warm but not to feel hot. Any material or any

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fabric which produces this sensation is not fit for clothing. All the fine water proof quality of india rubber garments can not redeem them from this defect. If they are impervious to the moisture from without, they are also impervious to the moisture from within, and one who habitually wears them carries with him an oven in which his body is baked and roasted. It is better to be wet through occasionally than to be dried in this unwholesome heat. India rubber is good material only for the raiment of divers, or men who must have in their occupation clothing that is air tight as well as water proof. Fortunately it has other defects which will hinder it from becoming fashionable. Even the barefooted Capuchin friars were once amazed, as we remember, by the strange entrance, at a festival in St. Peter's Church, of a Yankee in a rubber coat. Where had the creature come from?

This bad result of overheating the body may be produced by wearing too much clothing, as well as by wearing clothing that is impervious to moisture. The sight of a slender man rounding his frame by all the coats he can stagger under, to almost Falstaff's proportions, is melancholy to witness. The seven-fold skirts of the Greek *fustanella*, seem any thing but fit for the sunny days of an Attic summer. Do we not pity the burdened Romish priest, who must take upon his shoulders, one after another, all those symbolic robes which the mystic mass enjoins, when he is panting with heat even under his simple *soutane*? The weight of the sins of the congregation which he expiates, is light compared with all this superfluous vesture. Perhaps the worst fault of woman's attire is not in this direction. And yet the love of show compels many women to wear what is not only needless, but even dangerous to health; ponderous masses of raiment which invite reaction of chill when they are removed. Half of the furs which are worn on the neck and head, are quickeners of inflammation in the throat and air cells. The serpent of sable and ermine, coiled and twisted around the shoulders, has an embrace as deadly as the serpent in Indian jungles. For one who has still his natural hair, a fur cap is as ridiculous a head covering as the Mambrino's helmet of the Spanish romance. It may do for special expeditions in the Arctic snows, but in the streets of cities, where there is protection from the winds, it is as much out of place as the seal or the otter from which it was torn. The same impatient Englishman who storms at the double masses of feathers under which his German landlord smothers him by night, carries in redundant luggage, shawls and wrappers enough to fit out a battalion of French infantry; and as he toils over the Swiss hills in all this wrapping, makes us see the sorrow of the Apostle to the Gentiles: "We, in this tabernacle, do groan, being burdened."

Too little clothing, on the other hand, is as bad as too much clothing. There are regions of the earth where very little is required, but these are not the regions where civilized men mostly dwell. There is not much need in India or in Africa of flannels next to the skin; but in England and New England, the gospel of flannels is a gospel of physical salvation, as positive as any dispensation of grace. Even in the heats of summer this protection may not safely be discarded; a light flannel on the chest will keep the lungs free, better than any breast plate of cold linen. The contempt of some tough youths for this effeminate sheathing of the body is quite misplaced, and is surely rewarded by rheumatism and premature old age. The flexible undershirt of knitted wool is the real coat of mail of this nineteenth age, making its wearer proof against the arrow that flieth by day, and the pestilence that walketh in darkness. The more complete this armor is the better. Some who protect the chest do not think it needful to protect the lower limbs by any artificial skin, and so foolishly go shivering in winter, and halting in the lameness which follows the exposure. The wise man will protect as carefully the muscles which he uses as the muscles which are more at rest. He will act upon that sound maxim of keeping the feet warm and the head cool, and will not walk in the snow with thin shoes over thin stockings, while he hides his head in furs and mantles. The shoe is by no means the least important part of the dress, in more than the reputation which it gives to the man. "Always have a good hat and a good boot, if you wish to have a good credit and a good name," was the advice which a shrewd uncle gave his nephew, and the nephew's experience has fully justified that advice. But the part of the boot which has the most sanitary importance, is the part which is the least visible, the *sole*, just as the invisible soul is more important than the body that holds it. Hawthorne discovered a secret of character when he saw that the fresh surface varnish went with the worn out sole; and disease and death steadily come in at that vulnerable part of the body which is nearest the earth. A good, thick soled boot is a prime requisite for the sound mind in a sound body.

There is great dispute about the proper

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material for clothing. Most persons allow that woolen fabrics, on the whole, are best, as they are more elastic and warmer in proportion to their weight. Yet cotton fabrics are vigorously defended, and with a large class silk vestments find favor. Some say that silk, worn next to the skin, absorbs perspiration as well as wool, and gives a pleasanter sensation. For summer wear, linen fabrics have their advocates. And once in a while some eccentric croaker, denouncing these innovations of fashion, affirms that the skins of animals are the natural garments of men, and that robes of leather are warmer and more durable than any woven raiment. But leather robes are too cumbrous and costly, not to say too ugly, to be brought into use again; and there is no probability that the style of the Russian serfs and the Jewish martyrs, who "wandered in skeep skins and goat skins," will be restored even in the self-denial of those who would mortify the flesh. Shirts of hair may be commended as giving constant friction, and so blessing while they torment, but even the Catholic clothing shows lack in that article. Wool chiefly, and after this cotton, flax, and silk, are the four substances from which the garments of men and women will be woven and fashioned. The first of these is the indispensable material for all but tropical climates. The healthiest vesture is that which has the largest proportion of woolen fabric. A new article of clothing has appeared in these last years, and some are predicting that *paper* will be found adequate to all the uses of dress. We may not safely deny this claim, remembering how paradoxes come true; but at present the uses of paper for dress are for ornament more than for health. Paper collars, however, have done one good thing, in dismissing the prejudice that the neck ought to be closely covered, as homœopathic pills have proved the absurdity of the old heroic doses. More colds are caught from bandaging the neck in scarfs or fastening it in stocks, than in leaving it bare and open to the wind and the weather. "Paper shirts" are not likely to do the same service.

The question of hair and beard, properly belongs to a general consideration of what to wear. But it is too large a theme to be considered at the end of an essay. Most of those who defend by sanitary reasons their wearing of the beard, have made up their mind to wear it for other reasons. It is difficult to see what health gains from the wearing of the moustache when the rest of the face is shaved, unless the plea of protection to the nostrils is allowed. The talk that coughs and colds were more frequent when the beard was not worn is merely fanciful, and not according to the experience of physicians. There is no more reason why health requires long hair or long beard, than long nails upon the hands and feet. And certainly, cleanliness, which is the friend of health, is promoted by wearing the hair short. The sanitary argument against long hair and long beard, is stronger than the argument in favor of these.

The sanitary and the æsthetic view of suitable clothing are hostile, and some may think, beyond all hope of reconciliation. To the eye of a medical man, the costume of the belle in the ball room is utterly abhorrent. The science of dress is one thing, and the art of dress quite another. And yet the only thing which will check the vagaries of fashion in dress, is the exposure of the danger to life and limb which surely waits on these. Against the follies and frivolities of dress, the pulpit pleads and warns in vain. Tertullian and Chrysostom could do no more to check the show of fineries in the Churches than our modern preachers. But if we can demonstrate rheumatism, and neuralgia, and apoplexy, and consumption to be the inevitable issue of this folly—that disease and swift death come close upon it—some souls may be frightened into decency. It is well that the virgin who will wear gauze in winter, with linen and purple in place of wool, should hear again and again that these inadequate robes are "garments of vengeance," to bring down their wearer to the dust, as fatally as the virgin daughter of Babylon was brought down. In reality, there should be no opposition between the sanitary and the æsthetic view of dress. The wholesome dress is the handsome dress; a dress which prophesies sickness and pain, or which shows injury to the physical laws from the way in which it is worn or from its material, is repulsive to the eye. A trail of velvet sweeping the street is much less beautiful than the broom of rushes in the hand of the street sweeper. Use may not be the full or exact measure of beauty, but nothing is really beautiful that offends the moral sense, and nothing offends the moral sense more openly, than defiance or indifference to well-demonstrated laws of physical health and safety.

When a horse is worked hard its food should chiefly be oats; if not worked hard its food should chiefly be hay; because oats supply more nourishment and flesh-making material than any other kind of food: hay not so much. —*Ex.*

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Faults of School Girls.

BY MRS. R. B. GLEASON, M. D.

WE have, most of us, had our enthusiastic interest in the establishment of schools or the thorough education of our young ladies. Now, that the facilities to this end are multiplied in every direction, the anxious inquiry comes from every quarter, Will they endure educating? Are they not made of too fine material to stand the strain of close and constant study? May be so, may be not. Let us face the facts. We find much invalidism begotten at boarding schools, and like most habits formed early, are likely to be permanent. Now, are boarding schools to blame? Can it be that institutions built at so much cost, baptized with so much prayer and self-denial, and kept up by the enthusiasm of Christian teachers, are in the end to burden our land with invalid daughters? How is it that at school they learn life-long lessons of dyspepsia, depression and nervous irritability and debility, and parade them daily, to the weariness and worriment of family friends? Sentimental mothers and scientific physicians often blame boarding schools for this. Are they to blame? and if so, where, or rather who? Is it the teachers, those worn and weary ones who do more mental work, and bear more care and perplexity than any other class of persons for the same pay? Are they to blame when their pupils turn out sickly, sentimental, or "shiftless?" Sometimes, but *not* always.

In many cases they have seen the mental or physical habits which were leading to invalidism, and have tried often in vain to correct and control. In all large gatherings of young ladies will be found many who will not conform to healthful laws. They will eat the wrong things at the wrong time. They will sit up when they ought to sleep, and dress with no reference to bodily wants. Now, when and where should young ladies learn what to eat, when to sleep, and how to dress? Surely at home, and that *before* their college course, *not* after it. During the home life of growing girls, such intelligent obedience to the laws of health should be secured, that when they go to boarding school they will not need to be watched, to see that they do not eat cake, candies, chalk, and slate pencils between meals. Or to have their teachers worried in the vain effort to see that they do not slowly choke themselves to death by steady pressure at the bottom of the waist. If any of them do commit suicide in this way, I should not decide that their teachers were to be blamed. They are set to look after the mental culture, and when they have made general regulations of the institution, such as will be conducive to health, they have done about all they can do.

I speak plainly, because when the mothers bring me their daughters diseased and demented they blame boarding schools. Sometimes, on inquiring, I find that the young miss had never any good habits, and was sent to school to learn them. A few seemed to be all right at home, but were all wrong when free from parental restraint. That is, they had no "root" in themselves, and so when away from their mothers, were molded more by some wild and wayward girl than by their teachers, because with the schoolmate most. Young ladies need advice in matters which pertain to health, head, and heart; and if they seek it of those who are set over them, they will usually get good guidance. But too often they take to those of their own age, and so intensify their faults instead of correcting them. I have known some young ladies most happily molded by a favorite teacher.

From my observation, more young ladies are made sick by hard habits than hard study. It sounds all very proper and polished, when the mother tells me that her daughter is very frail; that she came home from boarding school very nervous and sensitive; that she has consulted the best physicians, but still she remains very feeble, and fears she is going into a decline.

All this seems as if the dear girl was sick of hard study, but on close inquiry, I often conclude it is not excess of science, but lack of common sense which made her sick.

If my little office could talk, it would tell some strange stories about girls who have ruined their health by hard study. For instance: Here is a nervous, restless, sleepless invalid, who, at twenty, looks older than she ought at thirty. She was once a rosy, happy country girl. A few years ago she went to boarding school, and took to study and stays. Which did the most harm, the books or the braces? What was put into her brain, or what was put out of place in her body?

As we entered our protest on this point in the

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April number of THE HERALD OF HEALTH, we will not dwell upon it now. Suffice it to say, that for want of play room for the digestive organs, and for lack of exercise the young miss loses her relish for plain bread, meat, and vegetables, such as are set before her, and begins to complain of "poor fare." She feels famished, and longs for something she can eat, and writes home that she is half starved. Then comes a box of "goodies," which bring neither good health or good scholarship, but a series of sick headaches. In lack of stores from home she will nibble pencils, or buy sweetmeats with her pin money. So, our young lady puts cakes and candies, pickles and preserves, chalk and soft stones into her stomach, and then tries to get into her head ancient and modern languages, the higher mathematics, natural science, mental and moral philosphy, and the whole round of ornamental branches beside. Now no human digestion can make a good body or a good brain out of such material. Nothing short of an ostrich, can well dispose of such things. Neither D. D's., nor M. D's., or learned Professors, can make a character, consistent or comfortable, out of the above compound. We have had as patient, many a nervous, irritable dyspeptic, who, after all the advantages she had enjoyed, all the money that had been expended on her, ought to have been a bright, loving, intelligent young lady.

A friend of mine who is the lady superior of a large boarding school, told me that she noticed that there was more of headache from stomach disturbance, than usual, and was wondering what could be the cause; when she learned that a grocery had recently been opened within the limits allowed the young ladies for their daily walks, and that the pupils had been patronizing this establishment very extensively. Indulgence of this kind, not only destroys the appetite for simple food, but disturbs digestion. Many young ladies go through a four years course of study or "make believe" they do so, merely because it is genteel. They have little interest in their studies, and know little of the large field over which they have traveled, and gain from their school life more vanity and self-complaisance than any thing else. They imagine they are well educated because they are graduates, and have a proportionate contempt for common folks as well as common duties. Such ought not to waste their time and wear their teachers by a long school course, because after its close they have less health, less business ability, and are usually less acceptable, socially, than before they entered.

Now that we are once in earnest to educate girls, we are likely to be over anxious on this point, and think it the one thing needful. If a daughter lacks either health or the taste for close study, make her school course short, otherwise you spoil what might have been a good housekeeper, and get in return a poor scholar, a very bad bargain, for good housekeepers are most needed. I know mothers sometimes banish their girls to boarding schools and convents, to keep them away from beaux and other bad influences. Well, I am only sorry for those mothers who can find no way for their daughters to pass profitably their spring time of life, which flies too rapidly for some who have so much to accomplish during this season.

But some young ladies get sick during their school days, who have never been to boarding school. Such can not complain of poor food, of cold rooms, of close confinement, of climbing stairs, etc. Many of these, to our certain knowledge, had such shockingly bad home habits, that we only wonder they held out so long as they did.

It is not strange that their lessons seemed long and hard, when their minds were distracted by social gayety and exhausted by late hours. If our girls are to go through a course of study profitably, they must, during these years, keep clear for the most part of beaux and balls, of calls and company.

For years, it has been an increasing wonder with us, how some young ladies come to be so well educated with so little help, and that others know so little when there has been so much done for them. Many give more time to story reading than to study. Being fond of fiction they have little relish for facts. It is like turning from sweetmeats to bread and beef. There must be an *interim* to enjoy the latter. Besides, the lack of interest, the strength which is needed for scientific investigation, is expended on the ideal and emotional, by the reading of exciting romance. Feeling as well as thinking, exhausts nervous power. Vivid descriptions of love and marriage awaken, in the impressible, thoughts and desires unsuited to student life. And poor health and poor scholarship are the result.

I fancy I hear some mother say, "My invalid daughter does not belong to any of the above classes of sinners." Possibly then she may be among those of whom we shall write in our next letter.

ELMIRA WATER CURE, *April*, 1869.

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Pompeii and its Baths.

BY MRS. LYDIA F. FOWLER, M. D.

WHO that has been blessed with a vivid imagination has not dreamed of visiting Italy, that beautiful country, so fraught with the most fascinating associations? From whatever standpoint we think of Italy, we find that it has an identity peculiar to itself.

Modern Italy, with its charming blue skies, its beautiful scenery, its heavenly verdure, its luscious fruits, its ever-blooming flowers, its balmy atmosphere, its fragrant groves, vocal with the songs of nightingales, will always please even the most fastidious individual, however exquisite his taste may be, if his soul is attuned to the love of the beautiful in nature and art; while ancient Italy will ever call forth some of the most hallowed emotions of the soul, and whoever has had the privilege of treading on its classic soil will linger with delight as long as it is possible to tarry, and will leave its consecrated fanes with regret.

If one likes to read of scenes of blood, he has only to examine the past histories of Pisa, Milan, Genoa, Rome, and in fact, to take a retrospective glance at the annals of all the provinces of the fairest land on earth. If he delights to ponder on the story of some of the greatest atrocities the world has ever known he can review the reigns of Nero and Diocletian, read the sad story of the Inquisition, with the doings of "the immortal ten;" the thrilling accounts of the martyrdom of holy men, who were obliged to live in dens and in the catacombs of Rome, the persecutions of Savonorola, and those who loved the truth for the truth's sake; if he prefers to peruse the records of the lives of good and great men, he can recall the deeds of Constantine, Titus, Marcus Aurelius, and Rienzi, "the Last of the Tribunes;" if fond of the fine arts, he can study the *chef d'oevres* of the old masters and admire the genius of Michael Angelo, Rafaelle, Dominenchino, Titian, etc.; if he love the marvelous, he can visit smoking Vesuvius, with its immense and grotesque fields of lava, that have been mysteriously thrown out from the bowels of the great mountain, and have carried destruction before them; or if an antiquarian, he can examine old ruins that speak to him of a people who lived before the Christian era; he can tread the streets of Pompeii, that wonderful "city of the dead," that city which has slumbered for two thousand years in oblivion, as much forgotten as though it had not once flourished as a wealthy and fashionable resort for people from Rome and the surrounding country. He can examine its ancient temples, its theaters, its villas, shops, houses, its regularly laid-out streets; he can look at the remains of people who once lived, breathed, and had their being in this mysterious city long, long ago.

It is of Pompeii that I would write at the present time, and would particularly call attention to the fact that the old Romans, as a nation, were as fond of baths and bathing as most of the nations at the present time.

It was with joyful feelings that we started with a large company to have a grand picnic in the baths of Pompeii, as permission had been given by the English Consul for our party to do so. The carriage road winds around the charming bay of Naples. The city of Naples seems to extend along the shores of the bay; the houses are straggling after we leave the outskirts of the town, and form small towns and villages that have their respective names, as Portici, Resina (built over the old city of Herculaneum), Torre del Graces, Torre del Aununziata, Castellmare, and Sorrento. It is very strange that these buried cities should have been so long forgotten, but the Naples of the present day, with its 500,000 people, is a very different place from what it was when Pompeii was at the height of its prosperity, or Herculaneum was a port of great importance, and highly patronised art and commerce.

Pompeii was at that time a Greek colony, a port of great importance, large enough to shelter the entire fleet of Cornelius that was cruising in that region. It had 40,000 inhabitants, and was situated at the foot of Vesuvius, or La Somna, which was only about half as high as the present mountain. Vesuvius was then covered with luxuriant vines that bore luscious grapes, from which the famous "Lacrhymæ Christi" wine was made. Many of the wealthy merchants from Naples and the vicinity had beautiful villas in its immediate neighborhood; and though Strabo had mentioned that Vesuvius was an eruptive mountain, yet no anxiety was felt until the year 63, when Pompeii was nearly destroyed by a terrible earthquake. Naples suffered at the same time, and Nero nearly

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lost his life in the latter city, for he had been so accustomed to act the part of a tyrant over men that he determined to finish singing his opera at the theater, which he had commenced when the earthquake occurred; but man is a puny creature when he attempts to cope with the elements, especially with earthquakes and volcanoes.

As soon as it was decided to rebuild Pompeii, the best Greek and Roman artists were secured, as well as the best architects, in order to make the little city a bright gem of beauty; hence it is not surprising that we should, even after the lapse of so many centuries, find beautifully decorated houses, frescoes as fresh nearly as though they had just been retouched by the artist's brush, marble and bronze statues and fountains exquisitely carved and finished, and mosaic floors as perfect as though the hand of Time had not passed over them. These proud and ambitious people had scarcely remodeled their city after the shock of the earthquake in 63, when, in 79, Vesuvius or La Somna cast forth a whirlwind of dust, pumice stones, hot water, smoke and stones, and in the midst of a darkness, the intensity of which was perceptible at Rome, completely buried Pompeii, Herculaneum, and several other small towns in the neighborhood, and so hermetically sealed up these cities, with their treasures, works of art, and precious gems, that the memory of their existence had passed from the minds of men.

We entered by the "Street of the Tombs," which has tombs on its sides, the same as the Appian Way leading from Rome. Without one of the gates there was a small niche in one of the archways, in which the skeleton of a soldier grasping a lance was found. A faithful epitaph he had thus unconsciously written by his life-deed, remaining at his post of duty regardless of the fearful dangers that encompassed him. Would that his name were there recorded, that the world might have remembered one instance at least of strict integrity. We went through "the house of Diomedes," and though by aid of the imagination we endeavored to bring before the mind's eye the family-gathering with the lovely Julia, yet as we went from apartment to apartment a feeling of sadness came over me, and it really seemed as if we were treading in "banquet halls deserted, whose lights had fled and garlands were dead." The awful stillness of the place made it all the more apparent that the old tenants had long, long ago departed to the land of shadows. Would that by some magician's power, as in the days of old Homer, we could have summoned them to our social gathering! How much they could have revealed to us of the habits and manners of a people that now must be left to simple conjecture. They have left us the shell, as the snail in crawling away does, but how much better for us to watch the movements of the snail as he crawls than to infer his habits from his house; still it was with a strange interest that we followed the guide into the "Villa of Cicero," to the "House of Sallust of Pansa," "Glaucus," "Arbaces," "the Fountains," "the Mosaics," into the Amphitheater in which Glaucus was to have fought with the lion on the day when Pompeii was destroyed, into the "Temples of Isis," "Venus," "Vesta," etc., into the Forum with its triumphal arch, into the Museum, where the disentombed skeletons of persons who had been buried for eighteen centuries had been deposited, into the bake house, where the oven looked as if it were all ready to be heated again for the baking of bread for another generation. The work of excavation has gone on very slowly, till the present government has given it a fresh impetus, and it may be that during the next fifty years there will be a vast amount of treasure disentombed from the oblivion of the past. The old Roman roads were built as though they were to last for ever. The Appian Way, built by Appius Claudius in 441, extending from Rome to Capua, is about as good at the present day as when it was constructed. So are the roads in Southern Italy. Some of the roads in Pompeii are very narrow, scarcely more than ten feet in width; at other parts, where they are twenty feet in width, there are footways two or three feet wide and elevated from eight inches to a foot above the road, having a curb, and stepping-stones across the road for the use of travelers in rainy weather, when the streets were filled with water. There are ruts that have been worn by chariots in the streets in olden times, and one could almost, in imagination, bring these ancient people from the great oblivion of the past to the busy present, and see them dashing through the streets, attending to the various avocations of active life. So sudden was the destruction of the city that tools and implements of trade are found just as they had dropped from the hands of the astonished people at the time of the great catastrophe; bread that had been baking in the ovens, a pillar half finished by the sculptor, etc. In the prison the leg bones of two men that had been in irons were found, and a number of skeletons in different houses, some with silver and copper coins, some with jewels and bags of gold. It is a curious and interesting sight to see all the fruits,

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glass vessels, and utensils for the every-day purposes of life that have been collected and preserved in the museum at Pompeii and at Naples, to look at the bones of those who once were radiant with life. It recalled to my mind those lines: "And thou hast walked about, how strange a story. In Thebes, three thousand years ago," etc. The oldest building in Pompeii was the "Temple of Hercules," built by the first Greek colony. The people were idolaters, and sacrificed those who were tainted in any way with the teachings of Christ. This has been so beautifully alluded to in "The Last Days of Pompeii," by Bulwer, in the character of Apaecides.

It may interest those who will never have an opportunity to visit Pompeii to have a brief description of the houses. All that have been disinterred are about the same, so far as the style of architecture is concerned, some being much smaller and less highly decorated than others that probably belonged to the more affluent. According to Vitruvius, every house of any size was divided into two parts, one for public resort, the other for the private use of the family. The *public part* had its *portico*, its *vestibule*, *cavædium* or *atrium*, *tablinum*, *alæ*, *fauces*, and other rooms that could be added in accordance with the taste of the owner. The *private part* had a *peristyle*, bed room, the *triclinium*, the *oeci*, the *picture gallery*, *library*, *bath room*, etc. Within the *vestibulum* or entrance way there is a *hall* or *atrium*, in which visitors and clients in those old times used to wait till they could be received within the inner apartments. This had a roof but it sloped to the center, in which there was an aperture to admit the water into a cistern or reservoir, called the *impluvium*, which was in the center of the beautiful mosaic or tessellated pavement. In this reservoir there were often beautiful fountains, that played from sculptured figures, many of which remain at the present time. The walls of the atrium were covered with frescoes, paintings, arabesques, or lined with slabs of the most costly marble, and the floors were generally mosaic. On the floor of the vestibule is the well-known image of the dog, in mosaic, with the inscription "*Cave Cuem*"—beware of the dog. The *tablinum* was a room at the end of the hall, in which the family records and archives of the State were kept. This was also a beautiful room, with a mosaic floor. There were rooms around the hall, or at the sides, for guest chambers, and these opened upon the *peristyle* or square, which was surrounded by a colonnade, the center court often had vases of flowers and beautiful shrubs to adorn it. The small bed rooms that admitted the eastern sun are numerous rather than convenient. The *triclinium* or dining room, an inner apartment, generally contained a table of citron wood, ivory, or some costly material, with more or less of gold or ivory. These had beds or couches around them, on which the guests could recline while eating. The floor was mosaic, and over these the slaves strewed sawdust tinged with saffron, or with a green powder from talc. The ordinary table in the small dining room had three couches on the three sides, while at the fourth side the slave waited upon the guests. These halls were lighted with candelabra and bronze lamps suspended from the ceiling. There were beautiful frescoes on the walls. One that has been much admired is now in the Museum of Naples, the parting of Achilles and Briseis; it is fresh at the present day, though so many years have passed since the artist painted it. There were halls for the summer, called oeci, picture galleries, called *pinacotheca*, rooms for the library, though it only required a small apartment for the rolls of papyrus, which they had instead of books. I have seen a great many rolls of papyrus that were found in Herculaneum, and it is supposed that future excavations will bring to light some from Pompeii, as fragments have been found there of these curious rolls of parchment. In many of the houses these different rooms are perfect, and are pointed out by the guides; and from the paintings and frescoes, the decorations of the rooms, the customs of the people, even to the dress of the women, can be almost as plainly pointed out as though a guide should reappear from those distant ages to speak to us of the past. Among the other customs of the people was that excellent one of bathing; for certainly they would not have incurred the expense of public baths unless the people liked to bathe. In 1749 there was an inscription discovered that Januarius, an enfranchised slave, supplied the baths of Marcus with both fresh and salt water, but it was not till 1824 that an excavation being made in the vicinity of the Forum brought to light a suite of public baths, that were very spacious, very highly finished and decorated, in some respects superior to many we have in modern times. There is the following inscription on one of the walls: "On the occasion of the dedication of the baths at the expense of Cuæus Allius Nigridius Maius, there will be a chase of wild beasts, athletic contests, a sprinkling of perfumes, and an awning overhead will be granted. Prosperity to Maius, Chief of the Colony."

This inscription reveals to us the nature of

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some of their amusements, as the niche near the vestibulum in which "the Penate" or household gods were deposited, tell us that they were an idolatrous nation.

The baths occupy a space of 100 square feet, and are divided into three separate and distinct apartments. One was for the servants, and in these there were fireplaces. The other two, adjoining each other, were for the baths; one for the women, the other for the men. These were evidently supplied with hot water in pipes, and were heated by a furnace, the pipes from which communicated with a reservoir as well as with the baths. They were and are beautifully paved with mosaics and marble squares, and both walls and ceiling were highly decorated. They had arrangements for vapor baths, and thus the *caldarium* also, for warm water baths, the tepidarium, and cold baths, the *frigidarium*. Seats were around the principal entrance way, and here those slaves who accompanied their masters rested while the latter were enjoying the luxury of their baths at their leisure. From this passage there extended a long court way, in which was found a sword with a leather sheath, and a box with coin in it, which coin were probably given by those who visited the baths. From this there was a room which was a dressing room, for the use of the bathers. In the corridor there were 500 lamps at the time of the excavation, and about a thousand were found in other parts of the baths. This would lead us to infer that the baths were used at night as well as during the day. Some of these lamps were very beautifully decorated with figures of the Graces, and other charming designs. In the dressing rooms there were three seats, made of lava, with a step below for the feet, holes in the walls in which nails or pegs had been driven, so that the bathers might have facilities for hanging their clothes on them. These rooms were lighted by a thick pane of glass. There have been a great collection of glass bottles, vases, etc., as well as paintings on glass, found among the ruins of Pompeii, so that the manufacture of glass was known to the ancients as early as the year 63. In the *frigidarium*, where cold baths were taken, a basin of white marble was found that was over twelve feet in diameter, and two steps led down to it. This might have been a plunge-bath, or swimming bath. According to the historian, the person who went to bathe not only used the water, cold and hot, to suit his pleasure, but he was annointed with oil, unguents, perfumes, balsams, and a very precious perfume made of roses and lilies and the choicest flowers.

In some of our modern cities the last thing that is taken into consideration is the health of the people. Baths are created, not for the public benefit, but for individual purposes, while in some of the old heathen nations we find the relics and ruins of immense sanitary arrangements on a gigantic scale. Thus in old Rome we find the ruins of extensive baths that had been built during the reigns of Agrippa, Nero, Titus, Domitian, Caracalla, Diocletian and other Roman Emperors. Nine immense aqueducts furnished Rome with water—equal to that carried by a river thirty feet broad, six feet deep, that flows at the rate of thirty inches a second, giving more than a million and a half cubic feet of water every hour. Several of these aqueducts are in use at the present day, and some of the others are magnificent even in their ruins. The baths of Titus at Rome, on the Equiline Hill, erected over the ruins of Nero's "golden house" (which was so gorgeous that its very luxury and magnificence satiated and disgusted him), have spacious corridors, subterranean vaults, and endless number of extensive rooms, similar in shape, many of which had beautiful frescoed walls. Some of these frescoes were studied by Rafaelle when he was painting his world-renowned frescoes, now left in the Vatican. Some fine pieces of sculpture were found in these baths, among them the Laocoon, now in the Vatican; also beautiful granite, alabaster, and porphyry pillars. The baths of Diocletian are the grandest ruins, and of enormous extent. It was estimated that 3,200 persons could bathe in them at the same time. The historian tells us that 40,000 Christian prisoners or martyrs were employed in building them. There was one grand hall 300 feet long and 90 feet wide in these baths, that Michael Angelo made into a church. The old roof was supported by eight granite columns forty-five feet high. The rings still remain in the roof, by which lamps were suspended nearly two thousand years ago.

The baths of Carcalla at Rome, a very interesting old ruin, accommodated 1,600 bathers at once; they had halls for discussions and for entertainment, and every accommodation for swimming and bathing. The mosaic floors are still beautiful and, in parts, perfectly preserved. Huge blocks of marble, extensive arches and fragments of columns lie in every direction, hanging wreaths of flowers of all hues and tints adorn these precious old relics of departed grandeur, the sun sheds his golden light over moss-covered marble fountains which long, long ago, used to give pleasure to the vast multitudes that once thronged these courts; but now sacredly

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preserved as mementoes of former grandeur. No wonder that Shelley sought a retreat amid the roses and violets that decorate the pathways of these old baths, to write one of his finest poems, for here he could commence with art and nature in their simplest and grandest forms, and bask beneath an ethereal sky so soft and blue that it reminds one of heaven, and almost makes one forget for the time being that he belongs to this mundane sphere. Modern nations might well imitate some of the old Roman customs, so far as the public baths and sanitary arrangements are concerned, and they would find a compensation in contributing to the health and enjoyment of the people, as well as to the prosperity of the age.

After spending a delightful and ever-memorable day in rambling among the ruins of Pompeii, adding another "red-letter day" of enjoyment to my life-records, I reluctantly left the roofless city of the dead to return with our company to Naples. It is well to muse on the past, to visit the ruins of old heathen temples and amphitheaters in which gladiatorial shows have entranced a voluptuous and benighted people; for we are better prepared to appreciate the privileges that modern civilization and Christianity, with their refining and humanizing influences have scattered broadcast over the earth, and while our love of mythology and classic lore may enable us to understand in a degree the fascinations that Odin and Thor and other Pagan deities had for an ignorant people in olden times; a people that must worship something, a people that struggled after a holier aspiration than to lead an every-day life without exercising the element of veneration, we feel that there has been progress; that the tide has been ever onward from Paganism to heathenism, through mysticism to Christianity, and we thank God that we live in these enlightened, Protestant, Christian days.

Functional Disease of the Heart.

BY E. P. MILLER, M. D.

BY functional diseases of the heart we mean those disturbances in the action of this organ that are not caused by organic or inflammatory disease. Until Laënnec made the discovery that heart disease could be determined by physical examination, it was, in most cases, impossible to distinguish organic from functional diseases; but now the physical signs are so easily recognised by those who are familiar with them, that it is only in very obscure cases that mistakes are made. In organic diseases the size of the heart and also its sounds are generally changed, while in functional derangements they are not materially different, except in rare cases, from what they are in health.

Functional disturbances of the heart are much more frequent than organic, and when not arrested they sometimes, though not often, lead to diseases of the organ.

Dr. Graves reports cases where they have proved fatal.

The forms of functional disease which resemble organic are palpitation, irregularity of action, fluttering, a rolling or trembling movement, intermittent action, and feebleness of the heart.

CAUSES.—Functional diseases of the heart are commonly caused by derangements in other parts of the system. The most frequent causes of such derangements are, first, abuses of the sexual function, either in married or single life; next to this, dyspepsia or derangements of the stomach and liver; then follows the use of tobacco, coffee, alcoholic stimulants, sedentary habits, eating too much, breathing bad air, plethora, impoverished blood, anæmia, chlorosis, uterine diseases, gouty and rheumatic poisons in the blood, excessive mental emotions, and too close confinement to study. Several patients whom I have examined were suffering from functional disease of the heart caused by smoking.

SYMPTOMS.—Many of the symptoms are similar to those associated with organic disease. There is often a sense of fullness and distress in the region of the heart; sometimes pain, breathlessness, and a tendency to faintness, frequent giddiness, heat of head, ringing of the ears, flushing of the face, coldness of hands and feet, intermitting of the heart's action, sometimes one, two, or three beats being lost; irreg-

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ularity generally precedes and follows the intermission. Palpitation or excessive action of the heart sometimes occurs in paroxysms, continuing for a few minutes, or for days, or even weeks. These paroxysms give rise to great apprehension of organic disease, and fear of sudden death. It is sometimes difficult for the physician, even after a thorough examination, to convince patients that they have no organic disease. There is almost always great mental anxiety, depression, and fear of some fatal consequence in functional disturbance, whereas in organic disease death often occurs without the most intimate friends of the deceased knowing that there was any disease of the heart whatever. The relief of mind, the change in thought and feeling exhibited by the patient when convinced that his difficulties are not organic, but merely functional, is a source of much gratification to the physician.

A decided opinion from the physician is necessary in these cases to restore confidence to the patient, and this can be given only by one who has a thorough knowledge of the heart, both in health and disease, and of the method of making an examination. If a positive opinion is not expressed the patient infers that organic disease exists, and is only rendered more apprehensive and unhappy.

TREATMENT.—If the right plan of treatment is pursued, the majority of cases of functional disorder of the heart will end in recovery. The cause in each particular case should be ascertained, and then removed. The habits of life which have developed the difficulty should be changed, and such measures as will tend to restore the general health adopted.

All sexual excesses, excessive mental emotion or excitement, and irritating or stimulating articles of diet should be avoided. Pure air, out-of-door exercise, genial occupation, and pleasant society are essential.

Alcoholic stimulants, tobacco, spices, condiments, vinegar, pickles, pork, salt meats or fish, rich pies, cakes, tea, coffee, and all food that is indigestible should be discarded. Electricity and the Movement Cure are valuable agents in treating functional diseases of the heart. The former tones up the action of the stomach, liver, and digestive organs, while the latter equalizes the circulation of the blood, strengthens the muscular system, and exchanges morbid tissues for those that are healthy. Turkish Baths properly applied are the best bathing applications. The daily rubbing sheet,* or the towel bath, would be the best form of bath for home treatment. One of these forms of bath may be taken in the morning or forenoon, the tepid or cool hip bath in the afternoon, and the wet girdle worn at night.

Patients with functional heart difficulties should avoid thinking of their disease, for by keeping the thoughts upon their ailments they only serve to aggravate them. Pleasant conversation, interesting light reading, agreeable society, with cheerful amusements will do much toward the restoration to health. If constipation, hemorrhoids, spermatorrhea, amenorrhea, or other derangements of the system exist, the treatment recommended for such difficulties should be pursued as an aid to recovery.

When functional disturbance is associated with organic disease the prognosis, or decision with regard to results, is not so favorable, and the treatment pursued, especially in regard to exercise, should be modified. Much more active and vigorous exercise can be taken in functional, than would be prudent in organic disease.

* See "How to Bathe," price 30. Miller, Wood & Co.

REMEMBERING WHAT NEVER HAPPENED.—A gentleman once thrilled a company by a minute description of his being fascinated by a snake in his childhood. He pictured the garden, the advances of the charmer, his emotions as he stood riveted by the serpent's eye, and all this so graphically that there was a sigh of relief when he told how the timely arrival of his mother had rescued him. But his good mother was still on hand; and when he had concluded, she broke the story by saying: "It is all true, my son, only it happened to your brother, and not to you!" He had heard the story so often from his childhood upward, and it had so wrought upon his imagination in youth, that he had come to associate himself with it as the hero.—*Rev. C. P. Thompson.*

THE ROAD TO DISHONESTY.—Any young clerk, who has been pilfering from the cash-drawer of his employer, has, in all his stealing, abstracted a sum which no earthly power could have prevailed with him to take at once. Yet it would have been better for him had he stolen it at one time; for these repeated thefts have made him a confirmed thief, which no single act could ever have done. Little by little the habit of stealing has been formed, and from pilfering he comes to be a robber—for little sins lead to greater ones. He who prevaricates, will after a time lie; he who lies, can be induced to swear to his statements.—*Chaplin.*

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Recent Thoughts from Our Best Thinkers.

HORACE GREELEY'S IDEA OF EDUCATION.—I plead for the education of all in such manner that each shall have several lines of defense between his chosen field of effort and starvation or beggary; so that if driven back from one of these entrenchments, he may rally behind the next. Let him freely aspire to be a lawyer, doctor or divine; let him cram Greek and Hebrew, if he will, till he is a walking Polyglot; let him revel, if he can afford it, in abstruse, black-letter lore; but let him *first* be so qualified that, in the always possible case of the world's declining to pay for his services and afford him a living at the bar, in the office, or at the desk, he may fall back in good order on his second line, and become a useful farmer or a respectable mechanic. Let him embark in his profession with this sustaining truth ever present to his mind: "I need not cringe, nor dissemble, nor temporize, nor in any manner do violence to my nature, in order to prosper; for, if I can not succeed honorably and frankly, I can do the next best thing, by earning my livelihood in another pursuit, wherein other men's favor is not essential to prosperity." And thus we should have not only fewer virtual drones or paupers, with more valuable farmers and artisans, but a more independent and faithful professional class than it is possible to have under our present system.—*Packard's Monthly.*

BEER THOUGHTS.—"The man who drinks beer thinks beer." The muddle of the brain precedes the shakiness of the legs. Thought gets drunk and staggers long before the liquor gets into your boots; and even if one stops short of rendering his heels inarticulate and his steps disjointed, his words are befuddled, his fancies blunted or debased, and his morals have that inane cock in the eye that gives a fatal obliquity to vision and betrays sin.—*Temperance Advocate.*

INSPIRATION FROM THE BOTTLE.—Not a line of brandy or gin inspiration but smells of the bottle. Byron's splendid vagaries are morally more lame than his own feet, not because the poet lacked nobility of thought, but because his great thoughts took something before they came into society, and came leering at the ladies and sneering at the gentlemen. Coleridge's wizardry is as redolent of opium as an apothecary's shop, and every stanza of the "Ancient Mariner" is *oozy* with that terrible narcotic stimulant. I think an expert in music could tell by the ear where the great composer took a horn of French brandy, instead of a French horn, to quicken his ideas; and I know that many a page of Shakspeare has as distinct a flavor of bad sack as did ever the doublet of old Jack Falstaff himself.—*Ibid.*

CHEATING THE LAW.—Let no man dream that he can cheat the law of his own being. One grain of magenta will tint to a rose-pink ten millions of its own weight in water. So one drop of alcohol will flush the whitest thought with a tint of shame. Chemistry is omnipresent; and men who have no fear of a moral Governor of the universe can never escape the certainty that every atom has its force, organic or destructive, and all that is not for us in our systems must be against us. Gravitation will no more surely bring a falling brick to your head, if you stand between it and the center of the globe, than the laws of life will carry destruction or damage to your brain from the brick in your hat; and in both cases the size of the brick and the thickness of your skull will largely determine the extent of the damage.—*Ibid.*

A DROP OF ALCOHOL ON THE BRAIN.—Brains, like all other tissues of the vital system, are subject to wear and tear, to slow combustion, and their ability to endure depends solely on their power to replace lost atoms in a healthy condition. All force is due to heat, to combustion or change of base among atoms. The vital cell that surrenders an atom under stress of use must pick up another unused, or it is getting in debt and will soon fail. One drop of alcohol will vitiate many brain cells. They reproduce with less vigor the spent atom, and are again vitiated by another drop, and again take feebler hold of life; and thus, little by little, even the temperate intemperance, the slightest habitual use of the destructive, becomes fatal, as it has all along been damaging, to the mind's organ. But it has a more disastrous effect than mere destruction of the faculty, sad as that is. It gives perversion of faculty, often absolute inversion, or moral somerset. Diseased function renders reason absurd, turns affection into hate, morality to a mad play of lawless

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appetites, and all the protective and executive forces of the mind to beastly and destructive propensities.—*Ibid.*

BUILDING CHARACTER.—There is a structure which every body is building, young, and old, each one for himself. It is called *character*, and in it every act of life is a stone. If day by day we be careful to build our lives with pure, noble, upright deeds, at the end will stand a fair temple, honored by God and man. But, as one leak will sink a ship, and one flaw break a chain, so one mean, dishonorable, untruthful act or word will for ever leave its impress and work its influence on our characters. Then, let the several deeds unite to form a day, and one by one the days grow into noble years, and the years, as they slowly pass, will raise at last a beautiful edifice, enduring for ever to our praise.—*Agriculturist.*

BELIEF IN IMMORTALITY AN INSTINCT.—The first path by which we come to the thought of immortality is the path of Instinct. It is useless for those who are born without this instinct, or have lost it in their cradles, to deny it, when the whole lives of others are made happy by its possession. All over the world, among the most uninstructed people, we find the dawning of this instinct. Was there ever an American Indian who had not the instinct of immortality? The speaker had lived for two years among the Southern negroes, whose whole lives were transformed and ennobled by their belief of immortality, which he believed from the bottom of his soul to be an instinct. It was a part of their very natures, and could not be taken away from them. It gave them strength in danger, patience under adversity, and roused and stirred them into action.—*T. W. Higginson.*

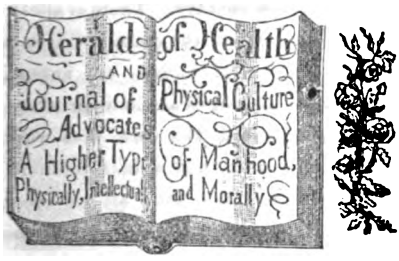
DELICIOUS HAWAIIAN ISLAND FRUIT.—A delicious island fruit is the *chirimoya*, or custard apple. It is round, as large as an average orange, and full of a white lobulated pulp, interspersed with black seeds; its pulp is a little firmer than egg-custard, and it has an exquisite aromatic flavor that is like nothing else in the world. Then there is the *ohia* (*Eugenia malaccensis*), a rosy, juicy fruit, that grows wild in the uplands; it is refreshing to the thirsty traveler, but has little flavor. The best of Hawaiian fruits is the *mango*. This, however, is a very different thing from the West Indian fruit that comes to us under the same name, in the shape of a pickle. It is a yellow, heart-shaped fruit, larger than an average-sized peach, and has a firm, yellow pulp surrounding a single flat seed. "If my friend should invite me to come a hundred miles to eat a plate of fruit," said Emerson, "I should think the invitation worth accepting." Could this philosopher eat the Hawaiian mango, he would estimate it to be worth a journey of not less than a hundred leagues.—*Dr. Coan, in The Hearth and Home.*

SHALL FARMERS' BOYS STAY ON THE FARM?—It has become very fashionable lately to exhort farmers to encourage their boys to stay on the farm irrespective of their ability or taste to become good farmers; but we can not see the propriety of it. On the other hand, we see many good reasons why boys who do not promise to become good farmers, should be encouraged to try their hands at something else while they are still young. Because a boy was born on a farm it is no reason why he should always stay there if nature gave him gifts for something else, but denied him the inherent faculties for becoming a successful farmer. In India persons are born into a Caste but can never get out of it. In ancient Egypt children were obliged to follow the occupation of their parents to the latest time. But we have never heard of any good, but have heard of a good deal of evil coming from it. The farm is a good place for boys to stay on unless they have an aversion to farm life, and have, at the same time, a strong inclination to go into some other kind of business that is more congenial to him; in which case we think he had better go his way, and the sooner the better.—*Prairie Farmer.*

A DIFFICULT LANGUAGE.—A Frenchman of our acquaintance relates the following anecdote of himself with great good humor. Shortly after arriving in this country, and while he could speak the language very imperfectly, he was engaged as teacher of French in a young ladies' boarding-school. He kept his ears wide open to catch every new phrase, and progressed rapidly. One expression at the meals puzzled him for some time. He noticed that the young ladies often replied "Yes'm," when asked if they would be helped to some of the dishes. He carefully consulted his lexicon, to find the meaning of "Yes'm," but the word was not there. So he asked the principal, who informed him that it was the same as "*Oui, Madame,*" in French. He was then able to use this phrase correctly himself. But one day when asked to partake of something he chose to decline, he answered "Nos'm," greatly to the amusement of the whole family. "They all laugh so happy," said he in relating it, "I laugh too, very much."—*Agriculturist.*

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EDITORIAL DEPARTMENT.



NEW YORK, MAY, 1869.

WATER.

"To the days of the aged it addeth length;
To the might of the strong it addeth strength;
It freshens the heart, it brightens the sight;
'Tis like quaffing a goblet of morning light."

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TOPICS OF THE MONTH.

BY M. L. HOLBROOK, M. D., EDITOR.

Experience of Vegetarians.—It is difficult to get fair statements, either for or against the question of an exclusive vegetable diet. Those who have not tested it are generally against it, and make statements from a standpoint of almost or quite entire ignorance, prejudice, and perhaps intoleration. Those who have tried it and failed to reap any benefit are often loudest in their denunciations, and those who have tested it for many years, to their satisfaction, are often so enthusiastic as to over-estimate the benefits derived. In this state of opinion there is little to do but to sift the evidence, weeding out the false and gathering here and there a valuable fact that, in a more advanced state of science shall be of use in discovering what is true. The recent investigations in regard to man as a cotemporary of the mammoth in middle Europe, while they do not prove conclusively, go far to show that primeval man, or at least some races of them, were flesh eaters. In the ancient caves known to have been the abodes of men, from the remains of tools, skeletons, sculpturing on the walls, large quantities of bones are found, which show that human beings had taken the flesh from them and broken the large bones that contain marrow, in the direction of their length, that it might readily be taken out. And it is quite certain that the then inhabitants of Europe ate the flesh of the horse, ox, bear, tiger, and rhinoceros, and there is some evidence that they were inclined to cannibalism. Owen thinks he has discovered the marks of human teeth on the bones of primeval man. Observation is yet too meager to believe from this that all the inhabitants of the globe ate flesh. It is probable that there was then, as now, a great difference in the food of different regions and tribes, and that some were omnivorous and others frugiferous or graminivorous.

A friend, who has recently spent a considerable time in South Africa, informs us that the Caffirs, who are physically a very superior race, live principally on corn and fruit, and eat no flesh, while other tribes in the same country, as the Bushmen and Hottentots, eat it freely. The evidence from nature bearing on both sides, leaves us the choice of eating flesh or not, according as climate and circumstances require, but the weight of testimony is, it seems to us, in favor of the belief that as man progresses he will not be so much compelled to resort to flesh; hence, eventually, will do away with its use altogether.

Not to go so far back as the man who lived in caves, cotemporary with cave bears, mammoths, and reindeers of kinds now extinct, or so far

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away from home as South Africa, for evidence, let us produce the latest testimony of the few vegetarians of England, who have made the most extensive experiments, and see what is their experience with regard to exclusive vegetable food. At the last annual meeting of the Vegetarian Society, held in Manchester, England, at which about one hundred and twenty persons were present, there was given a dinner, and after-dinner speeches were made, and, as is not always the case in after-dinner speeches, there was much food for reflection, we propose to draw somewhat from these excellent speeches, leaving each one to value the statements as he may see fit:

"Mr. Alderman Harvey gave some account of the formation of the society. A number of persons who had been abstainers from all intoxicating drinks received invitations to a meeting at Ramsgate, in 1848. From this meeting the Vegetarian Society took its rise, though some of its first members had been abstainers from the flesh of animals, as food, for a great number of years previously. Among those who met on that occasion were about eight from Manchester—Mr. J. Brotherton, Mr. J. Simpson, Mr. Gaskill and Mr. Jas. Gaskill, Mr. Martin, Mr. With, Mr. Rostron, and himself. Six of these had passed away; Mr. Jas. Gaskill and himself were all who remained. Mr. Gaskill was sixty-eight years of age, and had been fifty-four years a Vegetarian. He begged them to look at him as a sample. He was sure they would pronounce him an excellent specimen. He knew nothing of ill health. Mr. Martin when he died was ninety-eight years of age. The last of them who died was ninety-four years of age, and he was subject to no illness until near his death.

"On the score of economy, there can be no doubt of the advantages of the system. He believed there were about twenty millions of acres of land in this country under cultivation. If, they were to become a nation of Vegetarians, instead of being under the necessity of importing seventeen to twenty millions of bushels of corn per year, they could grow more corn than would suffice to keep them in health. Supposing the lands now under cultivation were used not to feed animals, but to enable them to live according to the system they had laid down, a population of one hundred millions could live comfortably in this country. There is another very bad use we make of the grain in this country. Sixty millions of bushels are annually consumed in the making of alcoholic drinks. If turned to proper food, the corn thus wasted would maintain seven and a half millions of people. Supposing they were all to become Vegetarians, their food resources would so enormously increase, and he believed their population would so enormously increase also, that they would be among the richest and most powerful nations of the earth. With these considerations before him, he was not disposed, after fifty-nine years of Vegetarian life, to turn again to the system of feeding on animal flesh. He was not disposed at his time of life, and he was nearly eighty-two years of age, to abandon a system in which he was so fixed, and which he meant to carry out to the end of his days.

"Mr. J. A. Mowatt, of Dublin, said that, to a very great extent, he represented a nation of Vegetarians. They were Vegetarians by compulsion. They had never become rich enough to be any thing else. What they should do in Ireland, if the majority of the people were otherwise, he was unable to say. He thought they were fair representatives of the effect of a vegetable diet. They could find as fair samples of Vegetarianism in Ireland as in any eastern climate. The famine from which Ireland had suffered was in consequence of her depending too much upon one root. Political economists thought they were over-populated; so they put men out and put bullocks in, never thinking that one bullock would eat as much as any five people. On their principle an acre of good Irish soil would feed five people the year round. They were so full of surplus population that they had sent them to the ends of the earth, to make place for bullocks. His friend, Lord Dufferin, still thought they had some quarter of a million too many, and that the Cunard line of steamers

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was necessary to carry off the surplus population. At the taking of the census of 1861 they had in Ireland more than seven times the number of persons over 100 years of age that were in England, or fifteen to twenty times as many in proportion to its larger population. And these are almost without exception people living in the country, on homely country fare. He remembered many such, and they had every one lived upon the plain country fare, without a single imported article—a little tea excepted—entirely upon the produce of their own country. And these healthy old people retain their simple habits and their better health even when they have migrated into the cities, sometimes even outliving their town-bred children.

"If Mr. Alderman Harvey dies at 100 years of age, they would be told that he died of being a Vegetarian. If he himself should die from some of the many dangers to which a laborious life, in connection with the press, exposed him, they would be told the same thing. If a teetotaler dies, at whatever age, of course teetotalism has killed him. But the men with these crotchets die like grass every day. Very much of their progress would depend upon the ladies. If they tried it they would find it a much more pleasant and agreeable diet. They would find their food more wholesome, more easily provided and more conducive to happiness and pleasure to their own families, and to those around them. He would not ask the ladies to dig potatoes, though they would have no scruple about it, nor would there be any hesitation in gathering apples, pears, or grapes, as they would have in killing a chicken or fowl. Surely, the life which God had given should not be taken away by them for their lower gratification. Let them enjoy their little day, and pass away in old age, in sickness or decay, as they did. For himself, he had been exposed to all the wear and fatigue of editorial and reporting life for many years, on Vegetarianism. His greatest difficulty was when from home. It was not so easy to get Vegetarian dinners at hotels. His was not a life on the sofa, but one of real toil and labor.

"Mr. Hoyle had been a student a id practical actor in the Vegetarian movement for nearly ten years. As a manufacturer possessing 1,000 looms, he thought few could say as he could, that himself, his wife and two children lived upon £100 a year. He used when a boy to read about the habits of primitive peoples (he was then seventeen years of age, minding two looms in a factory), and thought he would like to adopt those habits himself. His mother was sadly afraid he would not live; but as he kept growing better and better no more difficulty was interposed. On beginning to study the subject he found, as was universally the case, that true fact was corroborated by true philosophy. His embracing that system had enabled him to do a great deal more work in the world—to resist a great deal of temptation—to abstain from many follies and fashions. His friends knew that his practice was based on principle, and did not expect him to keep a table or adopt habits like themselves. Mixing largely in society, as he did daily, and frequently having his principles canvassed, he had never yet met one good reason why he should renounce Vegetarianism. A friend of his, an LL.D., once came all the way from Manchester, to try and convince him of his mistake. He argued that there was not sufficient nutrition in the food he (Mr. Hoyle) used. After showing him that there was all the nutrition in a pound of flour which he had in his pound of beef, with a considerable quantity of starch in addition, the doctor was somewhat posed. He went back to Manchester, thinking him a hopeless case. He started life with the resolution to live for a purpose. He could look back upon his past life with joy, in which his Vegetarianism helped. He had fewer wants and more pleasures, and could do more good work for this cause. He would like to have these meetings held a little oftener.

"Mr. Gaskill said he had been mentioned at having attended the meeting at Ramsgate, and had been warned by the ladies not to say some funny things he could tell them about the meeting. Mr. Harvey had already told them that he had been an abstainer from all alcoholic

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liquors and animal flesh for over fifty-four years, and had enjoyed remarkably good health. There were in that room many persons grown up to man's and woman's estate, who had never in their lives tasted either animal food or intoxicating drinks. They were told it would do all very well to leave off these things after they were grown—but try it for children. They had tried it for children, and here were living their results. It was not what they could live upon, but what they could best live upon, which they ought first to consider. He was satisfied it was possible to live without animal food or alcoholic liquors. The head of a family, whom he knew well, recently told him the following story: Some friend of theirs had made them a present of two ducks. One of them was killed somehow, and, of course, cooked and eaten. The second became quite a matter of anxiety to his wife. She often said how she would like that duck for dinner. He said they should have that duck for dinner as soon as ever she liked to kill it. The duck stopped there. He could not persuade her to kill it. He was met the other day by an old friend of thirty years ago, who asked if he still kept to it? He replied, that he believed fruits and farinacea to be the proper food for man, and upon it he ought to look well and do well. He would ask them what there was in beefsteak which was not in wheaten bread? It was derived originally from the vegetable kingdom. It was like going to an old clothes shop and paying twenty shillings for an old coat, in preference to a new coat from the tailor for fifteen shillings. A crust of bread was one of the sweetest things they could eat, provided they were happy."

Many other brief addresses were made, but we have no space for them, and we give these briefly, more to show that there are at least two sides to the subject, and that the experience of at least a few intelligent people is in favor of an entire disuse of animal food. It is very foolish to look upon this movement as fanatical. Let us look at it from the standpoint of reason and science, and so far as it has a bright and beautiful side let us not foolishly reject it.

CHRIST AS A PHYSICIAN.—Rev. Dr. Bellows, in one of his recent discourses, spoke thus beautifully of Christ as a physician:

"The animal or carnal man, who is neither Jew, Roman, nor Greek, but all these and all other races together, denied Christ in his character of physician. He came telling the world it was sick; that its imagined strength was from mania, that its fair and ruddy look was the aspect of fever; that its buoyant feeling was the result of intoxication. What he meant will be intelligible to any of us who from a Christian land visit a nation wholly devoid, as some now are, of that popular education from which purity and good morals are recognized as duties, or thought of as a healthy condition of society. For instance, the late Emperor Nicholas spoke of Turkey as a sick man. He spoke of a nation which in its own estimation was in health and vigor, as reeling under the stroke of death in its moral and political constitution. The man of this world—I do not mean what is called a bad man, nor a reckless man, but a man with no horizon but the visible sky, no duty but self advancement, no aim but success, no crown but reputation, no amenableness except to his fellow creatures—the man of this world, the carnal man, however robust and sane and solid he may look, is in truth empty and crazed and sick. He does not know his own leanness of soul, how decayed and feeble in his moral constitution. We often mistake size for strength, dropsy for flesh, color for health; and as often we mistake levity for joy, hilarity for happiness; thoughtlessness for contentment. Whole nations, in their ignorance of what belongs to dignified and enlightened humanity, and the better knowledge of the arts of life, ascribe the seriousness and scrupulousness of more advanced races to morbid notions and exaggerated standards of duty.

"Christ called an unmoralized and unspiritual life a disease; the man who lives only to enjoy himself, a sick man. Just as the physician sees any part of the body over-nourished knows that some other part must be overpressed and suffering; as he knows that a tendency to

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make too much blood is as dangerous as a tendency to make too little, so Christ regarded the worldly man, devoted to worldly ends and objects, as one whose moral and spiritual nature was starved in the over-feeding of his carnal and social nature. Those who are not afraid of themselves, who see no peril in their bodily constitution, or their natural appetites, who think they can trust all their social and worldly instincts, who despise the experience of the past in respect to man's perilous condition, are in our day as of old, ready to deny Christ in his character of physician. They think they do not need his medicines. Like the presumptuous parents who disregard all counsels to submit their children to vaccination, or to take proper precautions in the process of dentition, so the reckless, superficial, carnal man thinks himself strong enough and well enough to dispense with the great Physician. What is the matter with him that he should take advice? Has he not appetite, digestion and sleep? Yes; but he is likely to be all appetite, digestion and sleep; and this is his real disease. It is to arouse him from his moral coma, to save his soul from being buried in the grave of the body, to pluck him out of the jaws of his own appetites, that Christ, the good physician, knocks at his door."

RESULTS OF TEMPERANCE.—We do not believe any wine-drinking, beer-guzzling, liquor-consuming region, either in this or any other country can beat the following. It is from the report of the Overseer of the Poor for Vineland, N. J.:

"Though we have a population of 10,000 people, for the period of six months no settler or citizen of Vineland has required relief at my hands as Overseer of the Poor. Within 70 days, there has been only one case among what we call the floating population, at the expense of $4.

"During the entire year, there has only been one indictment, and that a trifling case of assault and battery among our colored population.

"So few are the fires in Vineland, that we have no need of a Fire Department. There has only been one house burnt down in a year, beside two slight fires, which were soon put out.

"We practically have no debt, and our taxes are only one per cent. on the valuation.

"The Police expenses of Vineland amount to $75 per year, the sum paid to me, and our poor expenses a mere trifle.

"I ascribe this remarkable state of things, so nearly approaching the golden age, to the industry of our people, and the absence of King Alcohol.

"Let me give you, in contrast to this, the state of things in the town from which I came, in New England. The population of the town was 9,500—a little less than that of Vineland. It maintained forty liquor shops. These kept busy a police judge, city marshal, assistant marshal, four night watchmen, six policemen. Fires were almost continual. That small place maintained a paid fire department of four companies, of 40 men each, at an expense of 3,000 per annum. I belonged to this department for six years, and the fires averaged about one every two weeks, and mostly incendiary. The support of the poor cost $2,500 per annum. The debt of the township was 120,000. The condition of things in this New-England town is as favorable in that country as that of many other places where liquor is sold."

MR. TILTON'S PREDICTION.—Theodore Tilton in a recent letter says: "I believe that woman is a natural physician. And I believe also, that the day is not fifty years in the future when one-half the entire medical profession of this country will consist of women. It will then be pleasant for a man to be sick!"

To which Mrs. E. C. Stanton thus wisely retorts:

"When women are scientific physicians, there will be no sick men. It will be far more pleasant for us to affiliate with men with sound minds in sound bodies. Of all pitiful sights is a sick man. A woman arrayed in a rich dressing gown and cap can look quite interesting, pale

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and thin in an easy chair, but a man with his Adam's core, unkempt beard, irritable temper, his hopeless views of the future, and his long legs that no one can lift in bed or out, is enough to appal the most patient and loving of Eve's daughters. Let us have done with sick men."

Two Kinds of Thought.—Appleton's Journal says: "There are two kinds of mental activity which, although imperceptibly shading into each other, may nevertheless be broadly distinguished as higher and lower. Intellectual action constantly tends to become automatic. Actions frequently repeated acquire a tendency to repeat themselves. They become so easy as to cost little effort, and it may at length require exertion to stop them. This is the meaning of the power of habit. Incomparably the larger portion of the world's thinking is of this kind. People think and act as they are in the habit of thinking and acting. They converse, harangue, write, imprecate, and pray in the set phrases which they have acquired by imitation and repetition. This kind of automatic mental action, as it is allied to the mental workings of the inferior animals, may be regarded as the lower form of intellectual manifestation.

"The higher form of thought is less mechanical, and consists in bringing the mind to bear upon the materials before it. It is to reflect, to compare, to judge, to make new combinations, to form independent conclusions—in short "to make up ones mind." To revise the data of opinions, and breaking out of the beaten track to form new opinions more in harmony with the facts, is the highest function of the mind; and it is just as essentially displayed by the mother when she contravenes fashion and conforms to reason in the dressing of her child, or by the merchant in weighing the trustworthiness of a candidate for credit, as by the philosopher in forming a new scientific theory.

"Now these two forms of mental activity have their respective physical conditions and accompaniments. That higher mental action which involves the establishment of new relations among the elements of thought, involves also the highest action of the organ of thought. The brain draws upon the system for a greater supply of blood, and the cerebral changes, of which oxygenation is the mainspring, proceed at an accelerated rate. On the contrary, automatic, mental activity, employing as it does less effort, involves a less amount of cerebral change, and may take place in less perfect conditions of change.

"It is therefore clear that to these two grades of mental action, the air which impels the thinking mechanism stands in very different relations. In fact, as there are two qualities of thought depending upon two sets of cerebral conditions, so there are two states of the air which correspond to those conditions. To maintain the higher form of cerebral activity, air of perfect purity is required; impure air disturbs and defeats it. On the other hand, the easier processes of automatic thinking go forward with little or no disturbance in vitiated air. There is then a state of mind to which pure air is essential, and another with which foul air is congenial. Contaminated air is more favorable to routine work, and the mental processes that have become habitual, than to those which involve a very questioning deliberation. Fresh air raises the spirits, stimulates hope, and encourages to action: foul air depresses the spirits and favors gloomy, discouraging views, thus paralyzing action. Air loaded with contaminations, as it tends to mental dullness, is therefore congenial with the stupidities of blind tradition and the stolidities of unreasoning conservatism. On the contrary, pure air by quickening the highest cerebral functions, favors freedom and boldness of thought, enlargement of view, and consequent independence of action. As the mass of people accept their opinions ready made, and fall spontaneously into ruts of thought, they are naturally and instinctively content with bad ventilation, while those who put their brains to their highest possibilities, are so few that their protests, if made, are unheeded."

We are afraid that the statement that foul air, such as arises from tobacco smoke and other

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like vices, is favorable to automatic thinking will give offense to a large number of supposed great thinkers. Still there is a good deal of truth in it. Though pure air will not make an organized, philosophical mind, it will be of great aid. So foul air will make a philosopher a econd rate thinker.

CLAIMS OF THE LIFTING CURE.—The Lifting Cure, brought into use within the past few years through the agency of Windship, Butler, and others, is now attracting considerable attention. Its claims have recently been set forth in several pamphlets noticed in this magazine. Dr. Lewis G. James has given us another on this subject under the title of "Health Exercise." In summing up the advantages of the Lifting Cure, he says: "Where the difficulty is simply weakness, the Lifting Cure removes it by giving strength.

"Where deformity exists, the Lifting Cure, by bringing the body into perfect position, under the stimulus given by properly graduated and increasing weights, tends always to remove it.

"Where displacement of organs has resulted from any particular cause, the Lifting Cure, by restoring them gradually to their natural position, and strengthening them, with their adjacent muscles, has proved most effectual as a cure.

"Where congestion, or unequal and torpid circulation deranges the system, the Lifting Cure, by its harmonious and powerful influence, can not fail to promote equalization and healthy action.

"Where pain exists, resulting from congestion or unequal nervous action, the Lifting Cure, by equalization, quickly removes the difficulty.

"Where there is nervous debility, from overmental action or excess, the Lifting Cure, by presenting proper physical exercise, quiets and restores the true equilibrium between body and mind.

"Where digestion is impaired, or constipation exists, the powerful and beneficial action of graduated lifting, speedily produces relief.

"In diseases peculiar to women, the Lifting Cure, by furnishing proper physical and mental stimulus, has proved most efficient as a method of cure.

"In consumption and lung diseases, the Lifting Cure, by its influence on the circulation and nutrition, and the powerful and healthful action of the lungs which it induces, furnishes a most potent aid both in prevention and cure.

"From all humors, the Lifting Cure, by its influence on the circulation, purifies the body.

"In many acute diseases, if applied in season, the Lifting Cure furnishes immediate relief.

"As a preventive of disease, the Lifting Cure, furnishes the simplest, most effective, and most available means.

"In short, by presenting an agreeable form of exercise, capable of so gentle application that the most delicate invalid can safely attempt it, and, on the other hand, becoming the most powerful agent known, for physical culture and development, it is available to all who need bodily exercise—and who does not need it?"

While we recognize this form of exercise as useful, there are others equally important, hence we would not make of it a specialty, but use it under careful supervision, always adapted to the needs and condition of the patient.

ORCHARD HOUSES FOR FRUIT.—The most interesting and wonderful statement made in a recent number of The London Journal of Horticulture, that an orchard house belonging to E. W. Harlock in Cambridgeshire, 100 feet long, and 24 feet wide, produced last year nearly 400 bushels of peaches, nectarines and apricots, beside a large quantity of choice pears and plums. If these fruits were ripened two or three months earlier than in the open air, as the late Isaac Pullen of New Jersey succeeded in doing so well, they would bring quite a snug revenue to the owner. Forty bushels of peaches, at 300 specimens per bushel, selling at 50 cents each (the price obtained at wholesale by Mr. Pullen) would be six thousand dollars. If this estimate is quite out of the way, will some of our readers please correct it, making the sum more or less as the case may be."

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The Country Gentlemen says that some enterprising Yankee should imitate this example, and declares such methods of fruit-growing will yet become a source of profit to somebody.

THE SIAMESE TWINS.—Appleton's Journal gives us a brief glimpse of an account of the Siamese Twins, which will be found very interesting, and correct the opinion too generally believed in regard to them:

"The Siamese Twins, Messrs. Chang and Eng Bunker, who have long resided in North Carolina, and lost their property during the war, have gone to England to make a little money by exhibition. The question of a surgical separation of the brothers has been submitted to some eminent physicians, and results of recent examinations of their condition have been published. They are fifty-eight years of age, short in stature, Eng being five feet two and one-half inches in height, and Chang an inch shorter. The band that unites them sprang originally from the lower portion of each breast-bone, and at first held them face to face, but by efforts in childhood, they were enabled to stand nearly shoulder to shoulder. Their inner arms are usually crossed behind each other's backs, but they can bring them forward over each other's heads, which is quite a curious movement, and are thus enabled to use all their hands, as at meals. The cartilaginous band which joins them is about four inches long, and seven in circumference, at the center. The nerves of each extend a little beyond the middle of the band, so that a touch about an inch on either side of the center is felt by both. There is, of course, a slight communication of the bloodvessels, but no interchange of blood, and no mutual dependence of circulation or respiration. They are, therefore, independent in personality, and are simply two persons tied together by a living knot. But although their mental operations are entirely distinct, their life-long similarity of experience has brought them into an extraordinary concord in thought and action.

"The relative positions of the twins have produced an inequality in the action and efficiency of their organs: those turned toward each other, and therefore less used, being weakest. The adjacent eyes are in this way enfeebled, and the adjacent legs measure an inch less in circumference than the external ones.

"The Messrs. Bunker married sisters, and have nine children apiece, Mr. E. Bunker having six sons and three daughters, and Mr. C. Bunker six daughters and three sons. The cousins do not get along together as well as the fathers, and there are times when each family wishes to have a father all to itself. The question of their separation has been raised on this ground rather than because the brothers desire it. The surgeons think that there is probably no anatomical impediment to their separation, but that the moral shock to two not very robust men, advanced in life, which would follow the breaking of the chain of life-long habits, would prove serious if not fatal.

"They are reported as having educated themselves fully in the language and literature of this country; to be intelligent and agreeable companions, and to have won the respect and esteem of their neighbors."

REMEDY FOR COLIC IN HORSES.—Mr. R. Howell, Shiloh, N. J., says: "I will give you an unfailing remedy for the colic in horses. I have seen it tried in the worst cases, and never saw it fail to give instant relief. It is simply the application of hot cloths. Take a piece of carpet, blanket, or any thick material, large enough to cover the horse from his fore to his hind legs, and from the spine to the floor as he lies; wring it out of hot water as hot as you can possibly handle it. You need not fear scalding the animal. Apply this to the horse, and cover it with a similar dry cloth. As soon as the heat diminishes much, dip the wet cloth again in the hot water. This plan will within an hour cure the worst case of colic."

CURE FOR OBESITY.—Dr. C. D. Gibs proposes to cure obesity very differently from the plan of Banting. Let those, says the Doctor, who have an excess of "*embonpoint*," take

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daily of bromide of ammonium, and they may become as attenuated as they please. The London Lancet extols the remedy! THE HERALD OF HEALTH prescribes moderation at the table, abstinence from liquors, plenty of muscular labor in the open air, as a more rational means of cure.

TREATMENT OF FEEBLE INFANTS.—A friend writes:

"All the readers of THE HERALD OF HEALTH know something of the Swedish Movement Cure, and its great benefits in removing disease; yet how many of us have thought of it as applicable in the care of young children?

"Last December a feeble, nervous child a month old was brought where I saw and have continued to see it daily. It was so costive that injections were used to procure a passage for the bowels once in two days; and every passage was attended with much painful effort. One day I said, if that child was older I would ask the privilege of *kneading* its bowels. This hint was acted upon by a lady who had received treatment in your own and in Dr. Dio Lewis's excellent institutions for invalids. At first, only the slightest pressure with the fingers was ventured upon. Slight, *very* slight *percussions* were given over the chest and back, and very slight pressure was given to the arms and legs. In a few days it was seen that this process, at least, soothed the child, which was reason enough for continuing it. The course has been persevered in but with increase of force, until the babe *enjoys* blows upon the back and chest, the sight of which makes the uninitiated look on with surprise.

"At least twice a day, and often more frequently, the babe calls for '*treatment*,' as plainly as it calls for any thing except its food. After her morning bath she looks for a general percussion all over, and then several minutes of hard rubbing with the hand; and in the evening she looks for a repetition of the treatment, often lying upon the lap fifteen minutes or longer, while she takes her air bath and '*treatment*.'

"Added to this, she has been regularly exercised by being at first trotted on the knee, while she was supported under the arms by the hands of the attendant, who lifted, perhaps, one-half the weight with the hands. This requires no small outlay of strength, but it breaks the jar that comes from trotting a child on the knee.

"This exercising has been increased, until now she is tossed about on the hands of your correspondent in a way that causes any friend, who happens for the first time to see it, to exclaim against such rough handling.

"While writing the above paragraph, I chanced to observe that the mother was trying to soothe her babe by percussion. My eyes met those of the babe, who was lying on her stomach on the mother's lap. I was unmistakably asked by the babe to take her. I waited for two repetitions of the request and then complied. By the way of trial, I tossed her quite gently. She worried. I tossed her harder. She looked pleased. Again I tossed her gently, and she worried. After a few trials of this kind, I tossed her very hard (she, the meantime, using arms and legs violently), until she showed signs of fatigue, when I grew more gentle in my movements. Soon after, I handed her to her mother; and now the babe sleeps soundly, resting from the fatigue.

"The mother has been very careful to use a plain diet, and to reject any article of food that seemed to make the babe uncomfortable.

"Now, what are the results? The babe that we all thought could not live through the second month, is midway in its fifth, and she is growing finely; and, if I may not call her strong and healthy, I may say of her that she is as free from ailments as a child so constituted could be expected to be. She is a playful, happy child. Mainly she owes this to the application of parts of the Swedish Movement Cure."

TRANSFUSION OF BLOOD.—Dr. Albanese, a Sicilian surgeon of the Hospital at Palermo, gives an account of a case of transfusion of blood which promised good results. It was that of a young man, aged about

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seventeen, afflicted with distressing ulcers of the leg, which of late had increased to that degree which rendered amputation indispensable. The effect of the operation upon the system, already much reduced and emaciated, was too weakening, and the patient was apparently sinking very fast. The pulse was quite imperceptible, the body was cold, and the eyes were dilated and dull. Having failed in restoring him by any of the usual remedies indicated in such cases, the surgeon had recourse to the transfusion of blood as a last resort. Blood was taken from two of the hospital assistants, to the amount of nearly half an ounce, and introduced into the veins of the patient at two different times. After the first operation the young man recovered the power of articulating, and opened his eyes, and when the second was completed began rapidly to mend, and is now reported to be in a very fair way to recover.

This subject of transfusion is an old one, it having been practiced in 1667. Most of the experiments made did not produce permanently beneficial results, and the practice was soon forbidden by law in Paris where it was first introduced. During the present century efforts have been made to revive it, and there are a few cases on record in which life has been saved by transfusion, but in most instances the results have been only temporary. Brown Sequard reports a curious case of a dog which *had just died*, having blood passed into the carotid. The dead animal was revived, stood on his feet, wagged his tail and lived over twelve hours, when he died again. This experiment—the truth of which is doubtful—is more curious than valuable. Where transfusion is permanently beneficial, the blood used must be of the same species. The blood of the calf can not be passed with profit into the human veins. It must also be injected slowly in a small quantity, and without admixture of air.

Raising Opium.—At a recent meeting of the Farmers' Club, the subject of raising poppies for opium was under discussion, when Dr. Sanger said: "Mr. Chairman, opium is a dangerous and fascinating remedy. Doctors use it quite too often, and they seldom let the patient know how often. The habit of eating it is easily formed, but almost impossible to throw off. Alcohol is bad enough, but opium is a fiend. I think the Club should with caution, suggest the prostitution of our virgin soil to the production of any more noxious drugs. Hops do no good. But I should deprecate any step the effect of which would make opium cheaper. The dearer the better. I wish it was $100 an ounce."

Carbonic Acid in the Air.—The quantity of carbonic acid in the free atmosphere is about one-half of one per cent. If much more than this is present, the air may be considered injurious to the person who breathes it continuously. In rooms where lights or fires are burning, or where several persons are confined, there is more carbonic acid than the normal quantity. Some very recent experiments go to show how much of this gas may be added to the air of a room by the gasburners used for producing light. A gaslight of sufficient intensity to equal ten candle, weighing four to the pound, will, in three-quarters of an hour, add to the air of a room sixteen feet square and ten feet high, with one door and two windows, one and a half per cent. of carbonic acid. Burners sufficient to produce a light equal to fifty candles will in four hours, give an air containing two and one-third per cent. of this gas. Now a six-foot burner equals in illuminating power twelve candles, and from this it is easy to see how a single burner in a small room, will very soon make the air very deleterious unless ventilation is perfect, and where several burners are going the amount of carbonic acid generated is very great. Kerosene lamps vitiate the air more in proportion to the light they produce, than ordinary street gas. These experiments suggest the great importance of ventilating our houses. The proportion of carbonic acid should be kept down to one-half of one per cent., and if allowed to increase to two and even three per cent., serious results may be expected.

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ANSWERS TO CORRESPONDENTS.

BY A. L. WOOD, M. D.

Chronic Catarrh.—I have received numerous inquiries in regard to the causes and home treatment of chronic catarrh. It usually occurs as one of the complications of dyspepsia and liver complaint, and where such is the case the treatment should be mainly directed to restoring the healthful action of the digestive organs. Whenever the lining membrane of the stomach becomes disordered or weakened from any cause, the membrane of the nostrils, which is a continuation of that of the stomach through the œsophagus and pharynx, suffers also. In this way undigested, fermenting food in the stomach, hot drinks, alcoholic liquors, irritating condiments and the like, tend powerfully to produce this disease. The use of tobacco, particularly in the form of snuff, is one of the most prominent causes. Constant exposure to irritating dust and vapors and a succession of colds often produce it. The course of treatment to be pursued depends upon the producing cause. The cause, whatever it is, must be removed. The general health, and particularly the digestion, should be improved in every possible way. The skin should be kept active and the circulation well balanced, by bathing, friction, and exercise adapted to the individual conditions. The diet should be plain, dry, and rather abstemious. Pure air is one of the most important requisites, and should be had in unlimited quantities at all times. The influence of the sun must not be forgotten, and no room should be occupied, night or day, in which the sun does not shine. The patient should also be out of doors when the sun shines as much as circumstances will permit. The only local treatment advisable is the frequent sniffing of cold water up the nostrils, and manipulation and tapping of the nose with the balls of the fingers.

Answers by Mail.—I have hundreds of applications for answers to questions and for prescriptions in individual cases, where the writer asks and expects an answer and prescription to be written out and sent by mail, and he does not even send stamp to prepay the postage. Much as I would like to oblige the readers of THE HERALD, I can not spend my time, without recompense, in writing private prescriptions for them individually. Persons wishing prescriptions for home treatment, by letter, should write out a detailed description of their case, with a full account of their habits of living, previous treatment, if any, etc., and inclose with it $5,00, and send to Miller, Wood & Co., 15 Laight Street, New York, and it will receive prompt and careful attention.

Cold Feet; Shoes and Stockings.—"What is the best method of preventing *cold feet*. What is the best material for stockings? How can boots be made water and damp proof, and yet not unwholesome, as rubber shoes are said to be? Where can wooden shoes, such as the Germans, or pattens, such as the English wear, be had in the United States?"

Cold feet can usually be prevented by suitable exercise of the lower extremities. Short cold shallow foot baths, followed by vigorous friction, are very useful in keeping up an active circulation. Heavy cotton stockings are more effectual in keeping the feet warm than woolen, and for this reason: cotton allows the insensible perspiration which is constantly passing off from the skin to pass through its meshes and evaporate, thus keeping the feet dry while woolen retains the moisture and keeps the feet damp. Boots can not, by any present known means, be made water and damp proof without becoming as objectionable as rubbers. I do not know where wooden shoes and pattens can be obtained. Will some one tell?

Coffee.—"Have you ever known a single cup of strong coffee to produce pain in the stomach, followed by great soreness, lasting two or three days? A friend of mine, accustomed at one time to drink both tea and coffee, but who has lately given them up, was, a day or two ago, made quite sick by a cup of strong coffee taken at breakfast time."

I have heard of such effects being produced, and, in certain conditions of the system, with persons who are unaccustomed to its use, it is nothing more than need be expected.

Weak Eyes.—"When the sight is affected by the nerves of the eyes having become weak, how can they be strengthened?"

Ascertain the cause, and remove it. Improve the general health. Give the eyes rest, and nature will do the work, if it is possible to be done.

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Increase of Weight.—"My present weight is about 120 pounds, and I have never exceeded 128 pounds. I am anxious to increase my weight to about 135 pounds, but do not seem to gain much toward that point. Be kind enough to favor me with your advice on the subject, that I may make a comparison with my present way of living, which I have endeavored to have in keeping with the teachings of your HERALD OF HEALTH."

There are two ways of increasing one's weight. One is by an accumulation of fat, which, beyond a reasonable amount, is not desirable. The other is by an increase in the size and compactness of the muscles, which carries with it an increase of strength and usually of health, and is in every respect to be desired. This correspondent does not state in which way he wishes to accomplish his object. If he lives in accordance with the teachings of THE HERALD, as regards diet, bathing, etc., and wishes to increase his weight by an accumulation of fat, he should leave business, with its activities, cares, and vexations, go into the country and be a boy again, sleep as much as possible and take life easy, physically and mentally. The same conditions are favorable to an increase of muscle, except that thorough, systematic, and continued gymnastic exercises, or their equivalent in other forms of exercise, should be taken daily. In either case great mental activity is unfavorable, and just here is probably where the difficulty lies in this individual case.

Laziness.—A lazy person is a curse to himself and to the world, and the sooner he or she leaves it the better for all concerned. He adds nothing to the sum total of human happiness, but detracts therefrom by his example, and otherwise. Laziness is a sin and should be so regarded, and punishment should be meted out for it by law, the same as for other crimes. The class of people of whom I am speaking often content themselves by saying, "the world owes me a living." The world owes no one a living, but every one owes the world all the good deeds he or she is capable of performing. The richer a man is the more culpable is he if he does not spend his time usefully, for with the same effort he can accomplish far more good than a poor man.

Eating too Much.—If you feel uncomfortable, dull, and sleepy after eating you may be sure you have eaten too much. Gormandizing induces sleep; eating the right quantity of food does not.

Involuntary Winking.—"What is the cause of an involuntary winking or twitching of the eyelids, and can it be cured?"

It occurs because of a morbid sensibility, which may be produced by frequent exposure to dust, irritating gases, vapors, etc. It may frequently be overcome by a powerful effort of the will, and by using one eye at a time. Frequent cold bathing, followed by gentle manipulation, is very useful in removing the morbid condition which causes it.

Change of Temperament.—"Is there any way by which a naturally very sensitive temperament may be altered, or made to become more enduring?"

Yes. By improving the health in every possible way. By getting away from the cares of business and from mental activity, and by cultivating the physical powers by appropriate exercise in the open air and sunshine, followed by rest and abundance of sleep.

Boils.—"What is the cause of boils, and how can the cause be removed or prevented?"

Boils result from impurity of the blood and the way to prevent them is to live so as to keep the blood pure and healthy. To accomplish this result it is necessary to eat plain, healthful food and have it well digested and assimilated, to breathe pure air, to take a sufficient amount of exercise and live temperately in all respects.

Coffee and Tea and Constipation.—Coffee and tea are stong astringents and strongly tend to produce constipation of the bowels, which is one of the worst evils that afflict afflicted humanity, for it paves the way for numberless other ills which follow in its footsteps. For this reason, if for no other, their use should be discontinued.

Poison Magazines—Apothecary shops, liquor stores, tobacco stores. Keep proper distance from them unless you are in a hurry to be blown into the other world.

Baunscheidtism.—"What is Baunscheidtism, and what are its virtues and vices?"

It is the practice of introducing croton oil and other poisonous substances through the skin, by means of an instrument composed of a large number of sharp needles, which are dipped in the substance used and then thrust into the skin. A large portion of the body is often times thus pricked and poisoned. It is a barbarous drug-poisoning operation, and one which no true Hygienist will practice or uphold.

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NOTICES OF NEW PUBLICATIONS.

How to Treat the Sick without Medicine. By James C. Jackson, M. D. New York: Oakley & Mason. Dansville: Austin, Jackson & Co. Pp. 537. Price $3 50.

This book contains fifty-eight chapters, on the various hygienic method of curing the common forms of disease. The spirit of the book is excellent. The system of practice is founded on the belief that Nature, under the best surroundings and supplied with her light good food, good moral states, etc., can do all, or nearly all that can be done for a sick person, no matter what the malady. In other words, the Hygienic System is the best one yet discovered, and all poisonous drugs, whether animal, vegetable, or mineral, are discarded.

A few brief extracts from the work will give a good idea of its character:

Treatment of Drunkenness.—"In case of paroxysmal drunkenness, consequent upon occasional use, as of daily drunkenness consequent upon habitual use, my plan of treatment under my reflections on the subject came to be such as directly tended to relieve the bloodvessels of the stomach and the adjacent structures from their overplus of blood, and so relieve the nerves of their inflamed condition. To do this, tonic baths were given, daily, to the surface of the entire body. Fomentations were laid over the region of the stomach, liver and spleen every day for half an hour, followed by washing the parts thus covered in cold water, and then putting on abdominal bandages, which would be worn night and day, except when the person was in bath. The person was placed on antiphlogistic food, made up largely of grains and fruits. Oily substances, such as butter and cream, were dispensed with. Common salt was not used at all. Tobacco, tea, coffee, and all the condiments were strictly prohibited. The patient was taken away from business, and placed under kind but thorough oversight. He was not permitted to go to town, nor in any direction to associate with persons who, drinking alcoholic liquors, perfumed the air more or less with their breath. A system of manly obedience was required of him, and, if necessary, an attendant was dispensed to him, and went with him, walked with him, cared for him, roomed with him. From three to twelve months have been taken up in restoring such cases.

"Although it may seem very strange to all who may read what I have said with reference to drunkenness and its cure, I nevertheless can not forbear to say that I do not believe reformed inebriates, generally, can be kept sober after they are pronounced cured, if they are permitted to eat largely of flesh meats, seasoned with the various spices in common use with our people, or to use tobacco, or to drink tea or coffee. A simple nutrient diet, the use of pure cold water for a drink, and personal cleanliness, with abundant sleep, will prove to be the only securities to the reformed drunkard. It is not necessary, in order to awaken in him the appetite for liquor, so that he will drink and become a drunkard, that he shall use liquor of any kind whatever. Tea, coffee, tobacco, pepper, mustard, salt, flesh meat will create such a condition of the organic nerves and of the mucous lining of his stomach as to re-establish the desire for liquor, and then he will drink, come what may to his pledges or his social position."

Treatment of Nervous Dyspepsia.—"No nervous dyspeptic should ever eat flesh meats habitually, nor should he drink tea or coffee; nor should he in any way use tobacco or alcoholic liquors; nor should he in any direction take drug medicine; nor if he is not a nervous dyspeptic, but by his peculiarity of physical structure and of nervous organization is predisposed to be one, should he do this. He should live simply on farinaceous foods and fruits, drink nothing as a beverage but water, and never forget to impose upon himself plenty of physical exercise, as distinguished from intellectual and spiritual activity. All persons who are so constituted as readily to become nervous dyspeptics, or who *are* such, unless these latter have gotten so far along down the slope to their graves as to be incompetent to physical labor, should have regular physical exercise; and this, too, under circumstances calculated to make them cheerful and happy. The land is full of these wretched ones, searching in vain for curatives and finding them not. Like the man in the Bible, they wander up and down the earth seeking rest and finding none. They answer more clearly to that class of persons described by our Saviour as being possessed of the Devil than any other class of diseased persons among us. And whether they are or are not actually possessed, one thing is true, they are so badly deranged in all the actions and functions of their bodies and of their souls, as to come within the statement that if they are to be cured they must be placed where the laws of their nature can be brought to bear upon them with steady, unremitting persistency."

Treatment of Piles.—"Let these rules, then, be laid down for the treatment of piles:

1. Purgatives should never be taken. Persons who take internal medicine for piles make a mistake. No one is ever benefited by them. Nor is there any real benefit derivable from any one of the panaceas. Quack medicines are all delusions, thorough cheats, doing no good. If one is relieved thereby he is, as I have before stated, more likely than not to have, as a substitute for the piles, a disease still worse.

2. Whoever having piles would get rid of them must eat unstimulating, simple food. Meat, cakes, dressings of rich gravies for the table must be abandoned, and in their place grains and vegetables, simply cooked, and fruits substituted. Then, if the person is so situated as not to overtax the nervous system by labor or thought, and can give to himself or herself plenty of time in the open air whereby to reinvigorate the blood and make it pure, there is good chance that the person may recover.

If persons would rear their children hygienically they never would have piles. If persons having piles will live hygienically, for the most part they will get well. Surgical operations which are performed for hemorrhoidal tumors are of questionable use, and are not justifiable on the score of philosophy or success; for very many of those who seek relief in this way are sorely disappointed. By a person troubled with piles hard water should never be used as a drink, nor should any thing be done which tends to constipate the bowels. When paroxysms of suffering occur, the best remedy is sitz baths, followed by a re-

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cumbent posture, and during the paroxysms as little food should be taken as may be."

TYPHUS AND TYPHOID FEVERS.—"When the fever is high, packs and dripping sheets should be given. The pack may continue from fifteen to forty-five minutes, as the case may be. It had better be given in the middle of the day or thereabouts; the dripping sheet, at a temperature of eighty-five degrees, following the pack. If the patient be too feeble to be submitted to it, then towel washings after the pack, with dry towel and hand rubbings, should be given. In my practice I usually keep the head thoroughly encased in wet cloths, including the back of the neck, applying warm cloths up and down the spine with cold cloths over the bowels; the bowels cleaned every day by tepid injections, the patient to be permitted to have frequent urination. If any involvement of the lungs is shown, the cold wet compress is laid over them; the patient to suck, dissolve and swallow bits of ice as frequently as he pleases; the feet to be kept warm, the room well ventilated with shadowed light, and to have, if possible, only one set of day nurses and relays of night nurses, the same persons taking care of him during the incubation and progress of the disease. During the earlier period of the disease I give no food. As time elapses, and it becomes necessary that the patient should eat, I give fluids only, and these in the form of gruels, usually preferring unbolted wheat meal stirred into boiling water to a thickness that will make it convenient as a drink or to eat with a spoon, letting the patient have this and nothing else. As circumstances may seem to demand, I modify the applications of water, acting upon the plan that whatever part of the body is in its temperature above the ordinary level I keep cool, and whatever part is below the ordinary level I keep warm, thus keeping up an equalization of the circulation and an equilibrium of the nervous system, and waiting patiently for nature to work out her cure. It is the speedier, as it is by far the surer and safer method."

The chief defects of the work are that it does not add to its Hygienic agencies any form of Gymnastics, The Movement Cure, The Turkish Bath, Electricity, or Magnetism, all Hygienic agencies of great value when properly administered.

THE BRAWNVILLE PAPERS, being Memorials of the Brawnville Athletic Club. Edited by Moses Coit Tyler, Professor of English Literature in Michigan University. Boston: Fields, Osgood & Co. 1869. pp. 215. Price $1 50.

This little book, handsomely printed and bound, was written by a favorite contributor to THE HERALD OF HEALTH, and appeared in this journal in twelve successive numbers, from April, 1867. They gave great delight at the time to the thousands who are readers of our monthly, and it was a happy thought to have them do service again to the patrons of the house of Fields, Osgood & Co., so well known as the publishers of The Atlantic Monthly, Our Young Folks, etc. The following from the Preface will show why the book was written:

"Two or three years ago I was invited by the Editor of THE HERALD OF HEALTH to furnish for that periodical a series of articles on some leading aspects of the subject of Physical Culture.

"In yielding to a request which suited so well the bent of my own propensities, I first thought of throwing the discussion into the shape of formal didactic essays, but after several essays in such a style had been written, it occurred to me that, possibly, a kindlier air of reality, a somewhat warmer and more genial breath of personal interest might be given to the subject under view, if instead of being considered in that stiff and systematic fashion they should be evolved in a sort of colloquial and playful way, from the exploits and the conversations of a group of characters whom, at about that very time, as it fortunately happened, I actually saw—in my mind's eye, I ratio—residing all together in a single New England village, in my own well-beloved Utopia of Gymnastics, the peerless and immortal community of Brawnville.

"The twelve papers which, in as many months, grew on the stem of this project, appeared in regular course the journal for which they were intended; and now, the hope that they may be of some further use or pleasure to a person here and there, they are published once more; this time in the more convenient form of a book."

We commend the book most heartily to all. It is well worth re-reading and preserving in its present permanent form.

THE SWITZERLAND OF AMERICA, a Summer Vacation in the Parks and Mountains of Colorado. By Samuel Bowles, Springfield. Boston: Lee & Shepard. 1869. Pp. 166. Price $1 00.

This interesting little book is made up of twelve letters written during 1868 to The Springfield Republican. They form a pleasant volume of travel, and will no doubt be widely read. In his introduction, the author thus frankly gives the reader a view of his whole theme. He says

"The distinctive physical feature of Colorado is her wide, elevated Parks, lying among her double and treble folds of the continental range of mountains—great plains, like counties in Illinois and Iowa, or States in New England, six thousand to nine thousand feet above the sea-level, surrounded by mountains that rise from three to five thousand feet higher; plains, green with grass, dark with groves, bright flowers; mountains, dreary with rocks, white with snow. The distinctive charm is the atmosphere, so clear and pure and dry all the while as to be a perpetual feeling, rather than vision, of beauty; invigorating every sense, softly soothing every pain, lending a glory to landscape and life alike, clothing every feature of nature with beauty, and giving the eye of every spectator the power to see it—this is the indescribable thing that lifts Colorado out of other lackings, and more than compensates, in the comparison, for what is peculiar to Switzerland.

"Here, where the great backbone of the Continent rears and rests itself; here, where nature sets the patterns of plain and mountain, of valley and hill, for all America; here, where spring the waters that wash two-thirds the Western Continent and feed both its oceans; here, where mountains are fat with gold and silver, and prairies glory in the glad certainty of future harvests of corn and wheat—here, indeed, is the center and the central life of America—fountain of its wealth and health and beauty. Switzerland is pleasure and health; Colorado is these and use besides—the use of beauty, and the use of profitable work united."

HOW TO READ CHARACTER, a new illustrated Hand Book of Phrenology and Physiognomy for Students and Examiners, with a descriptive Chart. New York: Samuel R. Wells, Publisher. Price $1 25.

Any work that throws even a feeble ray of light upon the subject of reading character deserves a warm welcome. The work before us is the result of many years' practice in the art of reading character from the shape and size of the head, and the features of the face. It contains a great deal of useful and instructive matter, and will repay a careful reading. We shall be glad to send the book to any person remitting the price.

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THE PUBLISHERS' DEPARTMENT.

Contributors to this Number.

MRS. ELIZABETH OAKES SMITH,
REV. WASHINGTON GLADDEN,
HENRY WARD BEECHER,
ALFRED B. STREET,
REV. CHARLES H. BRIGHAM,
MRS. R. B. GLEASON, M. D.,
MRS. L. F. FOWLER, M. D.,
DR. E. P. MILLER,
DR. A. L. WOOD, and THE EDITOR.

This Number.—The contents of this number must speak for themselves. The first paper, by Mrs. Smith, is candid in tone, and deserving of a careful reading. Special attention is asked to the exceedingly interesting address by Professor Newman at the late Vegetarian Dinner in Manchester. It places this whole subject in a new and well defined light, and does great honor to the head and the heart of its author.

"How Shall we be Clothed?" by Rev. C. H. Brigham, is one of the most interesting papers on this subject which we have ever printed. No one will peruse it without profit.

"Pompeii and its Baths," by Mrs. Fowler, one of our most esteemed writers, carries us back many hundreds of years, and shows an interest in the subject of bathing far greater than any thing in modern times.

Many other papers in this number deserve mention, but space forbids.

What our Friends Say.—Extract of a letter from A. S. Macbean, Superintendent of the Grand Trunk Railway of Canada, E. D., Point Levi, Ca.:

"I enjoyed the last number of THE HERALD OF HEALTH very much. Last Sunday was a rainy, disagreeable day, and I profited by it to read THE HERALD quietly. Afterward, when thinking of it, I could not but compare it to a beautiful fruit tree, laden with mature and delicious fruit, every article being apparently of the most luscious taste—difficult to choose and difficult to stop until none were left, and then a looking round for more. Long may you continue to publish so interesting a journal. Its monthly visits will be ever welcome. What an influence for good, if it could only be read by all in the land."

Dr. Nathan Allen says: "I like your HERALD much. It is doing a good work, and should have a great circulation."

How to Send Money.—In making remittances for subscriptions, always procure a draft on New York, or a *Postoffice Money Order*, if possible. Where neither of these can be procured, send the money, *but in a Registered letter*. The present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. *All* Postmasters are obliged to register letters whenever requested to do so.

Our Premiums.—We shall be careful to send out as Premiums nothing which is not all that we claim for it in value. No cheap, second-hand, or indifferent articles will be used.

Recent Notices of The Herald.—The New York Post, William C. Bryant's paper, in noticing THE HERALD OF HEALTH for April, says:

"It contains a most pleasing and profitable variety of reading matter from the best writers on hygiene, not disdaining to light up its scientific pages with original poems which, like the prose contents of the work, have nothing morbid about them."

THE Evening Mail, also says of the same number: "We never take up this well conducted monthly without finding, at least, half a dozen important matters in regard to health and general well-being which reward us richly for the reading, and the April number is no exception to the general rule. There is in it enough information about what is good to eat and drink; about the care of our lungs, stomach, brains and eyes; about ventilation and a dozen other important topics—to compensate for a year's subscription.

February Number.—Any of our subscribers who will return to us copies of the February number, in good order, shall receive in exchange its value in any book we publish, and our thanks beside. All our back numbers are fast disappearing, owing to the increased demand for THE HERALD for 1869.

Notice to Our Correspondents.—The following hints to correspondents should be observed in writing to us:

1. ALWAYS attach name, Post Office, County, and State to your letter.
2. SEND MONEY by Check on New York, or by Postoffice Money Order. If this is impossible, inclose Bills and register Letter.
3. CANADA AND NEW YORK CITY SUBSCRIBERS should send 12 *cents extra*, with which to prepay postage on subscriptions to THE HERALD OF HEALTH.
4. REMEMBER, if you are entitled to a Premium, to order it when you send the Club, and inform us how it is to be sent.
5. REMEMBER THAT WE NOW GIVE the *Elliptic Sewing Machine* as a premium. It is guaranteed to give good satisfaction.
6. REMEMBER TO SEND in Clubs early.
7. REMEMBER TO LOOK at our Premium List and Book List, and see exactly what we give and have for sale.
8. REMEMBER that for the names and addresses of 25 persons, either invalids or friends of Temperance and Health Reform, we give Prof. Wilson's book on the Turkish Bath. It contains 72 pages.
9. STAMPS should be sent to prepay postage on letters that require an answer.
10. Those who want a good *Spirometer*, *Parlor Gymnasium*, or *Filter* for making their water clean, will find the prices in another column.
11. INVALIDS from all parts of the country are invited to write to us for our circular, and full particulars as to Treatment or Board in the Hygienic Institution. See advertisement elsewhere.
12. See List of Books on another page.

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We will send *THE AMERICAN AGRICULTURIST*, price $1 50, and *THE HERALD OF HEALTH*, for $3, or, THE NORTHWESTERN FARMER, price $1 50, and THE HERALD OF HEALTH, for $2 75; or THE AMERICAN PHRENOLOGICAL JOURNAL, price $3, and THE HERALD OF HEALTH, for $4; or THE HORTICULTURIST, price $2 50, and THE HERALD OF HEALTH, for $3 75; or, THE RADICAL, price $4, and THE HERALD OF HEALTH, for $5; or, THE REVOLUTION (a weekly paper devoted to Woman's Rights), price $2, and THE HERALD OF HEALTH, for $3 50; or, PACKARD'S MONTHLY, price $1, and THE HERALD OF HEALTH, for $2 75.

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Caution.—Our friends in writing to us will please be very particular and give Post-office, County and State with every letter, and not depend on us to remember where they live, though they may have told us a hundred times. Those who think we can turn to our books and find their names and address without trouble, are quite mistaken.

How to Bathe.—By E. P. Miller, M. D. This is a concise, plain, practical guide for the use of WATER in preserving health and treating disease. All the different forms of baths and methods of home treatment, are accurately described, and their application to different conditions and temperaments indicated. Water is all-powerful for good when rightly applied, but may do harm if used injudiciously. The table of contents which indicate the subjects treated of in this work will be given next month. Price only 30 cents. Address MILLER, WOOD & CO., 15 Laight Street, New York.

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Advertisements.

☞ ADVERTISEMENTS of an appropriate character will be inserted at the following rates: Short advertisements, 25 cents per line; thirteen lines, for three or more insertions without change, 20 per cent. discount; one-half column, $12; one column, $22; one page, $40. All advertisements must be received at this office by the 5th of the month preceding that on which they are to appear.

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For further particulars see April number of this journal. Send also for Circular, inclosing stamp.

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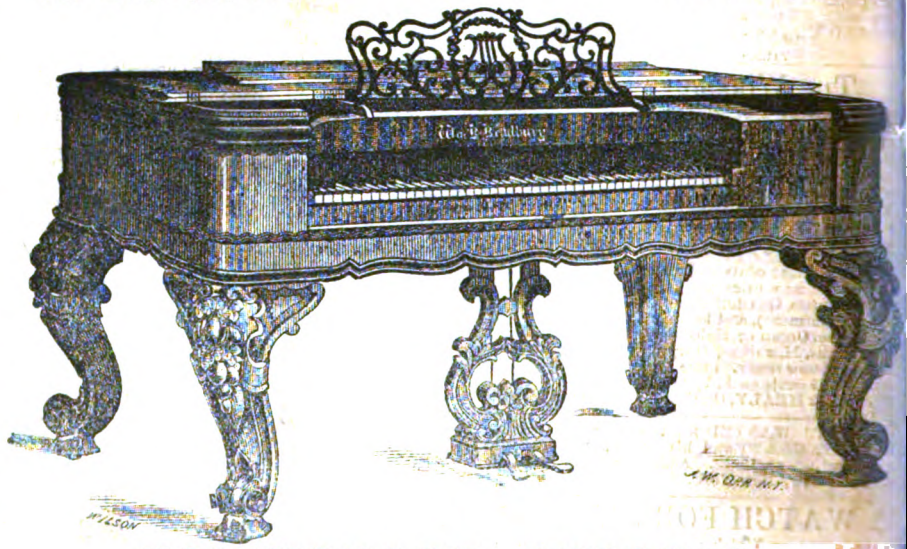
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JUNE, 1869.

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VOL. 13, No. 6.] NEW YORK, JUNE, 1869. [NEW SERIES.

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THE REARING OF OUR CHILDREN.

A SERIES OF VALUABLE PAPERS BY DISTINGUISHED AMERICAN WOMEN.

No. XIII.

The Force of Habit in the Care of Infants.

BY MRS. H. C. BIRDSALL.

A LADY of large and valuable experience in the care of children once said to me, "Do not try to teach your baby any habit before it is six months old—let every thing go with him as it happens." In spite of my respect for her opinion in most matters, it seemed to me that she could not be right in this piece of advice; and my subsequent experience convinced me that she had made, at least, one mistake in the rearing of her children.

An infant may be brought under the influence of several good habits before it is six months old. It may be taught to eat and sleep regularly, to be washed and dressed at a certain time in the morning, to be undressed and put to bed as punctually, and to lie and amuse itself a great part of its waking time. I imagine a skeptical smile upon some faces as they read this, for the subject of system in the training of very young children has been much ridiculed, and this because of its abuses. One of the most lamentable instances I have ever seen of an unhappy, wretched babyhood, was caused by an obstinate adherence to certain rules, by which a lover of theories had determined her baby should be governed.

Far better than this the more common extreme of letting children "come up" of themselves! The system I would recommend is not a blind, arbitrary one, but one directed by common sense. A young mother should look beyond the immediate present, and resolve that she will manage her child that it shall be a comfort, rather than a torment, to itself and others. The first step in the system is to nurse or feed the child regularly. It should not receive nourishment every time it nestles, or fidgets, or cries; a watchful mother will soon discover that there may be other reasons for its worrying beside hunger, which are often easily removed. In the first days of a baby's life, before a morbid appetite is formed by nursing it every few minutes, the child will show its hunger by peculiar restless, searching motions of the mouth; and this is the golden time for implanting this one habit. Two valuable medical works, which I now have in mind, recommend an interval of four hours between a child's meals, *if* it will go patiently

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that length of time. That *if* is an important one. Most strong, healthy babies will show the signs I have mentioned about once in two hours. The mother should be guided by this; for the first month let the child nurse once in two hours, and, after that time, the intervals can be gradually but surely lengthened, so that at the age of four months, it can be in the habit of eating once in four hours and desiring nothing between times. But the mother should not confine herself unreasonably to this rule—there is no good rule without exceptions. A young infant will often have a nap of three, four, or five hours, and, upon awakening, will be ravenously hungry—he will eat heartily, but, in an hour or an hour and a half, will show signs of hunger again. This is the time for using a little common sense.

The baby has spent a much longer time than usual without food, and its strength was not sufficient to enable it to take a double portion when it nursed the last time. The child should now be nursed, it should have all it wants, and the chances are ten to one that it will this time go comfortably the usual two hours.

A very common and natural error is that of holding a baby all the time it is awake: the mother should quietly insist upon this not being done.

When the baby awakes, it should be allowed to lie for a few minutes and look around; then it should be taken up, its little wants attended to; it should be held a little while, its head and back carefully supported by the nurse's hand. After a few minutes it should be laid upon a pillow or bed—a mattress is the best, the clothes loosened around its feet, and then it should lie, taking in its impressions of the new, strange world, as long as it appears comfortable. When signs of uneasiness appear, the child should be turned on the other side and lie a little longer. A young baby should sleep with the mother, not on her arm, but a little way from her that it may feel the natural warmth of her body, and yet not be disturbed by her movements nor make her restless by its motions.

Every mother of you who reads this article, would probably like your baby to be in the habit of going to bed early; begin now then, before you get up from your confinement, have it undressed and put in the bed with you at 6 P. M., or whatever time you wish to be its bedtime; and after that, until morning, do not allow it to be taken up unless in case of sickness. All its wants may be attended to at the bedside, and the little creature will soon show that it has learned the night was made for sleep. In the morning, after washing him, have him taken up bright and early; rested by his long night's sleep the child needs a change, and can bear being held and dandled about better than any other time in the day. But do not let this be continued long, for a habit is to be formed, that of having the child washed and dressed early in the morning, at a stated time and before it has its morning nap. This washing and dressing is a very tiresome operation for a young infant, and when it is accomplished the baby will feel sleepy and hungry. Take it to you, and, when it has satisfied its appetite, it will probably fall asleep for one of those long, sweet, happy naps which we all love to see babies have. Do not despise these suggestions as of small moment. You will find the first advantage of adopting them when you send away your nurse and commence the care of your child; for while I am writing, I am thinking specially of those whose circumstances or inclinations lead them to take care of their own children.

I do not affirm that there would be no fretful babies, but I am convinced that they would be far less numerous, if, in their earliest days, they were treated more like human beings and less like weeds.

Hundreds of mothers do up their children's feet so closely that they can not have a single natural motion of them, bind their arms down with a blanket, pin their clothes so tightly that they scarcely breathe, nurse or feed them every time they are restless, until they are gorged like little pigs, and then complain of having cross babies.

After, as I supposed, completing this article, in reading a number of The Hearth and Home, I came upon an article by Mrs. Stowe, entitled "How to treat Babies." She mentioned two sad instances of the evil results of making a child go to bed in a lonely room; and these instances only aided my conviction that it is better to *bend* a child *in* than to *break him in.* That is, the inculcation of habits should be commenced so early in a child's life, and should be so consistently maintained, that the habits should become, as it were, a part of the child's nature. As briefly as possible, I will give my experience with two children. With my first child I pursued the course I have described, with one exception, that of putting to sleep by himself at a regular hour. Night after night I spent from one to three hours in his case; he had often been left alone, and had not known what it was to have a light in the room since he was two weeks old. The first night I put him in his crib to go to sleep by himself, he played for two

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hours and fell asleep without crying; the second night he cried for an hour, the third night for half that time and the breaking in was accomplished. But it was very trying to me to hear him cry those two nights, and what must it be for a mother who has all the difficulty Mrs. Stowe mentions? With my second baby I changed my system a little, and began as soon as I was myself well. At 6 P. M. I put the child in bed, laid down by his side and nursed him. He would fall asleep and I would go down stairs, leaving no light in the room, but the door open that I might immediately hear him in case of his awaking. Sometimes he would sleep until 9 P. M., but at first would oftener wake in an hour or less. I paid no attention to him unless he cried and this was very seldom. Why should he cry? He was in a comfortable, warm bed, he was not hungry, he had not yet known what it was to be snatched up as soon as he opened his eyes, he was accustomed to the dark, and he was so placed in the bed that he could not fall out, nor be suffocated without much more violent effort than he was capable of making. Sometimes he would fall asleep again without my going to him, and this I received as a token that the *bending in* system would be a successful one. This it proved to be in the fullest sense. When my baby was six months old, instead of having the heart-rending breaking in process to undertake, he was settled and grounded in a number of good habits, more even than I have mentioned; and this had been effected with perfect ease and comfort to myself and the baby.

Will the Coming Man Drink Any Thing?

PHILOSOPHERS prior to the era of the development theory, who sought by definition to separate man from the brute creation, did not by any means exhaust the catalogue of differences. The "animal that exchanges and bargains," of the political economist, the "animal that laughs and weeps," of the physiologist, the "tool-using animal," of Herr Teufelsdrockh—to these Catlin added, almost as a generic distinction, the "animal that sleeps with its mouth open," and I will venture to add, the "animal that drinks while eating." Not unlikely the reader who pursues this article to the end, will exclaim at my prescription: "Is thy servant a *dog* that he should do this thing?"

Whoever, contrary to his usual custom, will turn down his glass at the beginning of a meal, and not make use of it till the close, may perceive that a great many consequences flow from so simple an action. In the first place, the only aid to mastication and deglutition, apart from the teeth and tongue, will be the saliva, of which, from long disuse, there probably will not be the desired abundance. The time occupied in disposing of a mouthful of food will thus be prolonged, and the character of the food make a greater impression on the palate. The stomach will not be treated to a cataract of half-drowned morsels, but at proper intervals to well-prepared material for digestion. There will be no haste, no bolting; the tendency to stuff and overload the stomach will be checked or fairly overcome —at least there will be leisure to consider whether one is eating too much. It is needless to add that these changes would be in the interest of good breeding at the table, there being few things more repulsive than the sight of a person who darts at his food, gulps it down in an instant, and, before it is fairly deposited in his mouth, has caught up more with which to pursue it. This is one of those unfortunate habits which are most likely to go uncorrected by others, for a reason which Locke has accurately pointed out. His words are worth quoting because of the weight which they lend to the reformation we are here urging. "Though the errors committed in breeding," he says, "are the first that are taken notice of by others, yet they are the last that any one is told of. Indeed, this is so nice a point to be meddled with, that even those who are friends, and wish it were mended, scarce ever dare to mention it, and tell those that they love that they are guilty of such or such cases of ill-breeding. Errors in other things may often with civility be shown another; and it is no breach of good manners or friendship to set him right in other mistakes; *but good breeding itself allows not a man to touch upon this*, or to insinuate to another that he is guilty of the want of breeding. Such information can come only from those who have authority over them; and from them, too, it comes very hardly and harshly to a grown man."

I am not competent to determine fully the sanitary advantages of dispensing with drink while eating, but I judge that the teeth gain by

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the exercise which they get and for which they were intended, and perhaps not a little by the natural increase of the saliva. Catlin, in his treatise entitled "The Breath of Life"—which has just been reprinted in this city by Wiley & Son, and deserves to be in everybody's hands—says: "The saliva exuding from the gums, designed as the element of the teeth, floods every part of the mouth while it is shut; continually rising, like a pure fountain, from the gums, at the roots of and between the teeth; loosening and carrying off the extraneous matter which would otherwise accumulate, communicating diseases to the teeth and taint to the breath. It is the suppression of saliva, with dryness of the mouth, and an unnatural current of cold air across the teeth and gums during the hours of sleep, that produces malformation of the teeth, toothache, and tic-douloureux, with premature decay and loss of teeth, so lamentably prevalent in the civilized world."

As the besetting sin of Americans is rapid eating, any thing which counteracts this must undeniably relieve the stomach of its present trials, and save us to that extent from indigestion and dyspepsia, and their accompanying blue devils. But the beneficent effects of not drinking are seen, even more strikingly by reference to other beverages than water. If the experience of other persons are like my own, they will be led to decide whether to take their tea or coffee cold, or renounce them altogether. In the first case they will save their teeth from exposure to excessive heat; in the latter they will be rid of the narcotic stimulants which enslave so large a portion of the human race. Nor this alone; from rejecting hot drinks it is but a step to becoming indifferent to hot food—another emancipation, of great importance. The man who can eat cold victuals without displeasure is master of the element fire, and is fitted to endure hardships with equanimity and fortitude. From him still other horrors of indigestion are removed—such as come from flap-jacks, hot biscuit, steaming dumplings, and the like. If he eat any of these things he can enjoy them cold, at their minimum of hurtfulness. And if he can forego tea and coffee without a sigh, he will certainly be strengthened to resist tobacco and alcohol.

No doubt the friends of coffee and cake at social gatherings, and of wine at dinners and suppers will cry out against putting these liquids under the ban. We shall be assured that the flow of social intercourse is absolutely dependent on the fluids that circulate among the company. A laugh will go up at the mention of water, and milk, and lemonade as possible solvents of conventional stiffness and reserve. Be it so. We shall preach the doctrine, come of it what may, that men should learn to assemble without thought of their bellies, transact business and exchange ideas with minds intent on that alone; and that to eat out of meal hours, except under necessity, is an evil which may be offset against the advantages of social gatherings as at present ordered. In making converts to such views, we shall begin with the subject which now engages us.

I see also among the adversaries of slow eating, the keepers of railroad restaurants—a class of whom it is difficult to speak temperately, because they do so much to confirm our intemperate way of eating. They are not, however, to be regarded as conspirators against their traveling fellow-citizens, but rather as good examples of the national trait. Their notion of the value of time—"Train stops five minutes for dinner! No hurry!"—is certainly very extraordinary, but it is that of the people for whom Franklin wrote that time is money. The less time the more money, perhaps, in their case. Nevertheless, the over-pressed feeders at their counters prefer to lose twenty minutes there than at the end of their journey: otherwise our time-tables would allow twenty-five minutes where they now suffer a train to stay but five. These restaurateurs, I say, will oppose any recommendation to eat slowly, on the ground that it will interfere with their sales; and to drink nothing while doing so, because it will hurt the demand for the slops which they denominate tea or coffee, according as either is called for, and on which they count not a little for profits. These people, too, I shall hope to convince, but only through their customers, and thus at last reach the railroad managers, who, after all, are responsible for the quantity of luncheon that is eaten in the cars, to the great loss of the restaurants. Let me also affirm that these cake-and-pie gentry would gain even now from a general ability to eat till satisfied without drinking, and even to go from one meal to another with a camel-like endurance. With the five-minute rule still in force, your trained masticator would step up and order enough of this, that, and the other solid to appease his hunger, pay for it and get his change, and walk leisurely back to the car, there to munch and digest with all possible comfort as the train rattles on again—buying, we will say, a dozen buns instead of the two that he could only have mastered if he had eaten them in the depot with the aid of the coffee slop already mentioned.

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Let it not be said here that I have chosen an extreme case for an illustration, inasmuch as few persons would attempt to eat a dozen consecutive buns without drinking something. At the proper degree of starvation, I would agree to perform that task myself, or even to undergo the ordeal to which a waggish cousin of mine subjected a bummer who had asked him on the street for money. "I haven't any for you," was the reply. "Then, sir, a morsel to eat; since this day a fortnight I have tasted no food," etc., etc. A beer saloon stood conveniently at hand, and my cousin consented to pay for as much as the man could eat, knowing that the only solid food sold on the premises was gingerbread. The delighted beggar fell to with a will, and only stopped to look at the beer bottles and from them to my cousin, who inexorably saw nothing except the gingerbread. The vigorous appetite which had been based on the prospect of beer, soon changed to a loathing, which made the charity as inexpensive as it was unwelcome.

The example drawn from brutes for the moral conduct of mankind I have always regarded as fallacious, and tending to confound them with ourselves in a manner far more odious than any theory of comparative anatomy could do it. But we may learn much from their physical organization, which was contrived to work without reason and forethought, and therefore is the nearest representation of the purposes of the Almighty, in regard to some functions, at least, that we have in common with them. It is so of breathing through the nose, it is so of eating without drinking. A little reflection will convince us how narrow must have been the distribution of animal life on this globe, if the habit of which I complain had been a provision of Nature for elephants, buffaloes, giraffes, all the deer kind, the birds, and even the beasts of prey. The crocodile and the hippopotamus would have been enviable to all their unamphibious brethren, while the area devoid of lakes or streams would have been so deserted that man could with difficulty have settled upon it in his savage state. As it is, the herds which roam the trackless wilds of Africa are content to slake their thirst at the close of the day, after a wandering of many miles away from the fountain, and a tedious return to its life-giving waters. Their enemy, the hunter, is formidable according to his powers of endurance against thirst in the desert. The native tribes are of course more or less water-proof and I am curious to learn from others whose reading has been more extensive than my own, what is the custom of primitive savages generally in regard to drinking at meals. I should be much surprised if they did not agree perfectly with the brutes in this matter.

How much we owe to example, even in those things which make up our individuality and seem to be peculiar to ourselves! Most of them are borrowed from tradition or observation, and are no more original than the fashion of our clothes or the cut of our beards. Identity consists mainly in selection and adoption, and herein lies great part of the distinctions between one man's identity and another's. I know and could name what external causes have determined at last the kind of shoe that I wear, the thickness of stocking, the quality of under-clothing, the pattern of studs and sleeve-buttons, the style o f gloves and mittens, my pocket conveniences, etc., etc. I remember that a stray item from a newspaper led me to close my mouth to the outer air long before I met Mr. Catlin's none too urgent writing to the same effect. I remember the example of a worthy relation which induced me to quit drinking in the midst of a meal. The good which I am sure has resulted to me from these unconscious lessons of others, I seem bound to share as widely as possible by speaking from experience. With this motive I have written what precedes. Catlin concludes his exhortations with these remarks:

"And if I were to endeavor to bequeath to posterity the most important motto which human language can convey, it should be in *three words*,

Shut—your—mouth."

My hygiene is perhaps secondary to his though it is certainly auxiliary; and my motto, interpreted by what I have already said, would perhaps read thus, in corresponding brevity:

"*Chew—your—food.*" G.

DEATH NOT REPUGNANT TO MAN.—All his life the speaker had believed in immortality; he had never had a doubt about it, and he was as sure as any one could be that it was simply instinct. How false are our theologies and traditions in regard to the immediate fact of death Dying people did not have the fear of death which false teachings implant in the robust People who when in health were the most horrified at the idea of death, lose all their repugnance as it approaches. He never heard of a person who, as the time of death drew near, was afraid to die; and he had seen death in many forms, and had talked with many familiar with disease. This reconciliation to death is the instinct of the human soul comforting us as death draws near.—*T. W. Higginson.*

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The Misfortunes of School Girls.

BY MRS. R. B. GLEASON, M. D.

LADIES—In my last letter we glanced at those students who were sick, not from hard study, but from hard habits. The shoddy, shiftless, over-sentimental ones.

Now we will look at those *real* students who lose their health, and the reason for it. Is it true that mental cultivation must be at the expense of physical health? Do the mind and body run in opposition to each other, so that what is for the advantage of one is for the damage of the other? There must surely be some great mistake if this is so.

Mind and body so dependent on each other for healthful action, ought not to harm but to help one another by growth or cultivation. Statistics show good health and great age among scientific men, and their habits are scientific. How is it then that so many good scholars sicken during school life? Are there diseases incident to school days, like teething to babyhood, and measels to childhood, etc., and if we live through these all is well? A few simple rules, cheerfully observed, will do much toward developing a sound mind in a sound body.

First, remember we have a three-fold nature, which, like a three-fold cord is not easily broken, when each strand is duly developed, that is our spiritual, mental, and physical organization: each should strengthen the other. The first fault of those bent, as they say, on having a good education, is that of making much of mind and forgetting the other two. Some of the most unlovely characters I have ever seen among my invalid band, are those who have been brilliant scholars, but reckless of health and of religious responsibilities. When infirmity comes so that they are cut off from books, they are restless, irritable, and feel as if there was nothing to live for.

Intellectual pride is so prominent in them that they have a sort of contempt for every thing but book learning. Such the Good Father often blesses by first blighting their favorite plans.

Our religious growth should steady and strengthen us in our intellectual pursuits. This *blessed* element in our nature should save us from over-pride or pain, in reference to our mental grade.

First, let us have a good spirit; secondly, a good body, and thirdly, learn what we can. Bible reading and Sunday services are blessed rests for mind and body, while they help in heart culture. Scholarly skepticism is often found when the body is out of tune. Irreverence for physical and spiritual laws often co-exist. As the real element of healthful spiritual life and growth resides in the reverent listening to the voice from above, whether it comes through natural revelation or from the good spirit in our hearts, also bodily health comes from obedient listening to the laws written on our physical frames, which reason and sensation are ever ready to interpret. But the latter pupils are apt to forget, until the penalty comes in the way of pain.

I sometimes think that scholarly pride would gladly build a tower of its own intellectual attainments, which should reach unto heaven; but a confusion of the head cuts short the work, like the confounding of tongues at the building of the Tower of Babel. It is well that this is so, for we want something beside clear, cold intellect to bless the world. Thus much for those who expect to do good by being good scholars merely, and wonder at the mysterious providence which cuts them short in their career.

If you are striving to ascend the hill of science because you see the temple of fame at the top, you will probably never reach it, for you will violate so many of the laws of your physical and spiritual being, that your frame will fail and faint by the way. All this is ordered in mercy, because we are not in the way of the best blessings when we break any, even the "least, of the commandments" which pertain to either body or spirit.

One of the first faults of good scholars is studying much too early in life. Brain and nerve texture, like muscular fiber, improve in power by age. The best balanced minds are not brilliant early.

The second great fault is trying to do too much in a short time. Our girls struggle to finish their school course at eighteen, just when they are entering on the best stage for profitable study. It is true we can memorize most easily at an early age, but judgment and reason must have years to ripen.

The courses of study planned at the best

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schools would be good, if the students had time, taste, and strength to well comprehend them, but most of them require mature mind in a mature body to master them. Of course a smattering-like parrot talk may be memorized, but a clear abiding sense can not be gleaned early on these subjects. They are not half comprehended and soon forgotten.

The result of close confinement to books when young, is that the body is impoverished by imperfect nutrition and over-tasked by mental work, so that mind and muscle fail together usually. Sometimes the physical asserts its rights, and keeps the mere animal in good condition, while the mental fails, and so good health and poor scholarship are the result. We have all wondered that so many bright girls turn out positively dull and uninteresting before they are twenty even. I have seen many who bear the mental mark of being dwarfed in mind just as distinctly as others in body. We can see that at twelve, fifteen, or eighteen years of age they cease to grow headwise and sometimes heartwise.

When in a public school one day, I observed a little girl on tip-toe, doing difficult examples on the board very promptly. While talking with the Principal of the school I said to him, that a child with such a small calf of the leg, ought never to do such hard sums, and inquired if he knew her family. He said that her older sisters had been in his school for years, that, like her, they were bright and promised wonders at the first, but all grew dull and fell below mediocrity in mind, after a few years.

Now these precocious ones should be held in check mentally, and encouraged in the mode of life which develops the muscular. Just as plants that grow so rank in one direction that they lack symmetry, we prune, that they may send their juices or vegetable blood in the directions most needed; so instead of pushing these mental prodigies, we should certainly try to guide their life-current in the direction of bodily growth.

Mental forces over-taxed not only tire out, but are so used up that they never start again, and so life-long dullness, if not idiocy, is the result. Among the latter class, I have in mind one of great scholarly promise in childhood, who was the pride and joy of her parents. They had great pleasure in giving her the best of educational advantages, and she went on wonderfully well for awhile, and then grew at times, strange and dreamy, which condition has increased, till now she can not be trusted with even the simplest business responsibilities, and her conversation is confined to the most ordinary round of topics. She now nears her thirtieth year, and though a woman of good health and good size, yet with less ability in any direction than most children at ten.

Cases of mental or physical failure from too close study early in life are not peculiar to girls. Our boys are *less* liable to break, for several reasons. First, they do not usually develop in mind as early; hence, they endure study better. Then, too, they are ready to take more time, and do not feel like young ladies, as if their gentility, their social position, depended upon graduating before they are twenty. Beside this, their habits of dress are more healthful, and the proprieties of life do not debar them from active out-door exercise, as it does our young ladies. Still I have seen many young men die, many dwarfed in their physical or mental stature, or both, by over-study in early life.

A young man of great promise, of fine physical organization who came under our care not long since, was without any apparent cause growing imbecile. His mother said he had been their pride and joy as a brilliant scholar, and a consistent Christian; that his father had decided early that he should be excused from all manual labor, that he might have time for the most elaborate course of study. But before it was complete, strange symptoms of mental failure came on when to all appearances his health was excellent. He had a fine physical form, but the light of intelligence slowly and steadily left his eye. He still lives, perfectly well to all appearance, but without mind enough to attend to his personal wants.

Sometimes there is a seeming divorce of the animal and intellectual powers, the former going on well, the latter going out or suspending growth. In others the mental burns more and more brilliantly, till the body dies or falls into incurable invalidism. Our modern excellent educational advantages, furnish specimens of both classes, but most of the latter. How often we hear that a last year's graduate or a first head scholar, has fallen sick of some ordinary acute disease, which proves fatal; simply because the long course of study has so enfeebled the system, that it had little power to resist disease, or recuperative force to rally even from slight sickness. Perhaps a severe cold sends them off with "quick consumption," and every one wonders "that such a healthy girl should go so rapidly." Many more finish their school course with just enough life to live, but not enough to use to any purpose what they have

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learned and so instead of bearing burdens they must be held up the rest of their days. They have neither mental nor muscular force enough to grapple with life's labors, and as for the moral, it is expended more in the ideal or emotional, than in any distinct grappling with the wants of this "sin-stricken world."

How often we hear persons say that my wrist since lifting too much, or my ankle since that unlucky fall, or my back from over-work is very weak.

We can say the same of many a mind, it was over-taxed and has never recovered. The introduction of gymnastics, good and graceful as they are in the way of physical culture, must fall short of their full advantage, when the pupils are pressed too hard in study. "We can not eat our cake and have it too." So we can not use up all our life force in mental work and have it for muscular action. Scholars overburdened with book work seem languid, lazy even, because the nerve force, the electricity, or the whatever it is which goes from brain to body is so exhausted, that muscular inspiration is lacking. If we wish students to enter with spirit and profit into physical exercise, they must not be exhausted by study, for exercise does not create nerve power, but *expends* it in such a way as to improve appetite, digestion, and assimilation, and so replenish the fountain, just as the steam engine must use part of its force to supply itself with water out of which to make steam. So we must use some of our nerve power to supply mere bodily wants, or we shall have no steam with which to do our thinking. Many of our "schools for young ladies" are recognizing this need of exercise, and are making generous provision for it, but it falls short in many cases of being of real advantage, because the course of study is so extensive that it leaves neither time nor strength for muscular development. Our growing girls can't learn "every thing, and more too," and also keep in good health.

Piano playing seems to exhaust nerve power very rapidly, in proportion to the time expended. Dimness of vision, bad sensations in the head, numbness of the fingers, all show exhaustion of the electric forces. Sometimes partial paralysis, involuntary action of the muscles called chorea or St. Vitus's dance, where the motions are more satanic than saint-like, are the result of much practice at the piano by those from twelve to twenty years of age. When confined to it earlier than this the body fails to develop, and the little girl keeps little longer than she should—chest flat, form undeveloped she enters her teens, looking like a little old lady, poor and sallow. Such withered specimens need baths, bread and beef, mental rest and moderate exercise, and they will mature bodily. Some of the most forlorn among young ladies at school, are those who are devoting themselves exclusively to music and painting, to the neglect of all healthful exercise. The fine arts give neither fine health nor fine spirits. The delicate senses are so taxed as to exhaust the nervous system rapidly, and the poor girls are wretched without any idea of the cause. Poetic temperaments are more delicate in their organization, and hence, more liable to invalidism. Those devoted to scientific pursuits are more likely to keep in good health than those of a more literary turn. Astronomy, geology, botany, chemistry, etc., bring one more in contact with nature in her power and purity, and are a safe and sure tonic for body and spirit. Often chronic invalids are much improved in health and cheer, by devoting a little time each day to some of the natural sciences for which they have a decided preference. Especially is this true, when their infirmities have been induced by exciting reading, too intense pursuit of pleasure or profit, or by some severe social sorrow. Then the contemplation of Nature's beauties will soothe, while the study of her laws will steady and strengthen.

ELMIRA WATER CURE, *May*, 1869.

WHY FARMERS' BOYS DON'T LOVE FARMING.—I live when I can in the country, though most of my sleeping and nearly all of my waking hours are given to work which calls me to the city. My neighbors are mainly farmers, generally in fair circumstances, whose children are fairly educated, or may be if they will. I regret to say that a majority of them prefer not to follow their father's vocation, but want to live by trade, by office, or something else than farming. And the reason, to my mind, is clear: *their education and their whole intellectual culture lead away from the farm.* Their school books contain nothing calculated to make them love agriculture or qualify them to excel in it; their fireside reading is not of chemistry, geology, and the related sciences, but of knights and fairies, troubadours and tournaments—in short, all things calculated to make them detest farming as a coarse, plodding, humdrum pursuit, fit only for inveterate dunces and illiterate boors. I protest against this as false, misleading, pernicious, and demand an education and a literature which shall win our farmers' sons to prize and honor the calling of the fathers.—*Horace Greeley.*

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The Children.

BY MRS. M. A. KIDDER.

HEAVEN bless the children!
Beautiful and fair,
Needing all a mother's love,
All a father's care.

Restless little pilgrims
On the road of life,
Eager for the journey hence,
Earnest for the strife.

Glad to push their vessel
From the parent shore,—
Once on life's broad, billowy sea
'T will return no more!

Ever asking questions
That confound the wise;
Peering into mysteries
With their truthful eyes.

Setting us examples
Ever, day by day
Teaching us the way of life
In their simple way.

Heaven bless the children!
As they once were blessed,
When the gentle Lord of love
Little ones caressed.

Lead them safely over
Life's tempestuous sea;
Keep them from the evil hour,
Teach them to be *free!*

Free from all excesses;
Free from moral stain—
From the glutton's heavy bonds,
From the drunkard's chain!

Free from sin's allurements,
Be they what they may—
Walking up the narrow path
Toward the gates of day.

Heaven bless the children
Lent us from the skies;
Little, loving, willful things,
Dropped from Paradise!

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What Remedies Shall we Use?

BY REV. CHARLES H. BRIGHAM.

IT may be true, as we argued in a previous essay, that it is a sin to be sick, but sickness is a fact in our lives of which we are compelled to take heed. Bodily malady is often in the imagination: men suppose themselves to have diseases which they have not, and are troubled by fears for their health which have no foundation. One man imagines that he has disease of the heart, and carefully studies the sensations of his chest and side. Another imagines that his lungs are out of order, and hears in every spasmodic cough a knell of doom. Another imagines that a wart or a mole is a coming cancer. Another finds complicated maladies in a flatulent digestion. These imaginations are sometimes as bad as the reality, and help to bring on the disease which they dread. The fears of heart disease may be the cause of heart disease; the apprehension of it may make it real. But there are actual diseases enough besides those which are imagined, and few men are free from any kind of disease. Few men have perfectly sound bodies and sound minds in them. With not a few, disease is constant, begins in the cradle and continues to the grave, through a life of the full term of mortal man. There are old men, who have never since they were born been perfectly well, who have inherited scrofula or asthma, or nervous irritability, which have hindered them from health in any situation. Disease is a fact in the lives of nearly all men, and a prominent fact in the lives of many men a fact for which provision must be made. It can not be met by neglect, or scorn or contradiction. It rules the physical, the mental, and, the moral state of men.

In view of this fact, the question of remedies is of the first importance. If we are sick, and if we ought not to be, it is of the highest need that we should know how we may cease to be sick. Is there any thing that will put aside this source of pain and misery? Is there any thing which will get and keep these bodies in their proper tone, and will deliver them from the bondage of fleshly infirmities? Is there any balm in Gilead, any help that medicines may bring? How much thought, how much fancy, how much waiting and longing are spent upon this very practical question! Next to the questions "what shall we eat?" "what shall we drink?" "what shall we wear?"—is this question, how shall we be quit of these torments and these maladies, which have fastened themselves to our frames, which our raiment can not hide and our diet does not remove? In the pressure of this anxiety, the other questions are often postponed and neglected. Your confirmed invalid, seeking all the time the medicine which shall save him, becomes indifferent as to his food and drink, and careless of his raiment. His threadbare clothes cease to mortify him, and the table has for him no longer any pleasures. A full half of the dyspeptic's care is for some cure to his obstinate gastric trouble, which hinders his industry and prevents his peace. Take the community through, and it is a moderate estimate to say that every fifth person you meet is seeking a remedy for some kind of physical trouble—headache or toothache, or chestache, or rheumatism, a bald pate or a rough skin, corns or boils. No business is more steady or more lucrative than that of the apothecary, good all the year round, in autumn and in spring, in the heat of summer and in the frosts of winter. In no business is their less of waste or refuse stock. Sundays and week days are alike in this trade, and the strict sabbatarians make an exception for one who dispenses medicines. The public library may not be opened, nor can riding for pleasure be allowed on the Sabbath day; but it may be hallowed in selling pills and powders, as much as in dispensing from the pulpit heroic remedies for the sin-sick soul.

And the question which we have proposed seems one of the most bewildering difficulty, when we think of the almost infinite range of the "Materia Medica," and consider that there is hardly any substance, animal, vegetable, mineral, solid or fluid, which has not been proposed and tried as a remedy for some kind of disease. It would take an average life-time fairly to try the experiment of the remedies proposed for single diseases. If we add to the authorized remedies of the "regular faculty," the nostrums of quacks and "irregular" practitioners we may use large and round numbers without exaggeration, in speaking of the means of healing. Most diseases, too, have remedies of various classes of merit; some standard, which are

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nearly sure to cure; some probable, which cure in most cases, though not in all; some possible, which have cured in a few cases, and may cure again. The unfortunate patient can not be quite sure that none of them will help him until he has tried them all. And it is amazing how many remedies patients can try without destroying themselves, how much drugging and dosing some constitutions will bear, how long the stomach will feed on medicines, how many fresh adversaries will come up to this duel with disease, only to be worsted. Who has not met men who boast of wonderful feats in medicine taking, and are proud to acknowledge that they have tried twenty, or fifty, or a hundred different kinds of cure, and are cheerfully ready for as many more trials? Some patients find the chief happiness of their lives in filling themselves with nauseous draughts, or blistering themselves with plasters, as there are Christians whose highest satisfaction is in constantly repeating that they are miserable sinners.

Comparatively few, however, have this ambition to take all kinds of medicine. Most invalids have their favorite medicines in which they have either faith or hope; for hope supplies with many here the want of experience, and the sufferers strangely keep on taking what has never done them any good, in hope that it may do them good by and by. Most of those who take medicines at all have some remedy which is their sovereign panacea. One man resorts to blue pills, and is confident that he has only been kept alive by his liberal allowance of calomel in the long years, in spite of the fact that his limbs are weak, his flesh flabby, his skin pallid, and his jaws toothless. Another expatiates upon the extraordinary virtues of Cherry Pectoral, so healing to the lungs, and so invigorating to the wearied frame. With others, opium in some of its forms is an infallible specific; and we know how many are well pleased to take Plantation Bitters, or compounds in which alcohol lends stimulus. Patients have their pet remedies and physicians have their pet remedies. The largest minded have prejudice in favor of one or another means of cure, and commend this or that salt or powder, as the chief of medical blessings. And if the number of satisfactory remedies have been lessened, and the thick treatises of Materia Medica been reduced to a few simple elements, there is usually a more absolute faith in the virtues of these simple remedies. If in the last analysis, only wine and opium are left, as the Cambridge Professor intimates in his address, the virtues of opium and wine are all the more magnified. Even with the expectant method, and in waiting upon Nature, the great physician, the doctor has some favorite prescription which his memory commends, and which the flood of the new medical philosophy has not carried off from him.

Of these favorite medicines, which have authority in almost all well-ordered families, some are general and some are specific, some cure particular diseases and some cure all diseases. It is the claim of Brandreth's Pills, of which the fame belongs to both hemispheres, that they cure every ill that flesh is heir to, and not only that, but they also prevent every ill that flesh is heir to. You must take them when you are sick, in order to get well; and you must take them when you are well, to keep yourself from being sick. Absurd as this claim seems, it is allowed, by shrewd men and good women too. There are hundreds of persons, who would no more omit their daily dose of Brandreth's Pills, than their daily ablutions or their daily dinner. Moffat's Phœnix Bitters formerly pretended to the same universal value. In every day's newspaper you may read the announcements of some new discovery, which reaches so many diseases with its help, that those left out from the list are not worth mentioning. The kinds that are not cured are only fanciful and of the second order. Diseases of nerves, of skin, of muscle and bone, of the senses, and the circulation, and the digestion, are all swept into the comprehensive orbit of this new remedy, which has healed all who have tried it, and has its recommendation from every class of the afflicted. There is a certain dignity in this broad claim. Universals include particulars; and a remedy which is good for every disease is special for any disease. It is more convenient to have one grand resource than to separate by place and label the boxes and the bottles. With a remedy that cures every disease, it is impossible to go wrong, and we are never at a loss. The number of these universal remedies, if we are to trust the advertisements, is large and constantly increasing. Yet the number of universal remedies does not diminish the number of special remedies. There are old favorites which keep their place, and new claimants of popular favor are constantly appearing. Not a few of the elders continue to use Lee's or Dean's Pills as regulators of digestion; and mothers still find Mrs. Mettler's Soothing Syrup, "good for children" when they cry. The Peruvian Syrup still promises tone to the system, by the authority of venerable names in Church and State. The village matron can usually mention

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some particular medicine which has special virtue for one disease above all others. Indeed, these specifics now have their agents and their advertising sheets, as much as the broader remedies. Cady's Cure for Catarrh takes the whole time of an editor to commend it. Brown's Bronchial Troches are sold almost by the ton, and Wistar's Cough Lozenges have a fame hardly less wide. Some of these specifics have a certain value, but most of them might as well pretend to cure one disease as another, dumbness and stupidity as well as gout and dropsy. Indeed, an infallible remedy for dullness would be one of the most useful of all specifics, and might diminish the general sale of useless medicines.

Apart from the preference of one or another special remedy, there are disputes about remedies on general principles. Some believe only in *vegetable* remedies, and will have nothing to do with any mineral medicines, will swallow indefinite quantities of gentian or quinine, but not allow a grain of potash or magnesia to pass the lips. Others, on the contrary, have the same faith in mineral remedies, as the sure and final resort, that they have in bread and beef as the most substantial articles of food. One physician never gives calomel, while another gives it in almost all cases. Here we are told that we must have more iron in the blood, and so must drink red rust in an infusion of treacle; while there bitter herbs are all that wisdom will permit. Some physicians annex mineral and vegetable medicines with eclectic impartiality, and minister to troubled stomachs with equal measures of bismuth and cubebs. The strict medical vegetarians usually supply in quantity of herbs their neglect of the mineral kinds, and if they eschew soda, and arsenic, and mercury, give stiffer doses of lobelia, mandrake, and cayenne pepper.

Then there is a dispute about the method of administering remedies, how to take them and when to take them. Shall they be given in liquid or in solid form, diluted or rolled? Is the pill or the draught the proper way to exhibit the healing portion. Should medicine be eaten or drunk? Should it be wholly internal or partially external, absorbed from the stomach or absorbed through the skin? In our time, the acceptable application of opium is through the integuments with a needle syringe, and the burning of the moxa has superseded some internal fires. There is no reason, nevertheless, to suppose that the art of swallowing medicine will soon be lost, or that the heroic satisfaction of conquering the disgust of taste will quite give place to the more heroic patience of the blister and the scalpel. If we must take medicines it is perhaps better to take them in both ways and to know their whole torment. They ought to be made as repulsive as possible. It is a mistake to coat pills with sugar, or change medicinal draughts into sweet and fascinating beverages. We have too much of that already in the compounds of spirituous liquors, in which bitters become delights, and Old Bourbon enslaves the patient whose "health" requires him to use it. Medicine ought to be exceptional in our lives, if we take it at all. But when we come to like it, there is danger that it will become regular, that the "bitters" will become a "steady drink," and that we shall have no will to break away. There is no drug to which it is safe to become wonted. Opium is not the only remedy that gains by constant use a tyranny upon its victim. There are men who are slaves to the horse chestnut which they carry in their pocket, and who would be afraid to walk abroad without this talisman.

There are some general statements, which we may make about remedies which will be accepted as just by most intelligent men. First, we may say, that as a rule, the *less medicine one takes the better*. The fewer in number the remedies, and the smaller in quantity the medicine, the better it is, on the whole. We are not in this committing ourselves to homœopathy or to infinitessimal doses, but only to the position that as much as possible should be left to Nature and natural influences. No one should take more medicine than he believes to be absolutely necessary, nor should he hope to meet his malady by an over supply of its cure. Even of the kind which brings no nausea, and is sweet upon the tongue, it is not well to take more than just enough. There is less danger in total abstinence from drugs than in multiplication of doses. The minimum of medicine is always to be preferred to the maximum. The "regular faculty" have mostly come now to that position, and give as little medicine as they can; and much of what they give has no medical effect, except upon the imagination of the patient. It should be the steady purpose of all invalids to reduce the amount of their medicine, even if it be for chronic disease. In fact, in most chronic diseases, medicines only aggravate the complaint and do more harm than good. It is bad enough to have daily dyspepsia, without the additional burden of daily drugging. It is bad enough to have the dull pain of blood upon the brain, without the stupor of opiates to make he brain heavier. One-half of the anodynes

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and sedatives which are habitually taken only prolong the malady which they seem to relieve.

In the next place, we may say that, as a rule, the *best remedies are those which are the simplest easiest of access, most common and least costly.* Air, light, and water, of which we shall hereafter speak more at length, within the reach of all, and costing nothing, are better remedies and better protectives than any kind of drug or draught. The poorest man has in his well and through his window more potent and more effectual relief than the richest man can bring from Ceylon or Japan. These common things are medically of higher price than the rarest articles of the pharmacopœia. A mouthful of fresh air is better than many spoonfuls of senna or colocynth, a good bath in pure water than many plasters of pitch or mustard. No medicine loses value because it is ready to the hand and can be got so easily. The peppermint and pennyroyal have a virtue fully equal to Turkey rhubarb or the bark of Peru. There should be no contempt, but rather preference of remedies, because they are cheap and common.

Then, in third place, we say of remedies, that *the harmless kind are better than the dangerous kind.* Here we shall come in conflict with the homœopathic thesis, which cures the disease by the substance that causes the disease. Against this theory, we are disposed to say, that a medicine which will not cause disease of any kind, other things being equal, is better than a medicine which is likely to cause disease. It is safer not to take poisons in the shape of medicines. It is safer not to put arsenic or morphia into the system even to get deliverance from some pressing pain. Poisonous medicines are not so good as nourishing medicines. "What is one man's meat is another man's poison," is the favorite proverb; but what is every body's poison ought not be any body's meat or any body's drink. Hemlock may be a specific for some maladies, yet hemlock had better be avoided altogether. Alcohol is medicine, and alcohol, some say, is food; wise invalids will eschew that kind of food and refuse that kind of medicine. If we must take medicines, let us have them as harmless as possible, as near to sugar pellets, or milk, or broth, or pure water as we can get them. It is high praise to a mixture when you say of it that if it does not cure, it will not kill, and the patient will not, at any rate, be the worse for it. That can not be said of all remedies. The innocent remedies are as much above the dangerous remedies as the angels are above men. A man takes a bold risk who receives, knowingly, into his system what might destroy his life in its natural effect. And we may say most confidently that no doctor has a right to give to his patient any medicine which he would not take himself. It is murder in the second, if not the first degree, when a doctor experiments with poisons upon the bodies of those who would have him heal them.

Then again we may say, that *the best medicines are those which least interfere with the work and convenience of men,* which allow men to attend to their usual duties and do not prostrate them or damage their physical functions. Formerly, it was believed that medicine and food were obstinately hostile, that the invalid must give up all but his doses and his potions, and bring himself down to utter lassitude and uselessness. Now, on the other hand, medicine has been in a measure reconciled to nutrition, and the sick are allowed to enjoy as much as they can of the blessings of the healthy. Weakening medicines are becoming unpopular, the best emetics are those which leave the stomach tranquil, and the best purgatives those which warm the canal, but make no violent sign of purging. It is not desirable to reduce the patient who can walk to the confinement of an easy chair, or the patient who sits in his chair to the helpless horizontal position of the bed. Other things being equal, medicines which sustain and increase, are better than those which take away strength. The Sangrados have no more disciples. The last of that tribe has uttered his lament on our shores. Our enterprising people have no blood to lose, even when fever inflame them, and the only leeches which find employment are the worms of the brook; and their service in sickness is much less than it was. Strengthening remedies are to be preferred to weakening remedies. And a patient may wisely distrust the project of his physician who has arranged to bring him close to death's door in order to raise him again, to make him a skeleton which is to take on new flesh and blood.

Once more, we may say that the best medicines, other things being equal, are not those which heal and alleviate merely the particular disease which is treated, but *which act upon the whole physical system, and purify the body from all its defect and uncleanness.* The best medicines are not local remedies, but radical remedies: they not only cure the present disease, but they eradicate from the system the seeds of all diseases. A specific which can only remove the plague of some one trouble, toothache or headache, is not worth very much, is far less valuable than the remedy which will prevent headache or toothache, or any ache from com-

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ing again. Remedy is best when it is reformation, renewal, just as religion is best, when it regenerates instead of removing some penalty for sin. Regenerating medicines are to be preferred to mere healing medicines; they are to the other what a Turkish bath is to a sponge bath. We want by the remedy to be washed clean as far as possible from all our infirmities.

The best remedy for sickness is that which will prevent sickness in future, which goes to the foundations and repairs the whole house, making it as good as new. The best physician is he who heals so effectually by his first applications, that you will not send for him again or have further need of his advice. A remedy that you have constantly to take is no remedy at all; the very pretention of Brandreth's Pills was their damning sentence. A medicine which you have to take in order to keep well, is no medicine at all, because it never makes you well. But the best influences of Nature, which are ordinarily the luxuries of life, become medicines to us when we are sick. What is primarily nourishment and delight becomes medicine in its secondary use. The sun is the greatest of all physicians, and his rays, far-darting and all-penetrating, are better than the prescriptions of any Æsculapius. The sanitary influence of light is not less real that it is the highest source of human joy.

In this paper we have ventured into a province which is sometimes forbidden to all who have not a medical degree. What right has a healer of souls to interfere in the cure of physical disease, or to advise concerning physical therapeutics? Let the priest save men for heaven, while the physician saves men for earth! In perfect respect for those who have one of the noblest and most responsible of human callings, even a healer of souls may suggest that his work can not be well done, unless he has some theory of what is best for the bodies which hold those souls. Every preacher of Christ's righteousness ought to understand something of that duty and that province in which the righteousness of Christ was so wonderfully and beautifully illustrated. Jesus of Nazareth was at once the physician of bodies and souls, and wrought more cures than any in the regular profession, while he gave so fully and so freely the bread of life. The medicine for the body is very often the most direct medicine for the soul; and the medicine for the soul often heals the sick better than any drugs. Many preachers have proved that saying of James, of the sanitary worth of the genuine prayer. The benefactors of their kind ought to tell with equal confidence what will make the body well, and what will make the soul well, and what will make them well together. The time has passed when piety should appear as independent upon, or hostile to, physical soundness. We no longer paint upon the church windows, meagre, and haggard, and cadaverous forms as saintly forms, whether of men or women. Our saints are our sound men and women, who are rid of pains and plagues, and are able to realize in their experience the heaven which they seek. We have here indicated in general terms that the means of keeping this general soundness are better than any special applications of cure to particular disease. In a series of half a dozen essays, we propose to speak in order of these radical remedies, air, light, water, exercise, temperance, and regularity.

A Man for all That.—The story is told of Robert Burns that being on his way to Leith, one morning, he met a plain country farmer whom he shook by the hand very earnestly, stopping to converse with him. A young dandy of Edinburgh took the poet to task for this (as he deemed it) defect of taste. "Why, you fantastic gomeril," said Burns, "it wasn't the ragged great coat, the scoue bonnet, or the saunder boot-hose I spoke to, but the *man* that was *in* them, and the *man*, sir, for true *worth* would weigh down you and me, and ten more such any day." No less to the point is an incident related of Washington, that on a certain occasion, while walking with a friend, he was met by a poor colored man who saluted him very respectfully with a bow which Washington agraciously returned. "Why," said his companion, "do *you* bow to *negroes?*" "Certainly," said the President, "for I never allow myself to be outdone in politeness even by a colored man."—*J. T. Sargent.*

Intellectual Hospitality.—Hospitality gets its finest and noblest expression in the realm of ideas. The mind is in some sort a house, and every capacity and faculty of it is a room for the lodgment of new opinions and the entertainment of ideal guests. Education is another word for the generous practice of mental hospitality. The truly cultivated man is the one who has entertained the greatest number and variety of ideas.—*Rev. J. T. Clarke.*

Chaff.—Chaff is better for old horses than hay, because they can chew and digest it better.

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Kitty Howard's Journal.—No. VI.

EDITED BY MRS. ELIZABETH OAKES SMITH.

JULY 20, 18–.—I mean to write very calmly to-day, and, by writing, settle my impressions clearly in my mind. For I so entirely and devotedly love my dear husband, am so proud of him, and so in every way do I desire to do him justice in my deepest heart, that I can not knowingly wrong him. Then, too, my two beautiful boys are the pride and hope of my life. Having said thus much, I am going to write down honestly what I think and what has brought me to this state of thinking.

MEM.—Tom will not be pleased, but husbands and wives ought not to fear to face the truth honestly with each other.

These are my thoughts. The world is terribly n the wrong about many things. I, even I, Kitty Howard, with very moderate brains, but a loving heart, can see this, and can see that it will take the women to cure these wrongs. The men have had their hands full trying to please us; buying for us, and making for us all kinds of jimcracks, and we have been fed upon moral sugar plums and candies; so flattered and petted in our idleness and vanity, that we have lazily cast all the burdens of the world upon the other sex, who have a right to regard us as only "Cinthias of the minute," and "the weaker vessels."

In spite of all this weakness on our part, and folly on theirs, I think we women are the wisest of the two, and, give us a fair chance, we should soon be able to give even our lawgivers wholesome advice. Our true character can not be learned by what bitter cynics and satirists have said about us in times past; we are not all

"Fine by defect, and delicately weak."

I am fond of the society of my own sex, for it is pleasant to sit at the needle and chat with them, and learn all their secrets and ways of thinking, but never in my life did I ever see or hear of a woman, of whom it could be said,

"Narcissa's nature, tolerably mild,
To make a wash would hardly stew a child!"

Nobody but a hunchbacked old fellow without a wife, or chick, or child could ever think of such a thing!

But I am not saying what I designed, for somehow it makes me cry to begin it.

Well, then, this is how it was. I gave Hannah a slate and pencil to write and draw upon, and seeing David disposed to draw also, he had his slate and pencil, and sponge, with which he amuses himself and puts on airs in teaching Paul. This morning, Tom having a bad cold, did not go to the office, nor did he stay in the library, where I would have joined him, but needs must stay in the little room with the children, and the sewing, and the cat and dog, the canary and macaw, all of whom create, at intervals, a not unpleasant Babel to a mother's ears.

Not so to those of men. Now at the best a man in the house all day is a nuisance and an abomination, yes, all that; but a sick man is worse than all. He is sick, and won't be cured; won't be petted, and is cross if you do not pet him; is sullen, and mussy, and disagreeable. If he would give up to it, and go to bed, and be taken care of like a dear patient soul, all would go on very well, but no, he just dawders, and frets, and is in every body's way, and disarranges all the economy of the household. Magnus Apollo himself, would be unendurable if hanging about the house all day. I think I am a little cross, just now.

Well, I gave Hannah her needlework (she is very nice in her person and uses her needle deftly), and David his slate, and Paul a doll baby, and Tom sat half snoozing in his dressing gown and slippers, while I went out in the kitchen to see to the dinner, and also to look after the refrigerator, which had not been kept quite nice. I had not been out half an hour, when Hannah rushed up to me, with her eyes streaming tears, crying,

"Oh! dear madam; poor little David! poor little David!"

Of course I rushed: of course I did. Before I reached the scene of action, I heard *slaps*, *slaps*, and Tom's voice, loud and excited. saying,

"Will you pick it up? will you pick it up, sir?"

I listened; there were heavy sobs, but no answer. Then come more blows and a very low, wailing cry from my poor little kingly David.

I could not stand it any longer, I opened the door, but did not speak. There was the slate lying on the floor, and the child was standing

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over it, very pale about the ears and temples, but puffed and red about the nose and mouth.

"Will you pick it up?" asked Tom, giving me at the same time an awful look.

David stood stiff as a young bull dog, and eyed the obnoxious slate with stern defiance. Tom and David looked exactly alike, both obstinate and determined. David did not look at me at all; the darling knew that one dear look at his mother's face would subdue him.

Tom gave him another whipping, every blow falling upon my heart. I could not resist it, I could not. I put my hand upon his shoulder, and said softly,

"Can you not obey Papa, dear?"

Instantly the slate was lifted from the floor, and instantly he rushed into my arms. Tom was very angry, and left the room, and I burst into tears. Then Hannah knelt down at my feet and wept, and Paul threw back his head and cried with all his strength; while David stood up like a young martyr, the tears rolling down his cheeks.

I suppose it was all very ridiculous, indeed—Tom said it was, but somehow I could not help it, and I think we shall all be wiser for this scene.

After awhile Tom came back, and sat down with his great law book in his hand, and, I think, cured of his sickness. One day in the empire of home with its mishaps and trials, will be an awful warning to the dear man in time to come. I had said to David,

"I shall not kiss you till you beg Papa's pardon."

He went to his room and sponged his face, and brushed his disordered hair, stuck a geranium leaf into his buttonhole, and then walked in with a step so imposing, that it might have done honor to a judge on the bench. He walked directly up to Tom and, bowing stiffly, said:

"I beg your pardon, Mr. Howard."

"For what, sir?" asked Tom sternly, though I saw a suspicion of a smile upon his lip.

"For making you angry, sir," replied the young rebel.

"Go to your room, sir, till you can feel like a better boy," said Tom.

David was about to turn away, when the blood rushed to his face and the tears to his eyes. "Dear Papa!" he ejaculated. Tom folded him in his arms, and was again my dear Tom.

It seems that David was trying to draw a boy, which would look too much like a cat, and in his supreme disgust at his own lack of skill, he had flung the slate upon the floor, from whence his father had ordered him to take it up; and David, not seeing the propriety of the demand, had obstinately refused to bend his sturdy little back to the required duty; and, hence, father and son had struggled for the mastery.

No wise, tender-hearted mother would have fallen into a like mistake. A childish peccadillo of the kind would have been lightly slurred over, rather than have been magnified into a grave offense, and the young offender would himself have seen the folly of the act. The same spirit which my dear, good blundering Tom showed in this case, by which a trifling mistake became magnified into a heinous and punishable offense, may be traced all through the spirit of our laws. Women have been needed with their penetrating, sympathetic hearts to soften and mitigate the errors of the wrong-doer, and present its many extenuating aspects.

There is a case in the English criminal records where a child of nine years was hung for theft. He was so small and so weak that he was placed in a chair for the convenience of the executioner, who deposed afterward, that when he was adjusting the rope about his neck, the little creature whispered and said, "Please, don't hurt me!"

Poor lamb! more fit to be taken to some warm, motherly bosom, than exposed to chains, dungeon, and death?

I told Tom I only wondered the laws were not still more cruel then they now are, since no womanly judgment had been consulted in making them, and Tom replied,

"O Balm! a few women like you will turn the world upside down! I am learning every day from you."

I have adopted a practice with the children, which I think serves to fix just ideas upon their young minds. Every night they come and kneel down before me, including the dear, good child Hannah, and little Paul, who imitates every thing he sees the others do; and it is comical to see him try to shut his funny eyes, winking and peeping all the time. I then review the day, and own up honestly to all my own mistakes, and any lack of patience or thoughtfulness on my part is presented in its true light. Then each child makes a confession also, and it not unfrequently occurs that petty delinquencies are brought to light, which otherwise would have never been known. Hannah sometimes will have fallen into some of her old habits of falsehood, and from the cowardice

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engendered by her former cruel treatment, she is very likely to conceal her misdemeanors, but at these periods of confession, it is very touching to witness her sorrowful remorse and religious efforts, at entire candor at any cost.

To-night when David came to our little confessional he became very red in the face, and rising from his knees he stood up and said,

"I was a bad boy to dear Papa: cross, bad, bad!" and he struck his little hand heavily on his cheek. I shook my head gravely, and told him he must not strike himself, but be manfully resolved to do the right thing always.

After confession we repeat some simple form of prayer, sing some childish song, and then the children are kissed and put to bed. I always go and kiss their sleeping cheeks before I retire. To-night when I did this, I lifted David's robe, and beheld the prints of every blow upon his white delicate flesh. It pained me to the heart, and I wept many, many bitter tears, not without a rising anger against Tom. I knelt down and buried my face in my hands, and prayed with stifled sobs and groans, and here poor Tom found me. The sight of him increased my anger, and I showed the bruised child to him with flashing eyes.

Tom took my hand and led me to our room, and sat me on his knee, and wiped my tears tenderly. Of course I put my arms around his neck and cried a great deal harder.

"Kitty, don't cry any more, dear. Let us talk it over."

This from Tom, and I replied,

"Tom, you are a cruel, bad-hearted man, to beat a poor little child in that way. I never shall love you as well again, never, Tom."

"I think I was cruel, Kitty, but I did not mean to be so. The young rascal is awfully obstinate, and *shall* mind me."

"He's just yourself right over, Tom."

"I know it, Kitty, and the worse for it. I am not wise and thoughtful as you are, dear; and I shall leave the boys while so young altogether to you, for I think you know better how to treat them."

"Of course I do, if this is the way you begin, Tom," and I dried my eyes, and I think, inside, I was mean, it must be in a woman's bones to be a little so, for this concession of Tom's quite appeased my ill temper.

"Now kiss me, Kitty," said Tom, "and let us forget it all."

"No, Tom, I am not in a kissable temper. I think you ought to be sorry, and ashamed, and humble, and penitent, and promise better fashions. Do you?"

"All right, my little wife, I'm humble as a dog," but he did not look so. He only looked proud and saucy, and kissed my hands, and said I was a vixen. And I told him, "It was time for women to make the laws, and protect the men from cruelty and injustice; beginning at the cradle and ending with the gibbet. Men had ruled the world till they were a terror to each other, and now it was time for women to have a finger in the pie."

Modern Romancing.

BY NATHAN UPHAM.

"AH! how is this, dearest, the novel I gave you last night—
Three ponderous volumes—are you now reading the *third?*
Why, surely, such hast'ning will speedily ruin your sight!
One, *one* in a day! Let reading of this be deferred!
Or are you but skimming the cream, and care not to tarry
Till volume the third you have read, *to find if they marry ?*"

"Why, Husband! how little you know of novels and tales,
All artists of genius write *now* to keep pace with the times!
The modern romance, if complete or approv'd, never fails
To sound, volume *first*, the peals of the wedding-day chimes!
And *then* the plot *thickens! Why* I am glancing in this, is
To see if he *killed her with poison*, or *smothered with kisses!*"

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Shelley's Grave.

BY MRS. LYDIA F. FOWLER, M. D.

IN 1792, the wife of Timothy Shelley, afterward Sir Timothy, a very beautiful woman, gave birth to a very lovely child, a boy. How little did this fond mother, as she gazed upon the face of her boy, as she saw his bright, blue, dreamy eyes, his transparent skin so delicately veined, his finely proportioned body, fit for a model for a sculptor, think that her sensitive child was destined to drink the bitter dregs in the cup of life; that he would be misunderstood, contemned, censured, neglected; or that, after spending a few sad years, his last end would be so tragical as subsequent years proved it to be. Posterity generally cares more for the sons and daughters of genius than their cotemporaries do, and at last gives to each his or her true niche in the temple of fame, but sometimes this meed of justice is accorded only after the lapse of many years. It has occurred to me that many valuable lessons might be learned from a brief review of the life of the little boy alluded to above; in many things he was one of the most remarkable authors that has graced English literature with his brilliant genius. This singularly-gifted child, beautiful as a fairy, impressed every one with whom he came in contact. There was a mutual admiration between him and his four sisters, and the early years of his life were passed innocently and delightfully. His childhood home must have been a paradise. What a pity his childhood could not have been spun out, so that he could have been really a child in thought and action and enjoyment, till he was better fitted to cope with the world. At the early age of six this precocious lad was sent to learn Latin of a clergyman. He might better have spent his time playing marbles, flying kites, and spinning tops, but he was destined by his proud and aristocratic father to be a scholar, and in his opinion he could not begin to read the classics too soon. At ten he was sent to study with Dr. Greenlaw and thence to Eton, one of England's noted schools or shops where boys are ground out ready for Oxford and Cambridge. Now commenced one of the three great eras in his life that had such a controlling influence over him and perhaps fated him more than any thing else, to show eccentricities of character that otherwise would have lain dormant. At Eton there was a terrible system of "fagging." The boys in the senior department were allowed tyrannize over the younger lads, and kept them in perfect subjection. Born of aristocratic parents, clever, talented, and fine looking, coming from a social circle in which he had been petted and caressed, young Shelley determined that he would not yield to the selfish tyranny of those who had no legal right to make him a servant. Hence he rebelled and pursued a more independent course in life than he would have done if this system had been censured by the teachers, as it should have been. Yet his generous nature was ever ready to befriend a fellow-student if he needed aid or sympathy, but he kept aloof from the other boys. Though he spent much of his time walking by moonlight, and musing with nature, yet he learned his lessons without much effort and outstripped his classmates in his studies. He had one friend, Dr. Lind, the chemist, who had a great influence over him and he afterward alludes to this man, in one of his poems as "the old hermit, whose heart grew old without being corrupted." He was full of his pranks as a lad, yet his aspirations were ever noble and elevated. He was very fond of chemistry and trying experiments, and he set fire to a large tree in the grounds at Eton, by placing powder in the tree and then laying a train from a mine to a distant point, and by a burning-glass set fire to it. One dark winter's night he took down an enormous bunch of grapes that hung in front of the inn and suspended it at the door of the headmaster's room. When the master rushed out in the early morning twilight to go to Chapel, he ran against this and was very angry. In this and various ways he showed his independence of the "powers that be," and acquired a name which blasted his whole life. At Eton the boys gave to each other nicknames, by which they were designated, and they called Shelley "Shelley the Atheist." They used the term in an ancient and classical sense, meaning antitheist, an opposer and contemner of the gods, not one who denies their existence, in the same way as Cyclops was called an Atheist because he defied and insulted the deities. Shelley little thought that this name would be a synonym that would stick to him through life; that it would be the shadow to dash every cup of joy to the earth almost before tasted, and would throw a black pall over every pleasure; that it would

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echoed and re-echoed by those who took no trouble to investigate and find out his real sentiments. He writes thus to a friend: "Does not God imply the Soul of the Universe, the intelligent and beneficent actuating Principle? This must be believed in. I may not be able to adduce proofs, but the leaf of a tree, the meanest insect on which we trample, are in themselves arguments more conclusive than any we can advance that some vast intellect animates infinity. If we disbelieve this, the strongest argument in support of the existence of a future state instantly becomes annihilated. Can our existence be without a cause? Admit that the soul is not matter, and that there must be some power beyond it to influence its actions, and this must ultimately terminate in a Deity, and if this power influences the actions of the spirit, why not then let it be the Soul of the Universe? Would that I could believe Heaven and Eternity to be as represented. Would that I could totally disbelieve them. How came the Universe? The materialist says, 'By chance.' What chance? Spinoza declares 'An infinite number of atoms has been floating from all eternity in space, till at last one of them fortuitously diverged from its track and dragged with it another, from the principle of gravitation, till at last the Universe was formed.' What cause produced this change? this chance? Was it a First Cause? Then this First Cause must be a Deity, and this Deity must be the soul of the Universe, the spirit of imperishable love, the existence of a Deity and revelation." This shows that however skeptical he might have been from a metaphysical point of view, that he was one who might have been molded, had he been under the right kind of teachers, to their fashion of a perfect believer in the true and the holy. He was very fond of argument, and would sit up all night to discuss, with a kindred spirit, metaphysics and kindred subjects.

When only eighteen he entered University College at Oxford, was a brilliant scholar, but hated cant, superstition, dogmas, long dinners that consumed so much of his time, and was very abstemious in eating. He commenced writing very early, but his early productions were crude and ephemeral, and were but the buddings of that genius that was destined to come to a perfect flower when his mind was more fully matured and disciplined by the trials and sorrows which he had to encounter. While he was vacillating between a living faith and a cold skepticism, while under the influence of his pride of maintaining his opinion against that of those in authority, he gave vent to his wild and fanciful imagination and wrote Queen Mab, but he did not intend to publish it, and sent a copy to several friends for their criticisms. This was however published surreptitiously, without his knowledge and without his consent. He said of it, "It is a poem written in a sufficiently intemperate spirit. I have not seen it for several years and doubt not it is perfectly worthless in point of literary composition, in moral and political speculation as well as in the subtler discrimination of metaphysics and religious doctrine; it is still more crude and immature, the devoted enemy to religious, political, and domestic oppression. I regret this publication not so much from literary vanity as I fear it is better fitted to injure than to help the sacred cause of freedom." He besought his own publisher to make known his protest. His attorney said "the law gave no protection to a heretical book," and the Court of Chancery allowed the work to be sold because it was pernicious in its tendencies, which tendencies it denounced. That was a strange consistency, or want of it! On account of this poem, Shelley to this day is believed to have been a thorough Atheist. If any one had been malicious enough to have seized the sayings of John Bunyan and given them to the world before he changed his wicked career, posterity might have regarded him with unmerited censure also.

There was a strange admixture of the real and unreal about him. He was very fond of the ideal and the imaginative, and yet his mind was interested in the practical. He thought chemistry should be applied to the wants of every-day life, to the analysis of food, to the wants of the body, to the fertilizing of the soil, to the management of the elements, which he thought could be controlled for the service of mankind, to the application of electricity to useful purposes, to navigation and to the exploration of distant countries. As he matured, he was zealous, philanthropic, buoyant, reformatory, aristocratic in his tastes, yet deeply interested in the masses. Metaphysical, yet thirsting for information, an ardent lover of liberty in every form. Hogg says "that Shelley's life was like that of a holy, sanctified man, one who lived more in the higher realms than in the physical." He always had a pocket companion, either a small edition of Plato, Plutarch, Euripides, Homer, or Sophocles. He lived on bread and fruit, and was exceedingly simple in his habits; he was genial, loving, pliable, very confiding, docile, and easily led by any one who gained his confidence. What a pity the Oxford Professors did not understand the young man

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they had to train! They could have guided his vacillating mind and saved him a world of misery. With every opportunity for political advancement, he dreamed of an ideal republic, such as Plato and Xenophon described, and was disgusted with politics as he found them then represented in the House of Commons. He had early formed the habit of discussing by letter under an assumed name, with people who lived in different parts of the country. In order to facilitate this discussion, he wrote a pamphlet and collected all the arguments against the existence of a God; but it contained no positive assertion of his own. It was simply a challenge. He inclosed a copy of this pamphlet to different individuals, and wrote that he would like to have the person's opinion. Then came a refutation and thence arose a discussion by letter. This pamphlet came into the possession of the Professors at Oxford, as he was then a student there. They did not attempt to contravert or even to remonstrate with Shelley, but they summoned him to appear before the Master and Fellows, and then sternly asked him if he were the author of the pamphlet. He refused to answer the query, thinking he had transgressed no rules of the College. Then they gave him the papers they had already prepared for his expulsion, which had been drawn up under the seal of the College. When his intimate friend, Hogg, wrote in his behalf to the Faculty, he was also expelled on the same grounds, as he refused to tell whether he had written the said pamphlet.

This was the second great era in Shelley's life, and strengthened rather than removed his skeptical tendencies. The same Oxford that burned Latimer, Cranmer, and Risley because they had different religious opinions from those in authority, made a living martyr when it sent into the world such a sensitive spirit as Shelley, writhing under its ban of displeasure because he had differed in opinion with the then existing powers. Oxford at this day has reared a beautiful monument to her old martyrs, and perhaps Oxford at some future time will remember only the real virtues and talents of her poet, and will then in some form place a lasting tribute to his memory, not to encourage skepticism, but to commemorate his genius, as the Dublin University has reared a statue to Oliver Goldsmith in its inclosures, not to encourage idleness among her students, for Oliver was a poor scholar, but as a memorial of Oliver's genius that the world had to perceive before his "Alma Mater" had power to do so. When Oxford turned a cold shoulder to one of her purest-hearted students, Shelley's father discarded him, which made the third grand era in his life. Even then, had his father pursued a lenient course, he might have won him over to his own belief, when he would have soon learned that metaphysical speculations unhinge the mind that pursues them too far.

I can not understand how any one who loves the beautiful in nature as Shelley did can remain long a skeptic; for, to my mind, there is such perpetual evidence of the Great First Cause in every bud and blossom that springs up to gladden the earth, that it would be more difficult to disbelieve than to believe in a creative Deity. While I would not make a single apology for Shelley's metaphysical tendencies, still the young mind is so much affected by those who train it, that a retrospect of his life may draw the attention of parents and teachers to the fact that in many respects they are responsible for the Atheism or skepticism of their children and pupils.

At last his father granted him an annuity of £200. Before this, when in great poverty in London, his sisters sent him their pocket money, through the agency of one of their school companions, Harriet Westbrook. She became deeply in love with the young and beautiful poet, and he married her out of sympathy, without loving her. Yet she was a well educated, handsome young lady, and they doubtless would have lived very happily together, if the elder sister of his wife had not concluded to take up her abode with them. Hogg speaks of this Elira as a scrawny, punctilious old maid, possessed of an iron will and an implacable temper. Although she spent sixteen hours out of the twenty-four combing her carrotty long hair, yet she was a iceberg in the family, and brought shadows in and about them, until their pleasant family circle became a Pandemonium. Shelley had not the courage to say to this Elira, his wife's sister, "Go away!" but she eventually affected him so much that he almost hated her, and she had such an influence over his wife that seeds of discord were soon sown so effectually between their young hearts, that in a fit of desperation he separated from her whom he had promised to love till death should separate them. Harriet drowned herself three years afterward, and this was a shadow that pervaded Shelley to the end of his own life.

Whoever reads Hogg's amusing and satirical description of Elira, will feel a sympathy for the poet and be almost ready to exclaim that it is a marvel that he did not leave his wife sooner, if the presence of her sister was a necessity. Still, I could never excuse Shelley for leaving

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Harriet, who was a loving, genial woman, and ardently attached to her young husband. He erred in the first place in marrying her, and erred in the second place in having his home darkened by such a petrified mummy as her sister was. The separation was the natural consequence of the above mistakes. It was a grievous trial to him to have his children by his first wife taken from him by law after his wife's sad death, through the influence of her father; but this was also the result of his former errors, attendent upon his early, boyish marriage.

If we sin or break a moral or physical law, we have to suffer the consequences, even if we sin through ignorance.

Shelley's subsequent marriage to the daughter of Wm. Godwin was the dawning of joy to his wounded heart, and their married life for eight years was like a perpetual dream of bliss. His Mary was a noble-hearted, talented woman, one who entered heart and soul into all his life, read and studied with him his favorite authors, stimulated him to perfect his poems, and was to him as the dew to the parched flowers. He had seen most of the beautiful scenery in England and was delighted with Italy, his adopted home. But his favorite child was taken from him by sickness and death, and in agony of spirit he laid him to sleep beneath the Pyramid of Caius Cestus at Rome. He writes:

"But beneath this pyramid
Thou art not; if a thing divine
Like thee can die, thy funeral shrine
Is thy mother's grief and mine."

After eight happy years spent with his loving Mary, they went to live at Villa Magni on the Gulf of Spezzia, a wild, dreary, desolate place, but one which enabled Shelley to spend a portion of the day on the water in his little boat. He was delighted to learn that his friend Leigh Hunt was about to make Italy his home, and when he arrived in Leghorn, he started in his boat to welcome him to the bright, sunny land which had inspired him to write golden lays, and had realized to him in a measure the poet's dream of happiness. After a pleasant interview with Leigh Hunt, he bade him and Lord Byron adieu and then started in his boat on his last journey. A terrible storm arose, and soon all traces of the boat were gone. Mrs. Shelley was nearly frantic at the awful suspense, vacillating between hope and fear; but the sad reality too soon ended her suspense, when, after the lapse of nearly two weeks, the body of her husband, unsightly in appearance was discovered, it having drifted ashore. Owing to the stringent laws that ordered every thing that was cast on the shore from the sea should be burned, his friend Trelawney obtained consent of the Consul to burn Shelley's body.

I have visited the Columbaria on the Appian Way in Rome, and seen several hundred small vases that contained the ashes of bodies that had been burned ages ago, without feeling any emotion, save that of interest at beholding the remains of the old Romans; but no one can read Trelawney's description of the cremation of Shelley on the shores of the blue Mediterranean in the midst of the scenes in which the poet had loved to linger, without feeling that it would have been far better to have left unwritten the terribly minute description. It seems unaccountably strange that Byron and Leigh Hunt could have witnessed this ceremony. Trelawney says that they were both greatly affected by it, and Lord Byron declared he preferred to lie and moulder to dust, rather than have the ancient rites performed over his own remains. When Mrs. Shelley afterward saw the box that contained the ashes and the heart that Trelawney snatched from the burning ashes and saved entire, she exclaimed, "Those smiles! that form! Great God! no! he is not there! he is with me, about me, life of my life, soul of my soul! If his divine spirit did not penetrate mine, I could not survive to weep thus."

Perhaps he had lived out his span, for he said to Leigh Hunt the day he left him, "If I die to-morrow, I have lived to be older than my father. I am ninety years of age." Thus felt a man who was only thirty years old. If he had been as selfish as Byron, he would have catered to the fashions and opinions of the day, and would then have proved himself to have had more mortality than he possessed. After his death, when words of praise could be of no benefit, Lord Byron wrote to a friend in London, that "Shelley was the best and least selfish man he ever knew, always mild, tolerant, and good. Then he lauded his genius and affluence of expression. Wordsworth, who had always criticized him, said after his death, 'He was the greatest master of harmonious verse in modern literature.'

Mrs. Shelley mourned as none but a broken-hearted, devoted wife could have done. She wrote in her journal, "Shelley, beloved! I look at the stars and at all nature, and it speaks to me of you in the clearest accents. Why can not you answer me, my own one? Is the instrument so utterly destroyed? I would endure years of pain to hear one tone of your voice strike on my ear." He must have been good and noble, for she continues, "Mine own Shel-

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ley! the sun knows of none to be likened unto you; brave, wise, gentle, noble-hearted, and full of learning and tolerance; that I may yet see him in beauty, to be interpenetrated by a sense of his excellence, and to love singly, eternally, ardently, and not fruitlessly; for I am still his, still the chosen one of that blessed spirit, still vowed to him for ever and ever."

This stricken wife was let penniless at the death of her husband, but she supported herself and son by her own literary labors. She lived long enough for her son to inherit the title and estate of his grandfather, and to have a good social position herself.

How fitting to lay the ashes of the poet in the beautiful Protestant Cemetery in Rome, under the shadow of the great Pyramid of Caius Cestus 'neath the old wall of Rome. Though it matters but little what becomes of our mortal frames, when we have done with earth, yet it is a pleasant thought that perhaps we may sleep our last sleep in some sunny spot, where the beautiful green turf will cover us, delicious flowers shed their rich perfume over us and mingle with our dust as they fade and wither, and that the birds will warble their sweet so... over our graves. How fitting, too, the inscr... tion on his tomb, "*Cor cordium*," heart of hea... in reference to his own heart unscathed by t... flames; also the verse,

> "Nothing of him that doth fade
> But doth suffer a sea change
> Into something rich and strange."

Let us who survive him cast the mantle o... charity over his errors or frailties, which were ... the head rather than the heart, and learnin... lessons of experience while reading the record... of his short life, let us try to avoid the shoa... and quicksands which almost shipwrecked him... and made him a wanderer on the face of th... earth, an old man in spirit before full manhoo... had set a coronal of years upon his brow. Not... but a weary soul could have uttered the so... words which he wrote in his beautiful eulog... of Keats, after Keat's early death.

> "I would give
> All that I am, to be as thou now art,
> But I am chained to time and can not then... depart."

Electrical Physiognomy.

BY M. L. EDGEWORTH, M. D.

AMONG the curious achievements of the electro-magnet, I know none more palpitating with intellectuality than the art of writing passions on the face with reophores,* or spelling out the language of the passions, in the hush of art, when no emotion stirs. This scientific amusement is also the grammar of the plastic artist. By the method we are about to describe, the painter or sculptor may obtain the anatomical basis of exact criticism, not only guidance in forming each several expression, but in grouping them and in deciding which harmonize and which are incompatible.

In 1857, I had the pleasure of assisting at M. Duchenne de Boulogne's conferences on *faradization* and clinical applications of this inductive form of electricity; Thursday afternoons, at his apartment, Boulevard des Italiens. He had then formed a magnificent album of the photographs, since published with many interesting additio... Never, in the world of medicine, have I met a man who knew so well what he could do, and how to do that so well, limiting himself within a circle of successes, and organizing victory by wise selections and precautions. Wealth and extended influence aiding superior powers of analysis, he could have had throughout Par... the cases whose pathology and treatment best illustrated the principle of localizing electricity... and now he carries this into the domain of art... The work before us is a very beautiful octavo of 200 pages, with 144 excellent photograph... entitled, "*Méchanisme de la Physiognomie Humaine ou Analyse electro-physiologique de l'Expression des Passions, applicable à la pratique des Arts Plastiques.*" Another more splendid edition gives the photographs as large as life, so that it is almost equivalent to witnessing the original experiments. You see the reophores or poles of the machine in contact with the points at which they cause contraction in the muscles to whi...

*Current bearers, also called *Poles* and *Electrodes* of galvanic or electro-magnetic machines.

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the expression is due. On one side you have the face in natural repose, then as modified with the intent to elicit certain expressions, which you may interpret yourself, if you do not accept M. Duchenne's views of the art. All the conditions of each experiment are explained in the accompanying text. One of his subjects had no feeling in his face, this was an old man of very mobile features and great simplicity of character, thus as nearly as possible, a neutral substance, less ghastly than a corpse and still more passive. Another was a blind girl, who had long been used to being faradized about the face, in the efforts to recall her vision. The induced current, carefully graduated, is much safer than the direct voltaic current for experiments like these. A very strong current would defeat the object in view, it would penetrate too deeply to the larger branches of the motor nerve of the face, and cause spasms or grimaces, instead of physiognomic expressions.

In localizing the current, both reophores are brought to bear upon the same muscle, near together, or upon the corresponding muscles on each side the middle line of the face. Their ends are coated with wet buckskin. Three or more degrees of the same expression are elicited by the different strengths of current, as the expressive muscle contracts more or less. Certain muscles suffice to produce, each alone, a complete expression of some passion or state of the soul, viz., the pyramidal, a little muscle at the bridge of the nose, of aggressiveness or malignant intention. Its contraction makes a horizontal fold there. The location of the pyramidal muscle corresponds to the arch of the Roman nose, which J. W. Redfield, an ingenious physiognomist, called the sign of *attack*. This contraction and wrinkle are involuntary, they occur only under malignant emotions or under the contract of reophores, and always impart to the face a wicked look. The pyramidal announces a ferocious instinct, it gives the frown of the tiger. The expressive muscles of the human face, have not all the same degree of importance in the play of the features.

A few muscles on the line of the brow, have the privilege of expressing singly and completely certain passional moods or states of mind. Below these, a larger number of muscles severally designate the lines expressive of a passion which they alone represent, but not completely, unless by their consociate action with other muscles. Farthest from the eye, the central organ of expression, lie muscles inexpressive by themselves, yet which are needed to complete by consociation with the second group the expression of certain passions. Before tabulating this order, let us state that the reophores of a good electromagnet make a practical analysis of the facial muscles more nicely than the scalpel. Every fascicle of fibers which contracts separately, that is to say, becoming the exponent of some passion or mood of the soul, or of some special state and direction of the intellect, is a physiognomical muscle. Four such muscles are distinguished in the orbicular or sphincter of the eyelids; that which works upon the lower eyelid expresses benevolence; it is therefore incompatible with the pyramidal in its contractions. The pyramidal itself had been defined by anatomists as a part of the frontal muscle, until electrical analysis proved them to be distinct, and even antagonist in their contractions: this has since been confirmed by the scalpel of Ludovic Hirschfeld, who finds a dividing aponeurosis between these two muscles, at the very point which M. Duchenne had called the *neuter* point, because the reophores, placed there, elicit no contraction.

Cadaveric anatomy had discerned no muscular fibers in the wings of the nose, but the reophores, placed there, dilate the nostril, even as Nature does by great emotions. The language of physiognomy is immutable, otherwise it could not be universal; wherefore the Creator has placed physiognomy under the dependence of instinctive or reflex muscular contractions, subtracting its movements from the direct influence of the will. Even the *actor* of the drama must first become passive, or the medium of passions whose shades he invokes from the spirit realm, until they possess themselves of his organs and modify the play of his features.

Instinctive movements are accomplished with the greatest regularity. In walking, even the child resolves the most complex problems of mechanics with an ease and precision which the will can not equal. Each passion is always delineated on the face by the same muscular contractions, without either fashion or caprice ever being able to change them, although education and civilization may develop or restrain them.

The muscles are springs, whose tonic tension in repose persists throughout life. Their static equilibrium is more or less complete. The tissues, and especially the skin of the face, are drawn in the direction of the stronger. This gives the individual physiognomy, the image of those feelings which habitually animate us, the *facies* of our passions. In the new-born babe, the soul is virgin of emotions: the physiognomy in repose is negative. As soon as it comes to be excited by sensations, and to feel the influence

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of passions, the muscles of its face contract to delineate them on its countenance. The muscles most frequently exercised by these gymnastics of the soul take most development, and their tonic force increases proportionately. Were it possible, as Diderot* imagines, for Nature to have made us good, yet given us evil countenances, or to have made us wicked, and yet given us the aspect of goodness, this monstrosity would sooner or later be effaced by the movements of the soul itself, *i. e.*, by the predominating tension of the fibers oftenest used by it.

Every voluntary or instinctive motion, results from the synergic contraction of several muscles. Man can not localize at will the action of his nerves upon any one muscle, or part of a muscle, so as to contract it alone. Such a faculty might have facilitated deceptions and perfidy. Armed with reophores, however, we may perform this differential analysis and depict upon the face lines expressive of the soul's emotions. The contraction of each muscular fascicle reveals its situation and direction better than the scalpel, which must sacrifice the terminal attachments of fibers at the skin. Faradization animates anatomy, it contemplates the living muscle. As conditions of experiment, let the face be in repose, the eye fixed on some object in front of it. First excite each muscle separately on one side, then the corresponding muscles on both sides, then excite different muscles simultaneously. In result we ascertain:

First, That certain muscles have the exclusive power to depict completely by their isolated action, a peculiar expression, viz.: The supraciliary muscle represents suffering, giving to the eyebrow that characteristic form by an evident contraction, while other features, especially the mouth and naso-labial line, seem to sympathize with the eyebrow in depicting this pain of the soul. But this is an illusion. Vail the eyes, and we find no longer any trace of contraction in the lower parts of the face. Uncover the eyes, while the reophores are still applied, and these lower parts, perfectly motionless, wear again the aspect of painful excitement.

This reminds us of an illusion which colors produce. A stripe of orange color placed by the side of a gray, will make the gray, if bluish, appear very pale; if yellowish, it will look greenish. When one or a few muscles, in a circumscribed part of the face present the image of a passion, their meaning is more readily caught, while complexity of nervous action is avoided.

The aspect of *attention* is completely expressed by a partial contraction of the anterior fibers of the occipito frontal muscle; *reflection*, by the moderate contraction of the upper fibers of the orbicular. A stronger contraction of this muscle expresses meditation, a still stronger one contention. Malicious aggression is designated by the pyramidal muscles of the nose.

Certain muscles below the eyebrow also betray, individually, some emotion of which each is the unique exponent. On exciting them successively, appear by turns, the lines expressive of joy, from simple contentment to the freest jollity; then below these a tier of muscles that express sadness, vexation, and tearful sorrow. Such is the first impression; but we presently feel that these expressions are factitious, incomplete. Experiment teaches what complemental muscle must be simultaneously excited, in order to complete the expression, viz.: The great zygomatic, alone, expresses a false joy or lying smile; but combining in moderate contraction with the orbicular fibers of the lower eyelid, renders the sympathetic expression of true joy. Certain muscles express nothing by themselves, but acquire representative properties by combining with others. Such is the cutaneous muscle of the neck, which must combine with the frontal to express fear, with the depressors of the lower jaw also, for terror, etc. These complemental relations are constant and essential. It is rare that more than two muscles are required to complete any expression, but the original or primordial expressions may be associated in producing complex expressions of more extended meaning, viz.: Attention and joy, one a simple, the other a synergic expression, combine upon hearing a piece of good news.

Simultaneous excitement of muscles, expressive of passions incompatible with each other, produces only inexpressive grimaces. Such effects are liable to occur when the reophores excite a nerve which is distributed to several muscles. The *indolent tic of the face*, a morbid affection of the seventh pair of nerves, which convulses the features without pain, illustrates the same principle.

In moderate degrees, however, joy may harmonize with sorrow, in the melancholy smile. The lesser zygomatic muscle thus modifies the expression of the greater, combined with the fibers of the orbicular, when a mother smiles upon her infant, while she weeps at its little brother's death. Now if we add a slight contraction of those eyebrow fibers, exponent of

*Essai sur la peinture, p. 500.

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pain, we obtain an expression of compassionate sympathy.

How has M. Duchenne avoided, in galvanizing muscles on the living subject, involuntary grimaces and starts? First, by selecting a patient in whom the fifth pair of nerves, which endows the face with sensation, was nearly paralyzed.

Still, as the artificial excitement of one muscle, might through an impression on the nerve center, determine a reflex or spontaneous contraction of some other muscle; the results of experiments upon the living face were verified upon that of the corpse. Analogous experiments were made on beasts, and the results proved to be identical, whether the head were or were not separated from the trunk. Moreover, the face soon becomes accustomed to the reophores, and after this, there is seldom any trouble from involuntary grimaces.

Self-Examination.

BY REV. HENRY WARD BEECHER.

ONE of the first matters of self-examination is *conduct*. Conduct lies within our knowledge, and is therefore much easier to be examined by us than the other parts of our life. Conduct is, or should be, open to every man's scrutiny. Upon that every man can reason. It is true that conduct depends for moral character upon the motives from which it springs—that is, upon the faculties which produce it; and hence, many have supposed that the first step of self-examination should be to inspect the source of moral conduct; but that is not philosopical. In the external and worldly knowledge we first find out what are facts; and then we generalize from facts to principles, and ascertain what the principles are. Self-examination should begin with the outward conduct. It gradually will work deeper, and come to the motive from which the conduct springs.

In examining our conduct, or that part of our life which embodies itself into action, there should be some classification. Of course the duties which we owe to ourselves will form one distinct line of investigation. Our own personal habits ought to be a matter of study. What they are no one knows so little as we ourselves. Every man in the street knows you better than you know yourself. There is not a person that lives with you who can not tell you things about yourself that you will not believe, but which are perfectly true. We are continually denying that we have habits which we have been practicing all our life. Here is a man that has lived forty or fifty years; and a chance-shot sentence or word lances him, and reveals to him a trait which he always possessed, but which until now he had not the remotest idea that he possessed. For forty or fifty years he has been fooling himself about a matter as plain as the nose on his face.

One reason why we know so little of ourselves, is that we are, by our self-love, by our sensitiveness, and by our vanity, kept from looking at things with a clear, open eye. We ought to know what is the condition of every part of our bodily nature. We ought to acquaint ourselves with the temperance or intemperance of our desires. We ought to understand distinctly our habits in relation to health, and all its economies. We ought, as a religious duty, to study our habits in regard to personal neatness and order. And it should be understood that neatness and order are not the same thing. Neatness has respect to a man's person; and order has respect to things about him. One may be neat, and destitute of order; or, he may be orderly and very nasty. We ought, also, to understand what our habits are in respect to industry. In short, we ought to be aware, from day to day, of what we are really doing with our bodies, which are more wonderful than any jewel that human hands ever wrought. The human frame, all its economies, its many relations to health, and activity and usefulness—these, though not as important as a man's soul, and its connections with moral laws and duties, nevertheless are not unimportant, ought not to be thought of lightly, and can not be let go in any true self-examination.

We should also keep ourselves informed of conduct in its relations to sympathy and affection. Are we acting upon men by our selfish instincts, our animal natures, and our executive forces; or are we acting upon them by our affections, our moral sentiments, and our understanding? What is the part of ourselves that

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we are using in our intercourse with our fellowmen?

We imagine with wonder the passage of a comet through space, flaming and sparkling along strange paths, and glowing upon stars innumerable as it goes; but that is not half as wonderful as the passage of the human heart, flaming, and sparkling and glowing with ten thousand effects shot out upon every man we meet, as we move through life. Planets are cold and dead, and all their radiance falls without effect; but the human soul, as it passes up and down the ways of experience, is producing ten thousand effects at every single movement, many of which we know nothing about.

Our conduct, as it stands connected with the active flow of daily business life, should be a matter of careful consideration. Did you ever sit down and make an inventory of what you do, in order to come to a distinct understanding with reference to your use of time? You probably know all about your possessions. You know every bond, if you have bonds; you know every mortgage, if you have mortgages; you know every dollar that is deposited, if you have deposits of money; you know every piece of property, if you own real estate; you know all your debts and credits. These things you look at both in detail and in the sum. But God has given us our chief treasure in the use of time. And how many of us understand that matter? How many of us have ever taken a cursory view of one single year, saying, "I am anxious to know, on the whole, how I have carried myself from month to month. Of the time that is given me, how much do I use well, how much do I use indifferently, and how much do I squander?" There is not one man in a hundred that ever thought of these things.

There are a great many persons who examine themselves as to motives; but how many persons examine themselves in the matter of speech? Do you know what your habits are about talking? Do you talk a great deal too much? Do you say a great many things heedlessly? Do you indulge a great deal in out-swelling words of pride? Are your words like sparks of fire, or are they like drops of oil? Do you make life sweet with your tongue wherever you go, or is your tongue like the tongue of a serpent, carrying terror whenever your mouth opens and it comes forth? How often do you think of your speech? Do you know any thing about it? I venture to say that every person in your neighborhood knows more about it than you do.

Did you ever think what a volume your talk would make if it were printed? If every thing that some persons say in a single day were printed, what a volume it would make! And if all that they say in a year were printed, what a library it would make! I pity the man that should have to read the one or the other. And yet, all their sayings from day to day, and from year to year, are flying in every direction, producing their effects on those on whom they fall. The exaggerations, the over-colorings, the misrepresentations, the lies (for we all lie continually) which escape us when we are speaking about ourselves, about our children, about our property, about our neighbors, about every thing that we have to do with—what must be their influence upon the world? Still, how few there are that know any thing about the use of their tongue, which is for ever on the move? A man might as well undertake to keep an account of what goes out of his chimney, of smoke, and gas, and cinders, as to keep an account of what goes out of his mouth of wondrous influences, for life or for death. And therefore how important it is that we should examine ourselves in the matter of speech!

How many of us examine the daily habits of life in regard to truth or untruth, in regard to honor, and in regard to what is just? Very few, I think.

How many of us examine ourselves with reference to the use of our ears? If there is one thing that has been repeated over and over again, it is the caution about hearing. How many persons there are that use their ears, not to hear what they do not want to hear, or what it might do them good to hear? How many there are that use their ears as a bolting-cloth, only to catch the bran and let the flour go. How many there are that hear every thing that is keen and pungent, and salient in scandal, and nothing that is favorable, commendable, praiseworthy of men! How many persons are, in regard to hearing, like sentinels, who, when set to take care of things that are good, are always asleep, but who, when set to take care of things that are bad, never go to sleep! How many persons are there that form any conception of what the character of their life is in this matter?

One man goes home and sits down, and his companion says to him, "My dear, what have you heard to-day?" and he commences to descant on the things that he has heard; and it would seem as if he had been carried by God's providence into so many pleasant ways, as if he had heard so many pleasant things, that he had been signally blessed. Another man goes home,

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and sits down, and when he is asked, "What have you heard to-day?" says, "Heard? I have heard some queer things!" And he goes on and tells something that he has heard about this man to his discredit; something derogatory to that woman's character; something that implicates his next-door neighbor; some story that a man should never hear, or having heard, should never repeat—things that one would suppose he must have gone through a pandemonium to hear. How many men take account of their habits of hearing? I think it is important that a man should examine himself for the purpose of coming to some knowledge of his conduct in this regard.

How many persons know what their habits are, and which way their life is tending, in regard to self-denial? Self-indulgence and self-denial are the true antitheses of human life. Prosperity, praise, and success naturally tend toward self-indulgence. It is only grace that ever tends toward self-denial. I do not by self-denial mean simply denying ourselves of great outward things on extraordinary occasions. We shall do that easy enough, if we practice self-denial in the million little things which occur in our daily life. Our self-denials lie just where our duties do. If it is difficult for you to speak, overcome that difficulty, and in that way you will practice self-denial. If it is hard for you to be benevolent, correct your avarice, and make it give away the things that you would hoard; and thus you will practice self-denial. Are you proud? Then practice self-denial by being humble. Are you envious? Then the way for you to be self-denying is to cultivate generosity in your consideration of other men's conditions as compared with your own. Are you narrow? Then to you self-denial means being large in your circumstances. How many men know what is the play of their conduct in the direction of self-indulgence or self-denial during any day of their life?

How many of us have been accustomed to examine ourselves to know which part is growing, which part is standing still, and which part is receding, morally? One of these things is true: we are going up the stream, we are going down the stream, or we are caught fast in the stream. We are either anchored, or else drifting one way or the other, in regard to our whole moral state. How many persons take any pains to ascertain which of these things is true about themselves? How many examine into the relative condition of the elements of their life? Are you constantly gaining advantage over things that formerly had advantage over you? Are you getting control of your selfishness, your pride, your vanity and your jealousy? Are you consciously increasing in the love of things that is right, and true, and noble, and divine, and eternal? Which way is your life going?

How many of us examine ourselves in reference to our uses of property? Is the love of gain growing stronger in us? Are we more and more employing wealth as an instrument of self-advancement? or do we make it more and more a means of benefiting others? Here is a sphere of examination that is very important.

I know that many persons suppose that in old times when men examined themselves, they had days of fasting and prayer. If any body wants to fast, he may; but he need not unless he wants to. It is a matter that is entirely optional to him. The New Testament puts a slight upon fasting. The Old Testament *seems* to favor it but in one single instance; but it is doubtful whether it really favors it at all. It is neither an Old Testament institution nor a New Testament practice. A man may fast if he has a mind to; but these formal examinations, accompanied by ceremonies of this kind, are apt to be so abstract and philosophical that they scarcely touch real life in a single point.

Though I have thus far spoken of *conduct*, I would not have you think that our examination should stop upon this. We ought to examine *character* as well. It may seem as if this looking at conduct was superficial. So it is; but at the best our self-examination and self-knowledge will be superficial and imperfect. Only God can know perfectly what the character or conduct is. When men have had training that will enable them to examine their own faculties, they may look inward; but they should do it with due restraint and caution. For the most part the wisest of this world are ignorant concerning these things. There are very few that can look in upon their thoughts and feelings with any considerable degree of profit. And I think that, as a general rule, the best thing for persons to do who attempt to examine themselves inwardly, is to take the divine law which commands us to love God with all our heart, and soul, and mind, and strength, and our neighbors as ourselves, and ask, "What is the drift of my disposition as compared with that law?" If you go much more minutely into your heart, you will confuse yourself, mystify the whole matter, and get more darkness than light.

It makes a great difference whether glasses are used over or under the nose. Then be wise, young man.

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Horace Greeley's "Recollections of a Busy Life."

BY JOEL BENTON.

IT has fallen to Mr. Greeley to perform, in his day and generation, a noble service. And now, having lived a worthy life, he has no scruple in laying bare its motives and aspirations. By making its purport open, he forecloses, as it were, the future in his domain, and includes a still wider benefit.

The reformer may not rest on roses, and, in place of the luxury and self-aggrandizement which most men seek, he has preferred to eat, as he began, the hard crust of heroism. Truly, the poet was a seer who wrote,

> "The hero is not fed on sweets,
> Daily his own heart he eats."

This very incessant, protracted labor, which he elected himself, is even now, as never before, the law of his being. His newspaper, magazine, and book writing, and the lecturing and speaking done by him within the past few years —added to a mountainous pile of correspondence, conducted always in autograph—are something frightful to contemplate.

We must allot to Mr. Greeley's volume* a unique quality. America has produced but few characters so delightfully strong and refreshing; none of richer flavor and significance. After naming Franklin, Greeley, and Lincoln, where shall we go for the fourth? These pages are attractive then, from the ingenuous picture they afford of a deep and piquant personality—of one, too, who has cherished high and beneficent aims. What a wide gamut of topics between the quiet life of "Our Folks at Londonderry" and "Our Civil War!" Nearly all illustrate some notable chapters in the history of the Republic, and we see how one mind can blend its thought and force into the thick texture of affairs. "Universal History," says Carlyle, "is at bottom the history of the Great Men who have worked here." . . . . . They are "the modellers, patterns, and, in a wide sense, creators of whatever the general mass of men contrived to do or to attain; all things that we see standing accomplished in the world are properly the outer material result, the practical realization and embodiment of thoughts that dwelt in the Great Men sent into the world: the soul of the whole world's history, it may justly be considered, were the history of those."

Mr. Carlyle pushes his favorite theorem with eloquent enthusiasm in the paragraphs that follow, and when he discusses politics and social problems is too often mastered by it; yet, who can wholly gainsay the truth he has so emphasized: "Great men, taken up in any way, are profitable company. We can not look, however imperfectly, upon a great man without gaining something by him. He is the living light-fountain, which it is good and pleasant to be near. The light which enlightens, which has enlightened the darkness of the world: and this not a kindled lamp only, but rather as a natural luminary shining by the gift of Heaven; a flaming light-fountain, as I say, of native original insight, of manhood, and heroic nobleness; in whose radiance all souls feel that it is well with them."

There are spots on the sun, and these human luminaries are also not without some patches and nebulosities. We must sometimes count them opaque in the very glance by which we turn to them for light. I do not, therefore, apply the quoted words of an eminent writer for panegyric so much as for illustration.

Who does not differ often, and perhaps widely, from Mr. Greeley's utterances, either upon the Tariff, in some method of finance or scheme of public policy?—but what candid man doubts his sincerity, his honesty, his luminous half-visions, his noble promptings even then? I candidly confess, I get more wholesome nutriment, more definite help to the correct solution of a political problem, by reading an editorial of The Tribune—crotchety and wide of the mark as it may seem to me on the occasion—than I do in a leader in The Herald which is simply right by accident, or stress of public pressure. One is like Faust, seeking for knowledge and light even while it is groping; the other, like Mephistophiles, skeptical, hollow-souled, sneering, sardonic.

Of course, the large value of Mr. Greeley's life to young men lies in its indomitable triumph over peculiar obstacles. When one thinks with what small advantages he started: what a hand to hand battle he must needs fight to win each position, which from time to time he at length reached; how Poverty looked in upon him with

* "Recollections of a Busy Life," etc. etc. By Horace Greeley. New York: J. B. Ford & Co.

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his first sunlight, and confronted him so long with scowling face; how education had to be stolen in the jaded and small leisure from remorseless work; how buffetings and discouragements beat about him—it need not be asked if he has escaped mistake and error. Such an immunity and exemption would almost renew the miraculous. The spectacle which enchants is raised by the freshness with which he emerges from the struggle; the guileless, charming simplicity which he never loses, and which is ever outmost; the beaming, radiant hope that no discomfiture could daunt or obliterate; the unbroken spirit of toil; the boundless well-wishing beneficence.

It is well said by an able critic, that "Of the men who, as honorable and at least as able as he, call his wisdom folly, and point out instances in which his influence has been pernicious, and who are therefore his unrelenting opponents, not one will say that he ever did or said what he knew was wrong, to satisfy his greed or to gratify his malice, or that he has used his ability or his position mainly for his own advantage. Few men so exposed to temptation, and so well furnished with means and opportunity, stand before the world so unspotted with self-seeking."

This book of "Recollections" is not offered as a rounded work of art, and does not invite criticism from the point of view demanded by such a subject. Its very disjointed, fragmentary character can not mar its fascination, and adds to its fullness. Each chapter was the leading article in a well-known weekly, and was dashed off as time afforded. One chapter, I have been told, was written between trains at a Massachusetts depot. And yet how well they answer their purpose, so modestly stated by their author to his publishers: "I wrote them," he says, "because I hoped thus to make clear to many of our younger generation several points in our country's internal history which have been widely misunderstood. Trusting that these unpretending papers may be found to embody some lessons of industry, integrity, self-reliance, truth, and hope, I commit them to you as the substance of a volume which I dedicate and commend to the portionless youth of this Republic."

It has been cleverly remarked that, though Mr. Greeley is constantly using his pen to deter the unemployed, and especially young men, from coming to the city from the country, the certain influence of this book will prevail directly against his teaching. As all the boys who read Robinson Crusoe want to be on an Island and have a man Friday, so they will wish to live in New York, perhaps, and try to find or make a Tribune. If they are willing to take the risk and bear the adversities that preceded The Tribune, no fate need conquer them—and yet, to the multitude, Mr. Greeley's advice should speak louder, because more pertinent to them, than his success.

And this leads me to one point where Mr. Greeley himself is not a safe adviser. He links his own success, and indeed all success, with "persistency" more than with "capacity." No doubt this seems so to *him*. It is the inevitable error that comes from introspection. The mind can not turn and look at itself in a true attitude, for it lacks perspective. Sir Walter Scott, Alexander Hamilton, Daniel Webster, Goethe, and a host of eminent names, have uttered the same opinion, cherished the same error.

"It is maintained by Helvetius and his set," says the author of "Sator Resartus," "that an infant of genius is quite the same as any other infant, only that certain surprisingly favorable influences accompany him through life, especially through childhood, and expand him, while others lie close-folded and continue dunces. Herein, say they, consists the whole difference between an inspired Prophet and a double-barrelled Game-preserver: the inner man of the one has been fostered into generous development; that of the other, crushed down perhaps by vigor of animal digestion, and the like, has exuded and evaporated, or at best sleeps now irresuscitably stagnant at the bottom of his stomach. 'With which opinion,' cries Teufelsdrockh, 'I should as soon agree as with this other, that an acorn might, by favorable or unfavorable influences of soil and climate, be nursed into a cabbage, or the cabbage-seed into an oak.'"

Not the least interesting portions of Mr. Greeley's book are those which many will skip—the addenda of lectures and miscellanies. Here is a pleasant narration from one of them: "I once received a letter from a somewhat noted novelist pressing me to read, thoroughly, one of his works just issued, which the cover proclaimed his 'greatest novel,' and which he wished me to commend to general favor, saying he was anxious to do his part toward the emancipation of the poor from their unmerited degradations and miseries. I was not able to read the book—editors receive too many requests like this; but I replied to the letter, saying, in substance: 'You wish to improve the condition of the poor. Well; allow me to suggest a way. Take hold of the first piece of vacant earth you can gain permission to use, plant an acre with potatoes

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cultivate and gather them, give one-half to such poor creatures as really need them, and save the balance for your own subsistence while you grow more next year. In this way, you will do more toward ameliorating the condition of the poor than you could by writing novels from July to eternity.' My philanthropic friend did not take my advice—he did not even thank me for it; but he soon after started a newspaper, whereof he sent me the first five numbers, in every one of which I received a most unmerciful flaggellation. The paper is since dead; but I have no doubt its editor continued his castigations to the last, and died laying it on with whatever vigor he had left. *I* could not help that. I never made any reply; but my convictions, as expressed in my letter to him, remain unchanged to this day."

Some of these lectures show, what most of the public would little suspect in their practical editor and apostle of common sense, a delicate susceptibility to beauty as expressed in poetry and art. It may not be widely known that the mind which watches so closely each political administration, and keeps so good a clue to the complicated labyrinth of politics, is yet well read in the subtlest poems of Browning, and allows not even Swinburne and the lesser song-birds to escape its attention. But this is true, nevertheless.

His strong, healthy nature—though naturally sensitive as few men are—has enabled him to live down abuse, malignity, and ridicule as few men can. But courage and conscience united, can brave the wrath of demons. Though he needed the pachydermatous shield, he has triumphed in an epiderm of silk.

These pages, frank and genial as Montaigne and with the flavor of a rarer personality, must be read with interest always. Nor does it seem too much to say, that future generations will turn to their author with something of the same touching tenderness which is awakened with the memory of the endeared Lincoln. One can not well do his friends a more delicate service, I think, than to treat them as an eminent *belles-lettres* publisher, himself an author, is treating his friends far and near, and that is, to make them a present of Horace Greeley's Autobiography.

Summer Complaints.

BY E. P. MILLER, M. D.

UNDER the head of Summer Complaints, we shall give in a condensed form the causes, symptoms, and treatment of some of those disturbances of the alimentary canal which are most common in the hot weather of summer; such as spasmodic colic, bilious colic, wind colic, cholera morbus, cholera infantum, diarrhea, and dysentery.

COLIC.

Under the name colic, we mean all those severe pains and disturbances in the abdomen, which are not dependent upon inflammatory disease. There are several varieties of colic, depending upon different causes, giving rise to similar symptoms, and requiring somewhat similar treatment.

SPASMODIC COLIC.

This disease is characterized by an intense pain, coming on in spasms so severe as to be almost unendurable; these pains gradually subside, and in five or ten minutes they return again with renewed violence.

CAUSES.—Over-eating, or eating indigestible food, such as green cucumbers, radishes, green fruit, etc., is nearly always the exciting cause.

SYMPTOMS.—A sharp, cutting, griping, twisting, spasmodic pain in the region of the navel; this pain is generally somewhat relieved by pressure, the patient often lies across the bed or presses the abdomen against some hard substance, flexes the thighs, and tries a variety of positions, often groaning or crying with intensity of suffering. The attack may continue for a few paroxysms only, or it may last for hours; it generally continues till the offending substance is removed—it often terminates by a copious evacuation of the bowels.

TREATMENT.—Copious injections of warm water, to free the lower bowels and to promote the expulsion of the offending cause. Hot fomentations to the abdomen, changed every five minutes till the pain is relieved; they should be applied as hot as they can be borne, and may be applied to the back as well as to the abdomen; or hot hip and foot baths, with fre-

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quent sips of hot water, will generally relieve these attacks in a short time.

WIND COLIC.

This is most common in children, and arises from accumulation of gas in the intestines.

CAUSES.—Improper food, dosing with catnip tea or other drugs; over-feeding, colds, fits of anger, grief, or mortification of the mother while nursing; costive state of the bowels, decomposition of food in the alimentary canal, generating gases, or whatever interferes with digestion, will give rise to wind colic.

SYMPTOMS.—At first a sense of uneasiness and distension at the pit of the stomach, which is soon followed by violent pain, either confined to the navel or extending over the whole abdomen. The pain is so excruciating, that the patient moves to and fro, bends the body in various directions for relief, and frequently presses upon the stomach and abdomen with the hands or by leaning upon some firm body. Eructations of wind or discharges of gas from the bowels afford relief. The bowels are usually constipated, though the tongue may be clean and the pulse natural. In children, the first symptoms noticed may be uneasiness, disturbed sleep, rolling of the eyes, drawing up of the knees, kicking out the feet, moaning, and crying. If the gas accumulates the crying will increase in severity, the child writhes his body about, the face turns pale, the body trembles, often a cold perspiration starts from the surface, and the screaming is so severe that nothing seems to appease it. The abdomen becomes tense and swollen, and sometimes there is rumbling in the stomach. The belching up, or passing of wind from the bowels generally affords great relief.

TREATMENT.—Hot flannels or hot fomentations to the abdomen and back, the full warm bath, hot drinks, injections of warm water to free the bowels, and manipulating the bowels with the hands will generally afford relief. Abstinence from food for several hours should be enjoined in all cases of colic.

BILIOUS COLIC.

This form of colic is characterized by severe pains in the bowels associated with nausea and vomiting.

CAUSES.—Obstructions of the liver or its ducts by the passage of gallstones or the discharge of bile of an irritating character into the intestines.

SYMPTOMS.—Acute pain in the region of the navel, or a little to the right and above that point; great thirst, costive bowels, sometimes fever, nausea, vomiting of hot, bitter, either yellow or green bile and mucus; the vomiting often becomes persistent and the pain intense; the skin may become cold and covered with a clammy perspiration, and the face and even the entire body tinged with yellow. If gallstones are the cause, there will be more or less tenderness on pressure over the liver; the pain will be excruciating, and may be developed suddenly and subside as suddenly.

TREATMENT.—The treatment for this difficulty is similar to that for other forms of colic, namely: copious injections of warm water, repeated two or three times till the bowels are freed, drinking sips of hot water, fomentations as hot as can be borne to the stomach, liver, and side, the hot full bath, or hip bath, and abstinence from food till relief is obtained. Manipulating the stomach and liver gently with the hands, will sometimes move the offending cause from its place and afford relief. I have had several patients under treatment for attacks of bilious colic caused by gallstones, who have suffered much less pain, and obtained relief sooner than they had previously done under any other form of medical treatment. It will be observed that we prescribe hot applications in all of the foregoing difficulties. We find that relief is obtained sooner by the use of heat than is possible with cold applications, in those cases which are unaccompanied by inflammation or fever, and in some cases where inflammation is present but deep-seated.

CHOLERA MORBUS.

Technically called spasmodic cholera, is a disease most common to summer weather and hot climates, though not confined to any country. Children, youths, and middle-aged people are most liable to it.

CAUSES.—It is generally caused by imprudence in eating and drinking; badly cooked vegetables, unripe fruits, fat pork, lobsters, crabs, stale oysters, alcoholic liquors, drinking too much ice water when over-heated, eating heartily when over-fatigued or when laboring under embarrassments in business; strong mental emotion, as anger, or fear, the arrest of the digestive process by too rapid exercise, or violent mental excitement immediately after eating.

SYMPTOMS.—The attack often begins suddenly quite frequently in the night, though in many cases it is preceded for a few hours by a sense of uneasiness and oppression at the pit of the

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stomach, with nausea and some colic pains; this is followed by vomiting and purging, occurring either simultaneously or alternately. During the intervals between the paroxysms of vomiting and purging the patient suffers with sickness at the stomach, pain in the bowels, great thirst, dryness of the mouth and throat, great languor, and prostration. The pulse is generally small and feeble, the skin cold and often bathed in a clammy perspiration, the voice feeble and altered in tone. The abdominal muscles sometimes cramp and roll up into hard bunches or knots, and the feet and legs also cramp, which greatly add to the patient's sufferings. The vomiting is generally violent, the contents of the stomach being thrown up with great force; the discharge at first consists of the alimentary and fecal substances, but is soon followed by bilious matter, and often by acid or acrid substances, which sometimes occasion a scalding sensation in the throat. The purging is preceded and accompanied by severe pain, which is generally relieved by the free discharges. This disease runs a rapid course, and if not promptly and thoroughly treated, may in some cases, prove fatal in twenty-four hours.

TREATMENT.—The first thing we should aim to accomplish in the treatment is to remove the offending cause, if possible; to do this it may be well at first to promote the discharges by copious drinking of warm water to assist vomiting till the stomach is emptied; and free injections of warm water to the bowels till they are thoroughly cleansed; after this, sips of very hot water or bits of ice may be taken to arrest vomiting, and small cold injections to the bowels to check the purging. In addition to the above, hot fomentations to the stomach and abdomen, or hot hip baths, as hot as they can be borne, with hot foot baths will generally relieve the pain, and arrest the vomiting and purging; if these measures are thoroughly and vigorously applied, relief will be obtained in from five minutes to half an hour.

No food should be allowed for four or five hours after the attack, and nothing but gruels and light food for three or four days. A similar course, with regard to food, is advisable in all severe attacks of colic of whatever character.

FUNDAMENTAL PRINCIPLES OF CHRISTIANITY.—"Bear ye one another's burdens" is the cardinal principle that underlies Christianity. All the other religions allow that the strong have the right to use the weak. Like Darwin's principle of philosophy, the best, the strongest, the educated, the powerful, have the right to have the world to themselves and to absorb the less privileged in their enjoyable career. Carlyle represents that element in modern literature. Christianity ignores it in its central principle. Wealth, health, and knowledge are a trust. If any man be chief among you let him be your servant. If you know any thing communicate it. Whatever you hold, it is not yours. See that you make yourself the servant of the weakness of your age.—*Wendell Phillips.*

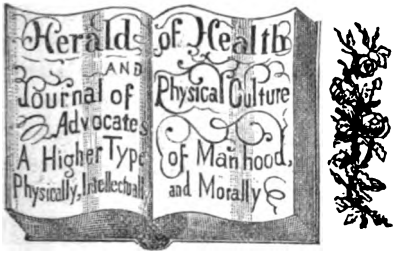
SPECTRAL ANALYSIS OF COMETS.—Though the small comets that have come within reach since the commencement of spectral analysis have been too feeble to show any very conspicious spectrum, they have already answered the principal inquiries of old days, and resolved some of our difficulties in an unequivocal way. They have told us that the central condensation, or nucleus, shines by no reflected light, but by native incandescence; they have told us, too, that they are neither solid nor fluid, but spheres of luminous gas; and they have gone yet further, in allowing us to perceive, what indeed might have been anticipated from their variety of color, that these gases are not always the same. Two of them are unknown, a third seems to be that most negative and undemonstrative of all elements, nitrogen; the most recent appears to be carbon in a volatilized condition.—*Exchange and Review.*

MATERNITY.—When woman understands the "divine laws of physiology," and the "divine constitution of the family," she will not be the physically incapacitated toy or drudge she is to-day. Maternity will then be to her a period of added health and happiness. She will be more proud of the quality of her children than the numbers. She will no longer consent to suckle fools, and hand down vice, disease, and crime to the third and fourth generation. The sacred office of paternity is a question with which men would do well to concern themselves, for in the higher civilization we are now entering, with the new light and knowledge dawning on woman, the fitness of most men for that holy office, will be as gravely considered as a woman's capacity to-day for serving the state.—*Mrs. E. C. Stanton.*

HORSES.—Water your horses from a pond or stream, rather than from a spring or well, because the latter is generally hard and cold, while the former is soft and comparatively warm. The horse prefers soft, muddy water to hard water, though ever so clear.

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EDITORIAL DEPARTMENT.



NEW YORK, JUNE, 1869.

WATER.

"To the days of the aged it addeth length;
To the might of the strong it addeth strength;
It freshens the heart, it brightens the sight;
'Tis like quaffing a goblet of morning light."

☞ THE PUBLISHERS *do not hold themselves as indorsing every article which may appear in* THE HERALD. *They will allow the largest liberty of expression, believing that by so doing this magazine will prove to be more useful and acceptable to its patrons.*

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TOPICS OF THE MONTH.

BY M. L. HOLBROOK, M. D., EDITOR.

DOES BOATING PRODUCE HEART DISEASE --BOATING IN YALE COLLEGE.—The following paper by Prof. F. G. Welch, Instructor of Physical Culture in Yale College, controverts the position lately taken by an English physician, who somewhat startled the world with the statement that members of the University crews are almost necessarily liable to heart disease and are short lived. It also gives an interesting account of boating in Yale College: "Some time ago, a report came across the water condemning boating and heavy gymnastics *in toto*. Its purport was this: Some of the Oxford men, who, during their College course had paid attention to these things, had died with heart disease; hence they must be given up. It was extensively copied and commented upon, the commentators generally agreeing with the report, and going much farther in condemnation. I have waited a year for an abler pen to reply, but as yet have seen no refutation whatever. That injury may arise from the practice of boating and heavy gymnastics none will deny. Some there are who always use every thing good to excess, and hence receive injury. They exercise neither prudence nor discretion.

"Let us look at the other side. A friend in Boston had heart disease, liver complaint, and dyspepsia, making him unhappy and unfit for business. With doctors and medicine he had dealt till he was about gone. As a last resort, he timidly bought a boat and exercised himself therein daily. But a short time was necessary to cure him of all his ailments, and he was soon able to rejoice in excellent health and a splendid physique, permanently cured.

"The 'Stroke' of our present 'University Crew' entered College with, as he supposed, heart disease. During the Freshman year, he exercised regularly in the gymnasium, but would do nothing severe. During Sophomore year, he was invited to make one of the 'University Crew.' He declined, saying he had the heart disease, and it would not do for him to take severe exercise. Our persistent 'Commodore' urged until he went to his physician, who said he might try. He tried. I think his trial has been a success. He is now a Junior and 'Stroke'* of the crew. If he had heart disease, it seems that boating and gymnastics have cured him. It has done more. He is able to do any thing without fatigue or injury; figures conspicuously in our annual gymnastic exhibitions, swings the heaviest Indian clubs, lifts to the extent of our Lift-

* Stroke, or Strokesman, is the man who rows the aftermost oar, and whose stroke is to be followed by the rest of the crew.

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ing Machine (800 pounds), and calls for more weights.

"His boating and gymnastics have not seemed to detract very much from his studies, for though he teaches two hours every evening in a night school and does some private tutoring, intellectually he stands among the first in a very smart class. His chest measurement is forty-four and one-half inches; biceps, seventeen and one-half inches; weight, one hundred and eighty-one pounds.

"I think these cases do something to prove that boating and gymnastics, prudently practiced, do not bring on heart disease or kill.

"Behold our present Commodore! where can be found a finer physique! a better specimen of perfect health? In these respects he is a marked man. He has boated *prodigiously*—not only during his College course, but nearly all his life. Many times he has told me the wonders boating and gymnastics have done for him, not only physically but mentally. Is he not worth a dozen narrow-chested, pale-faced, yellow-eyed croakers against work? Does not his manly form put to shame the multitude who are afrai of exercise?

"But I see it takes too much space to individualize. It would be easy to multiply. I constantly meet with instances. Here and elsewhere for several years I have had ample opportunity to observe boating men. Their verdict is almost universal; it has given them a vigorous constitution, fine physique, strong lungs, pure blood, sound hearts, and good health.

"It may be asked, 'Are these things permanent?' So far as I know, the after effects seem better than the immediate. One case must suffice. A boating man graduating with the class of '66, returned to College after a two years absence, during which time he pursued the study of medicine. He said he had studied enough during that time to kill a dozen men, *i. e.*, he had given his whole time and attention to study, having neglected physical culture, etc. He further added, "Had it not been for my physical training and boating while in College, I could not have lived under such pressure.' I invited him to try a few things. Said he, "I suppose I have lost all my strength, for I have had no time to do any thing since I left College.' But with apparent ease he 'put up' the one hundred pound dumb-bell, and 'breasted up' slowly several times on the bar.

During the first six months of my teaching in Dartmouth College, immediately after the opening of the splendid new gymnasium lately erected there, I think at least a hundred of the Alumni visiting there at Commencement and other times, said words which amounted to these: 'If I could have had something like this, when I was in College, I believe it would have been worth to me about as much as all my course.'

"Is there an opposite side to this question? If so, I have yet to learn the facts. Gymnasts and boating men sometimes die prematurely, sometimes with heart disease. In every case I have known, outside causes or overwork and imprudence have brought about such results. But is there no danger? Certainly, very great! Both heavy gymnastics and boating are very often carried to excess, and practiced by persons who would be more benefited by lighter modes of exercise. Is it not possible to make evil uses of almost every good thing? Would you then condemn all these things? Are we not reasonable beings?

"'But what of the races?'

"I do not like them. I think they do as much harm as good, and I wish we could dispense with them altogether. Certainly, if the same interest and enthusiasm could be manifested in any other way, it would be far better. But, to most, some stimulus and emulation is necessary, and until some one interested will show us a 'better way,' the 'University Race' must be the goad.

"Still the races need not be so bitterly condemned, for the few men selected for this honorable position have iron constitutions and their training amply qualifies them for their work on this trying occasion.

"In each class there are several crews to which belong all the strong men. By all the available

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ones, or those who stand any chance of being chosen for the 'University Crew,' there is as much attention paid to boating as to almost any thing, and I feel constrained to say with much pleasure and profit.

"It is seldom that any one is chosen from the lower classes. Generally two years training in 'Class Crews' is necessary to get one in condition to be chosen for the 'University Crew.' And there are always a sufficient number who are willing to work faithfully this time and more.

"But all can not belong to the 'University Crew.' All do not hope for it, and for such we have other means to interest. At one end of our gymnasium is arranged a set of rowing weights where each set of rowers sit, one back of the other, as in their boats, and holding a handle attached to a rope at the other end of which there is an iron weight of fifty pounds running downward through a grooved box under the floor. The rowers all pull together, and present a very pleasing appearance, and attract much attention. Here the Commodore has ample opportunity to make such suggestions as each man requires. Here the 'bow can view all the men before him and call out 'ready,' 'pull,' 'stroke,' as often as required.

"Here the students, and others in large numbers, often come to look upon this pleasant scene and get their blood aroused till they are stimulated to take exercise. This apparatus is so constructed that the rowers can have, as nearly as possible, the same motion, and employ the same muscles as when rowing in the boat. This answers in place of the boat, during the latter part of the fall term, the winter term, and our rainy days. And here, daily, the 'University Crew,' and most of the other crews at their regularly appointed times, meet and take their pull. The ordinary stroke in this 'boat' is forty per minute, though the University Crew has worked up to fifty. They begin to think there must be some advantage in the rapid stroke.

"Crews in commencing pull from one to two hundred times; from this number they gradually increase up to eight hundred or a thousand. The University Crew pull from one thousand to fifteen hundred strokes each time, which takes from twenty to thirty minutes.

"When it is known that a person not accustomed to rowing will generally get used up after pulling fifty times, it will be imagined that the crews get some exercise daily, and in the course of four years get into some condition of muscular training.

"But this apparatus is by no means confined to boating men. All who exercise in the gymnasium at all, generally make this an important part. It is simple, safe, and agreeable, and exercises all the muscles in the body at the same time. It is used, I think, more than all the other apparatuses together.

"The Fall Race is another stimulus, perhaps the greatest of all. All the crews enter here except the University. The 'Champion Flag' is contested for and remains with the winning crew. Some pleasant afternoon, toward the close of the fall term, Water Street is lined with carriages containing the fair sex and students. There is naturally considerable interest attending such occasions.

"The 'University Race' will take place this year as usual, but the time and the place have not as yet been decided upon, as the term at Harvard closes some time before ours. We will not here speak of our hopes and chances. We have a fine crew, who have worked faithfully and harmoniously, during the whole year. As a college, we are going to do every thing in our power for their encouragement and success."

AMERICAN TEA.—An effort is being made to revive the interest started some years since in growing tea in this country. The experiment is said to have been successfully made on a small scale in Tennessee. From a business standpoint, the investment, if successful, would prove to those engaged in it, no doubt, lucrative, but from a sanitary point of view, our country would probably gain little. The Chinese nation possess secrets of agriculture well worth our acquiring. Their care of the soil is such

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that the land cultivated does not deteriorate in thousands of years, but improves, while our agriculture is rough, wasteful, harmful to the land. We may wisely import their best ideas, leaving those of positively pernicious character or doubtful value where they belong. We already drink too much tea, while thousands are starving for bread and fruit. Let us have these first.

TREATMENT OF SCARLET FEVER.—Dr. McCall, in his Water Cure Journal, gives the following method of successfully treating scarlet fever:

"The mild form requires very simple treatment: a warm sitz bath in the morning, for fifteen minutes, followed with a cool sponging. During the fever keep a compress over the chest, changing it every two hours; if the fever is very high, apply a wet-sheet pack for half an hour, followed with cool sponging. When there is much nausea drink freely of warm water, to induce vomiting. If the bowels are constipated, give copious injections to move them freely.

"The anginose and malignant forms require careful treatment. The feet are generally inclined to be cold, and particular care must be taken to have them warm and comfortable, by the use of warm foot baths, and the application of jugs of hot water to them. A warm sitz bath should be given once a day, for the space of fifteen minutes, when the fever is highest, with frequent sponging to cool the fever down, and bring out the eruptions. Cool linen compresses should be almost constantly applied to the stomach, chest, and throat, being well covered and changed every once in two hours. If the throat is painful and swollen, the cloths should be changed oftener. Cool water gargles should be given, and frequent sips of cold water. The bowels must be kept free by tepid water injections. Whenever the diarrhea attends, employ cold enemas; be careful and not disturb the stomach during the eruptive effort. If there should be great sickness or nausea, apply very cold compresses to the abdomen. Excessive restlessness, anxiety, delirium, or violent headache may be best relieved by hot baths, cold compresses to the head, and drinking freely of hot water; or, if the patient be able to sit up, by a warm hip bath for ten minutes.

"The room should be thoroughly ventilated, and clothing frequently changed. There is but little danger of taking cold if these rules are strictly followed. On the fifth or sixth day the scarlet is succeeded by a brown color, the skin becomes rough and peels off in small scales, and the patient becomes convalescent.

DIET.

"The food should consist of a little gruel, rice water, sago, tapicoa, baked potato, or dry brown toast. The rash first appears upon the mucous surface, and when the stomach and esophagus are so affected, to crowd the stomach with food, aggravates the inflamed parts, and renders the case critical. Too many have suffered from the over-kindness of their ignorant friends.

SEQUELA.

"The books give us a terrible list of diseases following scarlet fever, and the experience under drug treatment is but little better. One, two, three, and four frequently die in succession out of one family. Among the diseases which follow, are dropsy, enlargement of the joints, scrofulous affections, discharges from the ears, ulcerations of the glands of the neck, opthalmia, and internal inflammation. These are oftener the effect of maltreatment than the sequence of scarlet fever. Under Hydropathic treatment, this disease is easily managed. I have treated great numbers of cases with entire success, and none of those fatal effects have ever followed."

CLAY DRESSINGS AGAIN.—"*To the Editor of* THE HERALD OF HEALTH: You request communications respecting the efficacy of dry clay for sores, etc.

"I became aware ten or more years since that clay or muck was excellent to allay a high stage of inflammation. Also, my experience is, that for a burn, there is nothing perhaps so effectual in giving relief speedily, as a poultice of clay or

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muck, applied wet. I have known it applied after blisters have arose, and the application has removed the water therefrom, and left the burn in a healthy condition, and I have no doubt but that a judicious application to sores, burns, or inflamed parts, would result very favorably.

"Yours respectfully,

"J. N. HURST.

"CHILLICOTHE, Ohio."

KINDERGARTEN—LETTER FROM ELIZABETH P. PEABODY.—"*My Dear Sir:* At each issue of your valuable periodical—THE HERALD OF HEALTH—this year, it has been my impulse and intention to sit down and write you how very valuable the publication seems to me to be. I meant to write you a lot of names of persons, to whom I wish you would direct the first numbers for this year, as it seemed to me that I could think of a great many persons, who, if they should read one number faithfully, would become subscribers. And since you have opened its pages to make it an organ of Kindergarten lore, I feel it may become—by even that one thing—an incalculable benefit; *for health and true education* are the secrets of social, national, and personal life.

"But I have waited to write to you till I could send you an article on Kindergarten. The letters of mine that you published last year on that subject were not intended for publication; they were letters written with a flying pen to my friends, just to let them know what a rich field I found the German Kindergartens to be, and they were first impressions only, crude and undigested—not touching the depths of the subject. Indeed, the depths of Froebel's science and art of education is not very easy to sound. At every school I visited, the subject opened on me more, and my intercourse with Madame Kriege since I returned, and my attempts to make, in conversation, and by letter, and parlor lectures, an adequate statement, continually disgusts me with what I have said before, which seems to me superficial.

"This plan of Froebel's is nothing less than to set the whole nature of the child into healthy and balanced activity, while it is yet in the innocence of infancy, and in the *vision* of infancy, which is the heart's intuition of God, what Wordsworth calls

'The light of all our seeing'

in after life. It is setting the activity of the body under the lead of the heart, making the activities of the heart lead out the intellect. According to Froebel, the repose of nature is produced, not by checking the bodily activity, but by putting it upon the *lines of law*; which becomes an object of the mind in due time and is understood. He does not tell a child to be still and attend, and then say in words what symmetry is, and that he *ought* to produce it; but he sympathises with the child's activity, and tells it how to produce thereby something symmetrical—with some sticks, or blocks, or by drawing, or by folding paper, or cutting paper, or weaving strips of paper, and thus elicits the desire to be guided to produce symmetry in one of its thousand varieties of form, and gives the experience of the necessity of a *law* in order to satisfy the mind with what is *produced*. This is the true way to educate; to put the child into activity, so that it shall realize that he has within himself the creative principle. It will never strain the intellect to learn to understand its own little productions; and this understanding of the law and material of his own work will not fail to open his eyes to the works of God, which, instead of shutting off the Being who has made us, will rather prove the means of making him realized as a Power working according to laws which he originates. In short, to teach a child *to create*, is the best way to lead his mind to investigate the creation he finds himself in, and to realize the Creator as a presence everywhere manifest. Moreover, to work, in order to give away what is made—which Froebel always insists upon—is the only way to make the child enter into the divine life of God, whose nature and action is love.

"To work according to thought, for the purpose of pleasing and benefiting others: this is to enter into the current of the divine life. Nothing short of putting a child into this course of living love and wisdom is worthy of

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the name of education. To do it is to give at once religious, moral, and intellectual education.

"This is the principle of Froebel's science, the *modus operandi* which is taught in the training school—theoretically and practically *his art*.

"But to talk and write about Kindergarten is not to *have it*. I want to know how we are to fill up the Kindergarten training schools. There ought to be a Professor of Froebel's Kindergarten in every State and City Normal School. I hope I shall be able to get several or some one who has money to endow our Boston Normal School with such a professorship, and fill it with Madame Kriege, who is a most able and elevated person. For, unless normal education is *free*, the young girls who are to be trained can not afford to go. And considering that poverty is generally one essential condition of any one's devoting herself to Kindergarten lore, perhaps the endowment of this professorship had best be given ultimately to the State School of Framingham, where board is cheaper than in Boston.

"By-and-bye, I think that no female education will be considered complete without the study of Froebel's science and art. There is no more important science than the science of childhood; no more beautiful art than the education of a child. And if all women are not going to be Kindergarteners, the majority are going to be mothers, and Froebel's art of education begins when the infant begins to take possession of its organs and limbs, which is a gradual process helped or hindered by the mother's or nurse's handling the child, which is instinctively play with it.

"Madame Kriege has translated for me a private letter from a German Baroness of note, a lady who is the chief of the apostles of Froebel, and has devoted her fortune, her time, her personal services and the prestige of her rank, to spreading Kindergartens on the continent of Europe, in what spirit the letter will show, for I send it herewith to make the close of my article."

The letter alluded to above, is omitted for want of space.

EDUCATION OF IDIOTS IN OHIO.—In the school report of Ohio, we find the following concerning the education of idiots:

"The Asylum for the Education of Idiotic and Imbecile Youth in Ohio, has been founded a little more than seven years. Its success during this period has been so complete and conclusive that it is no longer regarded an experiment. The mental and physical improvement which has attended the efforts in behalf of this afflicted and hapless class of children is most remarkable. A majority of those under instruction during the past year can now read and write. Many of these but a few months since were unable to speak a sentence, and several were not able to talk at all. The method of instruction is based largely upon the principles of 'object teaching.'"

We visited this school some years since, and was surprised and delighted at the wonderful improvement manifested in children before thought hopeless, as regards education. Great pains is taken to develop the use of the body, and physical culture is a prominent means of bringing up the dormant faculties of these creatures. We have seen a class of imbecile boys go through a drill in gymnastics almost as perfectly as bright boys could do. It is right that this unfortunate class have every means of improvement, but it is sad to think that we go on manufacturing idiots by strong drink, excess, and dissipation, as though there was no possibility of remedying an enormous evil. A generation of temperate, healthy, industrious, happy parents, would at once cut off the birth of idiots, and make schools for their education unnecessary.

SCHOOL FOR PHYSICAL CULTURE.—By reference to our advertising columns, will be seen the announcement of a School for Physical Culture for Preparing Teachers to teach the New or Light Gymnastics. The location of the school is a very healthy one, and the terms reasonable. Prof. Welch is very thorough in his instructions, and does all he can to make the term of instruction pleasant and profitable.

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Many invalids would be greatly benefited by joining his class and pursuing a thorough course of physical culture. We heartily commend his enterprise to all who have an interest in the subject.

LABOR AND STUDY.—The Scientific American in a recent editorial discusses the question, "Do laboring men have time to study." Taking the case of a man who devotes ten hours to toil, two hours to meals, eight hours for sleep, four hours are left for other purposes. Give two of these to the family and there are left for quiet study two hours. Taking one evening each week for recreation and throwing out Sunday, and there are ten hours left for study, and this is quite sufficient to give a man in ten years a fair knowledge of the sciences and modern languages. There is a physiological side to this question, not generally looked at. In the first place an average man who works ten hours daily, eats heartily of food stupefying to the brain, drinks the usual amount of tea and coffee, and, perhaps, of alcoholic beverages, smokes, chews, and sleeps in a small bed room illy ventilated, and wastes in various ways his energy, is not very likely to have strength enough when night comes to use his brain, which really requires a great deal of good blood to make it go vigorously, for two hours hard study. If working men wish to study, it is important and in most cases absolutely necessary that they should be temperate, live on the best of food, and allow no waste of strength to occur that shall rob them of their power. It would be better also to choose the morning hours for study, when the brain is vigorous and the blood well supplied with material for keeping up its activity. Two hours of study in the morning is worth more than four at night. Brain labor in the morning does not unfit the body for muscular labor during the day, but makes muscle labor more efficient and valuable, but ten hours of muscular labor does unfit the brain for doing first-class thinking. It would be an excellent plan in large factories where many persons are employed, to devote one or more hours daily to study, having, of course, lecturers who could impart instruction well. Such study would be better than poring over books alone. Such an arrangement might be made with good lecturers and teachers, that the laborers in all large factories could be taught by our best lecturers and teachers at least two or three hours per week at a small expense. It would also have the double advantage of being applicable to both sexes.

HYGIENIC TREATMENT OF MEASLES.—"In the incipient or chilly stage, a vapor bath is indicated, or a hot sitz and foot bath, at 105 degrees, for fifteen or twenty minutes, being well enveloped in blankets. The head should be kept cool by applications of cold water. Add hot water to the sitz bath, as it can be borne, until a free perspiration ensues; then sponge off or douche with cool water, and rub dry with towels or a sheet. Repeat this treatment once a day for three days, unless the fever runs high and is of an inflammatory type; then the wet-sheet pack should be applied when the fever is near its highest stage, instead of the vapor bath, or hot sitz bath. After sponging and dry rubbing a wet compress should be applied over the throat and lungs, repeating every hour when the fever is high. Ordinarily it should be worn but half the time, changing every four hours when the fever is down. When the disease assumes the malignant form, the wet compress should be constantly applied, and changed according to the extent of the fever. Frequent tepid or cold sponging, when the fever is high, is of great value to determine the heat to the surface and bring out the rash. You should avoid using that temperature which would produce chilliness. Drink freely of hot water in the early part of the disease. If the eruption should be repelled, a hot bath should at once be resorted to. The patient should always be careful not to expose the body to cold air, but keep warmly dressed or covered, so as to bring out the eruption to its fullest extent. The bowels must be kept so free, by injections

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if necessary, as to have an action once a day. The room should be well ventilated.

THE DIET

Should consist of gruel, dry toast, and baked potatoes and apples, or canned fruits, Graham pudding, gems, and crackers. In the early stages but little food should be taken, as nature is in close contest to remove the vitiated matter from the body through the capillary system and the pores; and the stomach being inflamed renders food an irritant and counteracts the effort of the life forces to throw off the virus to the surface. Hence we should avoid taking much food until nature has accomplished her design.

SEQUELA.

"Under drug treatment, this disease has not only been very fatal, but many lingering chronic diseases have been caused from its improper treatment. So we have a long catalogue of consequences, such as pneumonia, bronchitis, consumption, diarrhea, enlargement of the mesenteric glands, opthalmia, abscesses, ulcerations of the parotid glands, gangrene of the mucous membrane of the mouth, and hepatization of the lungs.

"Many of these diseases must be the effect of drugs and bad treatment. The attempt to get one poison out of the body by introducing half a dozen worse ones, does not comport with reason. There have been hundreds of cases reported during a few years past, that have been treated hygienically, with but few deaths. And having myself during the past fifteen years treated a large number of cases successfully, without any of the chronic ailments following, I can but lament and condemn the popular, but barbarous system of drugging."—*Dr. McCall.*

THE METHODISTS AND TEMPERANCE.—The New York East Methodist Conference, which recently met at Middletown, Conn., passed the following very radical resolutions on the subject of Temperance:

"*Whereas*, The financial, social, and moral evils resulting from the use of alcoholic stimulants as a beverage, are incalculable; and

Whereas, The Church and the world expect the clergy to inspire and direct public sentiment in relation to moral questions; therefore,

Resolved, 1st, That each member of this Conference will at least once a year, preach to the congregation under his care upon the subject of Temperance.

Resolved, 2d, That in his sermon upon this, such of the following facts and principles should be presented as, in the judgment of the preacher will best serve the interests of the cause, viz.:

1. The Church as a total abstinence society, has the power, by organized social effort and by special Sunday-school instruction, to make its temperance sentiment a governing force in society. Therefore, it is under obligations to do so.

2. The Sacramental use of intoxicating wine is often attended by serious danger to those whose appetite for stimulants is only held in abeyance by a rigid course of total abstinence; therefore, the expediency and even the rightfulness of its use should be carefully considered.

3. It being a physiological fact that the use of the powerful narcotic tobacco induces a craving of stimulants that lead in multiplied instances to the cup; and it serving no good purpose in the economy of life, therefore its use should be discountenanced by precept and example.

4. By the operation of the law of descent, multidudes inherit powerful predispositions to indulgence in the use of alcoholic stimulants, which can scarcely fail to be aggravated by the necessary exposure and temptation which the use of domestic wines as a beverage entails; therefore such use should be regarded as unjustifiable and wrong.

5. Those predispositions are strengthened by indulgence, until in the presence of the temptations afforded by the traffic, they become sources of motives which are practically constraining upon the will of their subjects. Society, therefore, ought to protect its members against such constraint by organizing antagonistic motives arising from prohibitory legal en-

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actments, with such constabulary or other arrangements as will secure their enforcement.

6. Much of the medical practice of the day engenders tendencies to indulgence, and feeds such existing tendencies. Is it not, therefore, the duty of theChurch to abandon the patronage of those physicians who prescribe alcoholic mixtures freely, and substitute those who classify them with other poisons, and administer them with the caution that experience has proved needful?"

PROF. FOWLER IN ENGLAND.—The Birmingham Post thus kindly mentions the success of our contributors, Prof. L. N. and Mrs. L. F. Fowler, M. D., in England:

"Prof. Fowler's course of eighty-four lectures, at the Odd Fellows' Hall, Temple Street, upon human nature as exemplified by Phrenology and Physiology, will be brought to a close this evening. The course of lectures has been a very interesting one, and well patronised. Mrs. Fowler has also delivered twelve lectures to ladies on the laws of life and health, and these also have drawn large audiences. One of the most interesting gatherings took place yesterday afternoon, when the public were admitted to the final meeting of Mrs. Fowler's musical gymnastic class. About thirty young ladies, who have been under Mrs. Fowler's training for the past three months, went through a course of dumb-bell, wand, and other exercises, some of which were entirely new, to a pianoforte accompaniment. The course of calisthenic education had evidently produced a beneficial effect upon the deportment and gracefulness of nearly all the members of the class. At the close of the entertainment, Mrs. Fowler was presented by her pupils, with two handsome bound volumes of Mrs. Jameson's 'Memoirs of Celebrated Female Sovereigns,' and 'Masterpieces of Italian Art,' as a token of respect and esteem. They were respectively inscribed, 'Presented to Mrs. Lydia F. Fowler by her Birmingham gymnastic class, with their sincere thanks and regards. April 9, 1869.'"

DOMESTIC TURKISH BATHS.—A neat little Turkish bath might be introduced into our homes to great advantage. R. N. writes to Human Nature how to make the domestic bath. He says: "In reference to the further adoption of the Turkish bath, analysis has satisfactorily proved that perspiration contains in itself the component parts of the excretions of both the kidneys and the lungs. How great, then, must be the remedial power of the bath in derangements of these organs. Then, like all true remedies, it is good for the healthy as well as the sick—both preventive and remedial.

A small bath, good but not costly, may be fitted thus—a chamber six feet square, with a small brick furnace fixed from the outside, the fire-hole projecting into it, and if possible on a level with the floor covered with cast-iron plates one-half an inch thick, and over these one malleable iron plate, six feet eight inches by two feet by one-fourth of an inch which will not break like cast iron with the heat: the malleable plate to be flanged down each side with angle iron, say three inches deep, which will be sunk into the brick work, while the ends will go four inches into the walls of the chamber. You will thus get a heating surface of six feet by two feet, which with no great expense of fuel will give you a heat of from 150 to 160 degrees. Ventilators and a good-sized window are also wanted. There, at a low temperature, you can sit and read or write, with the advantage of the sunlight playing on your body, the beneficial effects of which, have been acknowledged since the time that the Greeks planted their holly sun walks.

My own bath resembles the above in all respects, saving that it is twelve feet long, and is divided by a curtain hung midway: this both imparts an air of comfort to the place and gives you the advantage of different temperatures."

WHOLE-MEAL BREAD.—Dr. Henry McCormack, an eminent physician of Belfast, Ireland, says in a recent lecture, "What I want to see everywhere is the preparation of whole-meal bread, bread including the bran and phosphates

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so all-essential to good bread, and the nurture of our flesh and bones." How the world changes! When Sylvester Graham advocated this sort of bread, thirty or more years ago, he was regarded as a fanatic, by both scientific and unscientific people.

PREVENTING THE SPREAD OF TYPHOID FEVER.—When typhoid fever occurs in a family it often spreads to several members of the family, and in tenement houses where there are many families and much filth, the disease may not be eradicated entirely for several months. It is now pretty certain that the poison which occasions the spread of the disease is found only in the discharges from the bowels. It is exceedingly important, therefore, that these discharges be disinfected by carbolic acid or green copperas, so they will not affect the air, or the privies, or cesspools. Great care should also be given to the bed linen of the patient, and cleanliness be practiced. It sometimes happens that the rains carry the solutions of closets and cesspools into the wells and springs, and thus affect the water and spread the fever in many directions. If our readers will bear in mind these facts when they have occasion to practice them, much needless suffering may be prevented and many lives saved.

PUBLIC CHARITY IN NEW YORK.—About one hundred thousand people are subsisted annually in New York in our public and private institutions of charity or houses of correction. Nine-tenths of the enormous expense of subsisting and reforming this class would be prevented, if total abstinence from liquors of an intoxicating nature was the rule of life rather than the exception.

A SOLID STETHOSCOPE.—Most stethoscopes for examining the sounds that proceed from the heart or lungs, in health or disease, have heretofore been hollow, but it is now known that those made solid and of hard wood transmit the sound best.

RULES FOR MAKING YOURSELF MISERABLE, APPLICABLE TO BUSINESS MEN.—

RULE 1.—Get up late in the morning, so as not to have time to eat a wholesome breakfast before going to your business.

RULE 2.—Rush at once to the cars, where you will sit from half an hour to an hour in an unventilated room, before reaching your place of business.

RULE 3.—Wear a pair of tight boots, and allow your feet to get cold as soon as possible.

RULE 4.—Eat peanuts, smoke vile cigars, drink worse brandy or whisky, between breakfast and dinner.

RULE 5.—Lunch at a restaurant on baker's bread, soggy potatoes, mince pie, and as many other abominations as you can.

RULE 6.—Do all your business in such a haste as to use up all your strength faster than it is manufactured by the process of digestion and assimilation.

RULE 7.—Eat a hearty dinner at 6 o'clock of indigestible compounds, neither nourishing nor healthful.

RULE 8.—Retire late, so you can not possibly recuperate for another day's work in the time allotted for sleep.

TO REMOVE CORNS.—An approved method of removing corns, is to place the foot in hot water in the evening for a few minutes, so as to soften the part, when it is carefully and gently scraped with the point of a blunt knife, until all the hot soft water outside of the corn is removed. Leave off the scraping the moment the least pain is felt. Repeat this process daily for a few days, when the patient will have scraped away the corn so entirely that it will rarely grow again. A little more summary way is to touch the corn lightly with dilute hydrochloric acid after the scraping. Care should be taken not to use the acid too strong or too much in quantity. As soon as the acid is applied, wash the parts in tepid water, and if there is much pain, bind on it a wet towel to prevent any inflammation.

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IMPORTANCE OF A GOOD BED.—Dr. A. J. Squire, in writing of the influence of moisture as a cause of disease adds: "I recently had a patient with intermittent fever, who relapsed again and again, without apparent cause, when I was induced to examine his bed, and found the straw to be damp, musty, and moldy. I at once ordered clean dry straw when he recovered rapidly."

Another physician writes, he had a patient who could not sleep well. He examined the bed and found it old and not remarkably clean, and at once ordered a bed of clean, fresh, dry straw. On this the patient slept well for some weeks, when she began to grow sleepless again. Another change of bed produced the same effect as before. It is doubtful if we appreciate as we should the hygienic value of a clean bed, and the fact that they become foul by the absorption of emanations from the body very rapidly. These cases illustrate an important fact, and should have a bearing upon our household economy.

TRICHINA.—The American Agriculturist reports a number of recent cases of trichiniasis that have come under its editor's observation, all of which were traceable to the use of raw ham and half-cooked sausages. It advises as a means of prevention that "Those who eat pork thoroughly cooked need have no fear of trichina, even should they be present, but let those who will eat it raw, even though it be salted or smoked, or both, know that they do it at the risk of their lives." Or, in other words, kill the trichina before you eat them and they will do you no harm. This advice is probably founded on the idea that people will eat pork, and therefore it is best to tell them how to avoid the greatest danger to which they expose themselves. They might, it seems to us, take a broader view of the subject, and tell people that a hog suffering with trichina is a diseased hog, and therefore not a wholesome article of food, even after the trichina are scorched to death by thoroughly cooking them.

Moses forbade the use of swine flesh as contrary to the religion of the Jews, simply on account of their uncleanness. What would he have done if the swine of that period had been as unclean as those of this age, when they are fatted in filth and full of all manner of disease.

The corn necessary to make one pound of pork contains much more nutritive matter than the pork does, and in an undefiled condition. If people will eat pork, let modern teachers, at least, try to teach them to eat that which is not spoiled by foul feeding and horrid diseases.

MODERATE AND EXCESSIVE DRINKING.—Rev. William Goodell thus declares in reference to the various shades of drinking:

"Which is most destructive of health and life—drunkenness or moderate drinking? Most people will answer, drunkenness. But what are the facts? A man may get beastly drunk—as some do—once a month, vomit out the poison, sleep off the effects, and be sober all the rest of the month, drinking nothing till the fit comes on again. Such a man may do more business, do it better, preserve better health, and live longer than the 'moderate' drinker, who never gets drunk, never vomits out the poison, keeps it all within him, adding a little to it daily till it undermines his constitution, so that he readily falls a prey to all manner of diseases, without vitality enough to recover from them. He dies a 'moderate' drinker, never suspected of intemperance, much less, ranked among drunkards, yet losing his life in consequence of his 'moderate' drinking. Scientific and experienced physicians entertain these views, and are of opinion that more than half of those who die in consequence of drinking alcoholic liquors, die before they become confirmed and downright drunkards."

MANIA-A-POTU IN NEGROES.—Dr. Smith of the Philadelphia prison makes the statement that he has never seen mania-a-potu or delirium tremens in the negro, though his opportunities for observation have been extensive.

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ANSWERS TO CORRESPONDENTS.

BY A. L. WOOD, M. D.

How to Correct Round Shoulders—Practice sitting and standing erect with the shoulders drawn back. Do this as much as possible, whether walking, resting, reading, writing, etc., or at work, and continue it until it becomes a fixed habit. The best position in bed, is flat upon the back without pillows or bolsters. High pillows or bolsters throw the shoulders and neck forward and should always be avoided. Carry weights upon the head. Any thing will answer that does not hurt the head. Practice walking five or ten minutes at a time, several times during the day, with the hands clasped together upon the back of the head and the elbows thrown back at the side. Exercise the muscles of the arms, shoulders, and chest daily with the Indian clubs or by exercising upon suspended rings. Dress loosely about the chest and waist, and avoid wearing clothing which presses the neck or shoulders forward. Avoid artificial shoulder supporters but cultivate and use the natural ones—the muscles.

Causes and Cure of Corns.—These very common toe-tormentors are almost invariably caused by wearing tight boots or shoes; therefore, if you wish to avoid having them, treat your feet to a covering made to fit them, without allowing undue pressure, instead of having your boots or shoes made according to the prevailing fashion, without regard to the shape of your feet, and then pressing and squeezing them into the prescribed fashionable shape of the shoe. In other words, have your shoes made to fit your feet and not make your feet fit your shoes. To cure corns already formed, remove the pressure which caused it, and bathe the foot daily in warm water followed by a cold douche for several minutes, then wipe dry and rub briskly with the hand. Nine cases out of ten may be easily cured by these simple means. When this will not effect a cure pare off the hard portion of the corn, and apply a caustic, as nitric acid or nitro-muriatic acid, being careful to protect the surrounding healthy tissues.

Sunstroke; Cause, Prevention, and Cure.—The usual exciting cause of sunstroke is exposure to the direct heat of the sun, generally in connection with great exhaustion of the bodily powers. It sometimes occurs without the direct agency of the sun. The principal predisposing cause is the use of alcoholic stimulants. Enfeebled, poorly-fed, over-fed, overworked, and irritable persons are also somewhat liable to it. I never yet have known of a single instance of sunstroke occurring to a person who neither used alcoholic stimulants or tobacco and who was regular and temperate in all his habits. As special precautions during hot weather, the entire body, including the head, should be bathed daily in cool or cold water. great care should be taken not to wear any thing around the neck so as to impede the circulation in the least, and the covering of the head should be light and porous, so that the air can circulate freely through it. Those who obey the laws of health need have no fear of sunstroke.

The treatment of sunstroke should vary somewhat according to the condition of the patient. In all cases he should be immediately removed to a cool and shady place and the clothing stripped from his body. If the head is hot, cold water or ice should be kept constantly applied to the head and neck, and hot water to the hands and feet. If the skin is *cool* and *moist*, the entire surface of the body should be vigorously and continuously rubbed until reaction takes place. If the skin is *hot* and *dry*, then the whole body should be rubbed with cloths wet in the coldest water that can be obtained or with pieces of ice, until recovery takes place, as it almost invariably will under this treatment. Bleeding in such cases, as practiced by many, is almost certain death.

Periodical Headache.—"A young lady is troubled every two days with a severe headache. What is the cause of, and what should be done for it? She has been troubled with headache for two years. She is robust and sanguine, and otherwise in good health."

No mention is made of this young lady's habits, so it is impossible to tell what the cause may be. The cause will be found in some one or more of her personal habits, and whatever it may be it should be removed. It is probably occasioned by the use of strong tea or coffee, sedentary habits combined with much mental exertion, little bodily exercise and loss of sleep, or by some form of dyspepsia, occasioned by bad habits of eating. She should use neither

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ea, coffee, spices, fat or oily food of any kind, rich pies or puddings, or fine-flour bread. She should be regular in all her habits of eating, sleeping, exercising, etc., and keep her skin clean and her bowels regular. She should be out of doors as much as possible and exercise her muscles more and brain less.

The Feeding of Infants.—"If minute directions could be given in your valuable department of THE HERALD OF HEALTH, about the best way to feed infants who have not a mother's milk, it would be a blessing to hundreds."

There is no substitute for the mother's milk so good as cow's milk, pure, unmixed, and unadulterated, except when it is very rich, when a small quantity of pure water may be added. *Use no sugar on any account.* If possible use the milk of the same cow all the time, unmixed with any other, and be sure that she is healthy in every respect, is fed upon good healthful food, and is kept where she can have exercise and free access to good water, pure air, and sunlight. If you feed your child upon milk from a diseased cow, or from one that has been fed upon unhealthful food, your child will be diseased in consequence. Remember that impure and diseased food produces impure and diseased blood, a feeble and diseased body, and a weak brain, and spare no pains or expense to procure the best of milk for your child. The milk should not be boiled, but should be gradually raised to the temperature at which it comes from the cow, or what is better, when it can be done, given fresh and warm from the cow. One of the best modes of feeding a child is by a bottle, supplied with a sponge cork and nipple, through which it slowly sucks the milk. Rubber nipples are objectionable on account of the poisonous substances they contain. The sponge should be pretty firmly pressed into the neck of the bottle, so that the child will be forced to take its food slowly. Fast feeding will soon bring on indigestion and the numberless evils that follow its wake.

The Weaning of Children.—"I wish to inquire through your most valuable journal, whether in the time of weaning infants, any regard should be paid to the 'signs of the Zodiac.' It always seemed like nonsense to me to talk about weaning when the 'sign is right,' but still many intelligent and educated people are very particular about it, so I wish to know your opinion of it, and to know when is the best time or month of the year for weaning."

The "Signs of the Zodiac" have nothing whatever to do with the weaning of children. It is merely a "notion," like hundreds of others, which ignorant or unthinking people adopt as true, without giving the subject a candid thought. The best time of the year is during the fall, winter, or spring, when the weather is cool. It should be done when the child is in the best condition of health, and done gradually.

Don't Do It.—Don't smoke. Don't chew. Don't snuff. Don't drink spirituous liquors of any kind. Drink pure water only, and don't dilute it with tea, coffee, etc.; it will not hurt you if taken full strength. Don't make an omnibus of your stomach, and act as though there was always "room for more inside," when it is filled to repletion. Don't be irregular in your habits. Don't be lazy. Don't over-work either body or brain, if it is possible to avoid it. Don't fail to secure an abundance of "Nature's sweet restorer, balmy sleep." Don't always look exclusively upon the dark side of things. Don't fret. Don't do any of these things, and you may feel very certain of enjoying good health and peace of mind.

Administering Drugs.—"Is it the duty of a person who does not believe in drugs, to assist in administering them to the sick when prescribed by a physician?"

This is a question which each one must decide for himself, according to the dictates of his own conscience. Some might consider it right, but I do not.

Endemic, Epidemic, and Sporadic.—"What is the meaning of the terms endemic, epidemic, and sporadic, as applied to disease?"

Diseases are endemic when they are confined to a certain locality or neighborhood; epidemic, when they prevail over a large section of country; and sporadic, when they appear irregularly and in isolated cases.

Lead Pipe in Cisterns.—"Is there danger in drinking soft water from a cistern in which there is a lead pipe?"

There is. Lead should not come in contact with water which is to be used for drinking or cooking.

Repeated Queries.—I am constantly in receipt of letters, asking questions that have been fully answered in immediately preceding numbers. Before asking questions look through your back numbers and see if you can not find your queries already answered.

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NOTICES OF NEW PUBLICATIONS.

ADVENTURES IN THE WILDERNESS; or CAMP LIFE IN THE ADIRONDACKS. By William H. H. Murray. Boston: Fields, Osgood & Co. 1869. Price $1 50.

This little book, while it is interesting to the general reader, aims also to be a sort of instructor in regard to camp life. The author is enthusiastic in his praise of a life in the woods, and gives much interesting information regarding his experiences. What he says in regard to the healthfulness of camp life we extract for THE HERALD OF HEALTH:

"I am often asked if ladies would not 'catch cold' in the woods, and if the physical exertion which one must put forth is not such as to forbid that any but robust people should undertake the trip. To this I reply, that I believe it to be a physical impossibility for one, however fragile or delicate, to 'catch cold' in this wilderness. Remember that you are here in a mountainous region, where dampness and miasma, such as prevail in lower sections, are entirely unknown. Consider, too, how genial and equable is the climate in the summer months, and how pure and rarefied the atmosphere. Remember, also, that you breathe an air odorous with the smell of pine and cedar and balsam, and absolutely free from the least taint of impurity; and when you take all this into account you will see how very dissimilar are the conditions and surroundings of life in the woods to life in the city or village. Acquainted as I am with many ladies, some of them accustomed to every luxury, and of delicate health, who have 'camped out' in this wilderness, I have yet to meet with a single one who ever 'caught cold,' or experienced any other inconvenience to the bodily health in the woods.

"As to the 'physical exertion,' there is no such exertion known here. It is the laziest of all imaginable places, if you incline to indolence. Tramping is unknown in this region. Wherever you wish to go your guide paddles you. Your hunting, fishing, sight-seeing, are all done from the boat. Going in or coming out, you cross the necessary carries, which, for the most part, are short and good walking, and you can take your own time for it. In this I refer, of course, to the most frequented parts of the wilderness, and not to the portions seldom visited and more difficult of access. There are sections which I have visited by dragging my cedar shell behind me up narrow creeks and through tamarack swamps, middle deep in mud and water; but no guide would think of taking a party, unless urged by the party itself, into any such region; and, ordinarily speaking, there is no need of exertion which a child of five summers could not safely put forth, from one end to the other of a trip."

We also add the outfit necessary for ladies who go into camp:

"A net of fine Swiss mull, made as we have previously described, as protection against mosquitoes, gnats, etc.

"A pair of buckskin gloves, with armlets of chamois-skin or thick drilling, sewed on at the wrist of the glove and buttoned near the elbow, so tightly as to prevent the entrance of flies.

"For the head, a soft felt hat, such as gentlemen wear, rather broad in the brim. This is light and cool for the head, and a good protection from sun and rain.

"A flannel change throughout.

"Thick balmoral boots, with rubbers.

"A pair of camp shoes, water-proof, warm and roomy.

"Short walking dress, with Turkish drawers, fastened with a band tightly at the ankle.

"Waterproof or rubber coat and cap.

"A pair of Lisle-thread or kid gloves."

HOW CROPS GROW. A Treatise on the Chemical Composition, Structure, and Life of the Plant, for the Students of Agriculture, with numerous Illustrations and tables of analysis. By Samuel W. Johnson, M. A., Professor of Agricultural Chemistry in the Sheffield Scientific School of Yale College. New York: Orange Judd & Co. Price, by mail, $2 00.

Books of this character can not be multiplied too extensively. The one before us is a most interesting and useful book of nearly 400 pages, and any farmer, either old or young, or farmer's son, who reads it through with, we are sure, have more respect for his calling, and endeavor to improve his farming operations. Agriculture is a scientific pursuit, and one great reason why it is considered a dull, plodding life is because farmers do not study such books as the one by Mr. Johnson. The analytical table alone, giving the composition of the ash of all farm crops, is worth the price of the book. We shall be glad to supply orders for it on receipt of the price.

THINK AND ACT. A Series of Articles pertaining to Men and Women, Work and Wages. By Virginia Penny. Philadelphia: Claxton, Remsey and Haffelfinger. 1869.

In her Preface the author says: "Many and varied are the employments of men. Their physical strength, and more daring natures, open for them hundreds of employments. The out-door exercise of men and their generally good health, give a stronger, more cheerful, and more uniform tone to their spirits. Scarcely a work of creation exists that man has not explored and investigated. But woman, timid and reserved, has confined herself to a few beaten tracks of labor, that custom has assigned her. But now the barrier is being broken down, and woman is entering new avenues of employment. Who does not rejoice that it is so! Many are beautifully adapted to woman's nature, and will serve to render her more useful and lovely. Let her step in and occupy them. None can or will prevent her. If she meets with scorn and jeers it will be from those whose opinions are worth nothing, not from the noble and the good. The book, all through its 400 pages, contains words of advice, cheer, and help that many women will be glad to have. We do not know the price, but presume it is $2 00.

A MANUAL OF GENERAL HISTORY. Being an Outline History of the World, from the Creation to the Present Time. Illustrated with maps. By John J. Anderson, A. M. New York: Clark and Maynard 1869.

The task undertaken in this book is a very difficult one, and we ought not to complain if it is not perfectly done, but the imperfections of this book are too many to entitle it to any great merit. A pupil might learn all there is in the book and then know very little about the history of the world, and one would think the author had never read an elementary work on geology, or he would have ex-

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nenced his history much further back than 6,000 years go.

STORIES FOR EVA. By Anna E. Appleton. Boston: American Unitarian Association. 1869.

These charming stories all inculcate ideas and principles of virtue and truthfulness, patience and sweetness, and may be placed in the hands of the boys and girls of any family with the knowledge that their perusal will do good.

FATHER GABRIELLE'S FAIRY. By Mrs. Mary J. Peckham. Boston: American Unitarian Association. 1869.

This book, like "Stories for Eva," is designed for the children and for the Sunday School. It is neatly printed and bound, and appropriately illustrated, and will tempt many older members of the family to peruse to the end its well written stories. We have need of more sensible books for children than many that are put into their hands, and we hope the publishers who have begun so well will keep on in their good work.

THE TRUE WOMAN; A Series of Discourses. By Rev. J. D. Fulton. To which is added, Woman vs. the Ballot. Boston: Lee & Shepard. Price in paper, fifty cents.

If we mistake not, this book, while it contains many excellent things, is a generation behind the times. True, there are thousands of people who will gladly welcome all the author says, but there are other thousands who demand more than our author is willing to give them, and for these he has no words of hope or cheer. Here is what he says of those women who claim the ballot. "Those who seek it lose social respect, because they step out of the path marked out for them by Providence and by Nature. Woman in her sphere is man's good angel and helpmate; out of it his bitterest foe and heaviest curse." No doubt, of course, that when woman is out of her sphere, she is a curse to herself and man, and *vice versa*. A drunken husband is out of his sphere and a curse to his wife and children; a wife who neglects her family only to attend to trivial foolish things is out of her place, and a foe to domestic virtue, but we have yet to learn that a woman who is actuated by higher and virtuous motives is out of her sphere, if she exercises the right of suffrage. While the author of The True Woman has the good of the race at heart and woman good in particular, we can not agree with him that he has chosen the best means to accomplish his ends, by taking the ground he so earnestly advocates in his little work.

THE GENERAL; OR TWELVE NIGHTS IN A HUNTER'S CAMP, a Narrative of Real Life. Illustrated. By G. G. White. Boston: Lee & Shepard. 1869.

This is a series of twelve stories of daring exploits, perils, romance, and heroism. The boys will read it with eagerness, and if some of the older boys do not find its stories entertaining to them, we shall be greatly mistaken

THE PUBLISHERS' DEPARTMENT.

This Number.—A few of our subscribers' subscriptions expire with this number. We ask all of them to renew and send in their names at the earliest day. We inclose slips for the entering of their names, which should be used in preference to a written order. We have in view new and important subjects for discussion in THE HERALD during the coming year. We hope every one whose subscription expires will, in addition to their own, get at least one new subscriber. It is a small matter for any one to do this, but the aggregate will be considerable. How many of our subscribers will try it?

Articles in this Number.—The first article in this number is short, but practical. The writer speaks from experience, rather than from theory. We hope others who have had valuable experience in the same department will favor us with brief practical articles for publication.

"Drinking at Meals," is an article discussed in a novel and interesting way by a gentleman whose name we are not at liberty to mention, but we may say that he is connected with a paper recognized by men of letters and of science as one of the best in the country. He has frequently written for this magazine before.

Rev. C. H. Brigham, in his paper on Remedies, goes in heartily for the most natural ones. In future numbers he will tell us what are the particular remedies he has great faith in.

Mrs. Kidder's poem on "The Children," will, we are sure, touch many a heart. It is too good to be passed over without at least two readings.

Mrs. E. Oakes Smith continues to render "Kitty Howard's Journal" very readable, and, what is more, instructive. Many persons have written to us pleasantly of these papers.

"Shelly's Grave," by Mrs. Fowler, will be found full o good things.

"Electrical Physiognomy" is a curious and interesting chapter, which can not fail to instruct. We should have liked to had this paper illustrated with a few engravings, to make the subject perfectly clear, but we think even without the cuts, few will fail, if they give a little thought to the subject, to understand it well.

"Self-Examination," by Mr. Beecher; "Horace Greeley's Recollections," by Mr. Benton, and "Summer Complaints," by Dr. E. P. Miller, are all valuable papers, and will bear careful reading.

"Topics of the Month," and "Answers to Correspondents," we think will, with the other papers, make a variety equal to that in any magazine of the day.

From a Subscriber.—A. Morehouse writes: "GENTS—Please send THE HERALD OF HEALTH for 1869 to A. Morehouse, Springfield, Clark county, Ohio, for which I send you two dollars. I want THE HERALD, as it appears to be one of my family. I commenced taking the Water-Cure Journal in 1848 or '49. I was then in my forty-eighth year, given up by my doctors as in the last stages of consumption, had night sweats, and what they called the hectic fever, and they said I could not live through the winter: and I settled my bill and pledged myself to quit taking drugs while I lived. In the course of a week a peddler came along with books to sell. I got the Water Cure Manual and Comb's Physiology, and, with the aid of my wife and those books, I commenced treating my case. This was in 1848, and in the spring of 1849 I was able to follow the plow; and have been well ever since. I am now in my sixty-ninth year, well and hearty, take no drugs, drink no tea nor coffee, nor intoxicating beverages."

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MRS. M. A. KIDDER,
REV. CHARLES H. BRIGHAM,
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We have the most obstinate cases to treat. Those who have tried medicines in vain, and thereby ruined their constitutions and well-nigh lost their lives, come to us as a last resort, and we have the satisfaction of seeing many of even these desperate cases restored to comfortable health.

Remarkable cures are effected by the Turkish Bath alone. So also by the Movement Cure, and by Electricity. The Lifting Cure is applied with wonderful efficacy in many cases. Our facilities are so numerous, and our experience so extended, that we are enabled to apply just that agent which will be most efficacious in a given case; yet in most cases we combine several of these methods, and in some instances all, to meet the exigences of the case.

Let all those who are filling their systems with those poisons which lay the foundation for future disease by impairing the quality of the blood, weakening the tissues, and using up the vitality, learn that there is a better and surer way to attain health than by pursuing their present course. Science teaches that to *cure*, the cause of disease must be removed by purifying the system, not by introducing substances which produce disease.

The following cases will illustrate the success of our practice:

Sciatica. — Judge W., of Middletown, N. Y., came to our Institute November, 1867; had been suffering from Sciatica ten months; had used all the usual remedies, colchicum, iodides, bromides, morphia, by injections as well as by swallowing; had been purged, blistered, etc., but without relief. Had previously been troubled with Rheumatism, also with Constipation alternating with Diarrhea. Usual weight 200; had lost thirty pounds during his sickness. Was for fourteen days confined to the bed, with great suffering on attempting to move. He remained under treatment four weeks, pains and soreness greatly relieved and health every way improved. Business compelled him to leave much sooner than we thought best, but he returned about six weeks after, having gained twenty-five pounds of flesh with corresponding improvement in other respects. He is now well.

Croup.—Mrs. W., of this city, brought a child two years old, who was suffering severely from a relapse of croup. The first Turkish Bath relieved the difficulty of breathing almost entirely, and four or five baths effected a complete cure. Every case of croup which has been subjected to the Turkish Bath has been immediately and permanently relieved.

A patient writes us: "Two years ago I returned from the Army a wreck on crutches, from the Sea Islands, S. C., completely broken down by Typhoid and its results, Rheumatism and Catarrh. I went to the Laight Street Hygienic establishment and underwent a series of Turkish Baths, Sprayings and Plungings, Electric Baths, Swedish Movements, with a diet of 'gems' and milk and pearly farinacea, and left in two months greatly improved, but not realizing the extent of the benefit I had received. My health has continued to improve, and has become as good as it has been any time for twenty years past. I now see how the treatment removed the debris from 'The House I Live in,' and laid the foundation for renewed health and vigor. My weight is at present 190 pounds.

"Gratefully and respectfully yours,

"H. C. FOOTE."

These are but a tithe of the many similar cases we might cite, but enough for our purpose.

For terms and circulars address

WOOD & HOLBROOK,

No. 15 Laight Street, New York.

JOHN KLEINE,

MERCHANT TAILOR,

76 VARICK STREET, NEW YORK.

One Door from Canal Street. n-tf

CHINA, GLASS, SILVER PLATED and Earthen Ware; Waiters, Knives, Forks, Spoons, etc. Retailed at Wholesale prices, at 473 Canal Street, near Hudson. Refers to Water Cure, 15 Laight Street.

d-tf PHILIP REILLY.

D. H. Price, *Printer, at the Hygienic Institute, N. Y.*

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List of Articles for Sale by

WOOD & HOLBROOK, No. 15 Laight Street, New York.

BACON'S HOME GYMNASIUM, with book of explanation and 100 cuts, $10.

——Trapeze Adjustment, with 32 illustrations, $3 50.

——Swing Adjustment, for children, $1 50.

Each part sold separately. The whole, $15.

This is the most valuable piece of Gymnastic apparatus for home use ever invented. Any one can use it. For weak chests, backs, and sides its use is the best remedy known. A half hour's use of it daily would prevent and cure many cases of dyspepsia and consumption.

SYRINGES.—The best styles in market. Usual style, by mail, $3. For children, with Eye and Ear Douche for sores, etc., $2. The Spray Syringe, $3. The Trade supplied.

SHOULDER EXPANDERS—a light and excellent piece of gymnastic apparatus for those with stooping shoulders, narrow chests, and weak lungs. By mail, $2.

LADIES' SUSPENDERS, to support the clothing over the shoulders, instead of on the hips, the latter mode causing many serious weaknesses. By mail, $2.

BREAD PANS—for making light, aerated Bread without soda, saleratus, yeast, or other poisonous compounds. Only by Express, $1 25.

HERALD OF HEALTH COVERS—so that every one can bind their numbers and preserve them neatly. 50 cents.

HAND MILLS—for cracking Wheat, making Rusk, Hominy, etc. By Express, $3.

BEST GRAHAM CRACKERS—per barrel, $10 Half barrel -38 lbs., $6.

ELECTRIC MACHINES—Kidder's, best Manufactured, $20 to $22.

FILTERS.—Kedzie's, Family Size, $10 50.

Spirometer,

FOR STRENGTHENING THE LUNGS.

We are now able to supply our friends with a first class Spirometer, with which to enlarge and strengthen the lungs. It is so arranged that the person using it can measure the capacity of the lungs for air in cubic inches with each test, thus showing their strength and the amount of increase. The value of the careful daily use of such an instrument for those who have weak lungs or incipient consumption is very great. The inventor of this instrument cured himself of consumption by its use as have many others, and we have no hesitation in saying, that if rightly used it will do more to prevent and cure this disease than all the medicines in the world. They are light, ornamental, portable, durable, and anybody can use them. Sent only by express. Price $10.

WOOD & HOLBROOK,
13 & 15 Laight Street, New York.

Bath Apparatus.

Hip Bath Tubs	$6 00
Foot Bath Tubs	2 00
Hot-Air Baths	8 00
Vapor Baths	5 00
Copper Foot-Warmers	8 00

The above articles will be sent by Express on receipt of the price. Address WOOD & HOLBROOK,
my-tf 15 Laight Street, New York.

The Hygeian Home.

A. SMITH, M. D., Proprietor.

The Hygeian Home is pleasantly situated on the Eastern slope of Cushion Mountain, one and a half miles from the Wernersville Station, on the Lebanon Valley Railroad, and is easy of access by railroad from all parts of the United States. The climate is mild and pleasant. The scenery is truly grand. Dr. Weeder says, "It surpasses any thing I have ever seen in Europe or America." Hon. Judge Jones says that language can not describe its grandeur. Hon. Judge Strong says the air and scenery are as fine as any in America. Hon. Judge Woodward says, "I can not conceive of any thing more beautiful in scenery than that from your door." The walks are dry and clean. The mountain air is pure and bracing. The bathing facilities can not be surpassed. The *water* is not only soft but absolutely *pure*, and the physicians, Dr. A. Smith, Mrs. Dr. C. Smith and Miss Dr. P. Draper, have had great experience and success in healing the sick. They pay especial attention to giving the Swedish Movements and Light Gymnastics. With all these natural advantages, the Hygeian Home stands pre-eminently superior as a Health Institution to any other similar establishment in America. Thus all who place themselves under our care, may feel assured of all that professional skill and personal kindness can accomplish to aid them in the recovery of health. Terms moderate. Send for our Circular. Address all letters to A. SMITH, M. D.,
ap-tf Wernersville, Berks County, Pa.

HEALTH

Institute and Movement Cure,

St. Paul, Minnesota.

JOHN SMITH & CO.,
Proprietors.

This institution offers rare advantages to invalids. Our various departments are extensive and complete. Is thoroughly Anti-Drug in character. In point of climate we are without rivals. Scenery magnificient. Patients will be under the direct personal supervision of the physicians. Special attention to Surgery and Surgical Diseases. P. O. Box 973. Send stamp for circular.
ap-3t*

For Sale.

An Established Movement Cure and Gymnasium in a rapidly-growing manufacturing city of Forty Thousand inhabitants. Business susceptible of great increase. Lease two years to run. For terms, address MEDICUS, care of A. L. Wood, M. D., Herald of Health Office, New York. ap-tf

Boot and Shoe Store, No. 415

Canal Street. Ladies', Gentlemen's, Boys', Misses' and Children's Boots, Shoes and Rubbers, in all their varieties, always on hand. Work made to order, and Repairing done on the shortest notice and reasonable terms.

DAVID WALKER,
oc-12t* No. 415 Canal, corner Sullivan Street.

Hygienic.

Dr. Jenkins' Institution, Binghamton, is now open for patients and a few boarders. The best facilities are afforded for the treatment of all forms of Chronic Diseases. Special treatment given to women by Mrs. Jenkins. Address E S. JENKINS, M. D., or MRS. L. A. JENKINS, M. D., Binghamton, New York. jy-tf

For Sale.—A Thoroughly

Established Gymnasium and Swedish Movement Cure, in a large Eastern city. Business large and constantly increasing. A rare chance. Terms low for cash. Address A. L. WOOD, M. D., 15 Laight Street, N. Y. m-tf

Saratoga Water Cure.

DR. BEDORTHA has rebuilt the Saratoga Water Cure and now invites his friends and the invalid public to call and see him. oc-tf

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Help for Women.

Our sisters, and wives, and daughters have, where the family is large, and a good stock of clothes is required, and the family exchequer is limited, a terrible amount of drudgery to endure. They have no time for reading, for attending lectures, for self-improvement. Very often they are denied the ordinary intercourse of society; oft times many a mother in the middle ranks of life is little better than a slave. With the invention of the ELLIPTIC SEWING MACHINE women are set free, free from the slavery of the gusset and band, free for the higher modes of life, and for the nobler purposes of creation.

Oh! men who think they 're dear,
And buy them not for your wives,
Oh, have no fear of their wearing out;
They will last them all their lives!

A Wonderful Sewing Machine!

It is impossible to convey by language a tithe of the merits belonging to the Elliptic Sewing Machine. To see it perform the different operations, such as hemming, felling, gathering, embroidering, etc., it seems more like a thing of life than a machine moved by the will of the operator; it has adjustable gauges for every description of work, and can be changed in a moment to suit any material, coarse or fine; it fastens its own ends by reversing the work, and makes four different stitches with as much ease as other machines do one. It embroiders beautifully with colored silks, and makes its own braid as it sews, taking the thread direct from the spool without rewinding. It is furnished with a Self-Sewer, by which a blind person can sew accurately, and can also be used to great advantage in rooms where the light is obscured.

The Elliptic Sewing Machine differs from all others in its general construction, making the Lock Stitch, which can not be raveled, and sewing a seam stronger than the fabric itself. The peculiar arrangement of the tension gives to it double value for family use, as in the making of children's clothes, or when alterations are required, the stitch may be thrown on one side, with a loose tension on the other, so as to rip the seam with great convenience and without the slightest injury to the cloth.

We guarantee that the Elliptic Sewing Machine will do more work, do better work, and do a greater variety of work than any other Sewing Machine now in use. It stands to-day without a rival.

☞ The Elliptic is not an improved Wheeler & Wilson, but a *Lock Stitch Machine*, improved, manufactured, and warranted by the Wheeler & Wilson Sewing Machine Company.

ELLIPTIC SEWING MACHINE CO.,
543 Broadway, New York.

☞ We will send one of the above Machines, worth $55, for 30 subscribers to The Herald of Health and $60

WOOD & HOLBROOK,
15 Laight Street, New York.

f-tf

Important to Ladies

Who wish to Make their own Dresses, or Desire a Beautiful Fitting Dress without trouble or expense.

The Royal Chart is sold in Europe at One Pound Sterling, and in New York, Boston and Philadelphia, at Five Dollars, including printed instructions for its use.

The superiority of the Royal Chart is established beyond all question, and fully warranted to every purchaser. No system or method of fitting is so simple; a child of twelve years can understand it. The extraordinary success which has attended beginners in its use is marked by beautiful fitting dresses which years of experience could not have accomplished. Ladies who wish to make their own dresses, will find the Royal Chart invaluable to them. Nothing can approach the simplicity, the accuracy, and perfect adaptation of the Chart to fit any form. Take three measures, place the Chart upon a piece of cloth or paper, and in less than two minutes you have a pattern marked out that will fit perfectly. The elegant form which is produced by the Chart surpasses every thing hitherto known in the art of fitting, and for which the highest premiums have been awarded at the late Fairs held in New York, Buffalo, Baltimore and St. Louis.

The following high testimonials to the efficiency of the Royal Chart are afforded by authority:

From Lord & Taylor, *New York.*

"The Royal Chart surpasses every system hitherto known for cutting and fitting Ladies' and Children's Dresses. The distinctive merits which have gained for it so much celebrity throughout Europe, the patronage and entire confidence of the most eminent dressmakers, warrant us in offering it to our customers as a safe and reliable system to cut by, fitting any form with absolute certainty. The simplicity of the Chart is so remarkable that a few minutes will suffice to instruct any one in its use."

From Madame Ewer, *No.* 1 *Clinton Place, New York.*

"Having thoroughly tested the Royal Chart introduced by you, I with pleasure bear witness to its pre-eminent excellence. I consider it not only incomparably superior to any other system hitherto introduced, but as a perfect and infallible guide for cutting and fitting Ladies' and Children's Dresses (which can not fail to fit when correctly measured), while it is so marvelously simple that a child ten years old can comprehend and use it at once."

From Mr. Hugh Dunlop, 160 *and* 162 *Trongate, Glasgow, Scotland.*

"I had three dresses of different sizes cut in my establishment the other day in less than ten minutes; they were afterward made up, and the fit was beautiful—I may say perfect. The system is simple and accurate; where the measurements are correctly taken, a misfit is next to an impossibility. My forewoman apprehended the principle of the Chart at once, when explained to her, and was able in a few minutes to work it practically."

☞ The Chart will be sent free of charge, to any address, on receipt of $5.

JAMES McCALL, 543 Broadway, New York.

We will send one of the above Royal Charts free to any old subscriber who will send, with their own subscription, one new subscriber and $4 00.

WOOD & HOLBROOK,
15 Laight Street, New York.

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PATENTS.—MUNN & CO., Editors Scientific American, 37 Park Row, New York. Twenty-three years experience in obtaining AMERICAN and EUROPEAN PATENTS. Opinions no charge. A pamphlet, 108 pages of law and information, free. Address as above.

$20 A DAY to Male and Female

Agents to introduce the *BUCKEYE* $20 SHUTTLE SEWING MACHINES. Stitch alike on both sides, and is the only LICENSED SHUTTLE MACHINE in the market sold for less than $40. All others are infringements, and the seller and user are liable to prosecution and imprisonment. Full particulars free. Address W. A. HENDERSON & CO., Cleveland, Ohio.

FIRE EXTINGUISHER, PLANT SYRINGE, WINDOW WASHER and GARDEN ENGINE for $5. Send stamp for circulars to

N. E. PUMP CO., Danvers, Mass.

$10 *Indispensable to every Household!* Perfectly wonderful! Every body buys at first sight! Agents making fortunes! Illustrated circulars *free!* Address APEX S. M. Co., 208 Broadway, N. Y.

WANTED, AGENTS, $75 to $200 per month, everywhere, male and female, to introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only $18. Fully warranted for five years. We will pay $1,000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth can not be pulled apart without tearing it. We pay Agents from $75 to $200 per month and expenses, or a commission from which twice that amount can be made. Address SECOMB & CO., Pittsburgh, Pa., Boston, Mass., or St. Louis, Mo.

CAUTION.—Do not be imposed upon by other parties palming off worthless cast-iron machines, under the same name or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

GEO. P. ROWELL & CO.'S

Circular to Advertisers,

SENT FREE TO ANY ADDRESS,

CONTAINING

A LIST OF SEVEN HUNDRED AND FIFTY CHOICE ADVERTISING MEDIUMS, SUBDIVIDED INTO MORE THAN 50 SMALL LISTS, WITH PRICE CARDS SHOWING THE COST OF ANY ADVERTISEMENT, FROM ONE LINE TO ONE COLUMN.

A LIST OF THE LEADING DAILY PAPERS IN ALL THE LARGE TOWNS AND CITIES OF THE UNITED STATES AND CANADA.

A LIST OF TWO HUNDRED LEADING WEEKLY AND MONTHLY PUBLICATIONS, WITH ESTIMATES SHOWING THE COST OF AN ADVERTISEMENT OF FROM 5 TO 25 LINES, FROM ONE WEEK TO TWO MONTHS.

A LIST OF PROMINENT ADVERTISERS WHO HAVE PATRONIZED THIS ADVERTISING AGENCY, AND LETTERS SHOWING THE OPINIONS OF SUCH MEN CONCERNING THE ADVANTAGES IT OFFERS.

ADDRESS

GEO. P. ROWELL & CO.,

ADVERTISING AGENTS,

40 *PARK ROW, N. Y.*

HOWE'S MUSICAL MONTHLY.

In each No. $6 worth of first-class Piano Music for 35 cents. No. 3 contains 3 full sets of Waltzes, 8 Galops, Polkas, &c., by Strauss, Gung'l, Faust, &c.; 10 songs, such as "Gypsys' Warning," "Tassels on her Boots," "Love's Request," &c. 32 large pages, on extra sheet music paper. Terms $3 per year, in advance; to clubs, 7 copies for $18. Single Nos. sent by mail, post-paid, for 35 cents, or 7 for $2. For sale by all Music and Periodical dealers. ELIAS HOWE, 103 Court St., Boston.

BUILDERS send for catalogue of all new *Architectura Books and Journals.* Address A. J. BICKNELL & CO., Publishers, Troy, N. Y., or Springfield, Ill.

To THE WORKING CLASS: I am now prepared to furnish all classes with constant employment at their homes, the whole of the time, or for the spare moments. Business new, light, and profitable. Fifty cents to $5 per evening is easily earned by persons of either sex, and the boys and girls earn nearly as much as men. Great inducements are offered those who will devote their whole time to the business; and, that every person who sees this notice, may send me their address and test the business for themselves, I make the following unparalleled offer: To all who are not well satisfied with the business, I will send $1 to pay for the trouble of writing me. Full particulars, directions, etc., sent free. Sample sent by mail for 10 cts. Address E. C. ALLEN, Augusta, Me.

$3000 SALARY. ADDRESS U. S. PIANO COMPANY, New York.

WANTED, AGENTS, TO SELL THE *AMERICAN KNITTING MACHINE.* Price $25. The simplest, cheapest and best Knitting Machine ever invented. Will knit 20,000 stitches per minute. Liberal inducements to Agents. Address AMERICAN KNITTING MACHINE CO., Boston, Mass., or St. Louis, Mo.

GEO. P. ROWELL & CO'S ADVERTISING AGENCY.

"They have reduced advertising to a more perfect system than has been known heretofore."—*Hazleton (Pa.) Sentinel*, Oct. 31, 1867.

"Whatever is prompt, methodical and straightforward, they practice in their dealings, and only that."—*Boston Commonwealth, Nov.* 30, 1867.

"They now probably do the heaviest advertising business in the country."—*Manchester (N. H.) Daily Union, Jan.* 25, 1868.

"Their establishment is perhaps the most extensive in the United States."—*Cape Ann Advertiser, Gloucester, Mass.*

"This firm is now the most substantial business house for advertising in the country."—*American Mining Index (N. Y.) April* 2, 1868.

"With their reputation they can and do get the lowest and most advantageous terms."—*Mishawaka (Ind.) Enterprise.*

We are prepared to receive advertisements for all American Newspapers, at prices as low as can be obtained at the offices of publication.

GEO. P. ROWELL & CO.,
Advertising Agents,
Park Row, N. Y.

FOR $100 PER LINE

We will insert an advertisement in *One Thousand Newspapers, One Month.* The List includes *single papers of over* 100,000 *Circulation weekly,* more than 100 *Daily Papers,* in which the advertiser obtains twenty-four insertions to the month, and the *leading papers in more than* 500 *different towns and cities. Complete files can be examined at our office.* Send stamp for our Circular. Address GEO. P. ROWELL & CO, Advertising Agents, New York.

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ATTENTION! ALL WANTING FARMS—CHEAP FARM AND FRUIT LANDS, VILLAGE LOTS, WATER POWERS FOR MANUFACTURING, FOR SALE AT BRICKSBURG, OCEAN COUNTY, New Jersey, 44 miles from New York on Railroad to Philadelphia. Soil, fine loam; superior for all crops. Country just rolling enough for beauty and utility. Climate, mild and proverbially healthy. Water, soft and pure. No fever and ague. Sold only to actual settlers, on easy terms. Price per acre, $25 and upward. For Circulars and Maps, address, ROBERT CAMPBELL, No. 153 Broadway, New York. D. W. BRIGHAM, Agent, Bricksburg.

BRADBURY PIANO FORTES.

Warerooms, 427 Broome Street, near Broadway, N. Y.

THESE VERY POPULAR INSTRUMENTS ARE RECOMMENDED AS EMBODYING ALL THE SUPERIOR QUALITIES OF A FIRST CLASS PIANO, BY THE MOST PROMINENT OF OUR LEADING ARTISTS.

A CARD.

Having retired from the Piano-Forte business, Messrs. FREEBORN GARRETSON SMITH & CO. will succeed me, and for them I bespeak the patronage of my friends and the public. Mr. Smith has served a regular apprenticeship in the various branches of the Piano Forte business, and has been engaged in the first manufactories in New York and Boston. I can confidently recommend him as a gentleman in all respects qualified to succeed me in the manufacture of my first class Pianos, he having had the sole charge of my manufacturing department, as Superintendent, since 1865, and having given entire satisfaction in that capacity.

NEW YORK, *July* 17, 1867. WM. B. BRADBURY.



TRIUMPHANT SUCCESS.

SEVEN FIRST PREMIUMS received within four weeks—TWO GOLD MEDALS, ONE SILVER MEDAL, and FOUR DIPLOMAS—making in all SEVEN FIRST PREMIUMS for State Fairs, for WM. B. BRADBURY'S NEW SCALE PIANO FORTES within the brief space of four weeks.

THE TWO GOLD MEDALS are from the FAIR OF THE AMERICAN INSTITUTE, held at the Academy of Music in September, 1863, "for the best Piano Forte," and from the New Jersey State Fair, held at Paterson, N. J., September, 1863, "for the TWO BEST PIANO FORTES."

Never, in the history of trade, were so many FIRST PREMIUMS known to be given within so short a space of time.

In addition to this we have the strongest endorsements of nearly all the well-known musicians of New York, who have personally and carefully examined our Pianos. We are also receiving similar testimonials from first class Teachers and Professors from other cities and towns.

The testimonials from GOTTSCHALK, MASON, SANDERSON, PATTISON, BERGE, ZUNDELL, HELLER, FRADELL, and others, were only given after thorough and repeated trials for several months.

R. BONNER, Esq., *Proprietor of the "New York Ledger," thus writes in the "Ledger" of Jan. 13, 1866.*

"We bought one of Bradbury's instruments last spring, and after using it for several months, and hearing the opinions of some of the best judges in this city—persons who have tried it—we are confident that no better Piano could be made. We do not wonder, therefore, that 'American Pianos are now at a premium in the markets of the Old World.'"

THEODORE TILTON, *Editor of the "Independent," in a note to Mr. Bradbury:*

"MY DEAR MR. BRADBURY—I have had the beautiful Piano so long, that now to ask me how I like it, is like asking me how I like one of my children! In fact, if you were to ask the children, I'm afraid they would say they like it nearly as well as they like me. It speaks every day, the year round, and never loses its voice. I wish its owner could do half as well."

We are using the BRADBURY PIANOS *in our Families, and they give entire satisfaction.*

E. S. JAMES, Bishop M. E. Church, New York.
M. SIMPSON, Bishop M. E. Church, Philadelphia.
DANIEL WISE, Editor Sunday School Advocate.
D. D. LORE, Editor Northern Advocate.
DR. JAS. PORTER, Book Agent, 200 Mulberry St., N. Y.
DR. THOS. SEWELL, Pastor Pacific St. Ch., Brooklyn.
DR. H. MATTISON, Pastor Trinity Church, Jersey City.
DR. J. P. DURBIN, Secretary of Missions, New York.
E. THOMSON, Bishop, Evanston, Ill.

THEODORE TILTON, Editor Independent.
ROBERT BONNER, Editor New York Ledger.
REV. A. COOKMAN, 2033 Wallace Street, Philadelphia.
REV. R. H. PATTISON, 1322 Jefferson St.,
REV. S. W. THOMAS, 1018 Arch Street,
REV. P. S. HENSON, 1330 Jefferson Street,
THOMAS HULL, Esq., 1536 N. Fifteenth Street,
GEO. W. PERKENPINE, Esq., 56 N. Fourth St.,
CHARLES SCOTT, Esq., 38 N. Third Street.

FREEBORN GARRETSON SMITH & CO., *Late Supt. and Successor to WM. B. BRADBURY,*

☞ SEND FOR ILLUSTRATED PRICE LISTS. 427 Broome Street, New York.

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