THE

HERALD OF HEALTH

AND

JOURNAL OF PHYSICAL CULTURE,

ADVOCATES

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

JULY, 1869.

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THE REARING OF OUR CHILDREN.

A SERIES OF VALUABLE PAPERS BY DISTINGUISHED AMERICAN WOMEN.

No. XIV.

On the Prevention of Excessive Infant Mortality.*

BY MRS. M. A. BAINES.

IN offering some suggestions on a subject which I have been requested to discuss, I shall perhaps better promote the object in view, if I treat the various questions chiefly as they have presented themselves to me in the course of my own experience and observation; and in dealing with some of the causes of infant mortality, it will be my aim to give prominence to those preventive measures which come more particularly within the scope of domestic management.

In adopting this course, I do not for a moment imagine that it will be deemed that I am giving undue importance to matters which are but too commonly regarded as insignificant, when indeed not overlooked; nor do I suppose that I shall be accused of underrating the value of those philanthropic exertions that produce so many public works of usefulness, among which are our hospitals and other charitable institutions, that are a credit to the country and the age we live in, and are almost as numerous as the maladies they are intended to relieve.

But reviewing the various efforts—public and private—that are made in the cause of humanity, are they not rather remedial than preventive? And although institutions for the cure of disease must always exist, yet if we wish to see a healthy and vigorous race spring from the rising generation, should we not direct our attention not only to the task of relieving sickness, but go to the root of the evil, and begin at the beginning—in fact, at the very cradle?

I use no metaphorical language when I speak thus; but I do mean, that while we endeavor to improve and to preserve the health of the adult population, we must not overlook the physical wants of the little child. Mothers should be taught that their children to be healthy must be supplied with the food and other necessaries suitable to their tender age, and must from birth be managed according to certain laws which regulate their being.

I have spoken of domestic treatment as most

* This paper was read before the Manchester Statistical Society, and the author has kindly furnished us a copy of it for THE HERALD OF HEALTH.

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potent for good, because it is in the power of all women—all mothers, certainly—to avert much sickness and suffering within their sphere, if they make use of their faculties and energies in the right direction. Let us persuade the women of this one simple but all-important truth, that by means of the commonest forethought, the exercise of a very ordinary amount of intelligence, they can, with God's blessing, not only prevent much sickness, but save many lives. If they would be so persuaded, we might raise up a whole army of women-workers in this hitherto neglected field; a great step would thus be made toward raising a healthy population; for without individual intelligence, diffused through the masses of the people, Sanitary Commissioners and Boards of Health may busy themselves in vain.

While upon the subject of woman's sanitary work, the mind naturally reverts to those questions that have been agitated of late with reference to the emancipation of women from domestic thraldom, and the part they ought to take in public affairs. It may not be inappropriate if, at this time and in this place, I say a few words on the subject.

It is not necessary for me to offer any decided opinion as to the political rights of women; those individuals who are seeking greater freedom of action and opinion in the outer world, doubtless know what they need, and the best mode of obtaining their object. I must confess that I regard as more important the social and domestic privileges of my sex. The law undoubtedly is in many respects very unjust to women; but I believe that most of the impediments they meet with—not to say their "wrongs"—are in a great measure due to a want of unanimity among themselves; they might, if they would, help each other in correcting some social abuses, and thus a more healthy tone would pervade society; in fact, by means of the influence of women themselves, a public feeling might be created which would be more potent in putting down erroneous views of some social relations, than any legal enactment could possibly be, without such moral support as that which I have indicated.

But with regard to woman's sanitary work in the home, and its bearing upon the special subject of this paper, it is, I believe, scarcely possible to overrate the advantages that might result from the teaching of the laws of health, especially in schools for girls: for a woman's usefulness, in her natural three-fold capacity of wife, mother, and nurse, depends, in a great measure, upon a knowledge of those things which are of daily and hourly consequence to the well being of herself and her family.

It will be unnecessary for me to enter into a statistical examination of the infant death-rate: the figures that appear from time to time in the mortality tables, are too well known to require that I should repeat them here. It is sufficient to say, in general terms, that infant mortality is excessive, and that these early deaths are unnatural, as much so, as if they were brought about by accident or design; all premature deaths are, humanly speaking, preventable, and it is the pleasing duty of the sanitary philanthropist to point out measures by which so much innocent suffering and loss of life may be obviated.

I believe that the average amount of infant mortality for all England is computed to be forty-five per cent., in some localities it reaches the high rate of eighty per cent.; and those figures represent only ascertained deaths, that is to say, those which are registered and classified; it is probable that the Registrar's tables would be much augmented, as regards the infant death-rate, if cognizance could be taken of still births. More than half the children who are born die during the first five years; and this is far from representing the whole mass of pain and suffering which it is the fate of children to endure.

Notwithstanding the advances which sanitary science is assuredly making, there is still an almost inappreciable decrease in the amount of mortality recorded. Whatever may have been done of late years, and it is not a little, to improve the sanitary condition of the people, something is yet wanting to be applied effectively as a preventive, by which infant sickness and mortality may be, in a sensible degree, checked.

If ignorance and neglect of the laws of health increase largely the general death-rate, how much more destructive of life must such agencies prove in the case of the infant population?

I learn from documents published from time to time that "Manchester is one of the most unhealthy towns in England," notwithstanding the existence of many exceptional local advantages, in point of climate, soil, and so forth. In addition to those considerations, large sums of money have been expended on sanitary improvements; then the towns-people ought to be well informed on health matters, which have been specially brought under their notice. Manchester has a Sanitary Association of its own; if I mistake not, the first association of the kind started in England, and it is therefore the center from which many branches have emanated, that have in their turn taken root in

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various localities, spreading sanitary knowledge far and wide.

With so much that is favorable to health—with so many natural and acquired advantages—where can we look for an explanation of the reverse side of the picture as presented in the fact, that "during the last few years the death-rate of Manchester has been steadily increasing, and in certain portions of it the deaths have been more numerous than the births?"

I do not pretend to answer this question, but I will simply suggest that it may be possible to find a solution in the following reflections.

Instances are not wanting to prove that true civilation can not be promoted by means of material prosperity alone; that unless moral and intellectual cultivation keep pace with the accumulation of wealth, there can be no real social progress.

In the past history of the world we have examples of the kind, furnishing lessons for our own time and for future ages; we may learn the fate of people, who, having acquired wealth and power ingloriously, built cities and palaces with no foundation—no moral basis to rest upon; who raised their idols to the loftiest pinnacles, and having arrived at the height of their ambition, found themselves with wasted energies and exhausted resources.

Thus it has been, and thus it will be, as long as the true end and aim of man's life are forgotten, and worthless, perishable lucre made all in all. Truly, "money is the root of all evil," when viewed in this light; and it is a saying peculiarly applicable to the present subject.

In these great centers of industry the scramble for wealth by some is a struggle for life to others, and, alas! a death struggle to many. As riches accumulate in some quarters, squalor increases in an opposite direction; as streets open into wider space, for the display of mansions and the convenience of the wealthier inhabitants, the poorer are thrust into a corner, and crowded out of the way of fresh air and the light of heaven; this state of things may account for the high death-rate of Manchester. I do not wish to say that it does explain the anomaly previously referred to, but these considerations may be suggestive of a remedy. The picture which I have attempted to sketch is one that represents most large towns and wealthy cities, where the affluent, often ignorant of the fact, reside or have their places of business, in close proximity to the dwellings of the poor, and the tainted atmosphere from crowded courts and alleys must be breathed by the occupants of houses or offices, which are supposed to be free from all liability to infection; but let an epidemic come, and it knows no respect for rank or station. This is the penalty which all of us must pay, if we neglect our poorer neighbor's interests, or make them subserve our own.

At the same time it must not be forgotten that much is being done by means of public and private enterprise to improve the condition of the very poor; and those who have made the attempt know best how difficult it is to alter the habits of some families who seem to like to be surrounded by dirt and misery; for, if removed into clean and tidy dwellings, with every provision for keeping them in a proper condition, a want of energy and a confirmed indolence, soon lead to a renewal of the old habits, so that really such efforts seem wasted upon people of that kind; and I believe that little good can be done with them until a thoroughly sound system of education shall so change their ideas and enlarge their views that their prejudices will give way, and they will more readily fall in with the plans which others form for their benefit.

Another instance of the mischief that may result from misapplied wealth is exemplified in the practice of wet nursing*; luxurious habits are too often fostered by the possession of means to indulge in them, thus a fashion prevails among well to do mothers of employing a substitute; they set aside maternal affection and a sense of duty in favor of selfish indulgence, and they invite and permit a stranger to perform, on hire, that first and most important duty which every mother owes to her child, and for which very few women are physically incapacitated. More will be said on the subject anon.

For the sake of clearness the causes of infant mortality may be classed under two distinct heads, viz.:

1. Unintentional.
2. Criminal.

The first division comprises the deaths which occur from ignorance and carelessness; the second represents those which are caused by wilful injury and systematic neglect. Of course, if we wished to be very strict in our phraseology and exact in our definitions, the "ignorance" and the "carelessness" which produce such sad results might well be termed "criminal;" for it is the duty of every one who undertakes the care of little children, either as the natural or deputed protector, to acquire the necessary knowledge for the proper performance of the office; at all

* Happily a practice not very fashionable in this country.—*Ed. H. of H.*

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events, to exercise such a reasonable degree of precaution as shall insure some immunity from danger, and lessen the amount of risk which young children constantly incur in the hands of reckless mothers and nurses. But still there is a broad line of distinction between the one class of casualties and the other: the case of the ignorant is hopeful, as before intimated, inasmuch as sanitary teaching will aid the work of prevention; and on the other hand the law must be brought to bear with more rigor and certainty, as a terror to the evil doer and a check upon child murder, in its various phases. Upon this subject I will speak again before concluding, at present it is my wish to dwell particularly upon a point which I think ought to be made prominent, as a fertile source of infant sickness and death: I allude to defective alimentation, that is to say, improper food and injudicious methods of feeding.

Few right-thinking persons will be found to deny that the milk of a healthy mother is the very best food for her own child during the first few months of its existence; but where are the "healthy mothers" to be found? Not in fashionable society, not among the class of women who toil for their daily bread, and it is to be feared that while there is so much running after pleasure, or business, or the "daily bread," there must be few women of any rank in life, able or willing to devote the time and attention that are absolutely necessary to make them "good mothers" to their children. The fashionable mother, as previously mentioned, employs a "wet nurse" to relieve her from her maternal duties, and thus two children are deprived, at one and the same time, of their natural nourishment; the tradesman's wife is too busy in the shop to attend to her family, and her baby is put out to nurse or left to a servant of all work to bundle or drag about as she can; the poor woman who thinks she is helping the weekly finances by going out to work, leaves her children to the care of a girl, too young for the charge; or the infant is sent to a day nursery, perhaps to an old woman who gets her living by taking in a dozen babies by the day, and keeps them quiet with opiates, and too often produces the quiet of the last, long sleep of death!

Is it then surprising that little children are carried off by hundreds and thousands annually? And all this misery and loss caused by the great mistake—why should it not be called by the right name?—the *sin* of maternal neglect. Let me, however, make an important distinction. The mistake is the poor mother's, who has to learn that she would better promote the comfort and true economy of her family, if she would stay at home and attend to the wants of her children, especially when there is a young infant requiring her care; the amount she may daily earn abroad is doubly wasted in a neglected home, and she moreover exhausts her energies in a fruitless, because a misdirected effort, to do her part toward gaining a living.

The effect upon the husband of the wife's absence should not be overlooked; for, in addition to its disadvantages to himself personally, the conditions which it produces react prejudicially upon the whole family. What comfort can such a working man find on his return from his daily toil? For the place where the wife ought to be but is not can not be called a home. She, too, returns like her husband, perhaps wearied and dispirited, unable to make comfort were she finds confusion and disorder: is it surprising that men so circumstanced seek the bright fireside and the boon companionship of the inn parlor? And thus the earnings of husband and wife are squandered, while the whole family pine in wretchedness and want: all this might be averted, if the woman could be persuaded how usefully she might employ herself in her home—looking after the health and safety of her children—laying out her husband's earnings to the best advantage, and while the man "keeps the wolf from the door," the wife making all comfortable within. I would earnestly call upon all social and sanitary reformers to take this view of the matter into consideration; they could not advocate a more useful object in the true interests of the working classes—that is to say, in promoting their physical and moral improvement—than by exerting what influence they can in persuading the wife and mother to stay at home, instead of going out to daily work.

I am, however, aware that there are exceptional cases, in which children are depending upon the mother's exertions for their daily bread; in those cases, something may be said in favor of day nurseries for the reception of young children while the mothers are from home; such institutions in France have long been known, and from all accounts succeed very well; in this country the experiment has in a great measure failed, chiefly, it is my opinion, because these nurseries have been under no responsible supervision whatever; and moreover, in many instances, the intention and ostensible purpose for which they were originally set up having been lost sight of, they have been used as receptacles for the children of fallen women, who thus rid themselves of the burden of maintaining their

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offspring; and the mortality was so great in some of these infant homes, that official inquiry was instituted concerning the cause of such wholesale loss of life among the little inmates. These facts point to the necessity of placing nurseries and homes for children who are temporarily left in them, or permanently deserted by the mothers, under official supervision and control. Systematic inspection would, in a great degree, put a stop to "baby farming," which is a convenient mode of hurrying little infants out of the world, and "no questions asked." But questions must be asked and facts exposed, if we wish to free ourselves from the opprobrium of permitting such disgraceful and inhuman proceedings, for they are too notorious now to allow us to be silent and inactive; and the time has arrived when the Legislature of the country must look into these matters with a determination to clear away the scandal of such a criminal system.

Before leaving the subject of "day nurseries" I would refer to a plan which was proposed in a recent number of a very useful periodical published under the name of The Public Health. It was suggested that the Government should countenance and control such institutions; and no doubt in the end they would find it an economical arrangement. In towns where the women work in factories, infants are necessarily neglected, drugged, crippled, starved, and ill-treated in various ways: it would be a great gain to the little ones if they could be placed in day nurseries easily accessible to the mothers at a short distance from the place of work, in order that the infants might be suckled at intervals during the day; thus a boon would be conferred upon both mother and child. Such a plan has been adopted by some of the wealthy and benevolent manufacturing firms in France; the beneficial effects upon the poor families who are so cared for are remarkable, and it is an example which ought to be extensively followed in this country.

One of the most frequent causes of infant mortality appears in the death tables under the heading of "Want of Breast Milk;" is it not a deplorable fact that the want of maternal milk has become a subject of official statement as a source of fatality among children? If this aliment—the most benign of Nature's gifts—were a scarce commodity, the case would be different; but it is not so, for, with very rare exceptions, every infant is provided with its own natural nutriment during the early period of its existence; and to withhold it is to do the child most grievous, perhaps irreparable wrong; but until mothers can be convinced of their maternal obligations, at a period when an infant's health, and often its life, depend upon a proper fulfilment of this duty; until the medical profession, individually and as a body, will perform their duty in the matter by being very candid with their patients on the subject; until a great change can be effected in the views of society, and in the habits of fashionable mothers in this respect—a grave responsibility devolves upon the sanitary philanthropist to leave no means untried by which a fitting substitute for maternal milk may be discovered and made quite popular.

With reference to the proper food for hand-reared infants, I shall be expected to say a few words; for it is useless to point to an evil without being prepared to suggest a remedy. We have seen that injudicious feeding prevails generally; it is not confined to one class in particular, but all are afflicted with a lamentable degree of ignorance as to the physical requirements of young children with reference to food and other matters affecting their health. Poverty of condition is not so great an enemy to the infant poor as the ignorance of those upon whom the little ones are depending for succor and care; the curious anomaly exists, that whereas the children of the well-to-do classes perish often from deficient nutriment, the infants of the poor are victims to the disorders which result from an excess of food. The more simple the baby's food the better, if it contains the proper amount of nutritious elements; but the children of the laboring classes, as a rule, partake of the same kind of diet as their parents. This mistake arises from a false idea of economy, as regards cost and trouble, in not providing or setting apart what is suitable for the infant; thus milk, which ought to be a plentiful article at the poor man's table, is a very scarce one. It should form part of the diet of every child; but on the contrary, milk rarely finds its way into the infant's food, which generally consists of bread "sop" or "pap," when not of a still more unsuitable description.

On the other hand, those infants who are delicately reared—too delicately it may be said, as the result often proves—are scarcely better off with regard to the quality of their food; for being restricted, as a rule, to cow's milk, which does not contain the elements in proper proportion necessary for nutrition, the consequence is that these forlorn children dwindle and die; being actually starved to death with the proverbial "silver spoon" in their mouths.

Now, what is to be done? I think the solu-

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tion of the difficulty lies between the two extremes, "over-feeding" and "under-feeding." Let children have milk by all means; but during the nine months which are properly considered the suckling period, cow's milk alone should not be depended upon; a slight admixture of some farinaceous substance would supply the deficiency, in the cow's milk, of the carbonaceous elements, and would bring it nearer the standard of human milk.

I have proposed elsewhere a plan for the feeding of milch cows on food rich in the saccharine elements, such as beet root, and with the addition of a small quantity of corn daily, I believe a model milk for nursing purposes might be produced, fulfilling all the conditions required for rearing hand-fed children.

I repeat the suggestion in this place, thinking it may be worth the consideration of the members of this Society, whether the idea might not be carried out; at all events, the opinion of scientific men might be invited on this subject, and should the suggestion appear to possess any practical value, a trial might be made on a small scale; if successful, there would be no difficulty in adopting it wherever there might be a demand for the "nursing milk."

Concerning the questions that relate to direct infanticide, I need say but little. There are, however, one or two suggestions which may be made as to the prevention of so-called "accidents," which are often surrounded by an unpleasant atmosphere of doubt; of these perhaps "suffocation in bed" is one of the most frequent causes of death to infants; and although mostly made the subject of a coroner's inquiry, the verdict in such cases is almost invariably one of "accidental death," although the evidence may prove gross neglect on the part of the mother or nurse. These fatalities from suffocation of infants usually occur on Saturday nights, when the parents, being in a semi-intoxicated or wholly senseless condition, are incapable of taking care of the infant; it seems to me that gross negligence, under the aggravated circumstances described, should be regarded as a *crime* when it involves the sacrifice of life, and should be punished by imprisonment. To admit the plea of drunkenness as an excuse for such wanton neglect is really giving indirect encouragement to immorality and crime. These deplorable deaths of infants from being overlaid, might be prevented by the use of the "nursing basket;" an admirable contrivance, the invention of an intelligent mechanic, now, I believe, living in Birmingham.

Then there are the "deaths by fire"—burning and scalding—that so frequently happen to little children when left in a room by themselves; it is a kind of "accident" that ought not to occur if the most ordinary degree of precaution were to be exercised; the use of fire-guards, which are very inexpensive, and non-inflammable clothing, would reduce such casualties to a minimum.

Croup should not be passed over here; it is a disorder that occurs chiefly among the poorer classes, and is, to a great extent, preventable, the exciting causes being exposure to cold and damp feet. The deaths from croup are not numerically high, for in the Registrars' returns it bears a favorable comparison with many other disorders peculiar to infancy; but it is, when considered by itself, a very fatal disease, inasmuch as few of the cases recover; for it is a very inflammatory disorder, and when allowed to pass into the second stage without relief, it hurries on rapidly to a fatal termination. It requires medical, and, unfortunately, too often surgical aid, so that I should not have referred to it here, were it not for one or two considerations which it may be serviceable to comment upon in this paper. It is a remarkable fact that medical men are summoned to attend cases of croup among the poorer classes chiefly on Sunday. They account for this circumstance by calling to mind that Saturday is the cleaning day in the cottage, and the "tubbing" night for the children in those families where indeed such luxuries are indulged in; thus the damp floors and the ill-managed bath may contribute to produce the attack, which results in sending for the doctor, perhaps too late. The first symptoms of the croup are perfectly amenable to domestic treatment, as I have proved over and over again; but people who are not aware of the danger may not notice the first invasion of the disorder, or may think the symptoms will pass off, and are only aroused to a sense of the true state of the case, and to seek medical aid, when death is imminent.

Diarrhœa is one of the most fatal disorders to childhood, especially during the summer months; whatever may be said of atmospheric influences, which increase the liability to this ailment, I believe that the high temperature and other conditions, which are generally considered to contribute to the mortality from this cause, are not so productive of mischief as deleterious food. A hot summer gives us abundance of fruit; this being plentiful, it is cheap and eagerly devoured by poor children. There is nothing unwholesome in ripe, fresh fruit, eaten in moderation; but it is not always fresh as it is consumed by the poor, and it is of course eaten in excess, often perhaps the only food partaken of during the day. Then sour milk is

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another source of diarrhea in young children; fresh milk, with a small admixture of ground rice, would form an admirable food during the summer months, and at what a small cost it might be provided!

Indeed the whole question of "dietetics" requires investigation, for it is perhaps second to no other consideration in its effects upon the health of the people. It is remarkable that in the course of the various inquiries that have been made into the causes of cholera, every imaginable subject, excepting food, has come under notice, and been reported on. Thus we have official and scientific opinions upon drainage, water supply, over-crowding, and other matters, all very necessary and important subjects for investigation, with the view to sanitary legislation and reform; but why overlook *the* question of all others, compared with which the rest are insignificant? Take only one commodity, bread, which is literally the "staff of life" to the working man and his family; the extent to which bread is adulterated is at once a disgrace and a misfortune to the country. It is much to be hoped that the subject of food, as it affects the health of the people, will receive the attention which it demands, and not be any longer overlooked as it has hitherto been.

HOURS OF RECREATION.—During the sixteen waking hours of the twenty-four, not less than six hours should be devoted to mental and bodily recreation and refreshment. Within this period are included the meals, which should be nutritious in quality and ample in quantity, in order that the normal vitality, strength, and endurance may be sustained. The food must be eaten slowly, with a mind at rest, and a conscience undisturbed. For half an hour after each meal, no physical or mental labor should be performed, and no cares, anxietics, or depressing emotions should exist. During these six hours of recreation, the mind should be directed by a variety of agreeable emotions, like mirthfulness, cheerful anticipations, pleasant reminiscences, wit, fun, humor, and much honest laughter. The man who can not laugh heartily, has a bad conscience. During this interval, the physical man must likewise be diverted by gentle sports and pastimes, which serve as lubricators and polishers of the human mechanism.—*Anon.*

AN OLD NOTION COMBATTED.—Families suffer in health, and dwellings are injured, by the foolish practice of evaporating water in connection with stoves and furnaces. No family should allow several pailfuls of water to be changed into vapor every week, to hang in the atmosphere of rooms, and impinge upon furniture and walls! A pailful of water makes seventeen hundred and twenty-eight pailfuls of steam. What an atmosphere this must produce for human beings to live in! Is it natural? Is it pleasant? Is it healthful? No. We have always found the most cases of croup, influenza, rheumatism, coughs, etc., in families who entertain the erroneous and vulgar idea that much moisture is essential to health. A better system of ventilation, a more careful adjustment of temperature is what is wanted in our dwellings —not an abnormal steam-impregnated atmosphere.—*Dr. E. C. Marcy, Journal of Chemistry.*

GERMAN SCHOOLS.—The German school is the growth of centuries of repeated experiment, patient labor, and careful observation. Pedagogy, long before Pestalozzi's day was elevated to one of the most respectable and elaborate sciences, and, as here applied, is nearer perfection than anywhere else in the world. In Germany, more than in any other country, fitness is the condition of the teacher's holding his place, and in no other land is the relation between the teacher and the pupil so beautified and sweetened by such a large element of real sympathy and friendship. The teacher does not consider it beneath his dignity to place himself on a level with his scholar, to ascertain his tastes and cultivate them, to ferret out his plans and criticise them as a friend, and not to stand aloof from him in his sorrows. A boy or girl, therefore—especially from America; for if a German teacher shows any partiality it is to his American pupils—placed in a German school of average respectability, is almost sure to find among the teachers congenial friends and sympathizers.—*Dr. Hurst.*

AMERICAN VS. GERMAN DIET.—In order that the muscular mass, or what is the same thing, in order that the working powers of an individual may be kept up, it is absolutely necessary that in his daily food a quantity of albuminate be consumed sufficient to make up for what is lost. The badly-fed German workman wants in England and America a month's diet, abounding in albuminates, before he is able to compete with the English or American workman. We may compute, without risking to be far wrong, that a working man of 140 pounds weight, requires for his sufficient nourishment 130 grammes of albuminate (453 1-2 grammes equal 1 pound, English) daily.—*Baron Liebig.*

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Waiting for Morning.

BY MRS. FRANCES DANA GAGE.

WAITING for morning with sleepless eyes;
Waiting for morning, waiting for light;
Watching old Time as he slowly flies
Onward, still onward, to morning bright.
Often I pray, if it be thy will,
Merciful Father, oh give me sleep
Among the mounds on yon quiet hill!
And, "Lord, I pray thee my soul to keep!"

Waiting for morning with wearing pain;
Thinking, still thinking of years agone;
Calling their pleasures all back again,
Their battles lost, their victories won.
Dark are the hours, yet I seem to see
Flitting like spirits around my head
Loved ones and lost ones long gone from me,
Those that the world of flesh call dead.

Waiting for morning, I walk with him
(My best beloved) o'er the long, long road,
Till my pains grow less though my eyes grow dim,
And I feel he is lifting my cumbrous load.
Is he waiting for me in the morning land,
Waiting for me till God bids me come?
Patiently waiting, with outstretched hand,
To welcome the storm-stayed wanderer home?

Waiting for morning, my mother's smile
Is revealed by the light of the other shore;
In soft, sweet echoes from that far isle
My father's voice I can hear once more.
Sisters and brothers that fell asleep
To wake in summer land long ago,
Seem hovering here. I cease to weep,
For the day is drawing near, I know.

Waiting for morning! O weary soul,
Shout to be glad! it will soon be light!
Nothing can conquer the onward roll.
Morning must follow the gloomiest night.
Waiting for morning! Thy will be done,
Merciful Father. To wake or sleep
Patient I 'll wait, till the victory 's won.
"Lord, I pray thee my soul to keep."

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The Air Cure. What Shall we Breathe?

BY REV. CHARLES H. BRIGHAM.

AIR is at once the motive power and the regenerating power of the human machine. supplies the fuel for health, and it supplies ıe cure for disease. It is the first of remedies, ıd it is the indispensable remedy. Men can ve for weeks, or even for months, without light; ıey can live for days without food or drink. But o man, however strong, however tenacious of fe, can live for an hour without air to breathe. 'he surest and most fatal of all poisons is bad air; very slight change in the chemical proportions f nitrogen and oxygen, or the substitution of ome other gas for these in the air, will produce sphyxia, and stop at once the beating of the ıeart and the play of the lungs. The first act, ınd the last act, of the living human being is to draw breath. And the use of air is the function which man has in common with all organized life, with plant life and fungus life, not less than with animal life. To say that the Holy Ghost is "oxygen gas" is a foolish play with words; but it is nevertheless true, that the widest and most universal influence of the Spirit of God—his breath—is in the air, which is the breath of life to all living things. When the air is drawn off or spent upon our earth, and there is no longer this soft covering to its stiff crust, all its reservoir of internal heat can not keep organized and growing life upon its surface.

The speculation of geologists prophesies a time when this provision of air will be spent, and the gaseous envelope will be torn or worn off from this earth ball, like the rind from a nut, or the film from a crystal. But that issue is likely to come only in geological time, which is of no account in considering the affairs of men. The supply of air is likely to outlast our time, to outlast the race of men now on the earth. The earth can not be so densely peopled with men and with animals that they will not all have air enough to breathe. The land will "give out" before the air gives out; while there is a standing place there will be a breathing place, even if the high mountain tops and the deep mines should alike be crowded. The supply of air is practically inexhaustible, even by lung power as great as Mr. Fowler could make it. It would supply a race of giants as well as a race of men. The danger in this matter of air is not of a short supply, but rather that its quality will be destroyed and its benefits lost by neutralizing influences. With all these solid miles of air pressing above, and forcing the vital fluid in at every crack and crevice, into the closest recesses and the deepest caverns, it is the fact, that the air is spoiled of its health-giving influence by many circumstances and contrivances for which men are responsible. With this immense supply of real air which costs nothing, men force themselves, at great expense often, to breathe what is not air, but only an adulterated compound. They choose for their houses marshes and meadow sites, where the fatal fogs of summer and autumn oppress the lungs with pestilential miasma. They set up in their cellars or in their parlors factories of carbonic oxide gas, which cheat so plausibly by their plea of convenience and economy. They build sinks and sewers where these ought not to be; or neglect to build them, which is as bad. In the cities, some noisome factory destroys the atmosphere of a whole neighborhood by its offensive smoke and odor. In the country, the fresh air of the fields is poisoned by the fumes of copper rolling, or soap boiling, or tripe making, or a butchery. To enrich his soil, the farmer spreads over his pastures great loads of fish to rot in the atmosphere. Here there is an atmosphere of petroleum, there an atmosphere of boiling beer, and in another place a very trying atmosphere of pork and lard. The general virtue of the air has to give place to the special influence of the local airs. Cologne has its atmosphere, which is not that of its aromatic water. The New York docks have their atmosphere. The Five Points has its atmosphere. Pittsburg has its atmosphere, and Oil City, and Bergen Point, and Bristol with its onions, and Taunton with its herrings in the spring of the year.

And we not only destroy air in these and many other ways, but we take pains to keep out the good air we might so easily have. The doors and windows of many houses are carefully caulked, or double windows are put up, so that the external air may be effectually excluded. While the roofs are made water tight, the apertures are made almost equally air-tight. In the new Gothic churches, the narrow slits are filled with immovable sashes of ground or painted glass, which not only hold back the direct sun, changing his rays to the hues of harlequin, but hold back very perfectly the fresh

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breath of heaven from the sacred retreat of prayer. Even at sea, where the great wild winds sport so wantonly on the tumbling waves, you find close cabins, where fresh air is contraband, and sick lungs draw in all day long the exhalations of their infected breath. In spite of all that has been written about the need of ventilation, how easily the hospital air reveals itself as not the air of the hillside or the garden! In spite of the demonstrations of physiologists, how many beds are doubly and trebly occupied, how many rooms, and not in tenement houses either, are used by night and by day, when their air has been exhausted by the vigorous breathing of their six or their dozen occupants. Some are afraid of draughts, others afraid of cold, others afraid of dust; and there is no end of excuses for breathing bad air. The necessities of the poor, who can not buy fuel or live in separate rooms, compel them to breathe this air. But the rich, too, who have spacious mansions, furnaces and appliances against the cold, are content to breathe air which is but little better than that of tenement houses. How many who fare sumptuously, and sit down every day to a loaded board, draw into their lungs a plague which vitiates all the sweetness of their luscious viands, and turns the juice of fruits to a bitter draught! In our perversion of this gift of God, the air of the hovel is often better than the air of the palace.

There is no evil of which we complain so much, but which we do so little to remedy, as this evil of bad air. We complain of the air in lecture halls, in churches, in offices, in railway cars, in steamboat cabins, in narrow streets, yet we do almost nothing to remedy the evil. The builders of halls are afraid of losing heat and wasting fuel, if they provide for the escape of air; and if they show ventilators in the flaring signs upon the roof, they are careful that these shall be kept shut, and shall not communicate too freely with the inner air. The church committee are slow to cut holes in their spangled and "frescoed" ceilings, and the aperture for spent air is probably in some remote corner, and so small as to be nearly invisible. If the window frames are movable, they are not permitted to be moved, in compassion to the bald pates, or sensitive nerves, of those who sit beneath them. Not one house in a hundred is built with any intelligent heed of its supply of fresh air; if ventilation is thought of at all, it is wholly an incidental matter, and is subordinate to the arrangement of cupboard and closets, of work room and play room. Ventilation is rather among the last than the first things which are cared for—comes after the color of the wall, the substance of the woods, and the carvings of the furniture. The upholstery of the window is more interesting than their adaptation to the atmospheric wants of the house. Even those who begin with very wise plans and very grand resolutions, have not the skill to carry out their plans, or the courage to hold to their resolutions. Still, after thirty years of grumbling, we are willing to take in foul gases in our crowded assemblies, and to bear the inevitable headache and stupor of the air in fashionable churches. In no particular is the reproach of the preacher more deserved, and the confession of the congregation that they are "miserable sinners" more just, than in this neglect to avail themselves of the blessed air which God has so abundantly given.

It is a great deal easier, doubtless, in a matter of this kind to complain than to remedy the evil. So many futile experiments have been tried, so many fanciful theories have been broached, there is so much confusion in the discussion of the subject, that an honest inquirer may well be perplexed. One does not like to spend money upon an apparatus which may prove to be a nuisance or a deformity in the house, with no fitness for its purpose; to build needless flues in the chimney, to cut needless holes in the roof, to decorate walls with metallic slides that are of no service, or to multiply pipes about the house. No method of ventilation has yet been devised which is free from very serious objections. In fact, the old-fashioned chimney and the old-fashioned farmhouse, broad, strong-throated, drawing the flame with a mighty rush up in its echoing chamber, is confessed even by scientific schemers, to be better for the purpose of ventilation than any of their new inventions. No air of the most costly palace to-day is so pure as that of the Yankee farmer's kitchen in the last century. The churches, too, of to-day have not improved in this particular upon the old barn churches, with their double rows of windows which rattled in every blast. We understand the evil better than our fathers did, but we do not yet understand the cure. We know the curse of carbon in the air, but we do not know yet how fairly to get rid of it. We have learned so much about heat and cold, and have found such easy methods of keeping warm, that the problem of pure air with these methods presses upon us in a way which it did not press in former days. It is a strife between pure air and warm air, between health and physical comfort, how to keep warm and at the same time to be well; partly, too, a strife between

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economy and comfort, how to keep warm with moderate cost, and at the same time to breathe the pure breath of life; how to use stoves, and furnaces, and steam boilers, hard coal and soft coal in moderation, and yet have a full supply of air that is fit for the support of life.

Then, again, there are atmospheric conditions which no human skill or contrivance can change, which come from causes beyond our control, from local necessities or from physical formations. How is it possible to get pure air in low meadow land, or where the soil is very rich and vegetation is rank and has the inevitable poison of its decay? Shall we leave the banks of sluggish rivers untenanted, because the malaria hangs above them? Shall the lowlands be all deserted, in the fear of their chemical change of the atmosphere? We can not all live in the dry desert, or make of the fertile field a desert. We have to take bad air as the drawback upon the profit of rich ground. We can not all dwell upon the hills, or on sandy soils. Some, too, must live in cities, where with all precaution, with streets daily swept, with drainage of the most improved kind, with wide avenues and open parks, the air will still be vitiated by overcrowding and by the emanations and exhalations of so much animal life. In no large city can the air be perfectly pure. In some lands, too, an excess of rain makes the air always damp and oppressive. The air of England can not be called pure according to the standard of Arabia. All other nuisances removed, such as the odor of codfish drying, the perpetual fog of Newfoundland denies there the gospel of pure air. Before the fumes of petroleum rose among the hills of Western Pennsylvania, the farmers of that region had to breathe an air saturated with moisture. To complain of these natural failings of the atmosphere is of course a waste of breath. Every one can not live in Minnesota, or in California, or in Florida. And there are comparatively few places in the world where the air is found to be at all seasons, and at all hours, perfectly pure. If it is good in the winter, it may be bad in the summer; if it is good in the day, it may be bad in the night. If it is thrilling and bracing, like the air of San Francisco, it may come loaded with mist and dust. Every place has some local defect in the quality of its food for the lungs.

And then, the question may arise, "What is pure air?" The chemists answer it promptly enough. The physiologists answer it without hesitation. But the habits and prejudices of men do not accept their answers as final or unquestionable. The theory of nourishing air is not uniform. A company of German students find the atmosphere all the more agreeable when it has been improved by pipes and tobacco, and is reeking with dead smoke. In a Romish cathedral the air is not holy, and so not entirely pure, until it bears aroma of incense to the sense of the worshipers; it must be clouded by burning spices to hold the breath of angels and of the Divine Spirit. The jockey and the hostler luxuriate in the ammonia of the stable, and find this more healing and refreshing than the balm of a thousand flowers. There are those, even, who maintain that no air is so healthy as the air of the shambles, and insist that a slaughter house in the street would neutralize the decay of refuse, and that it is a waste of sanitary force to send the butchers off to the suburbs. Some delight in sulphurous vapors, and prefer a neighborhood where springs of that mineral run with never-failing fullness. The statistics of health seem to show to many that a pitch pine forest purifies the air, and that the tar kettle gives new virtue to the simple oxygen and nitrogen. The dangers of the old "swamp" in New York were obviated, as we have often heard it asserted, by the leathery accumulations of that region; and not a few believe that a tannery saves the air of all the region where it stands. The longshoremen of South Street and West Street, will tell you that no air is so healthy as the air of New York docks; which Boston, too, can improve upon, with its flats dry at low tide.

And the dispute between dry air and moist air is not fairly settled. Do not good housekeepers put water upon the stove, to supply that loss of moisture which they imagine that the hot iron creates? Does not the good sexton wonder that the air in the church should be so oppressive, when he evaporates a barrel of water at every Sunday service? John Bull bids you see by his ruddy cheeks, and his stalwart shoulders, and his full, cheery voice, how much better is a damp climate than a dry one to make muscle and vigorous health. If plants flourish best where the air is full of moisture, why should not the human plant thrive in that atmosphere? Many denounce this theory of dry air as a foolish whim, which has no warrant in common sense or experience. They say that damp air brings a higher civilization and more genuine comfort, that dry air is only fit for roving barbarians, for a hard and harsh type of character. The popular prejudice now certainly goes in favor of dry air. Consumptives are sent to the uplands, and not to the damp tropics even though the spicy gales are soft there in their

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blowing. Yet it is by no means certain that for all constitutions the dry air is best. We may safely say, nevertheless, that all artificial methods of increasing the moisture of the air will not amount to much, and that the good of an occasional Turkish bath is not made constant, by breathing in steam from morning till night. Very few will contend for a paper mill or a bleachery, as the types of healthy habitations or healthy occupations. Dry air will carry it by the majority of suffrages, so far as this is made by human industry. Almost every one prefers the air of a bright day to the air of a rainy day, even in Dublin or London. The improvement of the air by evaporating water on stoves or in furnace chambers is mostly imaginary, and is trouble taken for nothing. We do not regulate the hygrometer any more than we regulate the barometer, by our trifling evaporations.

The proper temperature of the air, too, is also matter of dispute. Some persons think that very hot air is not fit to breathe, others have the same antipathy to cold air. One never wants the mercury to get below 75° of Fahrenheit; another is wretched if it rises above 65°. Some say that the air of sleeeping chambers should never be heated; that the chimney there is a flue for bad breath, but not for smoke and fire draught, while others would as soon think of sleeping in an ice house as in a room without a fire in the winter months. Not a few find it necessary to migrate annually with the birds, that they may breathe always air at about the same degree of heat. The weight of opinion seems to incline in the direction of an even heat, and there are now ten persons who sleep in heated rooms where there was one who slept in such rooms in the last generation. Since it has become possible to keep the air of summer in our houses, even in the extremes of winter cold and storm, men have become intolerant of the former exposures. But there are still Puritan souls, which resist this effeminacy, and contend stoutly for the cool night draughts which made the fathers such a rugged race. The country hotels have not all adopted the innovation; and itinerant lecturers are able to appreciate the tonic effect of unwarmed air, as they go from overheated halls to the handsome guest chambers, where the furniture is rich, but the fireplace is closed. We read the narratives of Kane and Hayes with no envy, of the dwellers in those Arctic latitudes. The average point of comfortable temperature is rather going up than going down, and it is even getting to be believed that animals must be protected by artificial heat as well as men. Stables are warmed by stoves and furnaces, and hot water pipes, and the horse and cow are no longer left to shiver in the winter nights. Indeed, many wealthy men ventilate their stables more thoroughly than their own houses.

There are some facts in the use of air which may be regarded as conclusively settled, about which there is no dispute. One of these is that the air which we use should be *frequently changed*. Nobody believes it is wholesome to breathe air which has become stagnant by long confinement, or which has been used again and again without being purified. Those who are most afraid of draughts, still confess that they prefer some movement of the air which shall expel what has been vitiated and bring in what is pure. A current in the room is desirable; only they would keep the body out of the current. There ought in all rooms, large and small, to be motion in the air. The air which has been used at night, should be thoroughly expelled in the morning, and it is better even to have the process go on in the night. The "still air" ought never to be more than a metaphor, certainly when it is shut up in rooms. As the supply is so unlimited, there need be no economy in the use of air. We need not measure off the number of cubic feet which will meet our demand, or be afraid of wasting it. Air is almost the only one of God's commodities which may be squandered lavishly without doing to any one physical or moral harm. There are seasons when in the cities water must be sparingly used, and there are places where there is a short supply of light. But none who live above ground have any occasion to stint themselves in the use of air, or fear that in letting in as much of it as they can get into their houses, they are defrauding their neighbor, or getting more than their share. Air is something which can not be stolen and can not be squandered. When an exquisite changes his linen ten times in a day, and has a fresh suit for every meal, he is very justly laughed at. But we may change our air ten times in a day without any charge of weakness or effeminacy. "Change of air" in our common phrase means change of place or residence, going from the hills to the seaside, from the city to the country, from East to West, or from South to North. But this change of place would be less necessary if more heed were given to change of air where we are. The close air of the house make necessary many of the large and expensive migrations. And when a house is closed, it does not matter much what the quality of the outside air is. Sea air vitiated is no better than mountain

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ir vitiated, the breezes of Florida no better than he foggy air of Labrador.

Another admission in regard to air is, that it ught to be *clean*, that the cleaner it is the etter it is. Nobody wants to breathe air which s full of dust, which has particles of dense oreign substance. For purposes of gain some work in cotton mills, and flour mills, and powder mills, and tobacco mills, where the air is full of flying particles; but nobody pretends that the air of these establishments is really healthy, or half so good as the air of the fields and the forests. Dust is the beginning of half the diseases under which we suffer. Even when the chemistry of the air is right, the mechanical defilement very often makes it dangerous. Air that is free from dust, other things being equal, is the best air to breathe, and it is of no use to change the air in a room very frequently, if the new air, as soon as it enters, takes up the fragments of earth or waste which are upon books, or furniture, or in the fabrics of carpets and curtains, to be started by the very current. A clean house makes clean air; and no air can be really fit for the throat, and nostrils and lungs, which is loaded with metallic or vegetable refuse. No amount of ventilation can make the work room of a cutlery healthy. Smoke, too, whether made by coal or tobacco, defiles the air; and the greatest sanitary service that can be done by any invention, will be done by the invention of some smoke consumer, which shall regenerate the atmosphere of English and American factory towns. A life in Birmingham or Pittsburg is perpetual purgatory without the purgation, and the wealth gained in that smoky medium, through which the sky only breaks in chinks and crevices, is very dearly purchased. Clean air is even more important than clean water or clean clothing; and without clean air we can not have clean clothing and hardly clean water. You will not find in the laundries or the tanks of the smoky cities such water as the Seer of the Apocalypse saw.

And one more thing to say is, that to get the full benefit of this gift of God, we ought to *spend a good deal of time out of doors, in the open air.* The surest way to get fresh air is to go where it is, and not to make it come to us. If a city has parks and gardens, open spaces where the gales have a chance to blow, these should be the resort of the men and women who do not know how to ventilate their houses. It is the charm of Naples that so many of its trades are carried on under the open sky; tailors, cobblers, cooks, scribes, all do their work upon the sidewalk. The capuchin preaches, and the doctor examines his patient on the open shore of the sounding sea. They make it reproach to Paris, that there is no "home life" there; but you can see the best part of home life there in the groups of parents and children sitting under the trees or walking in the gardens. The earliest home that we know was not in a house, but in a garden. All the sweetest affections of a family find room in the large spaces of the free air quite as much as in the few feet which are inclosed around an air-tight stove. It is a poor boast, and a poor excuse for any to make, that they never go out, that they are satisfied to stay at home. Not only for physical exercise, of which more will be said hereafter, but for simple taking of the air, should every one go abroad. Very few diseases require absolute confinement to the house. The invalid needs fresh air even more than one in health. A good draught of air before breakfast in the morning is better than four glasses of Congress water, and whets the appetite for the morning meal. None really enjoy food but those who are prepared for it by the cleansing of the ducts and passages which the free air brings. This gives zest and flavor to the simplest food. The maccaroni of the Neapolitan is a richer feast to him than the turtle soup of the London alderman, from the richer air with which it is seasoned. He spices it with breezes from the bay, and does not want any fantastic sauce. The ambrosia of the gods is really nothing but fresh air, as their nectar is only pure water.

How to breathe pure air, is a question which we ought, perhaps, to touch. The foolish people that died in the former generations, supposed that they had learned the art of breathing. But it has been reserved for physiologists in our time to correct their errors and to convict them of ignorance. One writer tells us that we must keep the mouth shut, and always breathe through the nostrils; that consumption will vanish when men learn to use rightly this natural respirator. Another says that we should take long inspirations, and should fill the lungs full, and not be content with little sips and sniffs of air. There are those who will give lessons in breathing as they give lessons in singing, or in dancing. The "breathing cure" goes along with the "water cure," and the "movement cure," and we are told, if we are sick, to stand and pant for all our might for a quarter or half an hour, until we are tired. Doubtless much of the good of the air is lost by bad habits in using it. Any thing which can enlarge the supply to the lungs will naturally strengthen these. It may be, too, as some

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maintain, that air is absorbed by the skin as well as drawn in through the trachea and the larynx, and that we breathe as the leaves breathe. On the whole, however, we may be satisfied if we can only get a full supply of good, pure, clean air—get it into our houses, our halls, our shops, our factories, our churches—to let the lungs use it as they choose, to let breathing take care of itself. Daily practice in breathing mixed gases, whether those of the laboratory, or those of the chamber, closed with double windows and heated with anthracite coal in a cast-iron stove, will be likely to do more harm than good, and will be all the worse as the inspirations are longer and fuller. It might be better, if in many of the places where crowds do congregate, the art were practiced of holding the breath. *How not to breathe* is what in many of our assemblies it would be most desirable to know.

Elihu Burritt.

BY PROF. L. N. FOWLER.

THERE is a very quiet, unobstrusive, unsophiscated, *unworldly* man living in Birmingham at the present time. He was sent once by America to serve her as a Consul, and to look after her commercial interests in this great manufacturing district. I mean Elihu Burritt, ordinarily called "the Learned Blacksmith," though it seems to me that such a "sobriquet" should be dropped after the man has left his vocation, and that simple Elihu Burritt should suffice. Greatly respected and honored by all classes here, it matters not now what he was or has been. Though the artificial distinctions of society in this country are very distinct, yet there are a few favored ones who have risen from the ranks of the people by their own merits, their own talents, or by dint of great perseverance, who are not obliged to hunt up their genealogy, in order to have entree into any society they may desire to grace with their presence. America will be proud of her farmer blacksmith one of these days, for he is one of the most remarkable of her sons. Though strongly attached to his native country, he believes in the brotherhood of the race, and has made the most strenuous exertions to promote peace principles throughout the counsels of the nations. Many years ago he strongly agitated the subject of Ocean Penny Postage, and though the idea was deemed very impracticable, yet if he lives ten years longer, I fully believe he will live to see his old propositions, then deemed quixotic by the majority, carried out practically and with the best results. His life and Phrenology harmonize. He tried to be a mechanic, but he has not Constructiveness large enough to succeed in the use of tools, and had he persevered in that line, he would have wasted the best energies of his life, and instead of becoming a learned and useful and happy member of society, he would have been a poor, discouraged working man, half conscious that he was not in his legitimate place, and perhaps have been soured with his want of success, without dreaming of the cause of his failure; as is the condition of a vast multitude of the present day, who, owing to unfortunate circumstances which they may not have been able to control, have not jostled into their right places. Though he has learned nearly all the languages of Europe, it has not been because the organ of Language is naturally large, but he had strong desires to study mathematics and he found he could not succeed unless he learned them in a foreign tongue; then having large Comparison and the Perceptive Faculties, he became deeply interested in the philosophy of language, and traced the analogy between one and another, and as his memory is very retentive, he soon found he had a very extensive vocabulary of words, beside a clear insight into the roots of the language he examined. This encouraged and stimulated him to further efforts, till he mastered every tongue he studied. If he had been simply an old musty antiquarian, he would have lived a hermit's life, content with gaining the knowledge he coveted so much. His active benevolence would not allow him to do this, but to cast over the waters far and near the knowledge he has gained by his great exertions and unwearied perseverance; though he has great natural genius, yet his life has been one of mental toil, for even a genius must apply his mind unweariedly to his work or he will be only like a comet, and his light will soon be extinguished. Mr. Burritt has lectured at the rate

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three times a week for several winters, he has lited a monthly magazine in England for venty-three years, which has continued up to ie end of this last year, and has found the time write "Sparks from the Anvil," "Walks from ondon to John O'Groat's," "Walks from Lon- on to Land's End and back," "Walks in the lack Country and its Green Border Land," Mission of Great Sufferings," "Thoughts and otes at Home and Abroad," "Old Burchell's ocket for the Children," "Fireside Words and alks on Various Topics," "Jacob and Joseph nd the Lessons of their Lives for the Young." le is a very interesting and instructive writer, dapted to all classes, and I have been surprised hat his books have not been published in merica, as they have been quite extensively irculated in this country. England was the irst to recognize the talent of Washington Ir- ing as of other of our American authors, and it is qually true that America appreciated Tennyson efore he was fully recognized here, and also dis- covered the talents of Carlyle before he had made his mark among his own people. Having had the opportunity to re-examine Mr Burritt's phrenological developments [a few days since, and thinking your readers would be interested to know what the landmarks of Nature are in his case, I send them to you as I gave them to him.

"You have an advantage over other men, in possessing more compass of brain and in having a better organization for mental manifestation. Your head is an inch more in circumference than the average size. You have also a high degree of the mental and motive temperaments, which give action, susceptibility, intensity, and impressibility of mind; consequently you are not only comprehensive in your mental opera- tions, but are particularly susceptible to ex- ternal influences. Your activity of body and mind requires that you keep constantly em- ployed; for if you have not one thing on hand you must have another. To be idle would be almost impossible. Your chief defect arises from not having enough vital power to enable you to accomplish all you desire. It must have been necessary all your life-long to take par- ticular care of your health. You need more circulatory power, more of the digestive system, and a stronger hold on life. You live because you take care of yourself, and you have a tena- city of will that carries you through that in which many persons would fail. There is not, therefore, a good balance between the body and brain, which cripples you more than any other one thing. Your head is peculiar in shape; it is unusually long both at the back and front of the ears; but rather narrow, and decidedly high. The length of your head in the back part indicates social feeling, love of place and attachment to children, animals and pets. You are also very friendly in your disposition; are capable of being deeply interested in other per- sons, as friends and as companions; and you will make many friends as you go from one place to another. Children are always objects of inter- est to you, as a father you would spend much of your time with them; and whether a father or not you delight to talk to them, especially in such a way as to instruct them. You value woman as a companion, and that companion- ship is interesting to you in proportion as she is intelligent and knows how to put into execution her thoughts and feelings. Continuity is devel- oped in the part that gives connectedness of thought and feeling rather than applica- tion; hence, you can attend to many different things if the occasion requires. You have a fair amount of resolution, boldness, and spirit of defense; but this quality is called out more, as you have moral principle to sus- tain you, than from any love of opposition as such. More destructiveness would be an ad- vantage to you; at times you are too tender and kind and not sufficiently forcible and execu- tive. You are inclined to restrain any undue gratification of your appetite. It is not hard for you to be a temperate man. You have very little regard for property as such. You never had much disposition to trade and acquire prop- erty. You have not a cunning, artful mind. You treat others as honest, and are too liable to put yourself in their power, from your great frankness and confiding disposition. You would never gain with others to bring about an end in an underhand manner. Cautiousness is suffi- ciently developed to give general prudence and forethought, but not enough to give suspicion. Your Approbativeness is active, giving you a very distinct sense of character; and you have become quite anxious to please, to be popular and favorably known. Self-esteem is large, giving you a disposition to be your own master, rely on yourself, carry out your own views and sustain your own individuality. You have not an undue degree of pride and haughtiness; but you have self-reliance, and the disposition to do for yourself. You are very firm; have an uncommon amount of perseverance, of determi- nation, and a desire to carry through any plan or purpose you may have formed. Few indi- viduals have so much will power or tenacity of mind as you have. It is one of the leading ele-

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ments of your whole character. Conscientiousness being large, renders you very distinct in your ideas of justice, and gives you the feelings of obligation, accountability, and equity; and in worldly business matters, you feel no temptation to cheat or deceive. You are not specially enthusiastic, nor fond of the merely marvelous and supernatural. You are anxious to test every thing; and you regulate your conduct by what you know is true. Hope is only full; consequently there is not much of the disposition to be sanguine, buoyant, and elastic. You persevere to the accomplishment of an end, not because you are sanguine, but because you have made up your mind to finish what you begin. You have, however, a great deal of religious thought, feeling, and emotion. You are disposed to give much of your thought to the subject of a Creator, supreme power, and dependence upon that power. You have exalted states of mind and elevated aspirations, coming from your feeling of veneration. Benevolence is large, giving you an unusual degree of sympathy, generosity, and largeness of soul. These two qualities joined to conscience, have a powerful influence on your whole character and modify your whole life. Constructiveness is not large. You are not naturally given to contrivance, nor have you great versatility of talent in mechanics. You may work by the eye or put parts together and make a perfect fit, where knowledge of proportions is required. You have imagination and scope of mind. Ideality and Sublimity being large, give you a love for objects of beauty in nature or art. Imitation is small; hence, Elihu Burritt forty years ago is Elihu Burritt now; and go whither you will, and associate with whom you may, your general character is the same. You are mirthful, very fond of fun, and can enjoy a joke and see the point of a witty remark. Some of the leading powers of your mind come from your perceptive faculties; for they are very large. Individuality takes the lead. You have an astonishing desire to see, to identify physical phenomena, and to become acquainted with physical objects and peculiarities of mind; for your individuality takes both a physical and mental direction. You are equally interested in the phenomena of the external world and in mental manifestations. Few persons see more correctly than you do; or can describe more minutely what they see. You remember faces, forms, shapes, and the peculiar expression of faces correctly. Size being large, enables you to measure by the eye very accurately, and take in a whole landscape at one view; hence, as a surveyor, you would excel in measuring ground by the eye. Weight being large, enables you to keep the center of gravity, understand the laws of force and resistance, and readily apply them in machinery. You have a very active organ of Order. You remember how every thing is done and seldom make mistakes, simply because your plans are as well laid out as possible. You are quick in figures; are fond of mathematics, and you are anxious to demonstrate every thing. Locality, Individuality, Eventuality, and Comparison would give you a great love for the study of astronomy. You remember places with perfect ease; can look back in your mind and recall places with as much accuracy as if you had seen them a few hours before. You remember events, common occurrences, the doings of the day very accurately. You have a good memory of time; are punctual in your engagements. Tune is not large. You may enjoy sounds and good music; but you have not much talent to make music. Nor have you large Language. You may study the languages by studying the philosophy of grammar; but you have poor conversational talent. Comparison and Causality are both full and active, and it is easy for you to think, compare, adjust, and reduce to practice what knowledge you gain. Intuition, or discernment of character and motives is large, giving you rather a strong desire to study the workings of the mind, and to become acquainted with the dispositions of particular individuals. But you have not so much youthfulness, playfulness, blandness of mind, as you have kindness, respect, and affability. The four leading features of your mind then, are, first: your thirst for knowledge, desire to accumulate information and ability to identify physical phenomena and mental operations. Secondly, your disposition to be where children are, to enjoy their society and to be engaged with their education. Thirdly, your desire to devote yourself to subjects of a moral and religious nature, and to cultivate an aspiring, worshipful, sympathetic, philanthropic turn of mind; and fourthly, your disposition to persevere to the accomplishment of an end, to rely on your own resources, and to develop your own powers to the utmost."

A MAN in Boston, in his hurry to assist a fainting lady, got a bottle of mucilage instead of camphor, and bathed her face with it. She was a good deal stuck up with attention.

THE Lowell Courier calls the parting of young ladies much adieu about nothing.

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A Sea Song.

BY ALICE CARY.

COME, make for me a little song—
'T was so a spirit said to me—
And make it just four verses long,
And make it sweet as it can be,
And make it all about the sea.

Sing me about the wild waste shore,
Where, long and long ago, with me
You watched the silver sails that bore
The great, strong ships across the sea—
The blue, the bright, the boundless sea.

Sing me about the plans we planned:
How one of those good ships should be
My way to find some flowery land
Away beyond the misty sea,
Where, alway, you should live with me.

Sing, lastly, how our hearts were caught
Up into heaven, because that we
Knew not the flowery land we sought
Lay all beyond that other sea—
That soundless, sailless, solemn sea.

"Dressed to Kill."

BY A. B. BURRILL.

DRESSED to kill, and killed to dress,
In uncomfort and distress:
Fashion bids all woman kind
Follow her with heart and mind,
And, with the exceptions few,
They yield a service more than true.

Dressed to kill, and in disguise
To deceive the heart and eyes;
Paint and powder form the mask,
Hoop and stays surround the cask:
Oh, Fashion has as many slaves
As old Atlantic has of waves!

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Dressed to kill—you 've hit it well,
And Time, ere long, the truth will tell;
For Nature's laws, so often crossed,
Demand the life, the certain cost.
Turn your eyes where'er you will
You 'll find no surer way to kill.

Dressed to kill and killed to dress;
Dressed to bear your own distress;
Dressed to conquer, dressed to win;
Dressed to show a void within;
Dressed to captivate the man;
Dressed to cheat him all you can.

Dangers of Public Life.

BY REV. HENRY WARD BEECHER.

SINCE the world began, it has been found dangerous to manhood to be mingled in the administration of public affairs. This seems surprising to the unknown. We should think, beforehand, that nothing would inflame a noble nature with a more heroic spirit than to be permitted to serve the commonwealth. Alas! nothing so debases one. The very thing that we should suppose would address itself to every heroic impulse, seems to address itself to every baser instinct. And they that go into public life, go into the shambles, into a furnace, into the fire.

To a very great extent, particularly in this country, where there is more to be done than there are doers, the young enter upon responsible positions before they are settled in their character, or fixed in their habits, or established in their principles. The excitement, the dazzling prospects which the sanguine see, and, like mirages in the desert, tempt them on with banks and waters, always near, and never reached, have a powerful fascination to the young.

A young man that goes into public affairs, is like a man that goes down into the battlefield naked. He has nothing yet hardened in him. He is in the gristle. He has had neither experience nor training; and he has neither power to resist nor power to overcome. It is a dangerous trial. And yet, in our land, the young are the called and the chosen, for the most part. They are usually thrown, too, among men who are their superiors—superior, not in station alone, but in mind and power. For, although in mixing with public men in a public sphere there be multitudes that are inferior, some there are that constantly meet us, and exert an influence upon us, who are our natural superiors, having been born so, as well as trained to be. And the young are turned around by such. As lesser weights fly up at the touch of heavier weights, so the young are outweighed by the natural superiorities of men about them. Superiority is a rare gift if those who possess it are true and noble; but it is a dark fatality if they are undisciplined.

To a certain extent the law of dynamics exists in the mind as much as in matter. There are men from whose power you can hardly escape. While you are in their presence their minds weigh down, by natural force, your mind; and to be safe you must be out of their reach. You must treat them as you do serpents—get out of their way.

But those that go into public life, to transact public business, must go where their errand carry them, meet whom they may. The callow, the inexperienced, the unfledged, must make their way among veteran experts. To be sure, it may be the making of many, and is; but how many others are there who are utterly spoiled in the making! Back of every pottery shop you shall find heaps and pyramids of potsherds; the vessels that go forth fair and comely from

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front door, say nothing of the fragments left behind that are disgraced and cast away as useless.

Then, men are usually without the restraints of the family in their public relations, without that wholesome intercourse with mother, sister, wife or friend, which is God's very gospel of purity to the young. This is one secret of the mischiefs that befall the new comers to all large cities, and especially to capitals. The household is God's prime institution. So long as men are substantially under the influence of a virtuous household, they scarcely can be harmed by temptation; nor is there any calculating what may befall them when once they go out from the household.

Besides this, there comes the utter breaking up of the accustomed order of life. They who have been wont to observe stated hours, find now no regularity. All hours are mingled. The day sleeps, and the night wakes. Excitements burst over all bounds to-day, like fires racing before winds on the prairies; to-morrow the fires are ashes, and the soul lies like a wide blackened heath, and, by dangerous means, seeks to resurrect itself from its jaded sensibilities. And the wild extremes of excitement; the too much of to-day and the too little of to-morrow—these all tend toward moral collapse. Regularity is not morality; but irregularity is very apt to stand close upon immorality.

Then men lose individuality, under such circumstances. They learn to run in packs. One running alone can not do much. They must help each other; and those that are helped must help their helpers. So they are leagued and partnered from the very start. They lose their individuality in parties, in cliques, in combinations, in multitudinous partnerships. And then, whatever their own will would be if left to itself, when once yoked or harnessed and driven with the party they are obliged to go with their fellows. And since it is hard to go against one's sense of honor and rectitude, it is easier to shut the eye and to cease, for the time, to act upon moral considerations. In short, men are accustomed to mount that saddle on which so many have run the race to ruin—namely, "When we are among Romans, we must do as Romans do." They accept the morals, the manners, the customs, of those that they are with. They cease to kick against the pricks, and go down.

First among the steps by which the mind changes in this downward course, is the wasting of devotional impulses.

There are three sources of devotional life. Some men are automatically devout. As some men are born so that reason supplies them with thought and intellectual stimulants; as some men are born with natural imaginative powers; as some are born naturally mirthful; so men are born to be devout. Devoutness is constitutional with them, and under all circumstances, and everywhere, they will experience tendencies in that direction. Others maintain their religious life by the force of habit. Their impulses have become fixed, and habit has asserted its law. Still others depend upon mere outward occasions and excitements for their devout feelings. They are susceptible of being enkindled to devotion. If they experience it, it is brought to them. Their hearts are an altar, and some priest must daily renew its fires, or it will burn cold and dark. And these last comprise the great majority of men.

There are a few natural worshipers, and there are a few in public life who are devout so long as habit is influential upon them; but most men are devout only among the devout. Remove them from Sabbaths, from sympathy, from friends, from churches that they love, and every impulse to worship grows feeble.

The next step to this is a change of moral sensibility, which steals imperceptibly upon men. We lose moral sensibility very much as we go to sleep. All day long we are conscious of acute nervous sensibility; but as the sun goes toward the west we are conscious that there is less and less keenness of sensibility. Use dulls the faculties. And as evening comes on, we grow pensive and sad—which is but taking a step toward somnolency. And at last things about us serve to attract our attention, and all our powers begin to retire within us; and we fall little by little away toward sleep, and into sleep. And so it is with the moral sensibility of men in the world. They are in the presence, generally, of men who look at almost all questions of life from any standpoint rather than a moral one. Every thing brought to them under such circumstances is brought to them from its world side. One can feel the difference in the very atmosphere. A nature quickened by daily converse with God; a nature accustomed to judge things from the higher standpoint of right and duty and manhood, as they are described in God's Word—such a nature, on going into the society of men of the world, feels like one that walks out of the warm sunlight into caves and cold apartments, where he is chilled through and through. For we find men whose politeness recognizes our scruples, but who deftly and courteously pass them by as a super-

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stition to be tolerated; and we find that the almost spontaneous habit of the masses of men in the world is to judge things by custom; by worldly measures—almost never by the issue of right. One of the first things that strike men that go out of private life into the life of public men, is the habit of looking at things, not from great moral standards, not from principles of truth, and honor, and justice, but from selfish considerations or conventional reasons.

And this at last begins to produce its effect. At first it strikes us with regret and pain; but little by little we become wonted to it. We cultivate the secular side of the mind. It grows with culture. And, with time, right and wrong, on high grounds, as measured by the divine will, seem speculative, impracticable. Conscience unused, slumbers; it moves not; it dies. Rightly used, it mounts high places, and makes them its eyery. But conscience takes no such high flights in worldly men's experience.

You can not walk among worldly men, and accept their ways of judgment, and look at things from their standpoint, and come into sympathy with them, and partake of their spirit, and not be untoned, unmanned, and lowered. The worst thing a man can do is to lower his standard in any thing. When a man has a higher standard, it hurts him to take a lower one. In scholarship, in practice of medicine or law, whatever sphere you may be in, to take a second or third rate way of doing things, when you have before your mind the best way, is always unmanning.

But if it be so in secular affairs of life; if in worldly things a man should have a high standard, and strive to raise that standard, and to come up to it, how much more is it so when we are judging of the moral qualities of men? And what is the condition of that man who gradually lowers his standard till it ceases altogether to be a moral guide; whose conscience is like a clock that beats strong and loud when first wound up, but that, as the weight sinks down in the barrel, and the pendulum grows less and less firm, and ticks with less and less resonance, until at last it ceases to beat; and, although it still moves, tends to subside, and then stops entirely, leaving the lying pointer standing in one place for hours and days, to show where the clock stopped. There are hundreds of men whose consciences run down in this way, only they do not wear a dial-plate to show where they stopped. And this is the tendency of men who are carried into public affairs. They lose their own individual conscience, and learn to look at things from a lower standpoint.

Then comes the experience of the great family of selfishness. When men are once embarked in life with men that are their antagonist, and that are working against their interests, it soon appears to them that they can not succeed unless, to use a very common expression, they "fight fire with fire." A man looks at himself as in a ludicrous situation, and says, "Here I am, with my scruples among men that never had a scruple; among men that laugh all scruples to scorn. Here I am, carrying my baby conscience among Goliaths that do not care for any body's whining conscience. My character, my every thing is at stake, and I see that if I would succeed among men I must strike as they do, and not be scrupulous about pride, and vanity, and selfishness, and all these worldly motives. Success first! I am in for it, and I may just as well go through!" And so men put out just as they do that are around about them. They enter into a new dominion, and become children of pride, and vanity, and the passions.

This course can not be entered upon at the first step. It is resisted and struggled against. There is the unfrequented victory, and the oft-coming defeat. Now and then there will be hours in which one will be mournfully conscious of how different he is from his once self; and then he will be melancholy. But musing and melancholy no more change men than mists plow the field over which they brood at night. And although there is this sad retrospect, the career goes on.

For now come in strifes for personal ends; for advancements; for revenge; for hindering him who hindered us. We help him who will help us, and push him down who refuses or forgets to help us. And so we enter into a whole train of a striving, tugging, turmoiling, fiery, ambitious, selfish life.

To this state are closely joined the malign passions—envy, jealousy, hate, revenge, traduction, falsehood, insinuation, wrath, and malice; for these can not be far off from pride and selfishness.

Then last, and worst of all, when these shall have run their course, is the loss of faith in men and in moral principle. A man had better be dead when he has lost faith. There is nothing worth living for after that. When you have lost faith in men; when you do not believe that any body is true and pure; when you do not believe that any body is better than you are; when you think that all men are villains, hypocritical, corrupted, hollow-hearted; when you think nobody is patriotic because those whom you associate with are not, then you are past all

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saving. It is a sad and a terrible thing for a man to lose faith in men. No matter how bad you may be, and your associates may be, keep, for God's sake, and your own, a fast hold on your faith in men. Believe that somewhere there are better men than you know, or than you yourself are.

And the loss of faith in moral principle, is, perhaps, more mischievous than even the loss of faith in men. When a man confuses all moral distinctions, and says, "This world is one vast scene of chance, and he is the best fellow that, in the general scramble can, by skill, or by strength of arm, manage to come out ahead, and it is not worth while for me to hinder my success by looking after special principles," he is past all help.

Woe be to that man who has lost faith in principle, who has lost faith in men, and, above all, who has lost faith in women! If I see or hear a man that speaks insulting words of women, my heart sighs at the thought that he had a mother whose memory he insults. I feel toward every such man as the Scripture urges us to feel toward the Devil himself. Resist him! Flee from him!

These things come not all at once. They come much sooner in some than in others. They are resisted to a degree by many, but are triumphed over by but few. And the remedy consists in humbly recognizing our danger, and guarding against it in every possible way, making use of such means as God in his providence has placed within our reach for protection against these evils by which we are of necessity beset in this life.

Kitty Howard's Journal.—No. VII.

EDITED BY MRS. ELIZABETH OAKES SMITH.

NOVEMBER 18.—I have made the law of my household absolute truth, and I really do feel as though I grew stronger and nobler every day, only from the resolute enforcement of this principle. We are all so fresh and open to each other, so devoid of all suspicion and jealousy, that I feel very proud and happy.

To-day I called upon some of our neighbors, and was quite surprised to have my opinion asked upon several questions, for Kitty seems to herself rather weak. I told Tom so, and he said with tears in his eyes,

"Why, Balm, I begin to see that even a pretty woman may be very wise. I am sure you have taught me a great deal, and I am a better man and a better lawyer, because of my dear little wife."

I did not tell Tom what Mrs. Brown told of her and her husband's quarrels, for I looked upon that as Mrs. Brown's secret, which I had no right to betray. I told her she either did or did not love her husband. If she did love him, it was weak and wicked to be cross and quarrelsome with him, and thus keep the house gloomy and miserable. If she did not love him, I told her it was disgraceful to quarrel with any body that we do not love. I told her I was weak enough, and bad-tempered sometimes, but I owned up to it always, and never, never scolded and fretted, which was the very meanest thing in the world for a woman to do.

Mrs. Brown sniffed a good deal, but there is no help for her; if she hadn't poor Brown to find fault with she would find somebody else. Her little, lean, cross children make me sick, and I came home full of conceit and happiness, and David and Paul had to take some kisses; and then I took a bath, and so washed Mrs. Brown out of my mind and out of my body, and combed my hair, and put a rose on the side of my head.

I ought to say that I have two or three white hairs come just on the organ of kindness. I do not feel in the least bad about this. I think it rather pretty than otherwise. I have no ugly puckers about my mouth and nose, and as I talk right out square and plain, and never fret, I do not believe I ever shall have any *mean* marks come. Tom laughed when I told him so, and said he was sure "my lines would fall in pleasant places." As soon as I took the pun I laughed too.

20.—I have been obliged to change our servant, for with all my care and teaching she could not learn to be neat and orderly. For the last three months I have been employing a girl from the country, whom I took by the way of experiment. She could give me no reference, I concluded to take her notwithstanding. She had a brisk, orderly, tidy way which pleased me greatly, and I was congratulating myself upon

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such a treasure, when Mrs. Brown called and advised me to dismiss Harriet forthwith: "She was a perfect thief."

It seems Harriet had lived in the family of Mrs. Jones, a cousin to Mrs. Brown, and had been dismissed therefrom for thieving. I was shocked and troubled to hear this, and having found such good service, almost wished Mrs. Brown had minded her own affairs and let mine alone—but then poor, dear Tom works hard and has not any money to lose, and I sat some time after Mrs. Brown went out, considering the best course to be pursued. I heard a faint knock at the door, and was surprised when Harriet answered my "come in," with a face white as the paper on which I am writing, and trembling from head to foot. I bade her sit down, and gave her a glass of water. It was some little while before she could speak.

Seeing Hannah and the children distressed and curious to know what it all meant, I sent them to run and play in the yard while I should have an explanation with Harriet. When we were alone she said in a low voice, and still trembling,

"I know, Madam, what Mrs. Brown called to tell you. It is all true, I did steal from her cousin."

This candor pleased me, and I said "Are you willing to tell me what you took away, Harriet?"

"Yes, Ma'am; I took some ribbon, a pair of stockings, and pocket handkerchief."

"This is very bad; did you take any thing else?"

"I took tea, and coffee, and sugar; but she only knew about the other things."

"O Harriet! I fear you are a bad, dangerous girl in a family. I am very sorry, indeed, for you; where will it all end?"

I said this very warmly, and Harriet cried almost aloud. At length she swallowed down her excitement and was able to reply.

"If you turn me away, Mrs. Howard, nobody will take me, and I do not know what will become of me. I do not think I should ever steal from you, for you are kind and good to me, and willing to teach me."

"But, Harriet, what makes you steal at all? You must know that it is wrong to live in a family and to take their pay, and then rob them!"

She was silent awhile, and then answered slowly in this way:

"I do not think I ever thought of it in that way before. Ladies have so much, and we poor girls work hard and have so little, that somehow it did not seem very bad, unless we were found out."

"But it is bad; dishonest, and bad in every way, Harriet, to deceive and cheat those who trust you."

"Yes, Ma'am. I have been learning to see it in that way, since I have worked in your house; but I never thought about it in this way till I lived here."

The tears really come into my eyes at hearing this, and I sat silent awhile, thinking out, as best I could, the merits of the case, and what I ought to do. At length I said very slowly, something like this:

"Harriet, I am very sorry for you, and am willing to help you retrieve yourself, if you will aid me."

The color rushed back to her face, and with a long drawn breath she thanked me, and I proceeded.

"Now, Harriet, in spite of all that I have heard about you, and you have confessed also, I will not discharge you from my service. I will keep you and treat you with *entire confidence*. I shall not watch you, nor put things out of your way—on the contrary, you shall be treated in every respect as a good, well-intentioned girl ought to be treated. Will you stay with me on these conditions?"

"O Ma'am," she answered, "You will be the saving of a poor weak girl! I will not disappoint your goodness."

Before I knew what she would do, she dropped on her knees before me and kissed truly the hem of my garment. It is now three months since this event, and no allusion in any way has ever been made to it, and never did a housekeeper find more faithful or more dutiful service. She is indeed a treasure in the house, careful not to waste any thing, and exact in the smallest article that goes to the wash. She is affectionate also, and stays at home, and reads when other girls in the neighborhood are idling and gossiping.

The necessity of looking after the moral well-being of my family, and the desire to make Tom's money tell as well as possible in the house, have quite deepened my own character, I find. Sometimes I think the poor little Kitty, who used to burst into tears at such trifles, and who was so fond of being petted and even admired, is quite lost, and in her place is growing Mrs. Howard, a little grave, very thoughtful for others, and very tender and unselfish. Tom calls me Balm all the time now, and it conveys a sweet, tender meaning to my heart.

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24.—I think I have not recorded the fact that 'Kitty Howard's first baby" has gone on, and numbers three. A dear little girl of two months, quite the nicest, most perfect piece of flesh and blood that ever was seen; so I think, and mothers ought to see nothing lovelier than their own children; she makes my pretty nursery like a fairy spot. Hannah, my treasure of a little maid, is never weary of admiring and looking after Rachel, as we call her, in honor of Tom's mother. Paul examined her mouth lately, and finding no teeth there turned away with some contempt and said:

"I don't think she's much of a baby, that can't bite."

At which David laughed in quite an old mannish, patronizing way. The latter asks me a great many questions as to the advent of Rachel, which I do not meet with any foolish subterfuges or falsehoods, but tell him plainly that when he is a little older I will tell him all about it, which I shall do.

Dec. 15.—Poor Jane has lost her child, a feeble, sickly thing it was, and made so by bad management. I went to the funeral, and wept a great deal more than its mother did, for I thought it would kill me to have David or Paul die, so I wept for my own imaginary sorrow and not for the dead child. I noticed Jane looked very nice in her black dress, and she held a beautiful lace handkerchief to her eyes with immortelles in India ink for a border. I sat in her room and helped her to dress. Now, I never do talk or worry my foolish brain because a woman has a taste for painting her face or dying her hair. It looks false and foolish to me, an evidence of lack of culture, but I never talk or cavil about it; still I confess when I saw Jane apply rouge to her poor pale cheeks to-day, I put out my hand and exclaimed, "Dear Jane, don't." It seemed such a heartless mockery at such a time, that I was shocked. At which Jane shrugged her shoulders, and said, "I wish you would let me alone, Kitty," and so I did.

I did not take the children to see their dead cousin, but I told them that he had gone away to heaven. I am sure the sight of the dead produces too deep and too gloomy impressions in the mind of a child. When David said quite naturally to me,

"What makes you cry, Mamma, when dear cousin has gone to heaven?" I felt how imperfect and shallow our views of immortality are, and how much less they govern the understanding then they are calculated to do.

After the funeral was over Jane laid down upon the sofa, and for awhile looked quite sad, and her husband also. I ventured to say to Jane that I hoped she would soon be again a mother, to take up her attention, and prevent her from brooding over her loss, and her poor husband said quite warmly, that "a child would be a great *comfort to him*, and somehow he should feel as if he had some object in life, with a family of children to look after."

Jane shrugged her shoulders, a sort of French way she has of indicating annoyance, and then seeing me very earnest, and tears in my eyes, exclaimed,

"Kitty, you are the most old-fashioned, foolish little thing I ever saw in my life," and she added some remarks that seemed to me very worldly and wicked, coming from a married woman. Then she turned over on the sofa and took up a novel to read.

Tom and his brother went out together, and soon after my husband took me home, saying a wife like Jane was a curse to any man. I told him that she seemed somehow to be a great deal stronger than I was; whereat Tom said "she was strong in badness—had no human heart, and no conscience whatever, and if his brother took to bad ways it would be Jane's fault." At which I told him Jane was not his keeper, and a man must be a man in spite of all the women in the world.

The March of Improvement.—The Opthalmoscope, with which we are able to examine, with the greatest accuracy, the minutest structure of the human eye. The Laryngoscope, with which we can see a large portion of the internal organs of respiration, and witness, with perfect certainty, the delicate movements of the chords, and ascertain the exact locality of disease, and make our applications with mathematical certainty. The Sphygneograph, with which we trace, with perfect accuracy, every pulse wave from the human heart. The Æsthesiometer, with which we register, with perfect certainty, the changes of sensibility in every portion of the delicate and sensitive nervous system. These, and a thousand other improvements, I might abduce, as an evidence of the onward march of our profession, and a proof of the necessity of constant study.—*Dr. Dalton.*

Give your horse chaff mixed with corn or beans, and do not give the latter alone, because it makes him chew his food more and digest it better.

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Scarlet Fever and its Prevention.

BY W. BUDD, M. D.*

MEMBERS of the profession who may happen to have read a letter by Mr. Bradley, of Marlborough College, which appeared in The Times, and in which he sets forth the conflicting responsibilities imposed on the master by the case of boys at school convalescent from scarlet fever, can not have failed to sympathize deeply with that gentleman in the difficulties of his position. On the one hand Mr. Bradley shows, in forcible terms, that a long detention in the sick house is full of evil, moral and physical, to the boy; on the other he is reminded that to send a scarlet fever convalescent away through the country, is not only to inflict an unwarrantable peril on the community, but to infringe the law. Happily, medical science is in a position to furnish an escape from this very painful dilemma. If, in fact, the patient can be so treated as to cease to be an active source of infection by the time he is able to travel, the difficulty is over. Now, if my own experience can be trusted, nothing is easier. Much more indeed can be done to limit the spread of this malignant fever than the public are at all aware of, or than the common practice of medical men generally would seem to indicate.

There is a good reason to believe that not only the eruption on the skin, but every thing that is shed by the body of the infected, is heavily laden with the germs or seeds by which the disease is propagated. The discharges of the throat and nose are, I imagine, especially virulent. It is more than suspected, on grounds on which I need not here insist, that those from the bowels are scarcely less so. As the kidney is known to be effected in a very special, and often in a very severe way, by the poison, this organ probably furnishes another outlet for it. All analogy tends to indicate, indeed, that in this case the renal epithelium, which is cast off so plentifully, performs the same eliminative function as that which is cast off in still greater profusion by the outer surface of the body. As the bulk of all these excreta soon finds its way to the cesspool or sewer, the large part which sewers and cesspools are known to play in the dissemination of the fever, and which, quite lately even, has been so strongly misinterpreted, is easily understood. I could enlarge much on this topic, if I had time to do so. It must suffice for the present to say, once for all, that all that has been shown to hold of typhoid fever in regard to these relations—contamination of drinking water included—may be applied, with little qualification, to scarlet fever also.

Taking these things as our data, the one thing to aim at, therefore, in seeking to prevent the spread of this fever, is to annihilate the germs proceeding from the various sources on their very issue from the body, and before the patient leaves the sick room. In accordance with this view, I have long been in the habit, in all cases, which fall under my own care, of enforcing the following simple precautions.

1. The room is dismantled of all the needless woolen or other draperies which might possibly serve to harbor the poison.

2. A basin, charged with chloride or carbolate of lime or some other convenient disinfectant, is kept constantly on the bed for the patient to spit into.

3. A large vessel, containing water impregnated with chlorides or with Condy's fluid, always stands in the room, for the reception of all bed and body linen immediately on its removal from the person of the patient.

4. Pocket handkerchiefs are proscribed; and small pieces of rag are used instead, for wiping the mouth and nose. Each piece, being once used, is immediately burnt.

5. As the hands of nurses of necessity become frequently soiled by the specific excreta, a good supply of towels, and two basins, one containing water with Condy's fluid or chlorides, and another plain soap and water, are always at hand, for the immediate removal of the taint.

6. All glasses, cups, or other vessels used by or about the patient, are scrupulously cleaned before being used by others.

7. The discharges from the bowel and kidney are received on their very issue from the body into vessels charged with disinfectants.

By these measures, the greater part of the germs which are thrown off by the internal surfaces are robbed of their power to propagate the fever. Those which are thrown off by the skin require somewhat different management. If my information do not mislead me, it is in dealing with these that the practice of medical men generally is most defective. There are, no doubt,

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distinguished exceptions; but, for the most part, either nothing is done, or, what is done, is done imperfectly or too late. And yet to destroy from the first, as far as possible, the infectious power of what emanates from the skin, is, for obvious reasons, the most important object of all in the way of prevention.

In the first place, as the skin is at once the most extensive surface of the body, and is, *par excellence*, the seat of what, by a very just figure, is called the *eruption*, the crop of new poison which escapes by the skin probably far exceeds in amount that which escapes by the other surfaces. It is impossible to speak in exact figures here. We can not count such things as we can count peas, or beans, or grains of wheat. But the case of small pox furnishes us with a standard which can not far mislead us. And, as we know that, in a case of confluent small pox, enough new poison is thrown off actually to inoculate with small pox myriads of others, so there is every reason to believe that the skin crop in a severe case of scarlet fever is little, if at all, less prolific.

In the next place, as the process of disquamation, by which this crop is finally cast loose, is a very slow one—lasting, for the most part, over many weeks—the infection from this source is much more abiding than that from the internal sources. But what renders it still more so is the all-important fact that the poison which is liberated by the skin is liberated in the dried state. It is well known—and, indeed, the circumstance has been taken advantage of in the practice of inoculation by cow pox and other poisons—that animal poisons, when dried at a gentle heat, retain their powers for quite indefinite periods of time. But to be dried at a gentle heat—a heat, lower, in fact, than that which attended its own generation—is precisely the case of the scarlet fever poison, as cast off by the skin.

Another danger is created by the minute and impalpable form in which the particles armed with the poison are set free. The skin peels off in part, no doubt, in flakes of palpable size, but in still greater part under the guise of dust, which floats in the air, impalpable, like motes in the sunbeam. Each of these little atoms, is potentially, the scarlet fever. While they adhere to the body, they may be readily disarmed; but, once afloat, they are in a great degree beyond our power.

It is to these various circumstances—to the countless profusion of the new seed, if I may so speak, which is generated and sown broadcast by every fresh case—to the length of time during which it hangs about the sick, capable every moment of being transferred, with all its deadly power, to thing or person—to the impalpable minuteness of the organic particles in which this seed is imbedded—and, lastly, to the long retention of their properties, in virtue of being in the dried state—that we must look mainly for the true explanation of the well known subtleness and tenacity of this particular infection. To the many striking illustrations of the subtlety and tenacity already on record, I could, if there were need, add many of my own, quite as striking, and free from all ambiguity; but it is a waste of time and space to burden the page with what is already conceded, and with what to most men must be sufficiently familiar.

These same circumstances are the source of the peculiar embarrassment and perplexity which, in scarlet fever, hangs over the disposal of the convalescent, and the period, so much debated, and at present confessedly undetermined, at which he may be safely restored to society. They are the source of the dilemma, for instance, to which Mr. Bradley gives such painful oppression in the letter referred to at the outset of this paper, a dilemma with which, in private life, medical men have so often to contend, but which, in public schools, is continually recurring.

Many readers, I dare say, remember the pathetic appeal to the profession which appeared in The Times some ten or twelve months ago, from the pen of a distracted father, urgent to know within what time, and by the use of what measures, his son, who, being convalescent from scarlet fever, was pining in the dreary seclusion of the sick house of one of our great public schools, might be let out of captivity and restored to his family. Several letters in reply—one or two especially bearing the signature of "A Fellow of the Royal College of Physicians,"—offered some more or less sensible suggestions; but all, if my memory do not mislead me, united in the humiliating confession, that no definite time could be named at which persons who had gone through this infection could safely mix with others.

According to my own experience, these difficulties and perplexities may be entirely averted by the employment of the simplest precautions. To be successful, these precautions must be put in force early, and must be thoroughly carried out. The first thing to aim at is, to prevent the minute particles, which are the carriers of the poison, from taking wing until they can be disinfected *in situ*. This, I find, can be perfectly effected by simply annointing the surface of the body, scalp included, twice a day with olive oil.

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As far as the main object is concerned, the addition is, perhaps, unimportant; but it is agreeable to the patient, and probably has some part in the relief, which almost always follows the inunction, from the troublesome itching which is a well-known incident of some stages of the disorder. Current views would, perhaps, indicate carbolic acid as a fitter adjunct; but having found the oil to answer perfectly, I have thought it the part of wisdom to make no change. I may add that the process, so far from being trying, is very soothing to the sick; and, if it exert any influence at all on the evolution of the disorder, this influence appears to be beneficial rather than otherwise. The precise period at which it should be began varies somewhat, no doubt, in different cases. As early as the fourth day of eruption, a white efflorescence may often be observed on the skin of the neck and arms, which marks the first liberation of the new death-giving brood. This efflorescence should be made the signal for the first employment of the oil. From this time, the oiling is continued until the patient is well enough to take a warm bath, in which the whole person—scalp again included—is well scrubbed, disinfecting soap being abundantly used in the process. These baths are repeated every other day until four have been taken, when, as far as the skin is concerned, the disinfection may be regarded as complete. If health be quite recovered—if, in particular, there be no disease of kidney, and no discharge from throat or nostril—the patient (equipped, of course, in a new or perfectly untainted suit) may generally be restored without risk to his family. A week or ten days additional quarantine is, however, seldom objected to; and is, on the whole, perhaps more prudent.

Many medical men are in the habit of fumigating the sick room either constantly or several times a day, with chlorine or sulphurous acid, pending the whole course of the fever. I do not myself attach much importance to it. Experience of the largest and most decisive kind has shown that chlorine—and I believe the observation applies equally to the other chemical agent—in the degree of atmospheric impregnation respirable by man, has no appreciable influence in preventing the spread of infectious disorders.

To complete the preventive code, immediately after the illness is over—whether ending in death or recovery—the dresses worn by the nurse (which, where possible, should be of linen, or some smooth thing) are washed or destroyed, and the bed and room that have been occupied by the sick are thoroughly disinfected. With these measures, when well done, the taint is finally extinguished.

The success of this method, in my own hands, has been very remarkable. For the period of nearly twenty years, during which I have employed it in a very wide field, I have never known the disease spread in a single instance beyond the sick room, and in a very instances within it. Time after time I have treated this fever in houses, crowded from attic to basement, with children and others, who have, nevertheless, escaped infection.* The two elements in the method are, separation on the one hand, and disinfection on the other. It is almost needless to add, that neither can be secured in the degree here indicated in the houses of the poor. There are, unhappily, large masses so utterly destitute of every useful thing, that it would be little short of mockery to speak of such measures as those I have just described in connection with them. But the conditions which are denied to the houses of the needy, should always be at hand in the fever hospital; which—small, if you like, but a model of its kind—would, if modern societies knew what belongs to their safety, never be far to seek in any crowded communities. In these matters, beyond all others, the social organization should be in its perfection, strictly correlative with that of scientific knowledge. If science can point out practical conditions by which such great evils may be averted, society is, in the highest degree, not only unwise, but blameworthy, if these conditions are not realized. It is high time, at any rate, that some more concerted action should be taken to abate the ravages of this terrible scourge. Every year scarlet fever slays from twenty to twenty-two thousand persons in England alone. There are few families that have not at one time or another felt its deadly power; and it is now and then the cause of tragedies which, although occurring only in single families, are of such agonizing bitterness as to move the heart of the nation. If the measures here suggested were systematically and energetically put in force against this great enemy of man, the annual

* One word should be said for the benefit of those who, having yet escaped infection, are living in an infected neighborhood. For persons so situated, it is well to know that the frequent flooding of their house drains with disinfectants is a great safeguard. In Bristol, the need of this is superseded by the action of my friend, Mr. Davies, who very wisely keeps the sewers of all districts infected with epidemic disease in a state of permanent disinfection. But it is not every town that can boast of such a zealous and enlightened health officer. In all places where scarlet fever is prevalent, especial care should be also taken to have the drinking water perfectly pure.

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number of the slain would soon fall from twenty housand to a low figure.

I need scarcely say that the principles laid lown in the preceding paper are equally applicable, as I have elsewhere abundantly shown, to all contagious fevers. I have for many years applied with great success the method here recommended for scarlet fever, with the modification in detail required by each particular case, to the prevention of small pox, measles, typhus, etc. In typhus the area and activity of infection may be greatly limited by disinfecting all internal discharges, and by oiling and disinfecting the skin in same manner as in scarlet fever.

Consumption.—No. II.

BY GEO. H. TAYLOR, M. D.

IN the March number of THE HERALD OF HEALTH it was shown that consumption of the lungs, or, to speak more precisely, *tubercular disease*, is a result of restricted respiratory function; that this restriction may be a result of hereditary causes, or it may be acquired. Such habits of life as limit the extent of the bellows-like motion of the walls of the chest conduce to it. Dress, occupation, position, have a marked influence. Habitual breathing of a rarified and vitiated air of parlors, sleeping rooms, workshops, produce the effect in several ways; by deteriorating the quality of the blood through its direct absorption of atmospheric impurities and by diminishing the energy of the interchange between the blood and the air, thus preventing the blood impurities from being freely eliminated; also by diminishing the incentive to *motion* of the chest walls, this motion being feeble in proportion to the elevation of the temperature and the increase of impurity of the air.

Whatever may be said of the immediate genesis of tubercle, it is probable that it is one of the innumerable intermediate products of defective waste in the body, denoting, as its primary cause, deficient oxidizing energy in the system.

These positions are supported by various physiological as well as pathological considerations. What concerns us most is the practical inferences deducible from those principles. These may be included in a single sentence, namely: Whatever facilitates, augments, or intensifies this vital function (of respiration) is a true therapeutic agent in pulmonary disease.

By this test we may safely judge of the value of any of the various remedies that have been or may be proposed for the successful treatment of this class of maladies.

The reader will demand to know the basis of the popularity of many of the remedies for these affections that are in vogue and receiving professional sanction, and how their action accords with the principles here enunciated.

It may be stated, as a principle, that *real* remedies are those which in some way sustain or promote the influence of Hygiene; that is to say, the ordinary causes of life are, by extraordinary means (remedial treatment) rendered more available. The real supports of life are precisely the same in health and disease, and remedial treatment is resolvable into the simple question of how to employ them to the best advantage.

It is a common mistake to confound the immediate and the remote effects of drugs on the system, as though the former were likely to be continued into the latter. Nothing can be more illusory. As a general rule, the direct effects of drugs are quite transient. In the class of cases under discussion it is permanent increase of power, attained only by fructifying the nutrition, especially of the parts of the body concerned in respiration, that is desirable. This, from the nature of things, can not be secured by the transient and spasmodic effects, which in the end only wear the system and answer no permanent purpose.

Among the remedies most in use at the present time may be mentioned alcoholic and other stimulants, various tonics, cod liver and sometimes other oils.

Respecting alcohol, the cause of misjudgment above referred to, pre-eminently exists. The invalid naturally associates the transient feelings produced by it with the permanent effects desired of it.

It is important to state, that the views of physiologists and medical men heretofore pre

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vailing, that alcohol is employed as nourishment by the system, that it is a kind of food—*respiratory* food, it has been called—have been found to be incorrect.

The more accurate investigations of modern science contradicts this assumption. It has been proved that alcohol is *not* oxidized in the body, at least beyond a minute extent, but that it all, or very nearly all, passes from the system, through its various outlets, in a moderate length of time. It is detected in the breath, in the perspiration, and especially in the urine, according to the quantity imbibed, for one or two days after being received.

The effect of alcoholic remedies must then be confined to its power to irritate the circulatory system, so as to urge the blood more rapidly through all its channels, transiently superinducing more change of certain elements whereby more power may possibly for the instant be evolved, and especially bringing the blood more rapidly and forcibly in contact with the air at the pulmonic and cutaneous surface.

The objection to effects of this kind are obvious, and do not admit of being counteracted. The increased work the stimulant has compelled the system to do is not compensated for by increased nutrition or increased capacity. The apparently favorable effects are sustained only by repeated and increasing doses, until the system falls a complete prey to the remedy.

The favorable effects produced by tonics are apparently owing to the quickening effect this class of drugs have upon the circulation, and hence upon respiration. They resemble alcohol in causing increased contraction of the vessels, especially those in most direct relation to the air; thus bringing the blood in more rapid contact with oxygen. Some of this class, as iron, phosphoric acid, etc., may serve a purpose as food, to which extent they are of course unobjectionable; but the general permanent effect too nearly resembles alcohol in transientness, in undue and uncompensated wear of function, and perversion of nervous sensibility, to be worthy of permanent reliance as healing influences.

As to cod liver and other oils, they are doubtless food, to the extent they are usable by the system. Some portion of the excess above present need of this class of material, appears to find its way among the tissues, and while serving to cushion them and round out the form in apparent health, are available for use in emergencies of the system.

It is an error to suppose, according to popular belief, that these substances in any way increase or facilitate the action of the lungs. Instead of this, they become an actual tax upon the respiratory function, whenever and to the extent they increase the amount of matter to be removed by oxidation, or are substituted for or displace any of the normal products of waste.

The argument that spirits, oils, etc., enter with facility into the oxidizing processes of the body, if true, is the strongest possible one against their use. For, plainly, what the sick body needs is to eradicate its vicious principles. Oxidation is always the normal method by which this is done. To supply to the system in just this emergency any easily and rapidly oxidizable material, is to allow such matter to attract the oxygen that should be otherwise used and to *pervert*, in fact, the reduction and the exit of such products of waste, whatever may be its quality or tendency to assume more noxious forms, and certainly thus to increase the disease. It is only persons of broad chests and strong and active lungs could endure with impunity the extra burden that would be necessitated by an abundant use of these so-called remedies. Fortunately, recent science shows that the facts assumed, as well as the conclusions derived from them, were equally false; and that neither alcohol nor oils impose any immediate task upon the lungs; the former, not being oxidized to any considerable extent in the body, while the latter is rather innocuous than otherwise, and serves the innocent purpose of flattering the invalid, and allaying depressing and unwholesome apprehensions by improving the appearance.

Eminent physicians have gradually been led to think that *air* is the great source of benefit for the class of invalids under consideration. A recent writer contends that consumption may be cured, simply by always breathing a fresh supply at each respiration, filling the lungs with air, no portion of which formed a part of a previous respiration. There can be no doubt of the soundness of the basis of this theory; and practically it might be much easier than many other things that are done for the same end. Why, indeed, should matters, to some extent excrementitious, enter the system by the lungs rather than by the stomach?

Nearly all agree that *travel*—change of climate—is eminently favorable for consumptive invalids. But there is the greatest diversity of opinion respecting the *direction* in which a climate best adapted to weak lungs can be found. The West Indies, Labrador, Europe, the Northwestern and the Southern States are alternately favorably regarded by medical fashion. Te-

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act is, the invalid finds the same or equivalent advantages in either direction. In each case he is exposed to contact with a largely increased amount of air, which he exchanges for the confined, lifeless, and spoiled air of the office, parlor, or the sick room; in either case the attraction of the blood for oxygen is greatly increased by the molecular stimulation and change caused by the necessary motion of traveling; the heat-producing power of the system is restored, the blood circulated in the feeble, shrunken extremities, and elimination of the wasting, effete principles, of which the invalid's body is a storehouse, is carried forward by increased oxidation to the point demanded by Nature and secured as fully as in good health, and in precisely the same way. The flesh becomes hard, the tissues lose their flaccidity and sensitiveness, the muscles fill out, and the respiratory act becomes more vigorous and profound.

But these advantages of traveling are accompanied by their drawbacks, consisting of absence from family and friends, and perhaps country, expenses, discomforts, the waiting and the hurrying for public conveyances, and innumerable and unforeseen accidents, whether grave or petty, equally torturing.

The question is a serious and suggestive one, Can the full advantages of drugs (whose value in every particular instance is by somebody always challenged) be had, without their admitted drawbacks? Can all the advantages to be derived from air be obtained from the air at home? To answer these questions in the affirmative is to inaugurate a new era in medical practice. These questions are of vital importance to every invalid, and equally so to every well person who can possibly become an invalid. The Movement Cure presents itself as effecting a solution of this problem.

How to Cook Potatoes.

BY MRS. L. A. JENKINS, M. D.

BAKED POTATOES.

POTATOES are more nutritious baked than they are cooked in any other manner; and they relish better with those who have not been accustomed to eat them without seasoning. Wash the potatoes clean but do not soak them. Bake them as quickly as possible without burning in the least. As soon as they are done press each potato in a cloth so as to crack the skin and allow the steam to escape. If this is omitted, the best potatoes will not be mealy. They should be brought immediately to the table, as they will soon become solid and lose their flavor.

STEAMED POTATOES.

Potatoes are much more nutritious and palatable if they are properly steamed, than they are boiled. Wash them clean and place them in a steamer over boiling water. If the potatoes are of a good quality, the secret of having them mealy and palatable is in steaming them very rapidly; as without a rapid condensation of steam and a detention of steam in the steamer by a close lid, the potatoes will be hard and appear not be done, however long they may have been cooking. They should steam until the skin cracks, and a fork will easily penetrate the center. If not to be brought to the table soon they should continue to steam until wanted, as steamed potatoes become solid much sooner than boiled ones do.

TO BOIL POTATOES WITH THE SKINS ON.

After the potatoes are properly washed and a little of the skins taken off at the ends, place them in a kettle of boiling water, allowing no more water than is sufficient to cover them. They should boil slowly, as the agitation of water in rapid boiling dissolves and breaks the potatoes before they are done, and leaves them insipid and moist. They are better left unmoved to boil, and there should always be a vessel of hot water, from which the kettle may be replenished in case there is rapid evaporation from the state of the atmosphere. A pot with the top drawn in is better for boiling potatoes, than a wide topped vessel. The water should be poured from them before they are quite done to the center. A few spoonfuls of cold water should then be added, and the vessel placed upon the hot part of the stove with a clean napkin thrown over until the potatoes are wanted. If the best potatoes can not be obtained (and no others are really fit to eat), when about half done pour off

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the water, add cold water but not enough to come to the top of the potatoes, and finish boiling and steaming them off as before. A close cover should never be placed over potatoes after cooking, either in the kettle or upon the table. After potatoes are about half boiled, for variety they are very nice finished off in the oven, either with the skins on or after removing them. They will need but a short time to bake in this manner.

TO BOIL POTATOES WITH THE SKINS OFF.

Although potatoes are more nutritious and wholesome, and to healthy appetites more palatable, boiled with the skins on, some persons still have a prejudice against them. These should know something of the philosophy, at least, of properly dressing or undressing potatoes. Most of the nutriment of the potato lies immediately beneath the skin. But very little of it extends nearer the center than the germs or "eyes." And yet most women, ignorant of this simple fact in science, remove nearly all the nutritious part in taking off the skin. Some think it "stingy" to peal potatoes, others regard it as a waste of time to "bother" about so small a matter. And all who peal potatoes *thick* find them too tasteless to be brought upon the table without some transforming process of salting, or stewing in gravies, or frying, or smashing and seasoning, to disguise the absence of nutriment. And yet it is nothing uncommon for guests at our table to express themselves surprised when they find potatoes as we cook them, as agreeable to their tastes, as disguised and seasoned potatoes are when improperly cooked. When women come to learn the science of vegetation and of cooking, they will be able to prepare simple and wholesome dishes in such a manner, as to compete with the innumerable compounders and unhygienic preparations, now almost universally deranging both health and normal appetite.

When potatoes are to be pealed for boiling, they should be washed and wiped, or drained until *dry*. When dry they should be pealed very thin and not rinsed, as washing, rinsing, or soaking after they are pealed, wastes much of the starch, which is both nutriment and the flavor of the potato. Place them immediately in sufficient boiling water to cover them, and boil in an open vessel until nearly done; then immediately pour off all the water, add a little cold water and place on top of the range with a folded napkin over them until wanted. Give them time to steam off well and to dry the pot. No definite rule can be given as to the time of cooking potatoes in any manner, as they vary greatly in size; and as different kinds do not require the same length of time. The old potatoes are the longer they need to be cooked. The rule should be not to over-cook them.

TO SLICE AND STEW POTATOES.

After being pealed, as above described, the potatoes may be cut in slices varying from a half-inch to an inch in thickness, and stewed in water, not enough, however, to cover them. cover the vessel and allow them to cook till done. Allow them to absorb all the water. None but the best of potatoes should be prepared in this manner. By those who insist upon seasoning, a little milk may be added to the potatoes just before they are done, leaving them quite moist, or nearly absorbing the milk, as preferred.

TO MASH POTATOES.

After pealing and boiling them properly, the potatoes should be mashed through a colander with a potato pestle. Or they may be reduced to a pulp with a strong fork, but the usual method of beating them to a solid mass with a pestle renders them very unfit for the stomach. At the best, mashing potatoes render them unfit for chewing or insalvating, and endangers rapid chewing, all of which are very unfavorable to healthy digestion.

ESCOLLOPED POTATOES.

After mashing the potatoes through a colander, place them very lightly in a dish in which they are to be brought to the table. Set the dish in a hot oven for a short time, or until the surface of the potatoes is browned a little. This dish can be very nicely prepared by putting the potatoes into patty pans and browning. The potato cakes should never be piled on top of each other when removed to a dish, as they would break or become "soggy."

TO MAKE A POTATO PIE.

Prepare a crust of unbolted wheat meal and boiling water, made rather soft. Line the bottom and sides of a pudding dish, and fill nearly full of pealed and sliced potatoes—they should be cut in slices about a half-inch in thickness—sprinkle a few slices of onions among the potatoes, or an equal part of sliced parsnips. Make strips of crust among the potatoes; add water to nearly cover, or milk if preferred—place a crust over the top and bake an hour or longer in an oven not hot enough to burn. A metal cover of iron or thick tin should be placed over the pudding dish. Serve it from the dish in which it is baked.

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Recent Thoughts from Our Best Thinkers.

ACORNS AND OAKS.—The acorn has within itself the life principle of the mighty oak, and dropped in congenial soil with room enough to send out its roots, those sinewy limbs, which twine themselves so firmly in and around the mother earth that the raging of the tempest may not tear them from her, it grows into the majestic king of the forest, stretching its broad arms far and wide, resisting the storm and fulfilling its destiny. But tenderly place that same acorn in the pot of loam, and rear it as a tender house plant, and what is the result? A dwarfed and stunted sprig, without use or beauty, early to wither and die for the want of the necessary room to become what, from the germ in the acorn, was its possible future. So with man or woman. Place them where each power of which they are capable may be called into action, let them choose their life-work by their conscious capacity for usefulness, self-improvement, and development, and how beautiful and symmetrical the life. Beautiful because most useful, symmetrical because its every faculty has become developed and rounded to make up the perfect whole. But place them where by Nature they are not intended, give them a work to do for which God never designed them, and throw around them influences utterly incompatible with their intellectual capacities or their physical requirements, and the result will be dwarfed and weakened minds, restless and dissatisfied souls, burdens to themselves and others, the God-given power for becoming a blessing to the world wasted and destroyed. —*Mrs. W. A. Start.*

HOW TO TELL A BAD BOOK.—And these are among the sure criterions to me of a *bad* book. If, when I read a book about God, I find that it has put him farther from me; or about a man that has put me farther from him; or about this universe, that it has shaken down upon it a new look of desolation, turning a green field into a wild moor; or about life, that it has made it seem a little less worth living on all accounts than it was; or about moral principles, that they are not quite so clear and strong as they were when this author began talk; then I know that, on any one of these five cardinal things in the life of a man, this relation to God, to his fellows, to the world about him and the world within him, and the great principles on which all things stable center, *that*, for me, is a bad book. It may chime in with some lurking appetite in my own nature, and so seem to be as sweet as honey to my taste, but it comes to bitter, bad results.—*Robert Collyer.*

HABITS OF A MAN OF BUSINESS.—He is strict in keeping his engagements; does nothing carelessly or in a hurry; employs nobody to do what he can easily do himself; keeps every thing in its proper place; leaves nothing undone which ought to be done, and which circumstances permit him to do; keeps his designs and business from the view of others; is prompt and decisive with his customers, and does not overtrade his capital; prefers short credits to long ones, and cash to credit transactions at all times when they can be advantageously made, either in buying or selling, and small profits with little risk, to the chance of better gains with more hazard. He is clear and explicit in all his bargains; leaves nothing to the memory which can, and ought to be committed to writing; keeps copies of all important letters which he sends away, and has every letter and invoice belonging to his business titled, classed, and put away. He never suffers his desk to be confused by many papers lying upon it; is always at the head of his business, well knowing if he leaves it, it will leave him; holds it as a maxim, that he whose credit is suspected is not safe to be trusted, and is constantly examining his books, and sees through all his affairs as far as care and attention enable him; balances regularly at stated times, and then makes out and transmits all his accounts current to his customers and constituents, both at home and abroad; avoids, as much as possible, all sorts of accommodations in money matters and lawsuits, when there is the least hazard; is economical in his expenditures, always living within his income; keeps a memorandum book, with a pencil in his pocket, in which he writes every little particular relative to appointments, addresses, and petty cash matters; is cautious how he becomes security for any person, and is generous only when urged by motives of humanity.

THE FIFTH REASON.—The fifth and last reason that we urge for the admission of

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women to all the rights, opportunities and privileges of men, is, that it will improve the character of domestic and social life. Thenceforward women, being the equals, will be admitted, invited to participate in their counsels upon all subjects of state and national interest; to consider and discuss the morality of every political principle upon which our rulers have acted or may propose to act, and the expediency of every important measure they be about to adopt. These high themes of thought and conversation will take the place of the trivial topics, that are usually introduced in the company of the ladies. Their attention will be consequently turned to things vastly more worthy and improving than the fashions, the amusements of the season, and the light literature of the day. And the men, if they would then be agreeable companions, must cease to be frivolous, and must come into the company of females, as they would into that of their own sex, prepared to contribute somewhat worth knowing on every subject of pressing importance, or especial interest at the time. Need we offer any argument to prove, that this change would lead to the continual and increasing improvement and elevation of both women and men?—*Rev. S. J. May, in Woman's Advocate.*

A Beautiful Sight.—No more beautiful sight could be imagined than a neat cottage surrounded with beautiful trees laden with luscious fruit. We have all noticed the difference between a home in the country well furnished with fruit and one that was not. It is no wonder that some people are willing to exchange their country homes for one in the city, because they have failed to make their home attractive either for themselves or others. Those who have had free intercourse with blossoming trees that their own hands have planted and pruned, know that the whole range of care necessary to produce luscious fruit are calculated to render their homes the abode of comfort and contentment.—*W. S. Carpenter.*

How to Tell a Good Book.—If the book be of religion, and brings God nearer to my heart and life; if it be of humanity, and brings me nearer to the heart and life of man; if it be of philosophy, and makes this universe glow to me with new grace; or of metaphysics, and brings me more truly to myself; if it be the poem or story, adventure or history, or biography, and I feel that it makes me more of a man, more dutiful and sincere and trusty—then, no matter who wrote it, or what men say about it, the judgment is set in my own soul.—*Robert Collyer.*

Does Drink Make us Strong?—Oxford boatmen are shortly to have a contest with Harvard; and though they belong to a class that are fond of their wine, they feel themselves obliged to obey the physical laws. They have found out that they can not contradict them, but must reap as they sow, and now train upon the principles of total abstinence. Who are the men that do the hardest work in the world? The men of Sheffield, who manufacture the armor plates for our monitors. Though there are many of them who are not total abstainers from principle, yet, while the work is going on, the strongest drink they take is oatmeal and water. What does that prove? Certainly that strong drink does not make men strong. Does the use of strong drink conduce warmth? They who went in search of Franklin tell us they could not endure the temperature of the North except by abstinence from strong drink. Go to tropical regions and you will find the same result. Livingstone, the greatest traveler in the world, ascribes his safety, over and over again, from fever, pestilence, and fatigue, to his strict adherence to the principles of entire abstinence.—*Dr. F. R. Lees.*

What to Do.—Labor is ennobling, and man is invigorated and elevated by work. No one can heartily address himself to it without being blest in his deed. Let a man step out of doors early in the morning saying, "Here am I, able and willing to work; show me whatever is to be done, and I will take that part of it which suits me best, and do it with all my might," and he compels general respect. But if he says, "Here am I, needy and famishing, with a wife and children looking vainly to me for bread: I am willing to take a place in the Custom House, a clerkship in a city dry goods store, an appointment on the Police, or even a situation on a newspaper," the multitude will not conceal their disgust. For he, being in need, should consider not what he would prefer, but what he can get, and take hold of it with frank alacrity. His way to finding out what he would like lies through doing cheerfully whatever he can get.—*Tribune.*

"I am glad," said the Rev. Dr. Young to the chief of the Little Ottawas, "that you do not drink whisky; but it grieves me to find that your people use so much of it." "Ah! yes," replied the chief, and he fixed his eye impressively on the doctor, which communicated the reproof before he uttered it, "we Indians use a great deal of whisky, but we do not make it."

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EDITORIAL DEPARTMENT.

Herald of Health AND Journal of Physical Culture
Advocates A Higher Type of Manhood, Physically, Intellectually, and Morally

NEW YORK, JULY, 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.*

☞ *Exchanges are at liberty to copy from this magazine by giving due credit to* THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE.

TOPICS OF THE MONTH.

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

LA BOLLENTE, THE MUD CURE.—The following very interesting experience of Jules Michelet, the French historian, as given by himself, who underwent rejuvenation in one of he famed Mud Baths of Southern Europe, will be read with interest. It has been translated from the French for THE HERALD OF HEALTH by M. L. Edgeworth, M. D.:

"But for an accident about my thirtieth year, I had not suspected the miseries of our bodies. Locked up in history, building my enormous pyramid, seldom until quite lately had I looked toward Nature. She had to admonish me and prove to me that we can not estrange ourselves from her with impunity. Smitten by the heart, in the care of a very dear person, behold me then launched upon the sciences of life, not like the curious seeker of amusement, but like the sailor imperiled in his frail bark, on the uncertain wave.

"Hardly had these apprehensions been quieted when I found myself laid low.

"Worried, surprised, almost indignant, I found myself a sick man in 1853. For the first time I felt the world lie heavy on me. I languished at Nervi, near Genoa. That admirable bend of the Appenines surrounded me. The Italian sun, the light air, the basaltic cornice, where I dragged myself at noon, were protectors. Companion of the lizard on this arid coast, I consumed in repose. Action, for a whole-souled man, is a necessity, urgent, imperious, cumulative. Here I was, dying in the prime of life, full of ideas, of studies and of plans, of mighty works conceived, commenced. History, my great duty, reproached my desertion, but Nature protested. She had begun to reveal herself to me through science and through the joys of the heart. By what savage malignity, while opening her bosom, did she now suddenly repel me from her into the jaws of death. Violent irony, to break me, while saying 'Live, and still enjoy!'

"Italy is ever the country of great doctors. Their oracle imposed on me an extreme remedy. The decree was this: Let him re-enter the earth! Inhumed beneath the glowing soil, he will revive.

"The salutary and funereal spot, where they bury folks alive, is Acqui, in the Montferrat, a little country, wild and meager, which would remain unknown, but for its military position, for those wars in which the people so long have been slaughtering each other to obtain for their rulers the gate of the Alps. Iron, sulphur, and silex are the very constitution of this country. Its woods are pitiful, and its little vines yield a

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white wine that tastes of flint. Along the valley bounds the Bormida, a torrent stream that lacks not water, but whose falls, whose violent leaps make her unsociable, like her sisters of Piedmont. Sullen and fierce seem these water courses, whereon no bark ever floats. A little ox here looked askant at me, then went, as if inspired by the landscape, to gore with its horns an unoffending horse.

"The remains of a Roman aqueduct adorn the valley of the Bormida. Warm springs abound on either side. On the left stands the town, with its beautiful and justly renowned *la Bollente*, a strongly sulphuretted spring whose limpid gush attests the height of its parent source. The aqueduct had formerly received and carried it over the river to the baths on the other side. Now abandoned, in the Jewish quarter, it follows the fate of the town which, once a sovereign bishopric, is now thinly peopled. On the left side, a crescent of superb plane trees remount the lonely bank of the Bormida. The great mystery is upon the right bank. All the ground is seamed, and the hills deeply mined by warm springs. The Roman baths were buried three centuries ago, by a land slide, and the same work is going on again. This whole country side was then seen bubbling up. In order to build, numberless little springs had to be choked. They were hushed then, but they live beneath the surface and render it tremulous. In the little woods around the baths, at the fountain where we go to drink cold water, on the hills, and everywhere, we have this feeling, as if some one, ill buried, was tossing, shuddering beneath our feet.

"The baths form a sort of cloister, three sections of which are partitioned off as lodgings; the fourth, planted with flowers and shrubbery, opens at the entrance. The poor are provided for, but at a distance. This separation has been made within the last forty years, leaving however, the same infirmities to remind us of our common human destinies. Our venerable director, the chevalier Garronne, took a worthy pride in assuring himself of the good quality of their food, and it was edifying to see this tall soldier, as he returned every morning, wearing at his button-hole the insignia of charity, his tasting spoon.

"The poor, though well fed, are crowded in narrow courts without the shade of trees, in the burning climate, yet they are cured, it is averred, faster and in much larger numbers than patients in easy circumstances. This is explained by their regular and sober life. They are cured! these words impressed me. They gives them a true right to these healing waters provided by Nature for those whom they make whole. Ah! said I, if, instead of these cramped lodgings, an immense ampitheater occupied the two banks of the Bormida, extending to whole peoples the hospitality of this cure; might not this become a nucleus for the future fraternity of Italian nations? Here this great patient Italy, might be cured of her deep-seated ailment, the spirit of isolation, of divorce.

"The baths are accessory, so is the cold water that we drink. The essential is the very warm mud in which we are to be immersed. This is clean mud, silex and pebbles reduced to an impalpable powder by the waters of the mountain. A mixture of sulphur and of iron give it a blackish hue. It forms a small lake, whose surface continually trembles like an earthquake in miniature. Bubbles of air come up at many points, and also threads of water, finding their way to the light. On this black, living earth, I cast a serious look. I said to it, Dear, common mother! We are one. I come from you. I return to you. But tell me then, frankly, your secret. What are you doing in your profound darkness, whence you send me this warm, this potent, this rejuvenized soul?

"I arrived on the 5th of June, and so weak that I fainted in descending from the carriage. I slept twelve hours at a stretch, and woke a little better. A terraced chamber opened on the limited, but pleasing landscape. Vegetation was thin, and the smell of sulphur strong all around—powerful odor of life! Some of the springs near by inebriate like wine. This air and these waters exhilarate the senses, and, long before strength is restored,

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we forget that we are sick. By the fourth day I felt myself again among the living. The night was enchanting. This air of sulphur and of love excited our fireflies in their ardent dances: they scintillated in the little woods, which seemed but the darker behind their diamond gleam. Their flames varied infinitely, either glowing as they met, or paling and waning with languor.

"These are not the only ones. In this very serious place, where there are true sufferings infinitely painful; in the absence of noisy pleasures, Nature stirs so much the more, and with little mystery. Blind human fireflies seek each other a moment, flit and are gone without remembrance. Our life, more concentered, held us a little apart.

"On the 19th of June, well prepared, I was at last buried, but only half my body. In my magnificent white marble bier, I took the first application of this black unctuous mud. Another marble bathing tub, along side, afterward received me and washed me clean in a moment.

"My assistant, the *fangarolo*, Signor Tomasini was agreeable and adroit. He was even versed in letters and philosophy. We chatted. He told me that in the winter he supported his family by catching birds. His eldest son was to succeed him. His chief cares arose from the jealousy of the *fangaroli*, who from their *hereditary* estate, looked upon him as an intruder. He had served only twenty years at this business.

"Next day the earth came up higher, even to my stomach. On the 21st, I disappeared, keeping only my face out, to breathe. I might believe myself an inhabitant of the dark kingdom, where a few years from this will doubtless find me. Our cradle, the earth, from whence our race sprung, is it not also a cradle for revival? Let us hope so. We are in good hands.

"I felt at first only an indistinct well being, a state bordering on dream. After several experiments, I discovered successive states that differed from each other. After the first quarter of an hour, quietude. Thought, still free, examined itself. I considered my illness, its origin. I accused only my own ill-regulated will, in the excess of its effort to revive in myself alone, the life of the human race. The dead, with whom I had conversed so long, drew me to them, wanted me on the other shore. Nature still holds me, wants me upon this side.

"During my second fifteen minutes the earth power increased. Ideas disappeared in my profound absorption. The only idea that remained to me was Mother Earth. I felt her well, caressing and compassionate, warming up her wounded child. On the surface? And also within. For she penetrated with her reviving spirits, entered into me and mingled herself with me. The identification became complete between us. I no longer distinguished myself from her. This went so far that during the last fifteen minutes, what she did not cover, what remained open, my face, was importunate to me. The body, buried, was happy, and it was myself. Not buried, my head complained. It was no longer me. At least so it seemed. So strong was this marriage, this exchange of nature between me and the earth! I was earth and she was man. She had taken for herself my infirmity, my sin. I, in becoming earth, had taken life, heat, youth.

"Years, labors, griefs, all remained at the bottom of my marble bier. I was renewed. In coming out I had on me a certain unctuous light, some organic element, the nature of which is unknown. It gives the effect of an animated contact, of having communicated with the invisible soul, and with the blissful heat which it imparts. Nature, forgotten for the fierce toil which so blindly eluded happiness, was not relentless with me. With infinite gentleness, she had reopened her arms to me and waited for me. She had filled me with life and with power. May I be worthy, said I, to draw from her torrents, and, with a more fecund heart, enter into her holy unity!

"'The Bird,' 'the Sea,' 'the Insect' came from this with 'the Renaissance,' and He who made them and who makes all: 'Love!'"

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KINDERGARTENS AGAIN—ANOTHER LETTER FROM ELIZABETH P. PEABODY.—From Miss Peabody we have received the following interesting letter:

"*My Dear Sir*—A friend said to me that in my letter to you published in the June HERALD, I had implied that Kindergarten education would only be taken up by those necessitated to earn their own living; for I said that only the poor would attend the normal training.

"I have been looking at my letter, and find one sentence rather ambiguous in expression, though it is followed by a paragraph which expressly asserts that I believe the normal training for Kindergarteners is just the finishing touch of all woman's education. For, in order to fit for Kindergarten teaching, it is not merely necessary to be skillful in artistic methods and manipulations, and in symbolical fancy, but to understand human nature in all its parts, to appreciate the interrelations and ideal intercommunion of heart, mind, and bodily activity and manipulation. What is human nature in the innocence of childhood? What is the nature and scope of the mother's instinctive nursing—which is God's bent to the method of education? Surely, these investigations are a truly philosophical study, equally interesting to the mind and heart of every woman. So far from thinking that Kindergarten education especially belongs to the poor, I think it can never be carried out unless the rich also perfectly understand it. It requires the finest powers and highest culture to be done full justice to. At present it appears to the public to be mere drudgery, or at least as much drudgery as our primary education undoubtedly is. But why is the keeping of primary schools drudgery? Simply because they are carried on upon false principles—in repressing the spontaneous activities of the body; and forcing the mind to learn the confessedly arbitrary signs of things before and instead of things. They are, in short, a fight with nature, either by assault and battery or by strategetic circumvention; and hence it is so generally claimed and conceded that their method must involve punishment.

"But Kindergarten culture is just the contrary in every respect. It accepts the spontaneous bodily activity and sportive fancy of children as the element in which it is to work; and its work is to direct these activities to productions within the sphere of childish affection and thought, on the lines of law; and things, and the principles concrete in things, are thus presented to the understanding and develop it, which makes the process of culture equally interesting to the teacher and taught. It postpones abstractions and arbitrary signs to a later period, when practised powers can be brought to bear on them, and there shall be no danger that they take the place of what they are merely signs of.

"So far from its being a fight or a process of circumvention, true education is a sympathy and co-operation with the Creator, in his work of breathing a soul into the body of man—to have dominion over nature. It is, in short, the first stage of that education of the human being which is to bring in the time when the lion shall lie down with the lamb, and a young child shall lead them; when none shall hurt or destroy in all the holy mountain, when none shall say to another Know thou the Lord, for all shall know even from the least to the greatest. As it comes to be more and more appreciated, so far from being the vocation only of those who work for their living, I believe it will take its place among the fine arts, and attract the highest genius and culture to pursue it as a life work.

"When Froebel opened his lectures in Hamburg, not merely those who needed to make instruction a means of livelihood went, but mothers and sisters, who never expected to work outside the domestic sphere; for they found that every body around children from their first weeks of life should understand and practise what he taught. Until Froebel's science and art pervade domestic life, and take the child in the cradle, the Kindergarten itself will never show all it can do; for now some time is lost in correcting faulty habits, that never need to have been formed, and which the Froebel art of nursing would preclude. I believe the time will

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come when every high school, and every college for women, will have its Professor of Kindergarten Science and Art. It was what hovered in dim ideal over Miss Plumer, when she endowed Harvard University with a Professorship of the Heart, a name which the corporation who accepted the fund has taken the liberty to alter, which is, by the way, a violation of the spirit of the will, most expressive of the wane of spirituality in that institution, and tempts one to expatiate upon the essential inhumanity or *heartlessness* of our scientific education.

"But with all my words, I have not, perhaps, made perfectly clear what I took up my pen to say, namely, that the last perfection of a woman's education is, in my view, the power to keep a Kindergarten; and the time will come, I believe, when, to take care of children the first seven years of their lives, will be seen to be the most important, intellectual, and attractive of all human work."

WHO SHALL INHABIT THE EARTH?—Horace Greeley, in his introduction to a series of papers on Labor, makes a powerful argument for industry to those who do not wish to be blotted from the face of the earth. We present the following extract:

"First of man's material interests, most essential, is Labor, or the employment of human faculties and sinews to create, educe, or shape articles required by his needs or tastes. Though Providence is benignant and Nature bounteous, so that it was possible, in the infancy of the race that the few simple wants of a handful of savages might be fitfully, grudgingly satisfied from the spontaneous products of the earth; and though a thin population of savages is still enabled to subsist on a few fertile, tropical islands, without regular systematic industry—their number being kept below the point of mutual starvation by incessant wars, by cannibalism, by infanticide, and by their unbounded licentiousness—the rule is all but inexorable that human existence, even, is dependent on human labor. To the race generally, to smaller communities, and to individuals, God proffers the stern alternative, work or perish! Idlers and profligates are constantly dying out, leaving the earth peopled mainly by the offspring of the relatively industrious and frugal. Philanthropy may drop a tear by their unmarked graves; but the idle, thriftless, improvident tribes and classes will nevertheless disappear, leaving the earth to those who, by planting as well as clearing away forests, and by tilling, irrigating, fertilizing and beautifying the earth, prove themselves children worthy of her bounty and her blessing. Even if all things were made common, and the idle welcomed to a perpetual feast upon the products of the toil of the diligent, still the former would rapidly pass away, leaving few descendants, and the children of the latter would ultimately inherit the earth."

ALCOHOLIC MEDICATION.—Dr. F. R. Lees, the well-known Temperance lecturer of England, now visiting in this country, in one of his addresses strongly condemns the present fashion of harrassing the sick with alcoholic drinks. He says:

"I recollect the time when every body gave brandy in delirium tremens. They said of the patients it was a hair of the dog that bit them, and they could not recover without it. In the University Hospital of Edinburgh, what was the result of giving alcohol? Every fourth man died. Of the disease? No; he died of the brandy. How do I prove it? The present Professor of Medicine there at the University, with Dr. Peddie and others, have treated above three hundred cases of delirium tremens, without alcohol, and have not lost a single case. The late Professor Todd, who set the fashion of giving wine in typhus and acute diseases, lost twenty-six patients out of every one hundred. That was not curing but massacreing. True, it is *secundum artem*—according to the rules of art; still, that is small consolation to the bereaved and the victim. I would as soon you should kill me by accident as by a formula; but I do not want to be killed in one fashion or the other. A few years ago Todd's theory was fol-

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lowed until it received a shock. A great politician, the leader of the dissenting party in our Parliament, was killed by it. His own physician stated that from the first day alcoholic liquors were given to him his symptoms became bad, and as the disease went on, the quantity was increased, until the final termination was brought about.

"I happened to be living nearly opposite Buckingham Palace when Prince Albert was taken sick. The case was going on well for several days. Why not? We had, some years ago, a teetotal hospital in Leeds, and to nearly three hundred patients not a drop of alcohol was given, and not one died. Not so was the Prince treated: they gave him brandy. In a few days the fatal termination came, and the nation had to mourn. In proportion as they went on with what they call 'stimulating,' but what I call narcotizing, the symptoms became worse. A distinguished Professor of Physic in the University of Glasgow, Professor Gairdner made the experiment in the large hospital there, and has published the results. What are they? Out of a hundred to whom the alcoholic drink was reduced from thirty ounces to three, the deaths sank from seventeen per cent. to eleven; while of two hundred and nine cases of young people who were not given either wine or whisky, not one died. The Professor properly denounces the thing as poison."

Paper Handkerchiefs.—The uncleanliness so common with those who use pocket handkerchiefs is very great, and ought to be remedied. No handkerchief should be used more than one day: those who are obliged to use one much, might advantageously adopt the Japanese system of using paper, and never using the same piece twice. Their paper is peculiar, being soft, thin, and tough. Among this people paper is of the greatest importance. They use it for almost every thing, and even go so far as to stipulate when a daughter is given away in marriage, that she shall have a certain quantity of paper.

Oat Meal.—Dr. Letherly, in his recent lecture on food, thus speaks of oat meal, an article of food both healthful and nutritious, and one which might profitably be more extensively used in this country:

"Oat meal and rye bread were once the chief diet of the servants of the wealthy, and now the former is used by 90 per cent. of the agricultural laborers of England, and by a still larger portion of the Scotch. The grain is very rich in gluten and fat, and it contains a good quantity of sugar and starch, the microscopic form of which is remarkable. The Scotch meal is always preferable to the English, on account of its higher nutritive power. It is prepared by grinding the kiln-dried grains, previously deprived of their skins. The Scotch grind it rather coarsely as compared with the practice in England.

"Oat meal is not nearly so white as wheaten flour, and its taste is peculiar, being at first sweet, then rough and bitter. Like barley meal it can not be vesiculated into bread, but it makes good cakes, and these may be highly leavened, as is the custom in Yorkshire, or unleavened as in Scotland.

"The common method of cooking it, however, is by stirring it into boiling water until it has the consistence of hasty pudding, and in this manner porridge is made; but if it be afterwards boiled for a short time it makes Scotch brose. In Ireland it is mixed with Indian meal, and then stirred into boiling water, thus making the mixture called stirabout.

"The decorticated grain constitutes grits or groats, and when these are crushed or bruised they go by the name of Emden groats. The sole use of them is for making gruel, a drink that seems to have been a favorite with our forefathers; for in The London Gazette, for Friday, August 13, 1695, there is an advertisement to the effect that water gruel was always ready at the Marine Coffee House, in Birchen Lane, Cornhill, every morning from six to eleven o'clock; and it added that as much as from four to five gallons of it were consumed there daily."

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GETTING UP STAIRS.—A writer in Appleton's Journal has figured out in a rough way the expense of physical strength in getting up stairs, and, according to his theory, it does not pay to run in making such ascents. He says that if the force spent in ascending fifty feet in one minute be equal to x, if we double the speed and go up in half a minute, the force spent is equal to $4x$, or four times as much. This is true so far as the question is one of mechanics, but there is a human side to this question, not estimated in the mechanical law. If any one doubts it let him make the experiment as follows: Go up stairs at the ordinary pace, neither hurrying nor regarding his motion. Now let him go up half as fast as he naturally would, and then let him go up one-fourth as fast, and then let him go up one-eighth as fast, and if he be a person of any brains and thought, he will find the effort to go slow is greater as he diminishes the rapidity of his ascent, or in other words, to go one-fourth as fast as is pleasant and natural, is more irksome and tiresome than to go at twice the normal pace. The fact that a man is a living, thinking, sentient being instead of a machine, makes a great difference in our estimate of the expense of working force in performing a given labor. If a man's working capacity is equivalent to four miles an hour, it is easier to work at that rate than to work at one mile per hour. If a horse is built to go at the rate of 2.40, of course any strain beyond this point will prove injurious, but it no more injures the horse to work up to his capacity than it does to work half way up to it.

Our scientists who are trying so hard to reduce all the phenomena of the body to a material and mathematical basis, are, it seems to us, doing quite as much harm as in former days was done by the theologians who made body nothing, the spirit every thing. There is, however, a science in going up stairs, and the following rules may prove useful to those who unfortunately live in cities and have to climb long stairs.

1. A healthy person can, without injury, go up stairs at such pace as is most agreeable, being careful not to go so fast as to unduly accelerate the pulse or respiration.

2. A weak or sick person should rarely go as fast as their feeling prompts them, but should be guided by their strength. If the normal rate tires them, then it is too rapid.

3. Persons with weak or diseased lungs or heart should not go up stairs at all, or if they do, at a very slow pace.

4. All persons carrying a load up stairs, should slacken their pace so as to prevent any undue acceleration of the heart's or lungs' action.

5. All persons should, if possible, avoid going up stairs where the air is foul and close, and the sunlight absent. It is very hard work for well people to climb many of the dingy stairs found in high buildings, in the business streets of Boston and New York, and it is often fatal for such folks to do it. Such buildings ought to be furnished with elevators.

6. Women wearing corsets and long skirts to their dresses, can not climb stairs without more or less exhaustion and consequent injury.

WOMAN IN THE NINETEENTH CENTURY.—Mrs. Dr. Lydia F. Fowler, now lecturing in England, said in one of her recent addresses, "that colleges ought to be in every town for the training of nurses to take greater care of those wives and children who were sick and weakly. She gave a great number of statistics from the reports of the various Registrars General, showing the depravity, vice, and ignorance of the mothers and daughters of the present day. All women ought to be educated so as to thoroughly understand the medical art and to enter the profession if need be. No fear need be entertained that their brains would be turned, or that they would neglect their families; quite the opposite might be expected. She was glad to hear that Cambridge and Oxford Universities had now opened their doors to admit ladies to partake of the benefits to be obtained there. Able-bodied men ought to be in the fields tilling the land, instead of selling tapes, pins, crinolines, and calico. Ladies

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ought to be employed at ticket offices at railway stations, telegraph offices, and counting houses."

TREATMENT OF NETTLE RASH.—Children and often adults are subject to a disease of the skin, which may extend over nearly the entire body, resembling the appearance caused by nettles. The little eruptions cause intense itching, and consequently much annoyance. The treatment is very simple, and consists in keeping the patient cool and quiet, giving but little food, and that of a cooling character, and an occasional tepid bath.

HOW TO SECURE FLEXIBLE SHOULDERS.—How very few people have the full use of the shoulder joint. Nature designed it for the most complete, varied, and graceful movement, but bad training has almost spoiled what Nature designed should be perfect. A well formed and educated shoulder adds very much to the power of an orator's gestures, and to the skill of an artist and artisan's labor. The shoulders are injured in the scope of their movements by :

1. Too much and too hard work in any labor which has but little variety and extent of movement, and

2. By wearing clothing which does not allow free and easy motion in every direction.

The first error is most likely to be committed by men, and the second by women. When a woman can not extend the arm upward in an *exact* line with the body without tearing or straining the clothing at the armpit, the dress is too tight for the free use of the shoulder joint.

The remedy is, first, loose dressing here, and after this exercise, which shall bring the part into every variety of position. A good exercise for this purpose is to carry a small Indian club rapidly round in a circle, which shall be the largest that can be described by the extended movement of the arm. Of course the person will stand with the heels together, the body erect, and the shoulders well thrown back. The club is then allowed to hang by the side, and is carried in a direct line first forward and upward, then backward and downward, till it reaches the place of beginning. Let it go rapidly a dozen times in this direction, then reverse it and go the other way. Then use the other arm in the same way, and first with one arm and then the other, continue the exercise daily for a few minutes. Few stiff shoulders but will become flexible by this treatment.

WHAT IS A LARYNGOSCOPE?—It is a small, round glass, that may be placed in the back part of the mouth, mounted upon a wire, at an angle of forty-five degrees, held by its handle. By placing it properly in the back part of the mouth, the reflecting surface shows the inside of the laryngeal box, and the vocal cords in their natural position, and the manner of their action. Even the chink of the glottis, as it is called, is laid open to inspection by the naked eye. This is a wonderful improvement in our pathological investigation of these parts. The precise point of disease being thus made visible, a surgical operation may be readily performed if necessary, or atomized remedies carried to the very spot on which disease has fastened. It is a very useful invention and enables the physician to investigate the condition and action of parts of the body not accessible to the naked eye.

TREATMENT OF SPRAINS AND BRUISES.—The best treatment of sprains and bruises is the application of water, of such temperature as is most agreeable. The degree of temperature varies with the temperature of weather and the vigor of the circulation. In a hot day use cool or cold water. If the circulation is low use warm water. The bruised or sprained part, may be immersed in a pail of water, and gently pressed and manipulated with the hand or soft cloth, for ten or fifteen minutes, and even longer in severe cases; after which, wrap up the parts in clothes wet in cold water and keep quiet. This treatment keeps down the inflammation, and in nine cases out of ten proves a speedy cure. The liniments and filthy ointments so

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much used for sprains and bruises, do not compare with this simple treatment in efficacy.

REMEDY FOR INTESTINAL WORMS.—Mr. E. C. Haserick, of Lake Village, Mass., who has spent considerable time in investigating the habits of intestinal worms in animals, states that in horses they may be treated by simply keeping the external orifice well anointed with lard, and that this remedy will completely cure every case in the intestines in one week. He is satisfied that worms in the intestinal canal can not propagate their species without access to light and air, and the prevalent idea that the parasitic ovum is deposited in the mucous follicles of the stomach and intestines is entirely incorrect. The intestinal cavities are not their natural breeding places, and the instinct of the worm leads it to crawl to the anus, and then outside the folds of the sphincter muscle the eggs are deposited and hatched. The process is a rapid one, the egg requiring but five or six hours after it is deposited to germinate and produce a new animal, which at once enters the intestinal canal as its natural feeding ground and home. As the life of the worm does not exceed six days, he claims that if the eggs can be destroyed so as to prevent repetition of life, the animal will in one week be entirely free of the trouble, the dead worms passing away in the fæces.

In pursuing his investigations regarding the habits of worms, Mr. Haserick tried numerous agencies for an external application, before being sure of the virtues of lard for the purpose. He says he has observed the worms approach the external orifice, move about, and return to die, being unable to lay their ova upon the oily surface. No internal medicine of any kind is necessary.

He also asserts that children can be relieved in the same way, by the application of lard to the anus. The severe itching in that locality is caused by the parasites crawling to the surface to deposit their ova, and if this can be prevented, so that no new families may hatch and colonize, the old ones die out, and relief is given.

MORE ABOUT BREAD.—A good deal of attention is now being directed to the subject of bread making, and it is hoped that some good will ultimately come of it. It is now pretty well understood and taught by the *savans* of science, that bread made in the ordinary way, that is, by raising it with yeast and sifting out the bran, is not nearly so nutritious or wholesome as is required for the best nourishment of men and women. The finest and whitest wheat flour has the lowest nutritive value, instead, as has generally been believed, the highest. Fermenting with yeast necessarily sours a certain quantity of the flour, and thus further reduces its nutritive value, besides deteriorating its quality. Let us see how it is that fine white flour is less nutritive than the flour made of the whole grain. The most valuable ingredients of wheat, as an article of food, are not alone its gluten and starch, but what the chemist calls the nutritive salts. These are known under the general name of phosphates, and consist of phosphate of lime, potassa, magnesia, and iron. Now, the best chemical analysis of wheat, detects in 1,000 parts, 21 parts by weight of nutritive salts, while in the most refined wheat flour there are only 5.5 parts by weight of the nutritive salts, or 15.5 parts by weight less of nutritive salts than are found in the whole grain. What has become of them? On an analysis of the bran, we find that 1,000 parts by weight, contain from 53 to 60 of nutritive salts. Analysis detects in 100 parts of these nutritive salts over 40 parts of phosphate of lime and magnesia, and over 50 parts of phosphoric acid and potassa. If these substances had no value in the economy of the body, it would not matter that they are thus abstracted, but they play a very important part in the formation and growth of the bones, and also in the nourishment and action of the nervous system, especially its most important organ, the brain. We must have them from some source, or else suffer. Soft bones, curved spines, dwarfed and imperfectly developed nervous systems, and weak brains, result from a deficient supply of nutritive salts in the food of the young. It is true, this supply is somewhat

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made up to those who eat largely of meats, fish, and oysters, but it is doubtful if this source is as good as from the grain direct. It has also been observed that those who use good brown bread instead of white, have less craving for meat and can often dispense with it altogether. It will be perfectly impossible for the vegetarian movement to succeed, unless those who drop flesh adopt the use of bread from the whole meal of wheat, but with this, thousands can dispense with flesh altogether, and be much better for it. The supply of nutritive salts is exceedingly important to children, and experience teaches that they do exceedingly well on brown bread and milk, with fruit. There is no better substitute for the mothers' milk than wheatmeal gruel with a little milk. We have known many mothers to use it for their children with great advantage. When wheaten flour is made into gruel by proper cooking, the nutritive salts which, in bolting is carried off in the bran, is dissolved in the water in which it is cooked and retained in great part, even if the gruel is strained so as to separate a portion of the bran.

With all this science in favor, then, of whole meal bread, why is it not more universally adopted? Mainly on account of the prejudice in favor of white bread. It is an esthetic argument, and not a physical one. The argument, however, we have often observed, has less weight with cultivated than with uncultivated persons. Bridget, who knows nothing of science, and the servant whose brain is less developed than the body, turn up their noses at brown bread, while the cultivated clergyman, doctor, or professor is always glad to get it, and would rejoice to always have it on his table. This prejudice must be overcome. It is the prejudice of ignorance, not of intelligence, and we ought to be ashamed of it. We like our potatoes, our steak, our fish, and many kinds of food done brown, let us include bread in the list also. It would add to the national health, add to the nutritive value of an acre of grain, do away with the use of physic, give us better developed bones, decrease the necessity of flesh food, and improve much the play of the brain, the organ of most value of any in the body, and also give us greater enjoyment of our food.

MANUAL LABOR COLLEGE.—A correspondent writes that the Agricultural College in Pennsylvania is, under its new management, becoming what it never was before, a success. He says:

"Hitherto, failure has marked the history of this College in uniting labor and study. Students deserted and avoided it. In February last it was given in charge of its present head—Dr. Thomas N. Burrowes, who zealously set himself to the work of resuscitating the school upon the original plan of the charter; and thus far, at least, it has been entirely successful. The school numbers from between thirty and forty students—coming in under the most inauspicious circumstances of a school broken down and smarting under the lash of a prejudiced community. Out of repair, disorganized and dilapidated in all its departments, from the laboratory, lecture room, and lawn to the farm. All were sadly neglected and needed much repairs.

"Yet, with this small number of students the work of the Agricultural College was commenced. All the work of the large farm has been cheerfully and well done by the students. Over one hundred acres have been planted this spring, and repairs in various places have also been made. While the ordinary studies in the primary and collegiate departments of the college have been prosecuted in regular form. The students have learned to labor as well as study. And they respect and enjoy labor. But all this was not accomplished without great tact and untiring zeal on the part of the President. It required his daily and hourly presence, laboring with boys in the field as well as in the lecture room. At this time we rejoice in the utmost harmony—as much as could prevail in any college where *no* labor is required, and all enjoy sound sleep—robust health, and a vigorous physical and mental constitution. Simply the result of a rational discipline, unencumbered by formal rules not enforced by coercive or arbitrary means, but by the *law of love*."

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YOUNG PHYSICIANS.—Sixteen regular lical colleges have graduated this spring 30 young doctors. What is to become of all hem is a question not easily answered. We gest that those who have the talent for it, sue the study of Hygiene and Physiology, un- they are fitted for public teachers, when they let loose to teach people how to live more fectly than now. If a teacher of Hygiene, natomy, and Physiology was appointed in all schools of the country, it would give a place the 1,160. Or at least 1,000 of them might vote their lives to agriculture and horticulture, inging into use their knowledge of living ature, to improve animals and plants. Much the scientific attainment acquired in medical llege, is quite as valuable to the farmer as the ctor. We hope the young doctors will not l be turned loose upon the community to ractice their arts, as in this case it will be diffi- lt to say what will become of all of us.

CLIMATE FOR CONSUMPTIVE INVALDS AND FIRM PEOPLE.—In choosing a climate for in- alids and old or feeble persons the following ints may prove useful:

1. The temperature should be mild and not ery changeable.

2. The air should be moist, but not wet, and pure; that is, free from dust, smoke, and mala- rias.

3. The air should not be subject to great commotions, as hurricanes, and high winds, par- ticularly from cold regions.

4. Plenty of sunshine is important, that the invalid may spend a great deal of time in the open air.

5. If the scenery is beautiful, it is much more likely to benefit invalids than when it is the re- verse.

6. Other things being equal, a dry soil is greatly to be preferred to a moist one. Moist soils are always colder than dry ones, and a cold soil chills the feet, producing colds, sore throats, and lung diseases, while a warm soil relieves these complaints.

PURE WATER.—We hardly realize how much disease is the result of drinking impure water, especially that impregnated with decay- ing organic matter. Very often typhoid and other ugly forms of fever have their origin in this source alone. In some sections of the country, pure well and spring water can not be found. In such cases, a little while after using bad water the sense of discriminating its badness is lost, and people go on using it, hardly know- ing that with every swallow they are drinking what corrupts the blood and poisons the whole system. In all cases where this state of things can be remedied by the use of a filter it should be done; and in this connection we may add, that there are none made which to our knowl- edge are half so good as Kedzie's.

SPIRIT PICTURES.—We have recently had a good deal of excitement in New York on the subject of spirit pictures. Most of them are decidedly unartistic to look at, but the worst of spirit pictures we have seen are those produced by brandy, wine, lagerbier, rum, whisky, etc. There is no doubt but these spirits commune with men and produce very wonderful pictures. Can not these spirits be arrested and condemned, that they may make no more manifestations in our midst?

TOBACCO AND CONSUMPTION.—Dr. West, who has for nine years practiced medicine in Asia Minor, has made many observations upon the inhabitants of that country with reference to the effects of tobacco. It appears that smok- ing is almost universal, and many persons smoke a great deal, and all have chronic bronchitis after reaching the age of forty-five, and pulmonary disease is very common.

SCIENTIFIC SUNDAY SCHOOLS.—I should like to see a scientific Sunday school in every parish, not for the purpose of superseding any existing means of teaching the people the things that are for their good, but side by side with them.—*Fyndall.*

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ANSWERS TO CORRESPONDENTS.

BY A. L. WOOD, M. D.

Food for Nursing Mothers.—"What particular article or articles of food could you recommend for a nursing mother? The German doctors think *beer* is the best thing, but Hygienists think it the worst, no doubt."

You are mistaken. We do not think beer is the worst thing for nursing mothers. On the contrary, we think strichnine, dead shot whisky, and a few other things are worse, but the list is small. The mother needs pure and nutritious food, from which she can make pure and rich blood to supply not only the wants of her own system, but to manufacture the food to build up and nourish her child. Let us see how beer supplies this want. According to Prof. Liebig, one of the best authorities on the subject, a two and a half pound loaf of bread contains as much nutriment as 1,460 quarts or over eleven and a half barrels of the best Bavarian beer. How very nourishing! The *so-called* strengthening property of beer lies in the alcohol it contains, which, if taken pure, is an active and deadly poison. Another thing, feed the mother upon beer or other alcoholic compounds and you curse the child, not only with an impaired constitution, but with a strong and oftentimes uncontrollable appetite for spirituous liquors. How very "pure and harmless," then, is beer! Shun it, mothers, as you would a pestilence, no matter who recommends it.

The nursing mother should eat only plain, nutritious, and healthful food, such as graham bread—fine flour does not contain some of the most important elements needed to properly nourish the child, neither is it so good for the mother—rye and Indian bread, oat meal, cracked wheat, the best kinds of vegetables, and ripe fruits generally. If meat is eaten, good roast beef or beef steak is best. Use no pork on any account, unless starving. Avoid spices, condiments, rich complicated dishes of all kinds, fats, slops, tea, and coffee. Drink nothing but water.

An Ancient Remedy.—Sir Kenelin Digby of England, wrote to Governor Winthrop of Massachusetts, in the eighteenth century, recommending the following cure for the ague: "Pare the patient's nails; put the parings in a little bag around the neck of a live eel, and put him in a tub of water; the eel will die and the patient will recover." Ridiculous as this may appear, it is certainly no more so than the present regular practice, and it has this decided advantage, that it will not injure the patient and poison his system, as the standard Allopathic practice of to-day is sure to do.

Miasmatic Diseases.—"There are in this new country, hundreds of persons who suffer from ague and fever, dumb ague, intermittent fever, etc., etc., every year; and are doctored, and drugged, and poisoned, until they either leave the country or 'depart this life.' I am acquainted with about twenty, who would rather suffer than swallow drugs, if ruin and starvation staring them in the face, did not compel them to do so. I am among that number. *Now what shall we do?* Generally, commencing on new places, and having no more than will just keep us, how shall we use what little we have to avoid the above diseases? and how shall we treat them when they are upon us?

"Plain answers, through your paper to the above questions, will oblige more than one miserable sufferer."

Just as soon as it is possible to do so, seek some healthful section of the country where miasmatic diseases are unknown. This is the best and only *certain and permanent* remedy. There are healthful locations in every State, and it is better to suffer serious pecuniary loss, if necessary, than to drag out a miserable existence, constantly subject to these diseases. Plain, concise, and full directions for the treatment of fever and ague will be found in the November number of THE HERALD OF HEALTH for 1864, page 233.

Biliousness.—"I am of a bilious habit, the bile accumulating in my stomach and producing headache, nausea, indisposition for study, exercise, etc. Please inform me how to break up this bilious habit."

Regulate your diet, use no fat or greasy food of any kind, no butter, milk or sugar, no rich pies, cakes or pastry, no tea, coffee or spirituous liquors. Let your diet be principally graham bread, fruit, and vegetables. No pork. Eat slowly and sparingly. Take daily exercise in the open air, nearly to the extent of your strength, and sleep in a well ventilated room.

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it. Expose yourself to the direct rays of sun as much as possible. Take a sponge or al bath every morning, followed with vigor- rubbing of the whole body and percussion of omen and sides.

ummer Drinks.—"What are the best most healthful summer drinks?"

he immediate object of drinking is to satisfy st. There is but one thing capable of doing and that is water. The principal ingre- nt of all the different kinds of drinks used is ter, and the purer the water, and the less ntity of other substances mixed with it, the re perfectly does it supply the wants of the tem. This being the case, pure water is the st and most healthful of drinks, not only for nmer, but for all seasons of the year. The nner in which it is drank is very important. it is swallowed rapidly and in large quantities, may produce undue distention and pressure of e stomach, and interfere with its functions and ose of the surrounding organs. If the water us swallowed be very cold, and the system at e same time be suffering from heat and tigue, very serious results are apt to occur om the sudden shock. Water should always e drank slowly. By sipping, the desire for rink is more effectually gratified, and any de- rable quantity at any temperature may be rank without any injurious effects. Ice water summer is not objectionable if taken in this ay. Water should not be drank at or soon fter meals, as it interferes with the process of igestion.

Daily Bathing.—"Is a water bath of ny kind taken over the whole body each morn- ng on rising injurious to the health of a well erson, or of an invalid?"

No general rule in regard to bathing can be given to suit all persons. What would benefit one might injure another. A majority of per- sons would be benfited by a daily hand or towel bath occupying but a few minutes, and so taken that no chilliness or unpleasant feelings result from it.

Keep Cool.—"It is easy to say so," says one, "but how are you going to do it, this hot weather?" I will tell you. The clothing should be light and loose, and of such a charac- ter that the air can readily pass through it. It should be changed often. Clothing worn during the day should not be worn at night. The entire body should be bathed every day so as to keep the pores open and the skin clean. Perspiration should not be checked but encour- aged, if one does not perspire easily. Perspira- tion necessitates evaporation, and evaporation cools. Eat sparingly, and avoid every thing of a heating, stimulating or irritating character, as salt, spices, condiments, sweets, fats, tea, coffee, tobacco, alcoholic drinks, etc. The diet should consist principally or entirely of fruits, berries, and vegetables. The only proper drink is water. Especially avoid eating more than the system requires, as excess in amount of food is one of the principal causes of that lazy, listless, uncom- fortable feeling experienced by so many during hot weather. Keep a clean conscience as well as a clean skin and clean clothing, and don't get excited. If uncomfortably warm at any time, immerse the hands and feet in cold water, or let a stream of cold water run upon the wrists or ankles for a short time, or hold a piece of ice in the hands. This will soon cool the whole body.

Delirium Tremens.—"It is asserted, by one who had delirium tremens less than a year ago, and who is now drinking beer *freely* that the best medical authority or counsel he can get, inform him that delirium tremens has never been known to occur from the use of beer in any quantities. Please say through THE HERALD whether this statement is true."

This statement is not correct. Delirium tre- mens is caused by alcohol. Beer contains alco- hol, although in much less proportion than many other drinks, but still in sufficient quan- tity to produce this disease, if largely and con- tinuously used by persons most susceptible to its influence. To drink beer or other alcoholic compounds to *cure* delirium tremens is the height of folly, although largely practiced. To cure disease, the first thing to do is to remove the cause, not to add to it.

Beaumont's Physiology.—"Can a copy of the results of Dr. Beaumont's experi- ments with Alexis St. Martin, whose stomach was perforated, be obtained anywhere? What is the cost of Prof. Johnson's Chemistry of Common Things?"

Beaumont's Physiology is out of print. Prob- ably a few second-hand copies might be obtained at the second-hand book stores. Price $2. The price of Johnson's Chemistry is $4. These, or any other books published, may be ordered from the office of THE HERALD OF HEALTH.

Coffee.—"Is pure coffee, properly made and of medium strength, a healthful beverage? If so, how often should it be drank?"

Coffee, whether pure or impure, strong or weak, in sickness or in health, is bad, and only bad, and should *never* be drank.

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NOTICES OF NEW PUBLICATIONS.

TALE OF A PHYSICIAN. By Andrew Jackson Davis. Boston: William White & Co. Pp. 300. Price $1; postage 20 cents.

Perhaps no better idea of this work can be had without reading it than the following brief explanation made by an intimate friend and sympathizer with the author. He writes:

"Several years ago, as is related in the book by Mr. Davis, called '*Spirit Mysteries Explained; or, the Present Age and Inner Life*,' he was impelled to go unconsciously to an obscure point on Long Island and visit a strange and dismal cave, remaining there the greater part of the night in an externally unconscious condition. During this time he psychometrically gathered the occurrences of which this book is a faithful report.

"It is said that nothing is hidden from God, and it might also with equal truth be said, perhaps, that nothing, in all the transactions of this world's good or bad inhabitants, can be hidden from the clairvoyant eye, as is proved by his book, which is a literally true history. The robbers' cave which he visited, still at that time contained, written in the atoms of its silent walls, all the actions and even the words of the nefarious outlaws who constituted the 'mysterious association of criminals,' and who made it a rendezvous, fifty years ago. On the night of the author's visit all their dreadful plans, deed and words were visible or clearly audible to his peculiar senses, and by this means of investigation, drawing his conclusions, he gives us the 'Seeds and Fruits of Crime,' or the cause of crime and its rational mode of cure. Although the author frequently touches the region of philosophy in this book, yet it is a physician's romance, if the relation of veritable facts and circumstances can be called such."

The lesson taught in the "Tale" is designed for parents, and aims to teach them that the lust and passion, vice and crime which governs their own lives, blossom out in their children and bears fruit a hundred fold.

THE STUDY OF PHYSIOLOGY IN SCHOOLS. By Horace Mann. New York: J. W. Schermerhorn & Co.

This paper was first printed many years ago, and has already been a very great power in calling attention to the subject of the Study of Physiology. We are glad to see it reprinted by the enterprising house whose imprint it bears, and hope it will be read by all who have any interest in education. Few writers have put this subject with so much force. Most truly he says, "As it can never be well with us *morally*, unless we obey the laws of duty; so it can never be well with us physically, unless we obey the laws of health. But we can not obey, unless we know the law to be obeyed, and we can not possess the knowledge, unless we are endowed with capacities which by cultivation can be made competent to attain it."

The work is sold at the very low price of 25 cents.

THE GATES WIDE OPEN; or SCENES IN ANOTHER WORLD. By George Wood. Boston: Lee & Shepard. Pp. 350.

The republication of this book was suggested by the great popularity of Miss Phelps's beautiful and wonderful work, entitled "The Gates Ajar," but it bears no comparison with it than skim milk does with cream. We know too little of the other world to caricature it in absurd and ridiculous way Mr. Wood does. Better run over his stereotype plates and use the metal for better purposes.

MORAL CULTURE OF INFANCY, AND KINDERGARTEN GUIDE.—With music for the Plays. By Horace Mann and Elizabeth P. Peabody. New York: J. W. Schermerhorn & Co. Price $1 50.

During the past year and a half, we have published several papers from well known writers on Kindergarten Schools. In doing so we have felt that we were doing good work for education, by helping to attract attention to better methods, and thus helping on the cause of improved human health, quite as much as if all our articles were on this subject only. We now have the pleasure of welcoming a book on the subject, by two women who are deeply interested in the subject, and are doing all they can to bring Kindergarten Schools into popularity. The work is divided into two parts. The first part tells all about what Kindergarten is, and how it is conducted, closing with a chapter on the Secret of Power. Part second is devoted to the moral culture of Infancy, and consists of seven letters written in an off-hand style as if to a friend, but filled with valuable thoughts on subjects not half understood by those who have the care of the young. The work will fill a great want, and it would be well if every one, whether teacher or parent, should read it.

THALEIA: WOMAN. Her Physiology and Pathology, in connection with Maternity; with Hygienic and Medical Directions. Also, the effects upon offspring of temperamental incompatibility between parents; with the laws of true physiological re-production, and directions for the subsequent management of Children. With an appendix containing medical and dietary formulæ, and a chapter on the Cerebellum. By Mrs. T. H. Keckeler, M. D. Cincinnati: Published by A. T. & T. H. Keckeler.

The work of which the above is the title, was written by one of the most intimate friends and students of the late William Byrd Powell, extensively known as the author of a work on the Temperaments, and she makes his theories the foundation for her volume. We have looked the volume through carefully, and find very much to commend, while we are sorry to see so much of it elevated to medication with all sorts of roots, herbs, and barks. With this exception, however, the book is an excellent one and deserves commendation. The closing chapter on the Cerebellum, contains new ideas on the function and uses of this portion of the brain, and deserves an extended notice, which we hope to give in another number.

SALT WATER DICK.—By May Mannering. Dotty Dimple, by Sophie May, and Ellen Island Stories by Rev. Elijah Kellogg. Boston: Lee & Shepard.

Are all designed to interest the boys and girls. They are all pleasing books, full both of fun, information, and useful lessons in education, obedience, temperance, and good habits.

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How to Bathe.—By E. P. Miller, M. D. ston: Lee & Shepard.

This excellent little volume mostly appeared in a pre- ous volume of The Herald of Health, and was very dely circulated. The several papers have been revised d extended so as to form a neat little book of seventy- e pages, which sells for 40 cents. It gives plain and inute directions for almost every form of bath, and can t fail to be of use wherever read.

The Temperance Speaker. A Collection of iginal and Selected Dialogues, Addresses and Recita- ons, for the use of Temperance Organizations, Schools, ands of Hope, Anniversaries, etc. Edited by J. N. Stearn, mpiler of "Temperance Chimes," "Temperance Hymn ook," "National Temperance Almanac," etc. New ork: National Temperance Society and Publication ouse. A neat and excellent book.

The Dance of Modern Society. By W. C. Wilkinson. New York: Oakley & Mason. Price $1.

This book is a protest against "Dancing *as it is*," with its bad dressing, late hours, wines, and dissipation. It is well written, and most of the articles sound. The author would either abolish dancing, or make it a wholesome recreation, devoid of its objectionable features.

Juliette, or Now and For Ever. By Mrs. Madeline Leslie. Boston: Lee & Shepard. 1869.

Mrs. Leslie is the author of Cora and the Doctor, Courtesies of Wedded Life, Household Angel in Disguise, and Juliette, the one now before us. It aims to present the value of religion in the home circle, and shows that much of the prejudice which the young have on religious subjects, might, if parents were wise, be avoided. The book contains over 400 pages, and sells for $2.

THE PUBLISHERS' DEPARTMENT.

This Number.—We give as our first arti- le in this number a paper by Mrs. M. A. Barnes of Lon- lon, England, which was read before the Manchester Statistical Society, and furnished for publication in this monthly. It will give our readers a view of a monstrous evil, quite as prevalent in America as in England, and, we hope, will help to awaken attention to some measures of prevention. It is our earnest desire to awaken atten- tion to this subject, and we ask of every reader to care- fully peruse this article.

Mrs. F. D. Gage, gives us some of her heartfelt verses, "Waiting for Morning."

The "Air Cure," by Rev. Mr. Brigham, goes over the ground carefully, and if any one reads what he has to say without taking greater pains than ever to have pure air, we shall be mistaken.

Prof. Fowler gives us his opinions of the phrenological developments of the well-known Elihu Burritt, which will prove interesting and instructive.

Alice Cary sings us one of her sweet songs that can not fail to charm all who read it.

"Dangers in Public Life," by Rev. Mr. Beecher is so good, that we hope some friend of his race will think it a good investment to send a copy of it to all the public men in the country. It might be the means of purifying some of our public men, who do not understand political hygiene.

"Kitty Howard's Journal" grows better and better every month. The author seems to have a storehouse of good things to say which she is serving up for The Herald of Health readers every month.

We must not fail to call attention to a most practical article by Dr. Budd on the "Prevention of Scarlet Fever." This disease has been very prevalent in many places this year, carrying off multitudes of dear ones, and we give this paper with the hope that it may be the means of sav- ing many lives.

The article on "Consumption" is continued from the March number, and is one of a series which have, we believe, never been surpassed in practical value.

"How to Cook Potatoes," by Mrs. Dr. Jenkins, gives all the best methods of serving up the food in a healthful manner.

"Topics of the Month," and "Answers to Correspond- ents," are both full of hints and suggestions which will help along a good time coming, when sickness shall be rare and the race be as Nature intended from the begin- ning, endowed with physical, intellectual, and moral per- fection.

We call especial attention to the advertisement of the Hygienic Institute on 4th and 5th pages of the advertising sheet.

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 sub- scriptions 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.

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4. To soothe and tranquilize the nervous system, and give clearness of mind as well as healthfulness of body. Rightly administered it produces the above results as no other bath can do.

What are the special uses of the bath?

To secure perfect cleanliness, to preserve the health, to prevent disease, and to cure the sick. It is no more or less useful in the treatment of all diseases, but especially so in diseases of the skin, in coughs, colds, croup, gout, rheumatism, neuralgia, intermittent fever, bilious derangements, scrofula, bronchitis, and local congestions and inflammations of any kind.

Does the Turkish Bath render the bather susceptible to colds?

No. By freeing the blood of its impurities, and promoting the healthful action of the skin, it strengthens that organ and renders it less liable to obstruction, and consequently better able to resist cold. Says Dr. Andrew Combe, the physiologist: "It *increases* instead of *exhausts* the strength, and by exciting the vital action of the skin, gives rise to a power of reaction which enables it to resist cold much better than before."

Erasmus Wilson, F. R. S., the great English anatomist and dermatologist, says: "The Turkish Bath *can not* give cold."

Is the bath weakening?

The Turkish Bath is not weakening. The shampooers who labor hard in the bath from ten to twelve hours per day grow strong instead of weak, and are remarkably healthy and exempt from colds. Go ask the glass blowers, the sugar refiners, laborers in the harvest field, the stoker at the furnace, the blacksmith at the forge, if heat and perspiration are weakening. They will tell you No, and their appearance will corroborate their words. Scores of times have we asked this question of the shampooers in the baths of England and Ireland, men who have worked in them constantly for six, eight, or ten years—and the answer invariably was, "I never was so strong and healthy until I entered the bath."

What is the best time to bathe, and how long does it take?

No bath should be taken less than two hours after eating. It usually requires from an hour to an hour and a half to take a bath properly.

How often should they be taken?

This depends upon the object to be accomplished. For those in health, once a week may be sufficient. For invalids, its frequency should be regulated by a medical adviser who understands its effects and proper application. This is important, as it is a great and powerful medical agency, requiring care and judgment in its use. All who seek its remedial benefits, should first consult the physician in charge.

MEDICAL TESTIMONY.

We could easily fill large volumes with testimonials from the medical profession, from the press, and from the people, as to the great value of the Turkish Bath. We present only a few from well known physicians, who knew from experience, as well as from theory, of what they speak.

The Turkish Bath is a "boon to humanity," an important auxiliary to the cure of disease, and one of our best means of purifying the blood. It is firmly believed that the Turkish Bath is one of the most pontent remedial agents known to the profession; and that therefore it should be introduced into every hospital, city, and village in the land.—*S. E. Chaille, M. D., in N. O. Medical and Surgical Journal.*

I consider the Turkish Bath as especially beneficial in catarrhal affections, and urge it a trial.—*E. N. Colt, Jr., M. D., Williamsburgh, L. I.*

The Queen of baths.—*Dio Lewis, M. D., Boston, Mass*

After a day of labor and care which had quite exhausted me, I have just taken one of the Turkish Baths, and come out feeling completely rested as when I arose from my bed in the morning—in short, as good as new.—*L. H. Thomas, M. D., Waterbury, Vt.*

As a curative and pleasant process, I can heartily recommend the Turkish Bath.—*J. E. Brown, M. D., Philadelphia.*

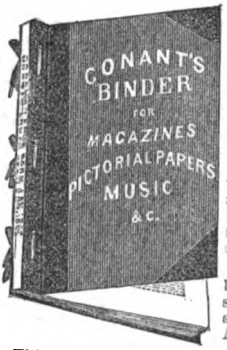
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☞ For Circulars, Terms, etc., address **Drs. WOOD & HOLBROOK, 13 & 15 Laight St., New York.**

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NEW NORMAL SCHOOL
for the
TRAINING OF TEACHERS
in
DR. DIO LEWIS'S NEW GYMNASTICS,
Established in 1867,
LOCATED IN WEST BRATTLEBORO, VT.

The class will continue to be under the instruction of Professor F. G. Welch, of Yale College. Next session commences July 19, closing about the middle of September. Diplomas awarded at the close of the session.

TERMS, only $40 for the complete course. No extra charges. Send for circular to F. G. WELCH, Yale College, New Haven, Conn. my-3t

NONPARIEL WASHING MACHINE

Has been seven years in successful operation; and is unequaled for strength and simplicity of construction, and the rapidity, ease, and completeness with which it performs work.

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THE ELMIRA WATER CURE IS OPEN

for the reception of patients; being under the general care of Dr. S. O. GLEASON, Mrs. R. B. GLEASON, M. D., assisted by Dr. P. H. HAYES, and Miss L. Z. BROOKS. my-tf

GALESBURG WATER CURE,
GALESBURG, ILL.

McCALL, MILLER & CO., Proprietors and Publishers of Water Cure Journal. Price 60 cents Calls responded to. Send for circular and specimen copies. my-tf

DEGRAAF & TAYLOR,
Furniture, Carpets, and Mattresses
WHOLESALE AND RETAIL.

Manufactory and Warerooms,

87 & 89 Bowery,
65 Chrystie Street,
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NEW YORK.

(CONNECTED UNDER ONE ROOF.)

We have now on hand the largest stock of entirely n patterns and designs for furnishing Houses through ever offered by one house in the City, and at a great duction in price.

Our CARPET DEPARTMENT is under the super tendence of H. S. BARNES, who is well and favorab known to the public, having been a long time with Sl & Co., in Broadway, and for the last four years with L & Taylor. Our stock of Carpets is entirely new and w selected, this branch having been just added to our bu ness.

The MATTRESS DEPARTMENT is entirely und our supervision, all being made on the premises. Ev Mattress guaranteed.

Steamboats, Hotels, Churches, Public and Priv Houses furnished throughout at wholesale prices.

The Floating Palaces—the Steamers of the People Line on the Hudson River—were furnished by us.

PRICES DEFY COMPETITION.

☞ Second and Third Avenue Cars pass our Stores. E trance 87 and 89 Bowery, New York. je-3t

THE HYGEIAN HOME.

A. SMITH, M. D., PROPRIETOR.

The Hygeian Home is pleasantly situated on the East slope of Cushion Mountain, one and a half miles from W Wernersville Station, on the Lebanon Valley Railro and is easy of access by railroad from all parts of t United States. The climate is mild and pleasant. T scenery is truly grand. Dr. Weeder says, "It surpas any thing I have ever seen in Europe or America." H Judge Jones says that language can not describe its gr deur. Hon. Judge Strong says the air and scenery are fine as any in America. Hon. Judge Woodward says, can not conceive of any thing more beautiful in scen than that from your door." The walks are dry and cle The mountain air is pure and bracing. The bathing fa ities can not be surpassed. The *water* is not only soft absolutely *pure*, and the physicians, Dr. A. Smith, M Dr. C. Smith and Miss Dr. P. Draper, have had great perience and success in healing the sick. They pay sp cial attention to giving the Swedish Movements and Li Gymnastics. With all these natural advantages t Hygeian Home stands pre-eminently superior as a Hea Institution to any other similar establishment in Amer Thus all who place themselves under our care, may b assured of all that professional skill and personal kind can accomplish to aid them in the recovery of heal Terms moderate. Send for our Circular. Address letters to A. SMITH, M. D.,
ap-tf Wernersville, Berks County, Pa.

THE USE OF TOBACCO,
AND THE EVILS,
PHYSICAL, MENTAL, MORAL, SOCIA

Resulting therefrom. By John H. Griscom, M. D. Pr ident of the New York Association for the Advance of Science and Art, Etc., is a valuable work for sale WOOD & HOLBROOK, 15 Laight Street, New York Price, 25 cents.

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Bricksburg Nursery,

BRICKSBURG, N. J.

The undersigned offer

FOR SALE

AT LOW RATES,

ASPBERRY and

BLACKBERRY

PLANTS;

RAPE VINES,

CURRANT and

GOOSEBERRY

BUSHES;

PEACH TREES,

and a general assortment of Nursery Stock.

☞ Send for a Catalogue.

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GRANITE STATE HEALTH INSTITUTE,

HILL, N. H.

PHYSICIANS:

WM. T. VAIL, M. D.
MRS. E. M. VAIL.
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MATTIE A. WILLIAMS, M. D.

This is one of the oldest establishments in the country, long known as a favorite resort for invalids. It is devoted to the business of curing sick people.

The arrangements of the house are for patients, but a few boarders who desire to live hygienically will be taken.

Terms moderate. Patients who are able will be allowed to reduce their expenses somewhat by services rendered, if they desire it.

For further particulars see April number of this journal. Send also for Circular, inclosing stamp.

Address my-tf W. T. VAIL, M. D.

WESTERN HEALTH INSTITUTION

AND

LOMBARD FRUIT FARM,

GALESBURG, ILL.

The Physicians have had an experience of twelve years, with a large and eminently successful practice, especially in all forms of diseases peculiar to the Western and Southern States.

Being connected with a Fruit Farm and Vegetable Garden, our dietetic department is unsurpassed in the East or West. We have the best facilities for all forms of bathing appliances, Swedish Movements, Electrical treatment, etc. Send for circular containing twenty-five home references. Address

A. G. HUMPHREY, M. D.
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THE MOVEMENT CURE.

A Sketch of the Swedish Movement Cure, by George H. Taylor, M. D. 12mo. Illustrated. Price, 25 cents.

Consumptives, Paralytics, Dyspeptics of every grade, Women with every form and degree of local disease, those having Nervous and Spinal affections in all their varieties, however prostrate, will be interested and benefited by a perusal of the above work. Address M. BRADLY, 69 West Thirty-eighth Street, New York. oc-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,
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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.

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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.

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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 20 subscribers to THE HERALD OF HEALTH and $20

WOOD & HOLBROOK.

2-tf 15 Laight Street, New York.

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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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.

$100 CASH for original PUZZLES will be given by MERRYMAN'S MONTHLY. See present number, of any newsdealer. Four different numbers as samples to new readers, sent postpaid for 25 cents—half price. Largest, best, and cheapest magazine of its kind. JESSE HANEY & Co., 119 Nassau st., N. Y.

$3000 SALARY. ADDRESS U. S. PIANO COMPANY, New York.

FIRE! FIRE!! FIRE!!!
GLOBE FIRE EXTINGUISHER CO.,
No 4 Dey Street, New York.
Great reduction in price. No. 1 $35: No. 2 $40; No. 3 $45.
First-class Agents wanted. Address as above.

$10.00 PER DAY GUARANTEED

Agents to sell the HOME SHUTTLE SEWING MACHINE. It makes the LOCK STITCH, ALIKE ON BOTH SIDES, has the under-feed, and is equal in every respect to any Sewing Machine ever invented. Price $25. Warranted for 5 years. Send for Circular. Address JOHNSON, CLARK & Co., Boston, Mass., Pittsburgh, Pa., or St. Louis, Mo.

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, 100 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.

TRY THE BEST
ONE DOLLAR SALE
IN THE COUNTRY.
☞ If required, Agents NEED NOT PAY FOR THE GOODS UNTIL DELIVERY.
Agents wanted everywhere. Send for Circular.
S. C. THOMPSON & CO.,
136 Federal Street, Boston, Mass.

HANEY'S Art of TRAINING ANIMALS tells all secrets of the most successful trainers, horse breaking, sporting dogs and all animals, all Circus Tricks, snake charming, farm animals, etc. 200 large pages, 60 illustrations, only 50 cts. of booksellers or JESSE HANEY & Co., 119 Nassau st., N. Y. Only complete book.

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.

STENCIL NAME PLATES, cut for the trade. Agents wanted. Good pay given. H. OSBORN, Peabody, Mass.

EMPLOYMENT *that pays.* For particulars, address S. M. SPENCER & Co., Brattleboro, Vt.

SLOW HORSES MADE FAST and Fast Horses Made Faster. Plain, practical instructions for improving speed and style, and much other valuable information in No. 19 of HANEY'S JOURNAL, only Five cents of any newsdealer, or JESSE HANEY & Co., 119 Nassau st., N. Y. Has exposures of humbugs.

GEO. P. ROWELL & CO.
Advertising Agents,
No. 40 Park Row, N. Y.

WHAT ADVERTISERS SAY.

The firm, whose name we print below, gave us in 1867 what was then the largest contract we had ever received for our "LISTS OF 100 LOCAL NEWSPAPERS." The fact that they this year renew the order and increase the amount, is the best argument we can give that these "LISTS" are good advertising mediums.

LIPPINCOTT & BAKEWELL,
MANUFACTURERS OF
AXES, SHOVELS, SAWS, ETC.,
No. 118 WATER STREET,
PITTSBURG, PA., Dec. 3, 1868.

MESSRS. GEO. P. ROWELL & CO:

Gentlemen—One year ago, with much hesitation, we gave you an advertisement for one of your Lists of One Hundred local papers; a very short time thereafter, we unhesitatingly added two more Lists of One Hundred papers.

But a short time elapsed before we were inquired of on every side for "Colburn's Patent Red Jacket AX," proving to us that your plan of Lists had reached the very parties to whom we wanted to introduce the new patent AX.

The year having now nearly gone by, we can not but believe your system of advertising by "Lists of Local Papers" is just the kind of advertising we want, and we to-day forward you an order still adding one more List of One Hundred papers, making the number now altogether four (4) Lists of One Hundred (100) local papers.

The more we talk with newspaper agents and editors' agents, the more satisfied we are that the arrangement we have made with you is preferable to any we have ever heard of. The merit of the Ax itself has, of course, something to do with the great demand for it, but we are satisfied that by your system of advertising by "Lists" we have accomplished in one year what would have ordinarily taken us five years to accomplish.

Respectfully, LIPPINCOTT & BAKEWELL.

The National Publishing Company of Philadelphia, have been among the largest advertisers in our "LISTS OF LOCAL COUNTRY NEWSPAPERS." Their bills for these alone amount to not less than $20,000. The testimony of their letter may be taken as an answer to those who inquire if these "LISTS" can really be good advertising mediums.

OFFICE OF THE
National Publishing Company,
No. 26 SOUTH SEVENTH STREET,
J. R. JONES, *President.*
PHILADELPHIA, Dec. 10, 1868.

MESSRS. GEO. P. ROWELL & CO., 40 PARK ROW, N. Y:

Gentlemen—It is more than three years since we began advertising in your "Lists of One Hundred Papers" each, and in that time have given "The List System," as originated by you, a thorough trial, and we can now say it is the *cheapest* and *best* general advertising medium we have any knowledge of.

We have tried every possible mode of advertising, having dealt with the press direct, and through nearly every advertising agency in the country, and have no hesitation in saying that your Lists have paid us 50 per cent. better than any other way.

Respectfully, NATIONAL PUBLISHING CO.

SEND FOR OUR 24 PAGE CIRCULAR which contains: A List of over One Thousand Newspapers (THE BEST ADVERTISING MEDIUMS), and price cards showing advertising rates, and much valuable information on the subject of advertising, *free* for 3 cent stamp. Address

GEO. P. ROWELL & CO., Advertising Agents,
40 PARK ROW, N.Y.

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BRADBURY PIANO FORTES.

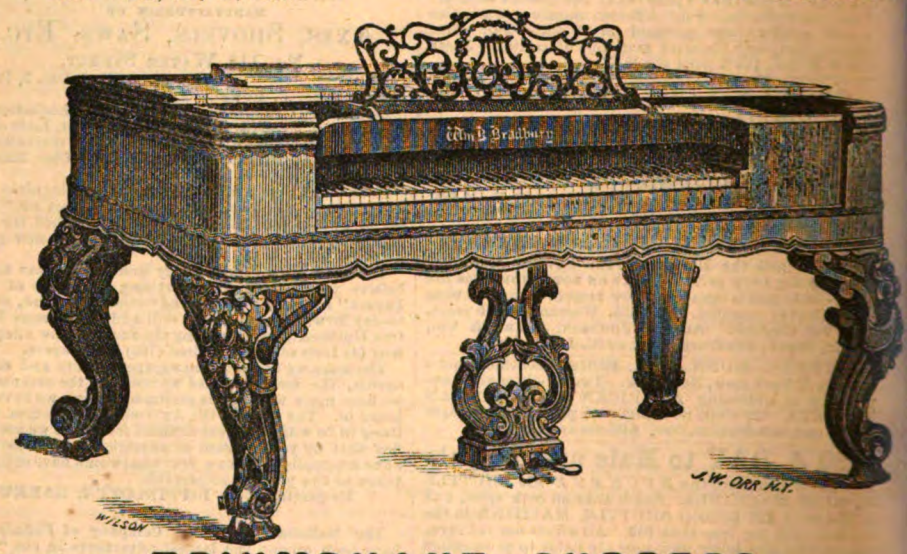
Warerooms, 427 Broome Street, near Broadway, N. Y.

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.

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THE HERALD OF HEALTH

AND

JOURNAL OF PHYSICAL CULTURE,

ADVOCATES

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

AUGUST, 1869.

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THE REARING OF OUR CHILDREN.

A SERIES OF VALUABLE PAPERS BY DISTINGUISHED WOMEN.

No. XV.

Kindergarten Instruction.

BY THE BARONESS MANENHOLZ-BULON.

NE of the first and most important questions of our age is the education and instruction the young generation. The work of civilion is to enlarge the intercourse of men, to ate new rights and new duties; and it is edation that will instruct and enable them to omplish these duties and properly exercise se rights. All the world is of one mind on s *point:* the ministers of religion in the pulthe publicists in the press, the legislators at forum.

ut in general, we do not occupy ourselves h the education of the infant man previous he time of his entering the schools; and it is *instruction* which is especially given to . *rather* than *education*, properly so-called. the first six years that precede the entrance e child to the schools should not be left to ce; and we begin to-day to comprehend at the earliest period of life, the human beceives the impression which is the starting t of its entire developments. It is therefore ible that the mothers, the nurses, and all ns who have care of the new-born plant, should be capable of performing a task so delicate and so important.

Statistics prove that one-half of the human generation die before attaining the age of six or seven. Is not this frightful mortality owing to the ignorance of those who have charge of children in their infancy? But the physical evil caused by this ignorance is not greater than the moral evil. In fact, the impressions received in the first days are never entirely effaced, and it is often to the ignorant though loving mother that the child owes its failure in life. How important then, even indispensable, is the knowledge of the first principles which are to guide mothers in their educational mission. And how truly sad it is to say that men failed to establish a rational system of education of man on a natural, true, and legitimate basis, until Froebel, after a profound study of human nature, and, above all, of infant nature, created the science so long desired, which may be justly called the Science of Mothers.

This science Froebel has put in practice in his "Kindergarten." The name of these institu-

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tions indicates the idea that presided at their foundation. It is in fact, in the garden, that is to say, in the free air, under the influence of the phenomena of nature, that it is necessary to bring up the child; and to procure to the human plant the blessings of well-selected means, such as a good gardener would use for his plants. But let us always keep in mind that the plant neglected in the first days will feel in the future the effects of this neglect, and will never be completely developed. This is the reason for giving all our attention to Froebel, when he lays down the principle which ought to govern education; and so clearly points to the end, and offers the means to attain it.

The object of all education is, without doubt, the harmonious development of all the faculties to the utmost possible limits that God has given to man to accomplish his will on earth. From this point of view, the human being educates himself in educating others; and prepares himself, as well as his pupil, for that superior life which is our future destiny.

What, then, in our age, is the especial aim of education? Is it not to render man capable to perform, in the broadest manner, his social duties; to embrace a vast intellectual horizon; to act in a sphere which the various and extended associations of life render more and more complex; and to finally elevate the soul to a universal love, realizing thus the brotherhood commanded by religion?

In order to attain this double object, Froebel lays down, according to the will of Nature herself, the principle of free and spontaneous activity of the child; not the absolute sway of its bodily instincts merely, but the discipline of these instincts by directing their own efforts to a useful end, that is, by work, exercising all his forces and faculties, in order to reach the integral development of being.

To act is to exist; before man acts, neither he nor others can know what he is, or what he can do.

This free work, which is at the same time agreeable to children, is play.

The child from the first moment of his life receives impressions of the external world; these impressions awaken his forces, his physical, moral, and intellectual aptitudes, and he is stimulated in this way to manifest them by his actions. These impressions must either be favorable or unfavorable to the development of the being. It is important, then, that they be not left to depend on chance; it is necessary, on the contrary, that they be made by premeditation to favor the natural development.

Up to the present time, this beginning of human life has been completely abandoned to chance. The numerous cares that we lavish on the new-born, concern only the material side of its being. But the human mind also demands its proper food from the beginning.

Every thing that surrounds the child in his earliest days is in confusion, for the variety of objects is too great for its yet undeveloped senses to discriminate. To guide and direct the first instinctive processes, which enable him to distinguish the properties of things, is the very beginning of his education.

This is the explanation of Froebel's method of offering to the first infancy a progression of impressions, by simple objects and little movements accompanied by songs; and a little later plays or occupations which exercise the mind as much as the body.

The nursery plays for infants, already in use serve certainly to their development up to a certain degree; but, like all things left to mere chance, serve to it incompletely.

Nature herself suggests to the child a thousand manifestations, which exercise his forces and faculties. It is on these natural indications that Froebel has based his method.

And what are these natural manifestations? Observe young children when left to themselves, you see they are nearly always in motion, running, skipping, and climbing. Motion is the first manifestation of life. We should, therefore, cramp neither the body nor the mind. This is done every day by the restraints too common in the nursery.

Physical exercise is the first necessity of the child. Froebel takes advantage of this natural manifestation to exercise the limbs methodically, by a series of little gymnastic plays arranged so as to put in action all the muscles, and especially the hand, the peculiar organ of man.

The songs which accompany the plays, indicated in "*Les causeries de la mère*," serve to give the first notions of things and speech, as well as to develop the ear.

The necessity of the child to use its hands and to touch every thing within its reach, is one of the most efficacious means which Nature has to give the child the first elements of comprehension, and to develop the senses. The exercise of the senses has, assuredly, a large part in the primary education; every play, every occupation of Froebel's system serves this end. To develop the senses is not to indulge or flatter them, but to discipline them, and to accustom them to obey the impulses of the mind.

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s the beginning of intellectual development; nd moral education is impossible without this iscipline. The touch, the most material of the enses, is one of the first to be awakened. A hild is not content to see the object, but it is ecessary to handle it again and again.

It is the desire to *know* which urges the child o examine and to touch every thing. In early ge the child is not satisfied with what he sees, ut only with that which he *does*. It is in nswer to this demand that Froebel, from the eginning, gives to the child solid bodies in nor- nal forms to handle: he begins by the ball, the pherical form, the ground form of all others.

Instinct urges the child to occupy itself lways in a creative or plastic manner. He de- ermines forms either in wet sand or by design- ng figures with the fingers, or a stick, or by naking creations of every kind with the ma- erials that come to hand, or by folding and refolding paper and rags. It is always a man- ual occupation, the realization of a production, that is necessary to satisfy him.

Man, in fact, is a born artist, producer and inventor, creator in short, within the limits of his forces, as he himself is created in the image of God. But the child left to himself can only grope in the dark to satisfy this innate need; he does not attain the object, he does not realize that which he might be helped to realize.

Froebel offers him materials with easy methods to realize his ideas in a satisfactory manner. This kind of amusing work, by exercising man- ual skill in various ways, excites the mind to ob- serve, to examine, and to compare with greater exactness and facility; and exactness and facility of comparison are the first conditions for comprehension.

What a child produces after a rule, a fixed law which makes him seek the opposite of a given form, and unite these two contrasts by an intermediate (the intermediate is a form which resembles the two contrasted forms) gives him the first idea of organism. For he organizes by making a whole of different parts, and, by uniting several wholes as new parts, one larger whole. He does in this manner what every artist, every organizer is obliged to do—he ap- plies a rule, a law, in order to make combinations in any given way.

By continuing to observe the infantile in- stinct, we perceive also the tendency of the child to take care of and to cultivate things; when he is occupied with an object, the sympa- thy for it is awakened, and he loves what he takes care of. It is very important to the moral development to give the child, as early as possi- ble, the care of something, and to make him ful- fill little duties. The culture of plants, garden- ing, in the first rudiments, the care given to the animals of the "Kindergarten," the care for the playthings and the materials of the occupations, give him this opportunity in a thousand ways. The little works which he makes serve him to manifest, by gifts, his love toward his family and his comrades, and to practice charity. If the child does not make efforts for those he loves, his love will not be developed and forti- fied sufficiently to combat his selfishness. Sacri- fice teaches one to love those who are the objects of it.

The child will easily learn in this way that it is only by the accomplishment of duty that one acquires rights; he will learn that services performed assign to each his place in society. This varied activity of the child furnishes for him also the opportunity to satisfy his natural curiosity—the beginning of the ardor to know, and provokes the answer to his eternal "why." The answers are given to him by demonstra- tion, not in vague abstractions or mere words.

He is thus naturally brought to seek the highest reason of things—to find the Creator in examining the phenomena of Nature, and in listening to the narration of the facts of human life. A hymn or simple prayer reaches the in- fant soul, awakens sentiments of piety, and forms the basis for religious instruction.

But it must be borne in mind that it is not by words alone, it is only by adding deeds, that the infant soul is opened to the first light of piety.

How can one imagine that the love of God is inspired by associating the thought of God with long, weary prayers and lessons of catechism, mechanically recited and not understood?

Is it not more natural to associate the divine idea with that which we love, and with the idea of all our happiness?

Let us see for example, in "*Les causeries de la mère*" of Froebel, the infant's play and song of the bird's nest. In making the child study this little winged family, you show to him, at first, the care of the birds for their little ones; which recall to the child the care and tenderness of its own mother. You speak to him of the celestial Father who has given these birds their in- stincts; the power to procure food for their nourishment, to find materials for their nests; who had taught them the time suitable for building, and who watches over them as his children.

One can not deal too much in details, be- cause it is details that awaken the intelligence

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of children. They learn to love God in all the beauties of creation, and will thus be better prepared to comprehend the later religious instruction. It is only through the visible that the child can reach the invisible.

Song, is, besides, one of the first needs of the infant soul; it is its first manifestation. The child sings as soon as it knows how to sp[eak] and even before, in the cadenced sounds [one] one hears from every infant mouth. In [the] Kindergarten every play is accompanied [by] song.

[TO BE CONTINUED.]

Light.

BY REV. CHARLES H. BRIGHAM.

"AND God said, 'Let Light be!' and Light was." No sentence of the Sacred Volume is more full of meaning than this short sentence of the Hebrew story of Creation. Light may not have originated organic life, but it gave worth, beauty, and joy to the universe of matter; and it gives these for ever. Life is possible in absolute darkness, if there is air to breathe and food to eat. Men have lived in caverns and in dungeons, for days and for years. But life in darkness is hardly better than death. A dungeon is a grave, and the worst thought of the grave is that it is all so dark. A blind man lives, though he can see no ray of the blessed sun. But even one who is born blind feels the influence of the light upon his frame: it touches other nerves than the nerves of vision, and exhilarates in spite of those closed doors upon the forehead. Every thing that lives in the sunlight feels its power. The lowest plant, the loftiest man, are alike made what they are by the omnipresent rays. The highest attributes of Deity are concentrated in this motion and work of light upon the earth. Its swiftness, its subtlety, its immense flood, the hues which it holds and the hues which it reveals, its shaping and transforming force, its penetration, its show on land and sea, and in the deep infinite sky, its changes from dawn to noon, and from noon to night, declare better than any thing else, the unspeakable wonder of the Divine Providence and Presence. God may be known in the darkness. But one who has never known the blessings of the light of the sun can not really appreciate the love and marvel of the Great Father of worlds. Light, more than any thing else, brings out to men the thought of God, and makes experience of the doctrine. The theology that is taught in darkness will be full of doubt and confusion—the theology of the heathen oracles, and not of the Christian gospel.

In the teaching of Jesus, "Light" is a characteristic word. He counsels his followers to live in the light, to walk in the light, to seek the light. He came that they might have it more abundantly. That he called Truth by this name shows how highly he praised the physical symbol. We may just as well take his word literally, as interpret it spiritually. It is impossible to doubt that a love for the actual sunlight dictated to the Great Teacher those words which he spoke of in the inner light of men. He learned them on the green sunny hills of Galilee, and not in any recess of the anchorite's cell. He led men in the light, and taught them under the arching heavens, through which the rays of the orb of day had free course. That first Christian sermon could never have been spoken in the dim crypts which we call so strangely "Christian churches." It could not have opened in these sad rooms with beatitude and the promise of heaven, but must have moaned and complained with the voice of Elijah in his loneliness or of Jeremy in his lament. The call to be "perfect," anywhere but in the full, pure light, would have been mockery, for there is only stunted growth possible in darkness. No being of any kind can reach its perfect life except in the light. There were dark places enough in the Sacred Land, groves, and caves, and clefts in the rocks; and traditions of the Church have fixed many scenes of the sacred narrative in these dark places. But we have no warrant in the record that Jesus frequented such places, or that he gave in these to his followers the counsel of God. The open field, the grassy slope, the highway even, were dearer to him than these retreats and places for hiding. He taught of the holy and perfect light in the hea-

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nd largest light that the sky, and the day, and ne broad plain, and aspiring height could give im.

And taken in its most literal sense, that saying f his is very significant: "This is the condemna- ion, that light is come into the world, yet men ave loved darkness rather than light." Its lame is just as close and direct now as in that ime of Pharisaic gloss and pretence. Not only n distorting and suppressing truth do men show heir love of darkness, but in structures which hey build and in their habits of physical life. The most manifest of "evil deeds" appear in he methods which are used to keep back and o suppress God's blessed gift of cheering and ealing sunlight. Perverse ingenuity has no nore constant work than this of reconciling larkness to human convenience and pleasure. Men study to find how much light they may xclude, and still live; how they can substitute rtificial for natural light; how they can escape he sun and still keep the day and the joys of the day. The words of Jesus are illustrated in the customs of civilized life and of what is called Christian life, in secular houses and in religious houses, in work and in worship. The most costly of contrivances are tried to make grace of form and color, without the aid of that which gives to all things form and color. The palace keeps out the light, and the sanctuary keeps out the light. If rich men build their houses on broad avenues instead of the narrow lanes, which were streets in the former ages, they are not any more ready to let in the light from these open spaces: the drawing rooms on the boule- vard are just as dark as the chambers in the alleys of Rome or Cairo. In quantity and qual- ity of brightness, there is nothing to choose be- tween the interior of a house on Fifth Avenue and the interior of a house in the Jew quarter of Frankfort during most hours of the day, and most days of the year. You see as little light upon the gay and flowered carpets as upon the smirched and dingy floor. If the windows are wide and numerous, they are effectually hin- dered from their proper service by double or triple folds of drapery hung behind them, cur- tains of red and brown, thick shades, or opaque shutters. But the chances are that some false model of the architect has lessened the number of the windows themselves. How many of our newest houses seem to copy those mediæval castles of German and Italian cities, and show rare slits or loop holes in place of the many windows of the last age of Puritan building.

In church building this tendency to shut out ight is carried even to worse excess. The nar- row lines of aperture in the walls between the useless buttresses are plated with ground glass, or with that cheap imitation of the ancient painted glass which exhibits the faces of Apos- tles and the scenes of the Gospel story in tawdry ugliness, varying this libel upon art by signs which mean nothing to the worshipers. Instead of the cheerful light upon the faces and forms of living men, we have the painful pos- tures of leaning and agonizing saints, which transmit the hues, but not the shades and soft- ness of the rainbow. Gas must be burned in the day time in churches which have cost hundreds of thousands of dollars. Half of our new houses of God are only gilded and upholstered caverns, in which the sign of the Spirit is chiefly in "shadowing wings," and the hymns of the hymn book are read by faith more than by sight, and the invitation of the dark space under the fretted roof, not less than of the comfortable cushion, seems to be to an easy and natural slumber. In not a few of the Gothic, and even the Byzantine tabernacles, with which the highways of our cities are adorned, one expects, on entering, to hear the wail of the Miserere sighing out from the hid- den recesses. The inscriptions over the altar and on the walls would be illegible for want of light, were they not happily so illegible by their archaic and obsolete script. What unspeakable relief to come out from these dark shrines, which have no history to cover with their memorial shade, into the sunny street, or perhaps into the garden, where the flowers, and fountain, and happy birds, and happy children are all playing in the light. Among the absurdities of our time, when muscular Christianity has favor, and there is so much life in the open air, the most unaccountable is the absurdity that lavishes money on churches which are shut for all but an hour or two of Sunday, and then are so dark that their ornaments can not be seen, or the re- sult of such waste of dollars be reckoned.

Another method of shutting out the light from house and church, more respectable, but not less sure and injurious, is in excessive tree planting. Trees are good, but we may have too much of a good thing. Trees are good, but sunlight is better, and if we can not have them both, we had best keep the light and dispense with the trees. Trees are good in their place, but their place is not in front of windows, or anywhere that they can stop the sun from entering the house. There is sanitary virtue in the resinous breath of a pine forest, yet it is suicidal folly which will environ a house with thick evergreens, whether in city or country,

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destroying so the landscape of the rooms and doubling the desolation of winter. Such delicate and swaying shade as the branches of an elm can throw to break the blaze of the summer sun is well enough, but the sombre shade which is solid and unyielding, fixed for all seasons, and stubborn against the sun, is only evil before our windows. For eight months, at least, of the year, the sunlight should have no barrier of any kind to hinder its entrance to the house; and for the remaining months, it should have easy evasion of the light foliage. Trees are not ornamental when they hide the house, and they are not healthful when they darken it. They may be tolerated, bending above the homes of the dead—though even there they hinder the finest sentiment of the Acre of God, which should show hope rather than despair—but they are intolerable when they hang between the sky and the homes of the living. How many, from mistaken reverence for what has grown up with them, keep the trees which their fathers planted ignorantly close to the window and door, and refuse to see that these now by their volume of blackness and their rebuke of sunshine have become a nuisance and a danger. Painful as it may be to cut down what has grown to such size and symmetry and what has so many associations, there is no good alternative, unless the house can be moved back in the sunlight. In tree planting, allowance ought always to be made for the future spread of the branches, and for the change that ten or twenty years will bring. A wise disposition of the saplings of the lawn, would save the next generation from many painful conflicts of duty, and not make so necessary that vexing spectacle of the axe laid to the root of the elm or the oak which overshadows the house too costly to be moved. It is safe to lay down a rule that no tree should be planted nearer to your house than you would wish it to be fifty years hence, and that its future relations to the sunlight should be considered in choosing its present place. The brightest park before the house is no better than a narrow street, if the wall of thick trees stands between the house and the landscape. "Sunnyside" is only a cheating name to the eye and the ear, when you discover only the door of the cottage, dark under its matted arbor of brush and grove. The name better describes some solitary ruin like Kom Omboo, standing desolate on the sandy bank of the river.

This exclusion of sunlight from house and church has, nevertheless, its confident pleas of defence. There are weak eyes which can not bear the light, and they must be protecte

There are precious carpets, and their co must not be faded. There are draperies wh the sun's rays will spoil, and fine furni which will be ruined, if too much brightness thrown upon it. In summer, heat goes wit light, and only darkness will keep in the ai tolerable tone. Only a few can afford t luxury of a new upholstery for every year, and is mortifying to see that tapestries just hung their place are already antiquated. Light may pleasant, but if it brings opthalmia, it nullif its own work. The argument which would s it out seems very practicable and unanswerabl Until some saving process for furniture and f sight shall be invented, we must be content live in the shade. In church, moreover, th subdued light disposes to those meditati which are fit for the place of prayer. Religi does not like the glare of the ball room. Shad agrees with serious thoughts; where there much physical light, the light of the soul ca not show its beauty. The devout imaginatio has more chance when there is a certain dimn before the eyes; there is more of mystery an of longing as we look into dark spaces, and t signs of worship have more spiritual meanin Too much light makes the material part t palpable, and prevents the fancies of the spiri This argument has reason for those who sepa rate widely the physical and the spiritual li and would keep them apart. But the philosoph of our time discards that separation, and pr fers a closer union of flesh and spirit. We ne not stop to answer these arguments of pi and of convenience. They can not stand again the argument which shows abundance of lig to be as essential to health of soul as to healt of body, or offset the positive dogma of physi science.

For the doctors are unanimous in urging th sanitary virtues of sunlight. On this point al the schools agree—Homœopathic, Allopath Hydropathic—and all consent that the sun h a first rank as a "healing medium." No pil no powders, no lotions, no fluids, are so pote in their influences, so infallible in their "exhi tion" as this imponderable ray, which is nev spent. Galen, Hahnemann, and Priessn alike, assume that light is essential to the eff of their remedies. The medical theory that sick chamber must be gloomy and dark i ceased to have favor in any method of pract A first requisite in choosing the site for a h pital is that it shall be sunny. This is quite important as that it shall be dry; and, indee if it is not sunny, it can not be dry. The pe fect hospital will be that which shall have t

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m on all sides all the day, if the light can be twisted by any Irish genius—which shall let fall on all the beds in all the wards. In our cent war, the unlucky patients who found emselves billeted on the shady side of the hostal wards, had the trial of knowing that their nfinement would probably be doubled; a vere wound on the sunny side would heal ore quickly than a slight wound on the shady de. Even with the best ventilation, the maria would cling in the blood which had only a orthern light to drive it out. One could note ie contrast, in passing between the beds of ie patients who were sitting or lying in the in, with those who were condemned to the iade. This large experience of the hospitals i the war converted many who were sceptics bout light as a healing agent, and who went nto the service with the lingering prejudice nat the sick should be kept dark as well as ept quiet. Actinic influence is now not a ancy to be laughed at, but a fact to be considred and used. Hereafter, curtains on sick beds vill be not only superfluous but a positive uisance, to be put aside with all speed.

The exact reason, and the exact way of this anitary influence of sunlight are not yet fully nderstood, but the fact is acknowledged. It is n influence which works in all kinds of disease. nflammatory diseases, nervous diseases, digesive troubles, are all cured by a full supply of he sun's rays. These rays assist other remeies, and are the substitute for many remedies. They work in the Allopathic way upon jaundice nd bilious maladies, bringing light out of the larkness; and they work in the Homœopathic vay upon pale lympathic disorders, changing he unhealthy pallor to the whiteness of health. The direct action of the sun upon the skin is, ndeed, dreaded by many, and it is not probable hat any protest of a journal of health will essen the sale of French kid gloves, or drive veils out of use. A white hand and a fair cheek, will still be preferred to the bronze and tan of a un-browned skin. Some protection against the urning of the sun may be allowed. The best anitary influence of the sunlight is not that of he hot ray directly upon the skin, but rather of he light in the air that is around the body, of he light that envelops, rather than the light hat impinges upon the frame. The sunny atmosphere, more than the battery of rays, forces he frame into vigor. Reflected sunlight, if we an have plenty of it, is even better than the direct sunlight. The diffused stream, more than the exuberant fountain, dispenses the blessing. It is enough, if we are only in the light, and it is not necessary always to be "under the sun." By an arrangement of pivoted mirrors, such as the damsels of Amsterdam use to bring images of the street into their chambers, one may get the disk of the sun itself into the room; but there is no need of that, if the reflected light is allowed to enter freely. This light does not lose its virtue, though it may have been beaten back from wall or tower, and may have taken many paths on its capricious race from its orb in the sky. We may get all the good of the sunlight without being either burned or dazzled, without feeling too sharply the hot hand of the sun upon our head.

The health-giving influence of light is undoubtedly largely upon the mind. It makes us cheerful, hopeful, and buoyant. Whether that cheerfulness comes from the quicker flow of the blood or any change in its globules, or whether it makes the blood flow more swiftly and so gives more strength, is of no importance. This we know, that low spirits are not nourished by the sunlight. Happiness in the light is the congenial state, and melancholy is driven back. According to the ecclesiastical legend, Hell is a very hot place, and the fires burn very fiercely there; but those fires lack one quality of fire, that they do not give a very bright light. Men think of Hell as dark and lurid, like a large iron factory in the night, sending out gleams only in a general blackness. Where there is plenty of light, it is impossible that there should be a very keen sense of Hell, either physical or spiritual. Those inward fightings and fears which make so much of the misery of human life, and are urged sometimes as wholesome experience, are quieted by the enlivening sunlight, which shows so much of the beauties of the world, that the soul seems to lose the thought of its own hatefulness. Plenty of sunlight hastens the work of conversion and anticipates Heaven, where this light is to be perpetual and inexhaustible. Sunlight cures the sin sick, as much as the patients in the hospitals, by giving them the cheerful heart, in which Heaven finds place. In a sunny church, the preaching will be more cheerful and inspiring than in a dark church, and the lugubrious words of the recessed pulpit will be transfigured before they reach the pews, if they only pass through a medium of light. Not the least of the benefits of light is, that it so transfigures coarse and unpleasant things. Those cities of the Levant, with their vile hovels and their dusty lanes, are glorified when you see them under the sunlight. Mean things are beautiful in this magic glow.

We may condense into a few practical rules

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the substance of these rambling remarks. First, in building, or buying, or hiring a house, *choose always a site where there is abundance of light.* Avoid dark lanes, neighborhoods where there are high walls, or thick groves, or any obstruction which shuts out the sun. A cottage, with three rooms and light in them, is better than a palace with thirty halls and chambers, where the light must be made by artificial aids.

Then, secondly, *live in those rooms of the house in which the light has freest entrance*, sit in them, eat in them, sleep in them. If any are to be shut up and kept for state occasions, for the receptions of rare visitors, let them be the darkest rooms of the house, the north and east rooms, rather than the south and west. Let the sunniest rooms be those which are the most constantly used.

In the third place, *have such finish of the house* in walls, ceiling, furniture, drapery, decorations, *as shall assist and multiply, not absorb and destroy the light.* As far as possible, let the brightness that comes into the house be met and repeated by the brightness that stays in the house. Have colors in the furniture that will be brought out, and not ruined, by the light falling upon them.

In the fourth place, *give the light plenty of room to come in at the windows.* When a bay window is built, with its treble surface of glass, do not neutralize its excellent gift by a treble fold of damask, and so destroy its beauty and its use. It is bad when two bay windows, on the same side of the house, hinder each other's freedom, like the Siamese twins with their fatal ligament. But it is worse when within the house the heavy folds of cushion make the projecting window a useless excrescence, "a wart and a wen" on the side of the house, as Emerson says of the man who has no place in his soul for the sense of God with him.

And perhaps we ought to add a fifth rule, *to get as much of the sunlight as we can in the day, by early rising.* That constant phenomenon which kindles the rapture of so many makers of verses, but is rarely witnessed in the cities, the rising of the sun, should not be altogether taken for granted. The morning light is good light for health as well as for song. Miss Logan's praise of Paris, that "the night shineth there as the day," is not a reason for losing the day in enjoyment of the night. The gardens of Paris brilliant as they are at midnight, are yet not so beautiful as in the first hours of the morning. The more of the natural light we can get the better—the better for economy, the better for comfort, the better for spiritual and for physical health. Gaslight destroys more eyes than sunlight, and the wear and tear of evening ruins more furniture than any bleaching of the sun through the windows. It is safe to say that at no season of the year should the quantity of artificial light which we use be greater than the quantity of natural light. In the dead of winter the sun ought still to be the first of the torch bearers. When we have artificial light we ought to have enough of it; and the discovery of kerosene has been a boon to the race in giving a new lightness to the night. But no amount of artificial light, whether of candles, or oils, or oil from the rock, or magnesium, or oxygen, or the electric current, can match or reach the bounty of that great ever-flowing reservoir in the heaven. What amazing folly for men who have such large estate in lands, and houses, and stocks, to shut themselves all day in dark corners, and scheme and figure by gaslight how they may add to their stores! Wiser is the farmer, who sows and reaps under the open sky, than he whose wealth is gained by a light which warms only to lameness and premature old age. The gospel of light needs especially to be preached to those whose work is among warehouses and in the haunts of traffic.

WHO WANTS TO BORROW TEN THOUSAND DOLLARS?—If one were to walk up any of our thronged streets, and asked every stranger he met, "Would you like to borrow ten thousand dollars?" it is probable that, if the inquiry were presumed to be made in good faith, ninety to ninety-five of them would eagerly answer "Yes." Ours are a sanguine and enterprising people, most of whom believe that they need but Capital to enable them to achieve great results. And yet it is probable that one-fourth of those who so borrowed ten thousand dollars would ever be able to repay it. The capacity profitably and safely to employ and invest so large a sum is even rarer than its possession. Few learn how to use means much faster than they, by industry and management, acquire and retain them; and those most eager to borrow are generally the slowest to pay. Of young men who have as yet earned little or nothing, I doubt that even so many as one in ten would be benefitted by a considerable loan, at least until they had laboriously earned and honestly saved a like amount.—*Horace Greeley.*

DRAWING-ROOMS.—Apartments of a dentist.

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Health and Vigor.

BY GEORGE W. BUNGAY.

HIS cheeks are ruddy as the peach,
His eyes can lighten or beseech,
His thoughts can blossom into speech,
Like Aaron's rod of vigor.
He speaks for those whose lips are dumb,
His heart announces, like a drum,
That he, "the coming man," has come,
The man of health and vigor.

Elastic step, and eagle eye;
His form erect—facing the sky;
We feel his presence when he's nigh—
A tide touching life's river.
How square of shoulder, straight of limb!
Hope fills his brave heart to the brim;
His soul shines like a light through him—
A light that shines for ever.

The longest day is not too long
For him to fill with hope and song;
His body and his soul are strong,
For every task of duty.
He toils for Thor, he fights for Mars,
And sparks fall from his iron bars,
As from God's anvil fell the stars
That fill the sky with beauty.

The laws of life and health he keeps;
Through the still hours of night he sleeps;
His lips in wine he never steeps;
He dreams not of disaster.
His appetites his will obey,
And passions stronger far than they
Are not allowed to bear the sway,
For he remains their master.

And when his task of life is done,
He sinks at last, as sinks the sun,
In glory from the horizon,
To rise again in splendor.
His deeds shall, like the blossoms sweet,
Give odor, when no more shall beat
The heart, whose throbs we should repeat
In lessons sweet and tender.

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How to Control the Lower Passions.

BY REV. HENRY WARD BEECHER.

THE difference between right and wrong in our passions depends upon the way we use them. Therefore it is, that where a man is addicted to temper, to wilfulness, or to the indulgence of strong animal propensities, the cure does not consist in watching over against these separate faculties. As the difference between right and wrong lies in the different ways of using things, the best cure for wrong using is right using. When, having stood for weeks in his stall, the over-fed steed is fractious, the way to subdue him is not to chastise him. It is not the whip nor the cudgel that he wants, it is the harness. Let him walk before the plow. Working is better than the groom's anger, or the groom's whip, to cure the intense development of his vitality.

In respect to our appetites and passions, that are constantly liable to run away with us, if you undertake to cure them by simply checking them, evil results will follow; for, although there is to be proper restraint in all things, yet the effect of an attempt to stop up the vein of a great natural appetite or passion is to make an explosion sure. And the way to overcome that evil which lies in excessive forces and tendencies, is to find out something in which the application of those forces and tendencies will be legitimate and useful, and to work them there. I have known men that had such combative and destructive tendencies, that they were the most inconvenient and intolerable of neighbors. But if there are forests to be hewn down, or rocks to be blasted; if the progress of civilization requires that a rude hand should be laid on Nature, then there is an outlet, a vent, for these intense combative and destructive tendencies. Some men seem to be natural pile drivers and quartz crushers. Nature sometimes wants these tendencies. And the way to cure a man that is overcharged with vitality is to find a place where he can use his forces rightly. And in self-development and self-regulation, one of the prime necessities is occupation. Vice and crime are prolific where men have nothing to do. Where men are unoccupied, their appetites and passions do not have their appropriate development. They collect and over-flow their forces in abnormal and irregular ways. And when men are in a state of indolence, it is almost impossible to reform them. When the Apostle says, "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good," you see that he introduces the economy of industry as the cure for the vices and crimes that belong to indolence. Those passions which, when they have nothing proper to do, are ungovernable, are, when harnessed to right occupations, quite manageable. A man ought to work so hard that there shall not be a mischievous tendency in him, and that in the evening he shall say, "Oh, spare me! I have worked enough." A man ought if he finds his lower nature ungovernable, to put it to work every day, and see that it is kept to work, and kept tired. There is great grace in being tired! A man keeps out of a great deal of mischief in that way. It may seem an empirical direction, but it is philosphical. Industry is morality. We all know, on a large scale, that this is so, and that the want of industry is immorality. We know that vice and crime seldom breed and hatch where there is regular and intense occupation. Reformations never take place among indolent people till you can procure something for them to do, so that those faculties whose overflow is the cause of so much mischief have a normal application and regular development.

It may, therefore, serve a great many men to know that, if they have a superabundant excitability in the direction of pride, and selfishness and the various appetites and passions, they must find some appropriate and normal channel in which they can work these tendencies, and that they must overcome the evil in them by making them do good, and not by saying to them, "You shall not live; you shall not act." For example, a proud man says, "I must be a humble Christian, and I am determined to throttle pride." No man will ever succeed in overcoming pride in that way. You are to regulate your pride. If it is low and wicked, and working wrong, lift it up and give it another direction. Do not attempt to stop it. God gave it power, and power it will have. Give it a better function. Overcome evil with good.

There is another application of this thought in its relations to our personality. It is a fact that in the structure of the human mind there are counteracting and antagonistic forces ranging through its whole scale. In other words,

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ir faculties all through are balanced, so that ver against every single tendency there is an pposite tendency, and the co-operation of these vo secures harmony.

Men have found this out practically, though ey seldom recognize it in their philosophy. f a child has hurt itself, and cries, what does e mother do, following the instinct of her ature? She gets a bell and rings it, or brings me long-coveted object to the child, and the ild forgets to cry. The parent touches its riosity, or love of color, or appetite. And hat has she done? She has raised up to tivity another faculty in the child's mind, nd the sense of personal pain, or grief, or fear overcome. A different class of faculties is wakened, and these faculties take care of the ther ones, and put them down. Take, for instance, hope and fear. They are antagonistic aculties standing over against each other. One aspires caution and pain, and the other inspirs the mind and gives it courage. If a child is nder the influence of intense fear, many arents rush upon the child, rebuking the fear, hen if, instead of attacking fear, they would ft up hope, that, as soon as it began to grow, ould take care of fear. Hope manages fear; nd if you can manage hope, fear will go down. or, as when children sit balanced on the ends of long plank, if one goes down to the ground he other goes up in the air, so it is with the aculties. If anger is up, inspire good nature y some unexpected motive, and, as it opens, own will go ill-nature. If it is cruelty, in ome way bring to bear a pressure on benevoence, and, as that comes into activity, down will go the opposite feeling. If it is moroseness nd sullenness, let fly the flash of mirth, and he moment the mind catches the inspiration hose other feelings will drop. As the first star f the morning drives away the darkness of ight, so the light of the higher feelings instantly drives back to their appropriate den hese lower ones.

Your duty, then, is not so much to strike your worst tendencies in the face. By so doing you make them worse than they were before. By the inspiration of good tendencies you overcome bad ones, or those that are acting badly.

In the family and in the school, parents and educators ought to understand and remember that which naturally belongs to this subject, nd will have very much to do with the welfare f those that are being reared—namely, that like begets like, in mind as well as in matter. If, when a child or a scholar has done wrong, you fly into a passion, that feeling which is excited in you will excite a corresponding feeling in him, and he will fly into a passion. On the other hand, if some one has done wrong, and it is not passion, but deep moral feeling that is stirred up in you, then that moral feeling will stir up a corresponding moral feeling in the child, and will tend to produce in him moral sense. If it is reason that acts with you, the child will be very apt to find its reason waking up. If a child has done wrong and you wish to make him better, it must be by giving a stronger impulse to his moral nature, and lifting up that in him which is good. If kindness, sweetness, reason, moral sense, conscience, are strongly developed in you, bring them to your child, or your pupil, and you will lift up his best nature. But if because he has done wrong you are in a passion, the rebound in him is passion. If you are angry, he meets you with anger. If you are to discipline a child, you may have authority to produce physical pain; but you have no right to address him with anger or to approach him with impatience. We see how it is in nature. A leaf always makes a leaf. Wheat tends to re-produce wheat. And so reasoning makes a man reasonable. Loving begets love. Taste inspires taste. Sympathy invokes sympathy. Anger makes men angry. Hating makes men hate. What you bring to your pupil, or your child, he will accept at your hand.

Gentleness, and patience, and goodness of every sort, are indispensable for those that would be teachers, or that are parents. I might say, in this matter, comprehensively, that health is the cure of whole swarms of evil tendencies. It is true that multitudes of our wrong feelings and wrong dispositions spring from physical conditions. It is not the less true because we are responsible for these conditions; for although there are multitudes of circumstances in which ill-health is a misfortune, yet the rule is general that sickness is sin. It is a man's duty to take care of his body as much as to take care of his mind, and health is always favorable to the good in a man, and ill-health is always favorable to the evil in a man.

As this is true in respect to ourselves, so it is true in respect to our social relations. The almost universal tendency of men is to repay evil with evil. We attempt to repay bitter words with more bitter words; anger with anger that is yet more intense; violence with more desperate violence. The attempt to put down by the hand of superior strength, those that are doing wrong or offending us, is universal. And, long after we knowbetter, the impulse remains. That

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tendency which we have as a part of the animal kingdom in us, we do not easily get rid of; and we attempt with bone and muscle to subdue bone and muscle. The first impulse of men everywhere, even after their higher nature is developed, is to meet and punish evil with evil; whereas, the divine wisdom never was anywhere more beautifully or more signally illustrated than in the success of the other and the higher, though the more difficult, method of overcoming evil with good.

The right is itself a contradiction of the wrong, an exposition of it, and a rebuke of it, which the wrong can not bear. Lies never were able to stand up and look the sweet face of Truth fairly eye to eye. A lie invariably sneaks away, or burrows, or puts on a vail, or pretends to be truth. A dishonest thing can not look an honest thing in the face. An impurity can not look a bright-eyed purity unflinchingly in the face. A meanness can not stand up against a magnanimity. Stinginess is unable to look generosity in the face. When, therefore, men do you wrong, you have a right to feel, "This is wrong." If a thing is unlovely, you have a right to say, "This is unlovely." But there is something beside this. The man that has been injured is the doctor of the man that injured him. He is called to prescribe for him. And you are to supply that element which the man lacks for whom you prescribe. If he has been mean, that is a reason why you should be magnanimous. If he has been dishonest, that is a reason why you should be scrupulously honest. If he has been cruel, that is a reason why you should be intensely forgiving and benevolent. For right is the refutation of wrong, and the nurse and cure of it.

Nothing breaks a child's heart so quick as not treating him as he deserves. Nothing so soon dissolves the animosity of brother and sister as for one of them to forego his or her rights for the sake of the other. To do wickedly to a man, and find that piercing him only brings sugar, as piercing the maple tree brings the sap out of which sugar is made; to pierce a man and find that only sweetness flows out from the wound —this leads to better thoughts and a regenerated disposition; and every one of us is to overcome evil with good.

It is astonishing how wide the range is of revengefulness. I used to think, before I knew much of life, judging from my impressions of boys and young men that had not much to do with each other, that vengeance was not common; but I have come to think differently since I have seen the interior of life, and have seen what hatreds are bred out of friendships; how men come to work intentionally and unintentionally against each other; how they seek to supplant each other; and how they attempt to avenge wrongs done to them, watching and waiting for their victim, saying, "He served me a mean trick; but never mind, I shall have a chance by-and-by;" and then, when he is in trouble, taking advantage of his misfortune to pay him off. A Christian man, under such circumstances, would say, "When I was in trouble, he tripped me; now I am going right out to hold him up, and I am going to show him the difference between being a Christian and not being a Christian." But these men say, "He tripped me, and I am going to wait till he gets to the edge of the precipice, and then I will trip him; and then scores will be quit, and we will rub out the slate." Men lay up a wrong done to them, and cherish it, and, as embers are raked up at night, rake it up, and then uncover it that it may burn the next day, and rake it up again, and uncover it again, and so keep it alive, and nourish it, till an opportunity comes for taking revenge, and so wiping it out. This is as common in business as anywhere else except in polite life, where abound little spites, and cutting remarks, and innuendoes, and scandal-bearing, and all manner of carrying and fetching. Life is full of these things. They are so small that it would seem as if they were too unimportant to be wicked; and yet because they are so small and unimportant they are often all the more wicked.

One would think by the casuistry that is employed in this matter, that the peculiar temptation of society was too easy forgiving. One would suppose that it was necessary to build up a barrier against the tendency of men to forgive too readily. As if there was any danger in that direction! As if it were needful to argue that side at all! The great temptation, the universal fault of men in this matter, is to seek revenge; to do wrong as the requital of wrong; to give blow for blow; to meet reviling with reviling. And there is no need of your going into a discussion and arguing as though you were too prone to forgive. I think you might forgive for a thousand years, and not go wrong twice. The guard and watch need to be on the other side.

The reformations of society should neither be confined to moral means, nor to physical, but should unite both. I do not believe that we are going to reform wicked men by stripes, and chastisements, and restrictions of their liberty. Reformation is going to come with industry

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and sympathy, and love, or not at all. And all prisons and penal systems which void kindness and Christianity, are but a mere heartless means of building a wall between the good and the bad, for the sake of saving the good and leaving the bad to their destruction.

We need to reform society, not simply by denouncing it, but by carrying to it specimens of what Christian development will enable a man to attain. When wickedness is supposed to be good, when it has become popular, and has come to be looked upon with favor, so that men are in doubt whether it is evil or good, there is a duty of condemning it, and making people understand that it is wickedness; but in respect to all things that men admit to be wicked, there is do need of denunciation. Yet, there are many reformers whose whole stock consists in denouncing, critising, fault finding. They undertake to overcome evil with evil. They bring vitriol to vitriol, and fire to fire. They make it their business to search for things that are unlovely and wrong. They go through society perpetually looking for the rotten spots, and carrying a morsel of carrion in their fingers to show every body. Nothing is worse than this attempting to purge the sores of society by for ever bringing rottenness to rottenness, wrong to wrong, unloveliness to unloveliness. So Christ did not reform the world. Love makes the best physician. Hatred is unwise. It is the least used and longest neglected bolt in the great treasure house of God's wrath. It is the final and only alternative when He uses it. But love is the great divinely appointed remedy. Love ministers patience. It is love that enables God to bear with men through their long evolution and development. Love cures all the sores that spring from constitutional depravities of men. Love is the most essential element which has been revealed to the world, and is indispensable to the child, to man, to society, and to ages. And no one is fit to call himself a disciple of Christ who does not know how to make love stronger than any other feeling, and how, out of it, as out of the bosom of a mother, to minister those recuperative influences by which wickedness shall be changed to goodness.

Kitty Howard's Journal.—No. VIII.

EDITED BY MRS. ELIZABETH OAKES SMITH.

DEC. 18, 18**.—This evening, when the children come to confession and prayer, I observed that David was trying to keep his feet in the folds of his nightgown, as if even the cold from the carpet was disagreeable to him. He is very sensitive, sound in health, but not robust. I smiled at his desire to make himself comfortable, and asked if he was cold. "Yes, mama; it is cold as Greenland," he replied, showing that he can make a practical use of his little store of knowledge.

"But, my dear, you ought not to dread the cold. Little boys should dip their feet into the cold-water bath and not mind it; they should be so brave that they would run around the house barefoot rather than complain of the cold."

Instantly the child gathered up the folds of his woolen gown, and darted out of doors; he made the circle of the house, and returned to my knee with glowing eyes and cheeks, and his soft white feet like the red rose. He will never shiver at the cold again. and, as he never forgets a lesson, this will help him to a resolute spirit—a readiness to brunt the worst. I am sure that we mothers train our children in such a way that they are made weak and cowardly by the means.

MEM.—Not to shrug my shoulders, and talk about the cold and wet, but to ignore the weather altogether, and be bright and cheerful in spite of the worst.

20TH.—The children are talking a great deal about the Christmas tree, and Santa Claus. Hannah and Harriet are much in consultation, and even David and Paul have an air of mystery. We are making preparations for Christmas eve, and as I do not visit a great deal, I have some fears of a failure. When I said this to Tom, the dear, darling, best of husbands. said, parting my hair from my forehead, and kissing the silver threads,

"My pretty Balm must go to the City and the Opera and Theater. She must have a week of dissipation just as soon as the Christmas tree

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is inaugurated, for she is too good, too careful, and will grow self-distrustful and nervous."

While we were talking in this tender conjugial manner, who should walk into the parlor but Sister Jane! I am sure she had a cold welcome from us both, but Jane is not to be baffled by any ordinary rebuff. She drawled out a few words about the cold and began to untie her beautiful furs—(though I ought to say here, that I do not like furs, do not covet them, and think they are unhealthy unless one is going on a long, cold journey, or likely to be greatly exposed.) Well, Jane took off her hat and furs, and turning to me said, with the utmost assurrance,

"Kitty, I have come to stay a week with you. I'm dreadfully lonesome and do not know what to do with myself, especially as etiquette will not allow me to entertain during the holidays, and I in black."

My first impulse was to say, "No, I can not receive you, Jane," but I knew she would stay in spite of me, and so I said, rather ungraciously, "I will have the fire lighted in the guest room immediately."

"There's a dear little Kitty—such a nice little pussy-cat you have for a wife, Tom."

Tom fairly frightened me. He walked directly up to Jane and asked,

"Mrs. Howard, are you speaking of my wife, Mrs. Katherine Howard, in that impertinent way?"

"Bless me, Tom Howard, what ails you?" she asked, staring at him and adjusting her crape collar at the same time.

She did look hateful; but people can not expose family difficulties. Bad as they may be, and suffer as we may, it is bad taste to talk about them, and nobody can, or will sympathize with the aggrieved party. People like gossip and scandal, and very few persons care to know the truth. All this went like lightning through my poor brain, and I felt that my noble, impulsive Tom would be the loser in any contest with Sister Jane. Accordingly I cut the matter short by saying,

"Dear Tom, this is a poor thing for you to be troubled with. Jane, I shall not allow you to treat me with this impertinence. If you persist in it at any time, my guest room will not be for your use."

"Bless the two turtle doves! Quite a sensational speech, Kitty. Dave, come here! how you *do* grow!" This from Jane, drawlingly.

But David did not go to her, on the contrary he eyed her with threatening brow, suspicious in his heart that his mother had been ill-used, though his dear young brain was unable to comprehend the merits of the case. I felt that Tom and I were placed in a false position by the cool impudence of Jane, and that a looker-on would most likely side with her, so utterly impossible is it to be understood in these family matters.

MEM.—I wonder if a heart is not very much in the way in these modern days. It seems to me the women are turning the world topsy-turvy.

21.—George Howard seems very greatly distressed and broken down since the death of his child. He plays chess with Tom in the evening, while I sit with my book or needle, and Jane pounds away upon the piano. To-night she was playing opera airs with all her might, which Tom never likes to hear in the parlor, because he says they are better played by professional people, and at home he prefers songs and ballads, as having more of true sentiment.

Well, as I was saying, Jane sat beating the keys as if she owed them a spite, when all at once George sprang from his chair and fairly screamed out,

"For G—d's sake stop that noise, you'll drive me mad!"

Tom soothed him, and prevailed upon him to go out and walk, and Jane sauntered toward the stove, pulling her lace handkerchief through her fingers, holding it in one hand and pulling it with the other, and with her head on one side and looking out of the corners of her eyes muttered,

"Pretty life I have of it! sullen, cross, cross, all the time."

I sat silent awhile, and then I said,

"Jane, it seems to me if you love your husband you would find some kind, and comforting word for him, now that his nerves are in this bad state."

"Oh, it's of no use talking with such an old-fashioned thing as you are, Kitty. George ought to comfort me, not I him. He ought to be a man, and take me out to ride, and try to please me as he did before we were married," and Jane folded her arms tightly, and looked very cross.

"But George is sick, Jane; he seems out of sorts in every way. He really needs to be kindly cared for. A sick man can not do as a well man can."

"There is no need of his being sick. What's the use of moping around and being miserable about what can not be helped. George is not in the least like his brother."

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"That is pretty true, Jane; nobody can be like Tom: so thoughtful, so noble, so good!" and I went on in quite a panegyric upon him, till I saw Jane sneer, and toss her head with contempt, and that made me think I was not taking the best method to appease her, but she began in another vein herself,

"Kitty Howard, I would n't be such a little fool of a wife as you are for any thing in this world. I do not believe your thoughts ever go beyond your husband's whiskers, and your baby's bib."

"You are nearly right there, Jane; I do not go far beyond that, I confess. And we are all very happy and content in our small way; though indeed I study some, and am now reading Buckle, and Corrine in French besides."

"It's all very tiresome. I should think Tom would go to Europe."

"Why so? he is needed at home, and is every day rising in his profession; and, Jane, he has been talked about for Judge." I colored up to the eyes under this little boast, for I had no right to tell of what Tom tells me in confidence.

"There, Kitty, you are always boasting about Tom, or David, or some of the rest of the brood. I wish I had any thing to be proud of!"

"You do tell the truth, Jane; but you do not tell it pleasantly. I *am* full of conceit about my family, and, indeed, I think it compares very advantageously with those that I see. Tom says that he should not be half the man that he is if it were not for me. There now, I will stop, for I only get deeper and deeper into the very fault you spoke of." And I did put my hand over my lips, for a hundred things in the praise of Tom and the children seemed ready to dance off my tongue.

"George never talks with me as Tom talks with you, and if I speak of one of the latest novels, or murders, or suicides he does not open his mouth, but puts his hands into his pockets and tramps across the room, looking like one of those daddy-long-legs, as we used to call them in childhood."

I laughed in spite of myself, but replied, "It seems to me the subjects you name are not of a very cheerful character. George used to be very much like Tom, only a little less."

"George was well enough before he married, but since we differ upon a great many subjects, such as society and having children. He would like a house full of them! I think it's an awful bore and confinement, and would eat rattlesnakes sooner than have them."

"Oh Jane, Jane! you are all wrong. You had no right to marry if such is your feeling. You commit a great crime. Indeed, Jane, you ruin your own soul and ruin George, and all for what? You are not happy, your husband is not happy, and, in the sight of God, I think it all seems very wicked."

Jane laughed in a most disagreeable manner, and began to hum a tune, and then, seeing that I said nothing further, she exclaimed, "Oh, Kitty, it *is* refreshing to see such a *verdant* in these days as you are!"

It was nearly midnight when the two brothers came in, and I noticed George seated himself by the side of Jane and said a few words in a low voice, to which she replied,

"I don't care that about it (snapping her fingers); you may swear and welcome, so far as I am concerned!"

"Come, Sister Kitty," said George, taking my hand, "sing for me that ballad of Ellen Percy, which seems just made for your voice," and I sang it, George and Tom leaning over the piano. Jane sat biting her nails by the fire, and when I ceased, she remarked, "I hate such lacadaisical things," and then I, in a fit of spirits, gave "All the blue bonnets are over the border," and George looked much cheered, and even Jane grew better pleased.

Did n't Tom and I talk after they went to their room! and did n't we plume ourselves upon our happiness! but Tom was very sorrowful for his brother, and said, upon the whole, he was glad Jane was here through the holidays, since it had induced George to come, and I promised him I would be very patient and good and let nothing fret me. But notwithstanding all I can do, the house is not cheerful. Jane bites her nails with discontent, and George is moody, and the children are not gay. I feel as if I carried the whole household on on my own back.

MEM.—I wonder if we would not live to be as old as Methuselah, if we could always live with those who are congenial to us!

22.—I sat helping Harriet stone the raisins for the cake and pudding to day, when David came and stood by me, and after a little spell of silence said,

"I wish Aunt Jane would go to Heaven after little Cousin, she does not seem to be very bright here."

"It seems to me, darling, that the bright, beautiful ones are the ones to go to Heaven."

"I don't know about that, mama; little Cousin was awful cross and so is Aunt Jane; and old Mr. Grinder who went there was cross and old,

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and snapped at Hannah and me when we looked into his garden through the fence, and all the people who go to Heaven seem to be just as well there—but catch me on that road! no, I don't want to see any such people."

It is clear that David's theology is more radical than lucid. Of course I laughed, and tried to say something, but had to tell him that we would talk again on the subject, and see if he quite understood what was meant by Heaven.

23, 18**.—George distresses us all. He has made a confident of Tom about his business, which is in a ruinous condition, and he seems utterly cast down and disheartened. I try to be cheerful, but the sight of his sad, hopeless face disheartens me greatly. Jane knows that he is embarrassed in every way, and yet shows no sympathy, nor any willingness to economise, and thus help him out of his difficulties. George is not so much of a man as Tom, that is plain to be seen; and this helplessness on his part, gives me a very curious feeling toward him. I feel like a mother toward him, and try to plan for him, and try to soothe him just as I think I should do for David and Paul, if they were big boys and troubled.

My bright, strong, handsome baby, Rachel, is a great comfort to George, and he said this morning if he had a child like this, he would have something to live for.

A Bath Heated by a Volcano.—In some of the volcanic districts of Hawaii, the larger island of the group, there are caves and ponds filled with warm water, maintained at a temperature of from 80° to 100° Fahrenheit by the ceaseless action of subterranean fires. The underground pools are the warmest. Nothing can be at once more strange and delightful than a bath in one of these warm caves. Guides conduct you a hundred yards or more through a tortuous channel in the lava rock, the outlet, at no immensely remote period, of a river of molten fire. A murky light flares from torches of the kukui nut, borne by vociferous attendants. The floor of the cave slopes rapidly downward, and the heat increases at every step. You fancy yourself on the road to Tartarus, and the impression is heightened when the cave, enlarging, discloses a pond that steams like a very witch's cauldron. The natives stick their torches in the crevices of the lava rock; you try the temperature of the water with your hand, and find it so exceedingly warm that you hesitate to enter it; but in a trice half a dozen Hawaiians have doffed their kapa robes, and plunged in, making the pool send up dense clouds of vapor which obscure the torchlight. You think of Dante and the spirits in the nether circles; but the swimmer's cries of delight suggest the "Paradiso" rather than "Inferno," and in a moment, willing to test either sensation for the sake of experience, you are in with the rest, floating, diving, and inhaling the volcanic steam. You detect in it, or think you detect, a slightly sulphurous and infernal odor. What a novel sensation, to have your bath heated by a volcano? No other bathing establishment that I know is managed upon so large a scale as this, or kept from generation to generation in such perfect order. You leave it thoroughly suppled and steamed, and ready, as the boys say, "to travel like a steam-engine" when you renew your journey.—*Dr. Coan.*

The Colossal Elephant.—A novel guest recently arrived at the Central Park of New York—a colossal elephant named Andra, nearly twelve feet in height, and weighing eighteen thousand pounds. She is but thirty-eight years old, and has a prospect of growing taller until fifty, at which age elephants attain their full stature. Even now, however, Andra is the tallest of her species that has been seen in the United States, although elephants sometimes grow to a height of fourteen feet. This huge animal consumes twenty-five four-pound loaves of bread daily, together with three hundred pounds of oats and half that number of pounds of hay. She drinks twenty pails of water in the morning, and the same quantity each evening. As we were looking at Andra following her keeper in the meadow in front of the arsenal, and halting occasionally to eat a little grass, two sturdy-looking females, who were evidently new-comers from the Emerald Isle, and were gazing for the first time on an elephant, stopped near us, when one exclaimed to her companion, "D'ye see the craythur nibblin' up the grass with his tail?"—*Appleton's Journal.*

Slept Himself Out.—An extraordinary instance of the power of sleep on the animal economy occurred the other day. A man, who was a great sleeper, was thought by his family to be lying too long, and upon going to his room they found nothing in bed but his night-cap. From certain circumstances connected with physiology a medical gentleman gave it as his opinion that he had slept himself out.

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Suffering.

BY O. B. FROTHINGHAM.

)NE of the first conditions of health is a healthy view of things. If it be true that) sick body makes the sick mind, it is equally ue that the sick mind makes the sick body. sickly view of the world will go far to make e world sickly. If we could expel the idea it the planet was a dungeon, we should do nething to make it a pleasant home. The ory that matter was the seat of evil has been) parent of untold and unspeakable disorder the bodily functions. It has kept generating ease and wretchedness. It has probably inted in the physical constitution of the bet- portion of the human family seeds of malady ich ages will not eradicate.

It has been the fashion to exaggerate the con- ous and the unconscious wretchedness of man- id. The popular religion demanded it. Man ing reputed a fallen, depraved creature, his rld a place of demonic exile, his existence it of an outcast and a wanderer, his life a ne of penance, it followed as matter of logic it the sufferings of men *must* greatly prepon- rate over their joys. Theology required that s earth should be a place of anguish; and the lievers in theology, in their anxiety to make appear so, succeeded admirably in making it

It became all but an impiety to take into ount the happy side of existence. One ceased be evangelical who saw any satisfaction in n's earthly lot. The mind was continually the lookout for discouraging aspects. The rt delighted in gloomy presentiments. To tivate melancholy was saintliness, and he s supposed to penetrate deepest into the prov- ntial meaning of human experiences, who t himself most completely in the cloud of omy contemplations. The saddest Christian s long regarded as the best Christian; and man who was able to resolve the apparent lness of the earth into misery, who could de- the greatest amount of real suffering under greatest amount of seeming satisfaction, sed for the wisest and profoundest of the rpreters of God.

his disposition to take a morbid and depress- view of mortal experience was exaggerated the natural craving for human sympathy. s pleasant to share the fellow feeling of our l, and the condition on which that fellow feeling is obtained is almost always suffering. Suffering more than any thing excites interest and compassion. Our word, "sympathy," expresses fellowship in suffering. We have no similar word to express fellowship in joy. The happy are presumed to be sufficient in themselves. They neither invite sympathy, nor welcome it. They can live alone. Suffering is the condition of interest and compassion. The consequence is that people will feign suffering for the sake of the compassion and the interest. They make themselves out to be more miserable than they are; affecting to be unhappy when they have no right to be, and are not; dwelling on sorrows they never knew, and classing themselves among the wretched, with whom they have nothing in common; forcing tears from their eyes, compelling sighs from their bosoms, setting their fancies to work manufacturing woes. The class of purely sentimental sufferers is enormously large. The make-believe anguish is the loudest anguish.

The effect of this theologic and sentimental prejudice is increased by the greater vividness of impression that suffering makes on the mind. Happiness hardly makes an impression. We do not think of the sunshine, but of the cloud that for the moment veils it. Health causes no sensation, but the momentary derangement of health discolors the earth. Millions of easy breaths are drawn in delicious atmospheres unheeded. The involuntary suspension of the breath for a few seconds is a horror that seems interminable. For years our nerves respond to our will, and there is no sensible rub or grind in the working of the organization. This is the rule of experience, so regular as not to be taken into account; but the agony of a fractured bone converts the earth into a hell. Years of domestic or personal felicity pass unrecorded by: the sickness or death of a member of the household causes a shock that dislocates the order of the universe, and unsettles the very throne of God. The sting of an insect gives a keener sensation than all the delights of sensitive being; and the stopping of a valve leaves a deeper mark on the memory than the mercies that are new every morning and fresh every evening. A grain of suffering, while it lasts, will outweigh a ton of peace; and when it

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has ceased, it may offer a point for morbid recollection to hang on, and excited imagination to feed on, when myriads of unheeded emotions have vanished and left no trace.

The fact is that in a large view of the world, on any rational or adequate scale of relations and proportions, suffering is to be reckoned a comparatively small element in the experience of mankind. It requires but a little common wisdom and honest allowance to reduce it to a very narrow compass, in the vast whole of things. A few truthful figures, if there was room for them, would be more than a match for the treacherous fancies that are ever at work covering the walls of the world with pictures of woe. The argument from statistics suggests the fact that life overwhelmingly exceeds death; that one death in twenty-five is an enormous ratio that only the worst reputed cities can produce; that consequently the causes that lead to death, the pangs that accompany it, the misery that is consequent on it, the horrors and desolation of which it is the parent, must be reckoned on the same scale, and must be counted small in comparison with the vitality by means of which communities are impelled toward happier states. But this argument from statistics, strong as it is, does no justice whatever to the demonstration that Nature presents in favor of the preponderance of joy. For it must be remembered that *there are no statistics of happiness*. There are tables of disease, but properly speaking, no tables of health; tables of sadness, but no tables of gladness. Figures tell how many persons commit suicide or murder, how many become idiotic or insane, how many are driven by poverty, misfortune, or passion to crime, how many perish by violence, how many by cold and starvation, how many by war, pestilence, and famine; but figures do not present to us the manifold shapes of pleasure, the myriad forms of satisfaction, the abounding and exuberant joy of contentment which evince the deep-seatedness of the merciful life-producing laws. The census sums up in brief and terrible enumeration the morbid symptoms of humanity. Could there be a census of humanity's vital dynamics; could there be a condensed statement of humanity's gratification; could there be the briefest summary of the constant unthought of healthfulness and sanity of mankind, the report would be too bulky for a nation to print.

More than this: statistics give us the exterior signs of suffering, they do not give us the interior evidences of it. That is, they do not give us the evidence of *suffering* at all. Of the *mind*, which alone can be said to suffer they tell us nothing. They make no report of emot feelings, hopes, fears, griefs, anticipa They tell how many die, not how happi how unhappily they die, how they thi death, how they meet it, whether death boon or a doom, a deliverance or a fear. T tell us how many live in abject poverty, how many are reconciled to poverty, and li it without effort or complaint. They t how many are intemperate, how many vi how many diseased; but they do not tell many are in agony from these causes. T tell us what causes of pestilence, fever, con ration are at work in large cities. They silent in regard to the actual sensations of inhabitants who are exposed to them; they us no hint as to whether they live content and with easy mind, or whether they live continual discomfort and dread. All this t leave to be inferred. But we can not infer t men and women actually suffer in conditions t would seem to render suffering inevitable: t by no means follows. In fact, nothing is m remarkable than human insensibility to suff ing of all kinds. Men and women do *not* fe as it would seem unavoidable that they m They do not feel as much as they should. T will not feel as much as they ought. We b come vexed and impatient with them bec they refuse to suffer, because they can't be p suaded to suffer. We are obliged to set t miserable plight most distinctly before them fore they will see it; and then they will feel it as we think they should. There is ha a feature in human life more discouraging the teacher, the reformer, the philanthro the well wisher of his kind, than the cool, co fortable, stolid patience with which people b what should be their most oppressive burde their lethargy under the most brutalizing cor tions. We go into the very haunts of degr tion; we go into convents and asylums, i poor houses, infirmaries, hospitals, peniten ries; we go to the lowest parts of great ci like London, Paris, New York, the very ab of want and sickness; we visit the settlemen of the least favored and least developed cla of mankind, Esquimaux, Indians, the p Whites and Blacks of the Southern States; look in on the outlaws of society, the Bohem the Tramps; we see poverty in all its form hunger, squalor, nakedness, imbecility, bru wounds, sores—all the conditions of misery, cept the one condition of it, *sensibility*. T signs of suffering we find, not the suffering. pliant is man; so readily does he accomm himself to his circumstances, so speedily

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become habituated to all conditions, that be-
e he has time to suffer he becomes callous to
ffering. Your offer of sympathy is rejected
th disdain. Your pity is taken as an insult.
ou are told to keep your commiseration till it
called for, and to let your neighbors amuse
emselves after their own fashion. We expect
find people crying, and we hear them laugh-
g. We expect to find them perplexed and
scouraged, and we find them living merrily
om hand to mouth, like so many sparrows.
he fact is that it is no easy thing to make peo-
e suffer when they have most cause for it.
he heaviest part of the reformers' work consists
i bringing the objects of their reformation to
ie belief that they need reform. The city mis-
onary is at his wit's end to discover the way
f touching the sensibility of the pauper, the
ruant, the vagabond, the inebriate, the prosti-
ute. He almost despairs of being able to give
hem a salutary pang. His heart fairly sinks
rithin him, as he tries to convince them that
hey ought to feel miserable. His failure is
hiefly a failure to do this. The *alleviation* of
uffering is not the difficult thing. The *creation*
f suffering is difficult.

The amount of conscious agony is over-estimated. In the heat of our recent struggle, we were told that at the very seat of the war the aspect of suffering was not so fearful as might have been expected. The soldier got used to his unnatural trade, and found an excitement in it that made it quite tolerable and almost attractive. The camp was a scene of merriment. There were pleasant days there, and pleasant pursuits, songs, and games.

Even the hospitals were not wholly given over to agony. The agony was there; the sight of it was always before the eye; the intolerable pain, the thirst, the restlessness, the prayer for death; but patience and fortitude and heroism and hope came straining up to the occasion. The ratio of suffering and of strength to bear it was steadily preserved; and they who were familiar with the wards bore testimony to the general comfort and serenity that prevailed there.

Conscious suffering, and there is no suffering that is not conscious, occupies a small place in the experience of mankind. In every life it occupies a small place. The attacks of it are short and they are infrequent. How few of the years of a life-time are years of suffering! How few of the three hundred and sixty-five days in the year are suffering days! How few hours in the twenty-four that constitute a day are hours of suffering! The actual impressions of suffering are soon effaced. Physical pain is forgotten almost as soon as it is over. Hunger and thirst and nakedness leave scarcely a trace on a healthy mind. The recuperative powers spring gaily to their task. The bare spots are covered over, the sore spots are healed. If one sense is taken away, the others become more acute; one member perishes, and the other members do double duty. The human organization teems with possible members which crop out like branches from a living trunk. The element of suffering must duly keep its appointed place. It shall not trespass an inch on the domain of health and joy. If it assumes for a time huge dimensions the opposing elements assume huge dimensions also, and the heavenly kindness is vindicated.

Then the marvelous compassions and compensations come in; the pitiful checks and tender balances which overtake suffering with their feet of wool, and strangle it with their fingers of iron. The draughts, the anodynes, the anæsthetic agents, are so many angels of doom to human pain. Thanks to chloroform, the operating room is no longer a chamber of torture; the surgeon's knife has lost its edge. From the hospital, the senseless patient takes flight to the summer land, wanders in the fields of Elysium, while his bones are sawn asunder, and his flesh is pierced and cut, and he returns to find the dreaded agony over. Civilization renders us sensitive to suffering, but civilization supplies the remedies for suffering. In old times suffering was more ghastly than it is now, but it was less intense and agonizing. Diseases were more awful in character and in sweep; exposure was more constant; peril was more imminent; death from violence was more common; but those ages had men fitted to them, men with frames of iron and nerves of steel. They had not our alleviations, but they had not our tortures, and Nature supplied them too with anodynes that brought balm in the hour of need. Cicero, in his bloody time, perceived that when pain was sharp it was short. "Remember," he said, "that great agonies are terminated by death, that small ones have many intermissions of repose, that moderate ones can be mastered." The prisoner of the Inquisition, stretched on the rack for torture, felt nothing after the first wrench of the engine, the first blow of the iron bar. As the after strokes fell he was known to smile. The angel of God paralyzed the victim's nerves by a touch, and snatched the poor wretch from the executioner's hands. Nature strangely damps down desires that can not be satisfied, and strangely she keeps them alive against the time when

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their satisfaction shall become possible again. Plato said, "When a man is made a slave, God takes from him half of his soul;" takes it away, doubtless, because the possession of it would only cause him intolerable misery by its fruitless hungers and its impracticable longings; but she keeps it for him in case the time should come when liberty might make it a boon.

We will go no further into this question of suffering. We have accomplished all that was proposed, in making it plain that suffering is not so deep and vital an element in existence as it has been imagined to be. Happiness is t rule of experience. The perpetual minist are those of joy. The command is not to gloomy but to be cheerful, to be hopeful, g believing, to have faith in air and sunlight, beauty and recreation. All creation consp with health; and we meet the purposes of c tion when we turn away from darkness and couragement, cultivate the cheerful mind make sure that we serve Heaven by getting much of it as we can into our bodies and lives.

Consumption.—No. III.

BY GEO. H. TAYLOR, M. D.

WE have seen that pulmonary disease is best remedied by increasing the respiratory effect, caused by increasing the power and scope of the function of the lungs; and that this view is sustained by the action of the remedies generally employed in this form of disease; at least, such of them as are worthy the name, since these act, either directly or indirectly, to increase the oxidizing process within the body. It now remains to make a practical application of these principles for the benefit of invalids. Preliminary to this, it is necessary to understand well the mechanical arrangements, as well as the functional relations of the chest.

The chest is a pump. It is designed to exercise a mechanical control over the air of respiration, and the venous blood of the system. Its action brings these two objects into such immediate relations that chemical reactions are at once displayed.

This action is effected by the muscles forming the walls of the chest, including the diaphragm, which, contracting, draw the chest walls apart, and thus increase the intervening space. The lungs are of a spongy texture; the cells composing the bulk of the lungs dilate with the air drawn into them through the throat. Venous blood, at the same time, sets in the same direction from all parts of the body, is received by the heart, situated also in the chest, and is forcibly impelled by the supplementary action of this organ through the capillaries of the air cells which are in direct contact with the inspired air. The mechanism described is not unlike that of the bulb of an elastic syringe, after the removal of compression, which would admit fluids through every free opening it might chance to have.

After expansion and contact of blood and air in the lungs, the latter become so charged with effete matter as to require immediate expulsion. The act of expulsion is not effected by muscular exertion, so vital power is economized. The chest is brought to its contracted state by the elasticity of the tissues of the lungs, the elasticity of the cartilages of the ribs, by the weight of the walls of the chest, and perhaps also the gravitation of the contents of the abdomen. This collapse of the chest drives out the air just admitted, loaded with water and carbonic acid. The contents of the venous vessels are not, however, like the air, sent back through the channels by which they entered. The valves in the canals prevent this. Another way is provided by means of the heart and arteries.

All this goes forward, let it be observed, without the intervention of the will. We do not usually try or think to breathe. Respiration goes forward sleeping as well as waking, the same as the action of the heart and arterial system, the digestive organs and many other physiological processes, under the control of the organic nerves, unconnected with thought and sensation.

Respiration *may*, however, on occasion, be placed under command of the will. We can take a succession of voluntary respirations. This however is fatiguing. Let the reader

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ler to understand properly the relations under scussion, perform the experiment of taking a w, say a dozen, deep forced, that is, *voluntary* spirations. He will first experience a peculiar, ght feeling in the head. If the action be continued the feet become cold, a sense of faintness giddiness supervenes, and an unpleasant sense fullness and oppression of the chest is experienced. These sensations soon become so disagreeable that the experiment is necessarily abandoned.

The *cause* of this discomfiture in attempting reed aid to respiration, becomes apparent with little reflection. For, while the chest is filling ith air, venous blood is also drawn into the ngs. The air is directly expelled through the me channel by which it entered. The blood, owever, now endowed with new qualities, is desned to a new direction. The heart intervenes nd directs the blood through the arteries, but ne force this organ exerts upon it is not adeuate to complete the round of the circulation. ractically, the demand for nutrition in the tisues of the body, secured by the habitual bodily ctivity, is essential to supplement the heart's ction. Otherwise, there is a tendency to an ccumulation of the blood in the larger vessels t central parts.

All bodily activity produces these two very pparent effects—increase of respiration and inrease of circulation at extremities. In the exmple above referred to, however, we can have ncrease of respiration *without* those muscular ctions which are necessary to convey the blood way from the chest and toward the surface and xtremities. The consequence is the disagreeable ppression caused by the loading and expansion f the central bloodvessels ; in other words, there an unbalanced state of the circulation, a conition which, in a weakened state of those central essels, is fraught with danger. When there is lready a congested state of the vessels, or any ondition of disease, the effect of forced respiraon without the counter effect afforded by irriation of the extremities and surface, and by uscular action, can only be injurious.

Directions for enlarging and strengthening ne chest have frequently been given to invalids, hrough books and otherwise, which ignore ne principles above set forth. Such prescripons are innocent only, if misused or disrearded, and doubtless much unknown injury as been inflicted by means of such ill-advised rocedures.

The involuntary activities of work and recation are always Nature's means of securing ne daily bodily requirements of oxygen. The points of expenditure of the power implied in these actions are the surface and the extremities of the body. These are the parts, then, that are set in action first in order, and their action is preliminary to, or at least coincident with, the action of the lungs. To commence with voluntary action of the chest is reversing this order, and also reversing it to a degree perverting the effects.

The human body will not tolerate forced supplies intended for its support, whether of air or of food. There must first exist the need for such supplies, before they will be grateful and beneficial. The first duty is manifestly to secure a want of supply, before offering it. Since all change, all manifestation of power, of whatever kind, through the organic instruments, whether excited by the volitions, the progress of the vegetative or organic functions, or by external impressions, require oxygen for such manifestation, it follows that to supply the condition for these is to secure oxidation.

The invalid has defective parts, as well as an insufficient whole. These parts must be fructified and brought up to the healthy standard by special measures. These must be so adjusted to the capacity and condition as not to contravene general principles, or no success will follow. Of the particular ways of doing this, the judicious physician must judge.

It is our practice to afford the extremities and surface, first, an abundance of entirely passive exercise. By passive, is meant exercise in which there is no exertion whatever, not even the exertion of sitting still. The patient is placed in a recumbent position. In this position the feet, hands, legs, arms, flesh, including muscles, tendons, vessels, cartilages, and bones are set in action. This action is applied to a single and quite limited region at a time ; and all parts, or so much as is decided by the judgment of the prescriber as may be desirable, are subjected to the action. The action is continued from half a minute to five or even ten minutes, according to the degree of progress of the case, and the state or condition of these components of the body. Every action is followed by complete inaction of at least ten minutes. It is during this interval that the response to the action above described takes place. It is this response, and not the action referred to, that constitutes the curative effect. The actions or movements now referred to are but inadequately supplied by the human operator. The reason is, the power at the command of any one person, however strong, is quite insufficient for the invalid.

The direct means of acting upon the chest to

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increase the size, strength, mobility, and therefore its health, is through the muscles which, in great part, constitute its walls. All these muscles are affected directly and indirectly through using the arms in various positions. Among these movements which may be made specially useful are the following:

I. *Hanging Swinging.*

Position.—The hands grasp a transverse rod or bar about two feet in length and strong enough to support the weight of the body. This rod is a handle to be grasped, and is supported by a strong cord attached to each end; the other ends of the cords are fastened to a beam, hook, or any convenient and substantial support, in the highest convenient location. The handle is just high enough to be conveniently grasped on tiptoe.

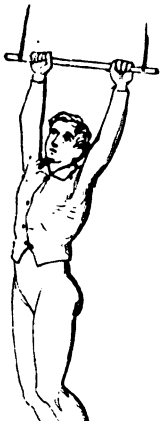


Fig. 1.

Action.—By slight effort a swinging motion of the hanging body may be produced, through an arc of a circle proportioned in extent to the length of the cords and the efforts made.

Effect.—This action secures a very strong tension of all the muscles of the chest, spreads apart the chest walls, increasing to the fullest extent the space occupied by the lungs, and therefore fills out the collapsed air cells. It also produces a strong centrifugal effect, whereby the blood is sent to and detained in the feet and legs, thus removing sanguineous pressure at the chest and increasing the capacity of the extremities to receive blood. This motion also produces an agreeable quieting effect upon the nervous system, the probable cause being partly the revulsive effect of transferring a quantity of blood from the head and chest to the hands and feet, and partly from the well known effect of a rocking motion upon all nervous centers.

The apparatus is cheaply erected in any room, hall, or other convenient space, and ought to be used in every family where there is a predisposition to weak chests.

II. *Circular Swinging.*

Position.—The apparatus and position required for this movement are precisely like [illegible] last described.

Action.—The trunk, by a slight effort [illegible] caused to describe a circle, instead of a to [illegible]

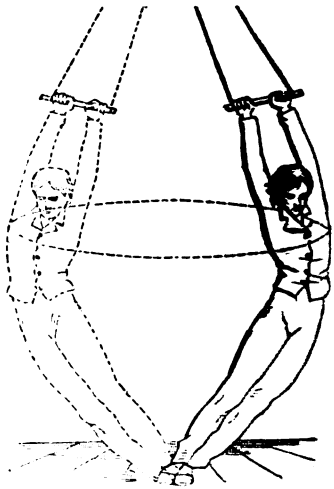


Fig. 2.

fro motion, as in the last described movement, the feet in the meantime remaining in the same place and fixed to the floor. The central portion of the trunk constantly yields to its weight and presents a convexity toward the exterior of the circle described.

Effect.—In this movement the chest is expanded, at the convex side. The part becoming convex is constantly changing, as the body travels in the circle, so that at each revolution every muscle of the chest is, in turn stretched to its utmost, and again relaxed at the opposite portion of the circle traversed; in this way every portion of the chest and trunk receives a thorough exercise and invigoration. Care should be taken that the swing be not too low, lest the trunk receive too severe exercise.

III. *Chest Pumping and Clapping.*

Position.—This movement is applied by means of an apparatus as figured in the cut. It consists of an upright post made in two parts, capable of sliding upon each other so as to vary its hight at pleasure to correspond to the height of different persons of any age, from childhood up. Near the top of the movable portion of the post is applied a transverse padded bar. At the top of the post is an axle, arising from which is a bar, which bears a transverse handle, capable of sliding on the bar to adjust the handle to the length of the arms. At one end of the axle is a rachet wheel, and connected with this rachet

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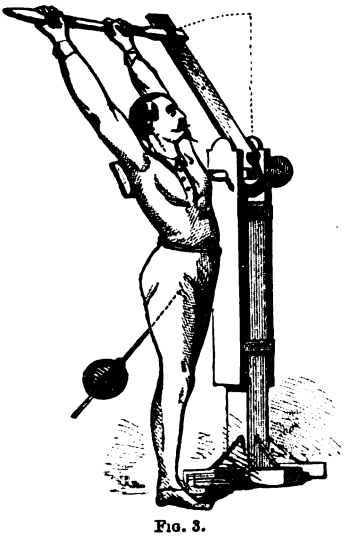


Fig. 3.

pendulum bearing a weight. This weighted pendulum is instantaneously adjusted by means of the rachet, at any angle with the bar, which regulates the amount of resistance the weight offers to the hands grasping the handle.

The patient can place his back, or either side against the padded bar, at a point just below the armpit, and grasp the handle with one or both hands.

Action.—By a slight effort of the arms the handle and lever are depressed; on relaxing the effort, the weight acts on the muscles of the chest, at the side opposite the bar, whichever this may be; thus expanding it greatly with very little effort. This action may be repeated indefinitely with different portions of the chest exposed to the action. During these movements it is usual for an assistant to apply a clapping to the chest by means of his hands.

Effect.—By the aid of this instrument, every part of the chest may be expanded, and particular reference may be had to any defective or deformed portion. Such portions will be stretched and permanently enlarged by this means. In consequence of the very little effort required, no fatigue need to be endured. Every portion of the chest, and the corresponding portions of the lungs are drawn out, and the diaphragm strengthened. These motions and their effects are propagated in a good degree to the abdomen. Rest should be taken in a lying position, and other movements applied chiefly to the extremities, between the applications to the different regions of the chest. The use of this instrument is adapted to persons too weakly to employ those previously described.

Deliberation of Infinite Wisdom.—Mr. Mill made the wise observation years ago that "on all great questions much yet remains to be said." Subjects of thought come down to us through centuries of sifting, and mole-eyed observers say they are "exhausted," but clear-sighted inquirers know better. Even in the lower spheres of research, there seems no finality. The animal body has been dissected with infinite assiduity, down to its last filaments, and hunted through and through with microscopes, yet its ultimate interpretations are still before us. But, if this be true of comparatively simple subjects, how much more must it be true of those involving higher complications? If it be true of subjects with which the mightiest intellects have wrestled for ages, how much more must it be true of those which challenged scrutiny but yesterday? The Power which instituted the existing order waited through countless ages before men and women were introduced into the scheme at all; and, when introduced, long periods again elapsed before they were brought up to their present state of improvement. The policy according to which things are ruled is infinitely deliberate; and the policy by which they are to be amended must, at all events, have sufficient deliberation about it to bring out the conditions upon which all real and permanent improvement depends.—*Appleton's Journal.*

Where to Build a House.—Build your houses in the country in preference to any place near the sea coast. In the country, choose a slope rather than a plain to build upon, and where the sun can have full access to it, if possible, all the day. Be sure (if need be, by effectual subdrainage) that the soil is thoroughly permeable to water. Let no moisture from the soil, from any source, be permitted to distill its pernicious influences upon the future dwelling or its inmates. Let the rooms be large, of substantial breadth rather than height, and so pierced by windows that the air may have a bounteous and free entrance and exit. Let fire-places be built in every room and chamber—fire-places made for real use, not kept for show, and not closed with iron plates which are to be pierced for air-tight stoves. Outside of the house let there be ample space for air and sunlight. One or two trees may be permitted to grow near the house, but not to over-shadow it, for nothing but evil comes from too much shade, either of trees or climbing-vines.

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The Nightingale; or, Instinct and Reason.

BY DR. LYDIA F. FOWLER.

ON a charming summer night,
Just before the close of light,
I went out to have a walk,
Or an unobtrusive talk

With Dame Nature, gaily dressed
In her robes of spring, the best;
In a sweet, delicious grove,
One the birds were sure to love.

The fresh hawthorn's snowy wreaths
Were fringed with such fragrant leaves:
Green and white, and white and green,
Ev'rywhere were to be seen.

The rich blossoms at my feet
Yielded perfume very sweet:
Cowslips and the lilies white
Made a sweet, entrancing sight.

And one gem, a kingly son,
The royal Dandelion,
Raised for me its lovely head,
From its daisy-covered bed.

Buttercups, as bright as gold,
Condescended to unfold
All their glories on the meads,
Beautiful, though only weeds.

One could never feel alone
With such friends, though out of town;
Then the birds did chirp and sing,
Making heaven's arches ring

With their voices sweet and gay,
In that lovely month of May.
Soon I heard a troop of boys
Coming with their shouting noise,

Using language rough and rude,
Oh, how much they did intrude!
Like a discord in a tune,
Or a snow storm in bright June.

One, by whom the rest were led,
Looked up boldly, as he said,

"'T is for bird's nests that we 've come;
For nightingales build their home

"In thick hedges, where the May
Shields them from the heat of day,
Or in very shady trees
Where they 're hid among the leaves.

"So we mean to get a lot
Of pretty eggs near this spot."
While they climbed and made a noise,
I was glad those boist'rous boys

Did not see the little nest
Close beside my seat of rest.
Soon the boys jumped from the tree
With two bird's nests and eggs three.

Took them prize, and ran along
Singing loudly a coarse song.
When they 'd gone I heard a moan:
'T was a tiny, little groan.

Underneath the branching tree,
There, in greatest agony,
Was a wounded little bird;
'T was his moaning I had heard.

The rough boys had crushed the wing
Of that tender, harmless thing.
Something in his little eye
Touched my heart's best sympathy.

"I know how to soothe your grief,"
I cried; "I can give relief.
I 'll not leave you here alone;
I will set your broken bone,

"But must take you home with me;
When you 're well, I 'll set you free."
Thus I whispered to the bird,
And he looked as if he heard.

I have worshiped in the grove,
Little warblers I have loved;
But as liberty is sweet,
I had never bound their feet;

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Had preferred that they should roam
Where they liked to find a home.
With what care the bone I set!
How I nursed my little Pet!

In my room I made a nest,
Where my Birdie had his rest;
It was decked with fresh green leaves
Gathered from his fav'rite trees.

Soon was healed his little wing,
Then the bird began to sing;
He began to give to me,
Such rich notes of melody,

I no longer craved to go
From this charming world below,
Heav'n was in my little room,
With my bird of gushing song.

He was happy, ev'ry day
Trilling out his heav'nly lay,
And I soon forgot my vow
Made beneath the arching bough.

With the first autumnal gale,
Birdie's joy began to fail;*
Then he beat his little cage
Up and down as if in rage.

Flew about for several days,
Restless, weary, but no lays
Sang to me, who tried in vain
To ease my nightingale's pain.

Anxious, all at once I thought
What it was the Birdie sought;
Soon 't would be the time of year
When all nature, dead and sere,

Seems to bid a sad farewell
To her songsters, by her knell.
Something in their little breasts
Tells them how to make their nests;

Tells them when to journey South,
And how long to tarry North;
It was instinct told my bird,
In a voice I had not heard,

That it was the time of year
When his mates and children dear
Traveled to the orange groves,
There to talk about their loves.

Then I made an "eider down"
For my bird to lie upon;
Stuffed and lined his little nest,
Saying, "Birdie, take your rest,

"When you think that you have gone
Far enough to reach your home
'Neath the bright Elysian skies,
'Mid the witching minstrelsies

"Of the ever-blooming flowers,
In those Southern sunny bow'rs,
Instinct is for you a guide,
But pure *reason* is my pride;

"And I 'll see which will prevail,
Whether you or I shall fail."
For a week my Birdie flew
Up and down, as if he knew

He must fly, so far, so long,
Ere his autumn tour was done.
Then, exhausted, down he lay,
On his pillow for a day.

But no bruise or wound had he,
Neither suffered agony,
As I 'd seen him in the spring,
With his little broken wing.

Then again his happy song
Filled my room the whole day long;
In the winter he sang, too,
Operas so fresh and new.

I can hear their echoes still,
Even now my senses thrill,
As mem'ry recalls to me
His enchanting melody.

Frequently my heart would melt,
As I sharp compunctions felt;
For, instead of wand'ring free,
Birdie was confined by me.

When the gladsome spring again
Burst the buds, and brought a train
Of sweet beauties from the earth,
And the flow'rs sprang into birth,

* Prof. Owen tells of a successful experiment, like the one I describe, that was tried with a nightingale confined in a cage. After awhile the bird, thinking that he was at the South, began to sing, and sung all winter.

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On a bright and sunny day
I let Birdie fly away.
The tears glist'ned in my eyes;
I looked upward to the skies,

That I might not see him go,
My Pet, I 'd worshiped so.

"Build thy nest in yonder grove,"
I said sadly; "seek thy love.

"Liberty is sweet to me;
I will give the same to thee,
Though I feel a little pain,
Yet I know it is thy gain."

New Methods for Improving Domestics.

BY MRS. HORACE MANN.

THE attention of the public has been frequently called, of late, to the subject of domestic service, its infelicities, its difficulties, and the probable causes of the same. Various efforts have been made, and many suggestions offered upon the subject, but they have not been radical, and the evil is one which needs a heroic remedy.

Co-operative kitchens and laundries have been proposed, and in some places actual beginnings of these have been made; in others, as yet, only contemplated and discussed. The advantages of these are their economy and the relief they will afford to distressed housekeepers who can not afford to keep a retinue of servants, or indeed even one or two servants of the prevailing incompetent order with their demand for high wages. But there are difficulties in the way. Ladies must not only superintend but work in these co-operative kitchens themselves, in order to insure good cooking, else they will degenerate into mere restaurants, the quality of whose food no one will answer for. Ladies shrink from the care and responsibility, but it is possible that this objection may be overcome in view of the expected results, and that the movement will at least be begun in this way, in which good housekeepers will be able to judge of the quantity and quality of work requisite for a co-operative association of perhaps a hundred families, and can afterward hire competent and experienced persons to do it, reserving to themselves only the superintendence. Co-operative store rooms in connection with such co-operative kitchens, will be found to diminish greatly the cost of provisions, reducing still farther family expenses.

But even after the co-operative kitchen and laundry are established, and the household is relieved from the wearisome weekly and daily tasks which make so many mothers obliged to turn away from the proper care of their children, from sympathetic action with their husbands whose companions they cease to be after a time because they have no time for it, there will remain much household labor, and assistance will still be required to do it properly. Therefore, the question still remains, Where shall we find a better class of servants? Servants with whom we can intrust our children part of the time, and who will keep our houses in order and give assistance about the sewing, that sisyphus labor which even sewing machines do not abolish?

The only answer to this query is, that we must educate them.

There are various ways of doing this. In some German cities there are excellent associations that work admirably, and that we might imitate. An intelligent German lady described to us an association in her native city that actually regulates this matter to a great extent. It was begun by an invitation sent out by a company of ladies, who had formed themselves into an association for the purpose, to all the domestics who had lived four years consecutively in one family. To these a certificate of honor was presented, and a small premium of five dollars each, and the next day their names were published in a prominent paper. Every four years this meeting is held, and these premiums and certificates given; and the effect is, that now no ladies will hire domestics who can not show such certificates, and domestics prefer to hire themselves of the ladies who belong to such associations. Why can we not do the same thing? We might have a tea and coffee party at one of the public halls, as we often do for purposes of social charity, and invite all domestics who have lived four years, or perhaps three, in one family, and after feasting them on delicate fruits, etc., present each with a certificate and publish their names the next day in a local paper. There is very little doubt that such a measure would

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ıce many of our present domestics to do their est toward remaining at least four years in one mily. A premium or prize might be offered or the second four years. The probable effect ould be that the quality of the service would ensibly improve, for the places can not be kept our years by those who do not deserve to be etained.

A Boston lady of wealth has established a ıouse within a few years for the instruction of lomestics, which has the merit of being founded ıpon an original idea. She put at the head of his house, which she supports, an excellent woman, who teaches young girls who come to her daily from their homes, the arts of housekeeping, nice sewing, and the care of children, the only regular inmates of the house being half a dozen orphan children. This is a luxurious charity, but it is one which combinations of ladies might imitate without feeling it to be a heavy pecuniary burden. The original idea of the lady founder of this house, is to teach the young people that are instructed in it that their vocation in family service is a lofty one, that they have it in their power to confer a great deal of happiness by performing the duties they assume in a genial, conscientious, and tasteful manner; and, to cultivate this taste, the house is prettily furnished, adorned with pleasing pictures and flowers, and made interesting with books. There they are invited to resort as to a pleasant home after they have taken their places in families. Many of these girls have gone into families and done credit to their education. The matron has also taught sewing in some of the public schools at certain hours, at the expense of the lady founder of this beautiful home, which may truly be called the *missionary servants' home*, the missionaries being the servants themselves. Can charity have a lovelier field than this? It commends itself to the imitation of all. If co-operative kitchens are founded, it will be a naturaal result of them that *education in the art of cooking* will eventually be found in them not only for domestics, but for young housekeepers themselves. Doubtless, the present difficulties about domestic service arise, in part, from the practical ignorance of housekeepers who never put their hands to the work. No one is competent to judge of work which they have never done. They neither know how much it is reasonable to require, nor whether the quality is good, nor what may be the obstacles in the way of successful performance. It is well for such housekeepers to be left summarily alone at times, that necessity may compel them to put their hands to the work, and thus learn how to judge as well as how to commiserate those whose lives are chiefly made up of hard toil. No housekeeper should impose too much work upon any domestic, as to deprive her or him of every hour of leisure in the day. Two or three should be reserved out of every twenty-four for the purpose of recreation and mental improvement. A pleasant light and fire in the evening, books, and an opportunity for saving, healthful and convenient bed chamber arrangements, would often change the whole aspect of family service to a domestic. A certain degree of beautiful living should be infused into every daily life. A few good pictures and books in a kitchen, to occupy a leisure half-hour, or turn the attention for a few moments from the drudgery of life, has a wonderful effect upon the temper and happiness of daily toilers. Money does not always pay for service. There must also be appreciation and intelligent sympathy, a sense of fellow-feeling and personal interest in the affections of those who serve us. Affectionate kindness in sickness should be mutual also. A domestic should feel that if taken ill, she is in a home where she can receive care and relief from labor. Indeed, there are many ameliorations of the relation which are rarely thought of, and still less rarely practised, but which, if attended to, would make half, if not all, the difference between domestic relations as they are now and as they might and should be. It is well that housekeepers should be reminded of their duties as well as domestics of theirs. "Servants, obey your masters" is often quoted, and has been to many minds an excuse for slavery itself. The counter axiom should be, "Do unto others as you would that others should do unto you," which would include the duties of the employer to the employed. The responsibilities of the educated, and of those whom fortune favors, are at least double those of the uneducated and unfortunate. Is it saying too much to say that *one-third* at least of the fault on this sorely vexed question rests with the employers?

VALUE OF SCIENCE.—As industry attains higher stages of its developments, as its processes become more complicated and refined, and competition more keen, the sciences are dragged in, one by one, to take their share in the fray; and he who can best avail himself of their help is the man who will come out uppermost in that struggle for existence, which goes on fiercely beneath the smooth surface of modern society.—*Huxley.*

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A General Educational Reform;

THE STANDPOINT FROM WHICH WOMEN'S EQUALITY WITH MEN IS VIEWED IN GER

BY EMMA MARWEDEL.

THAT woman's right to vote can not be discussed in a land where all men are not allowed to vote is not surprising. Nevertheless, Germany, the native ground of every higher idea, had already in 1811, at Dresden, a philosopher, Karl Christian T. Krauss, who, in his work, "*Urbild der Menschheit*" (Archetype of Mankind), introduced the whole idea of our present time. We have also women's journals, which are bold in protecting women's right to vote, and are happy to mention that the Crown Princess of Prussia takes the same position. We have also great numbers of Associations and Co-operative Societies for women, such as: industrial and commercial colleges, colleges for art, for female teachers, for their medical instruction, for instruction in the nursing of babies, for housekeeping, servant training schools, co-operative kitchens, co-operative needle-women associations, bazaars to sell women's work without interference from shopkeepers, cribs, Kindergartens (with very little, sometimes without any payment) for the laboring classes, where children are kept the whole day, and also evening pleasure parties for workingwomen. But we expect the greatest changes to follow immediately upon the reform of education, of which we now propose to speak.

The striving of our time points to self-development, self-formation, self-disposal. Therefore, self-activity becomes a need of the age; the result will be self-help. When civilization, acting on this fundamental principle, leads to making all human beings equal in privileges, not confining it to birth, or even to the male sex, it becomes a question of *the whole human race*. When woman is once considered the integral part of the human race, she can no longer be excluded from scientific, social, industrial, and commercial institutions, and what now seems especially the *women's question*, will lose its specific character, and become, what it *ought to be*, the general *human* question; and it will be impossible for man to turn aside from this consideration of a subject in which his own welfare is so deeply involved.

Science and art, the chief factors in civilization, are already open to men of every class; they belong to the mission of mothers also, who must always be the first appointed, and therefore the most important educators, more important than fathers, or schools, or any c eral influence.

Woman needs science and art also for own æsthetical development, moral edific and spiritual devotion; for, without them misses every possibility of quickening the s ual progress of the young, and that eleva required for the guidance of family and h life. Only by the highest æsthetical and m consciousness, can she satisfy the spiritual mand of a generation striving for higher higher progress. And, as technical life can longer go on without science and art, these h also made themselves necessary to practical Who is better adapted to elevate the prac part of life and make it beautiful than wom Therefore, science and art must no longer kept from woman; they must be made as a sible to her as possible.

But besides the need of their higher culti tion for the fireside—the native place of the h man race (which is called the heart of woma since the care and education of children bel to her, it is also a part of her great mission struggle and strive, with her husband, for t outward necessaries of life. And being un spiritually to him for ever, it is her high duty to follow his thoughts and activity, wh in his work or in his higher interests. M she not be his best friend, confidant, and adv ser; his moral support and his consolation in t vicissitudes of life? Must she not also be th firm, central support of the domestic health t all the members of the family, if this place is t be the sacred ground for the education of th true man?

But the woman herself must be fitted wi the highest moral and physical strength, a therefore not be excluded from the finest culti vation possible. Up to the present time w have what may be called "learned women," who have neither ear nor eye for true labor occupations, because they have thought th mselves above them; or else women, who sink so deeply into domestic labor that they bec quite indifferent to all higher interests and al improvements out of the common track. B the so-called learned women should try to d justice to the claim of our time by self-educatio to more laborious work, and the other portio to become more spiritual.

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In short we want more true care for the whole man race. No woman, whatever class she y belong to, should feel herself *free* from this h womanly duty. Never should the care of her ldren, of her house and kitchen work be left uninterested hirelings, without reasonable essity. She should be the center of the me life, with all the spirit and elevation that r time demands. Our kitchens must become emical laboratories and women must preside er them earnestly, as a most important occupan. Gastronomy must, for the plainest house-ld, become gastrosophy. The more rationly and naturally we cook according to chemil laws, the more productive of health and rength our food will be. Human nourishment ill become more and more important in our ture life; women must become professors, ardians, and cultivators of this finer physical fe, and not one atom of nourishment must be st through wastefulness and ignorance.

After saying all this, you may ask, How have e to educate the female sex for this better ondition of the future generation, and their *ual rights* with men? Female education is, up to his time, only an appendage to male education. What seems useful to women has been taken ut of it. All pedagogical discussions and institutions regard only male interests. Girls have been neglected in schools, because they are rusted to the home and house education. And now, when spiritual capacity for work is wanted, we feel disappointed that women are so little disciplined for a practical and natural position in society, and have so little interest for higher questions in social affairs.

The beautiful motto: "Learn to serve from he earliest days of girlhood" (*Dienen lerne ei zeiten das weib*), in every educational ournal must become the subject matter of eaching. It has been the prejudice that women not belonging to the lowest classes of society should neither be obliged to serve or to work. Association or co-operation in work has not been much opened to them by law or custom. But to-day, they may not only be taught to serve themselves, they may be taught to serve the community with head and heart according to the eternal laws of Nature, which guides every atom to serve every other.

The rich material of the Froebel Kindergarten, in its largest extension, may give ample scope for female working, and serve as the chief remedy to the present defective female education. On this basis may be founded the education of our time,

"Through work, to work.'

For this purpose the Kindergarten must be enlarged in its aims, and its form, and include the normal training of its own teachers, which is also a true training for the duties of mothers. It will then become a place for the education of our girls of every age, till their entrance into practical life; and prevent all one-sided training in scientific, industrial, and artistic occupations, which leaves girls without the knowledge and practice of the important and, nevertheless, neglected duties of their position in social, or in family life. There have been many discussions about the more ideal or more practical carrying out of the Froebel system. I believe there is no better system leading to bodily exercises, and industrial, as well as artistic, intellectual, and moral instruction for girls, nor one more suitable to woman's organism. Therefore, this system must be worked out on the largest scale, embracing places for older girls' activity, in which play exercises shall be changed to exercises of real work, embracing the whole activity of woman's life. Froebel called these "Youth Gardens." Girls from every class in society may here be educated, and also led to learn to work so well, that, when they leave the "Youth Garden," they will be equally fitted for the systematically arranged schools of arts and sciences, or commercial and industrial colleges and for the domestic career. It is proposed to found these on the principle of Co-operation by its scholars, and make them self-supporting. See a work entitled, "Why we Want Co-operative Industrial Schools for Girls, Bespoken from the Standpoint of Social Economy," and "How Shall they be Arranged?" By E. Marwedel, Hamburg, H. Grüning; and also, "Co-operative Horticultural Schools for Girls," by E. Marwedel, Corporator, Manchester.

The half-grown girls may here help to instruct the little children, both taking care of them and sharing their plays and happiness; and girls who already have left schools may also return to these places for the further development of their physical, spiritual, and moral strength, as well as for their coming duties as mothers. Small and large children, when thrown together, teach each other love and esteem, to deny and subordinate themselves, to be just and true; in short, they teach each other to act in community.

These youth gardens may be united with cooking, housekeeping, and industrial schools. The science of health and anthropology, and the nursing of babies may be here learned. Also,

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drawing instruction merits special attention, for drawing is the key to every industrial and artistic career. Book-keeping, and if it is possible, agricultural and horticultural occupations, must also follow. The care of plants and flowers belong especially to the Froebel system, and is designed to educate the taste and mind of the child, and to bring it in relation to the beauty and elevation of Nature. It is as healthful as it is instructive, and may open to thousands of women pleasant and healthful occupations in the open air. Of how much more educational worth to the teacher will be a bouquet, cultivated under the steady care of a scholar, for a birthday present, than a very expensive one from the greenhouse! Of how much more value instruction in geology, botany, entomology, and natural history would be to the young, who are in direct relation with Nature and in the open air!

There has been a very striking experiment made in respect to the numbers of hours for scientific instruction in our public schools and gymnasia (colleges for boys). It has become evident, that boys kept only four hours a day in school have learned more than those kept six hours; and therefore, the gymnasia will be closed, as it is proposed, at 2 o'clock all over Prussia, and the time thus gained is to be used to carry out the above-named ideas in large "Youth Gardens."

Reformers, like Minna Pinoff, Baroness von Marenholz-Bulon, Johanne Goldschmidt, Lina Morgenstern, Louise Otto Peters, Auguste Schmidt, Ottilie von Steuber, Johanne Broekel, Wichard, Dr. Lange, Professor F. von Holzendorff, P. A. Korn, Gustav Schmidt, and myself among them, expect, from this reform of education, a change of the whole social life, and at least the needed reform from which women have to expect their equality with men. How very difficult this will be in a country where the school is bound, not only to the very slow public opinion and old traditional power of pedagogical science, but to a conservative Church and Government, is easy to be understood. Therefore, it gives me special pleasure to render an account of it to a people who are free and able to take in all that is great and good, and practice upon it at once.

While closing the above article, I received a letter from Professor F. von Holzendorff, at Berlin, announcing to me that a Woman's Convention will be held at Berlin on the 5th and 6th of November, 1869, to form an official communication between the different Women's Societies for education, instruction, artistic, scientific, and industrial training, and their r[e]lations to labor. The objects to be discussed [a]re be as follows:

1. How to form a regular official comm[u]nication between the existing associati[o]ns 2. How to form industrial science a[nd] art schools; 3. How to form co-operative as[so]ciations for woman's labor, with credit in[s]titutions, giving the same advantages to wo[m]en as have been given to men by their large wo[r]kingmen's associations (now becoming inter[n]ational, of which I spoke in an article o[n] "Workingwoman's International Association" in The Agitator, Chicago).

Herr von Holzendorff sends also an invitation to the American women to associate, and w[e] be happy to see some delegates from Amer[i]. His address in Berlin will be: Professor F. von Holzendorff, President of the "*Verein z[ur] Forderung weiblicher Erwerbsquellen*," Berlin.

There are some articles quite peculiar to America and not known in Germany, and [s]ome American ladies could be interested sufficiently in the object to send, in hermetically sealed boxes, specimens of the various bread, biscuit, canned fruits, wild grapes, black bean soup, also such articles as the breakfast m[a]y with the small fixtures and implements to s[e]wing machines, and a thousand little inventions of American ingenuity not known to the Old World, and which immediately attract the attention of foreigners, a great benefit might be done to their industry and an exchange of communication between the two worlds. American women having any impulse in this direction will please address E. Marwedel, care of Mrs. Horace Mann, Cambridge, Mass.

MEDICINE FOR THE SICK.—When poisons are given to sick persons they produce the [s]ame manifestations of disease, modified by the condition of the patient and the circumstances of the prior disease. The human system has no discriminating power by which it can distinguish the intention with which a drug is administered. The effects upon the person poisoned are the same, although the intention may be of the most friendly character. The laws of the human constitution are inexorable, and they operate impartially. If a poison be introduced within the vital domain, the life-forces immediately rouse themselves to the task of expelling the enemy in the same manner that they would to expel the primary causes of disease.—*Mrs. A. Jenkins, M. D.*

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Recent Thoughts from Our Best Thinkers.

PRETENSE, AND WHAT BECAME OF IT.—A minister was traveling in the backwoods, and, espying a cabin, entered it on a mission of mercy. The lady of the house (she being present alone, and rightly judging his errand) when she saw him approaching, seized the Bible, and as he entered was to all intents busily engaged in perusing the volume. He noticed, however, that she held the letters reversed, or, in other words, upside down. After the usual courtesies the minister inquired what she was reading.

"Oh, 'bout the old prophets," was the evidently self-satisfactory reply.

"It is very edifying to read about the sufferings of Christ," said the minister.

"And so that good man is dead, is he?" asked the matron, evidently getting interested.

"Certainly he is."

"Well, that is just the way. I've been at John a long time to get him to take the newspapers, but he won't. Every body in the world might die, and we not hear a word about it," said the woman, in a rapid tone.

"Ah, woman, you are in the dark!" said the preacher, with an elongated face.

"Yes, I know we are. I've been at John a long time to put a window in at the fur end of the house, but he won't do that either."

"I perceive that you are weak in knowledge."

"I know that I am weak; and I guess if you had the bilious fever, and been taking saxafrax and cataract pills as long as I have, you'd be weak, too," replied the woman, in rather an angry tone of voice, and half an octave higher than usual.—*Anon.*

PHYSICAL APPEARANCE OF CHRISTOPHER COLUMBUS.—His face was long; his complexion clear and fresh, with some dashes of a ruddier hue; his nose was aquiline; his cheek bones a little prominent; his eyes, bright gray, were full of expression, and seemed to command obedience. His hair, which was originally light, began to turn gray soon after he was thirty. He was very frugal and simple in his living. He had such sweetness of manner, and goodness of heart, that all who knew him intimately were tenderly attached to him. Naturally irascible, he had attained self-command, and showed in his demeanor much reserve and discretion. He was always careful to fulfill the duties of religion, and his piety consisted especially in doing good to his fellow-men.

A GOOD STORY.—A certain Dutchman, owner of a small house, had effected an insurance on it for eight thousand dollars, although it had been built for much less. The house burnt down, and the Dutchman then claimed the full amount for which it had been insured; but the officers of the company refused to pay more than its actual value—about six thousand dollars. He expressed his dissatisfaction in powerful broken English, interlarding his remarks with some choice Teutonic oaths.

"If you wish it," said the actuary of the insurance company, "we will build you a house larger and better than the one burnt down, as we are positive that it can be done for even less than six thousand dollars."

To this proposition the Dutchman objected and at last was compelled to take the six thousand dollars. Some weeks after he had received the money he was called upon by the same agent, who wanted him to take out a policy of a life insurance on himself or on his wife.

"If you insure your wife's life for four thousand dollars," the agent said, "and she should die, you would have the sum to solace your heart."

"You 'surance fellows is all tiefs!" said the Dutchman. "If I insure my vife, and my vife dies, and if I goes to the office to get my four thousand dollars, do I gets all de money? No, not quite. You vill say to me, 'She vasn't vert four thousand dollars; she was vert 'bout one thousand dollars. If you don't like the one thousand dollars, we will give you a bigger and better vife!'"

WILL any body tell why it is that the regions where the summer is the shortest are the richest? In Florida, there are certainly more months in the year where sowing and reaping may go on together; and yet look at Florida and Vermont side by side to-day. When shall the banks of the St. John's be studded with villages like those that gem the valley of the Connecticut, and when shall the three and four-fold crops of Florida yield the income that the hard acres of Vermont yield? Our friend

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told us that the green meadow valleys through which we were passing were worth $250 per acre. The rich tracts on either side of the St. John's are not thinking of being worth that sum, yet they can raise oranges, lemons, limes, bananas, rice, cotton, and sugar-cane.

Florida was settled a century before Vermont, and why is it at this day almost an unreclaimed, unsubdued wilderness?

Will any body tell?—*Harriet Beecher Stowe, in Hearth and Home.*

A Sound Heart.—Harpers' Weekly is responsible for the following: The anecdote of the eccentric old farmer who had never had any falling-out with the Lord, related by a New Jersey correspondent in the April Drawer, reminds an old and welcome Jefferson County contributor of a veritable occurrence that took place some years since in one of the villages of that county. Old Mr. F—— was lying dangerously ill at his house with an affection of the liver. One day Parson B——, hearing of his critical condition, and knowing that he had never given much attention to the ordinance of the Church, determined to make him a call. He was admitted to the room of the sick man, when he affectionately observed:

"Mr. F——, you are very ill; you may never recover. May I inquire the condition of your heart?"

"Oh! my heart is well enough; my liver is considerably diseased, so the doctors tell me. But my heart's all right; there's nothing the matter with that!"

Intelligence of the Japanese.—A French gentleman writes thus: "Unlike other Eastern people, there is something about the Japanese that is congenial to Europeans. Having spent some years in Japan, with opportunities of official position to observe the higher classes, we pronounce them in no way our inferiors. The men are dignified, well educated, exceedingly polite, brave, and full of ingenuity. The women have refined delicacy, very pretty forms and features, and a very winning address. They are scrupulously neat in their persons and in their housekeeping. Their accomplishments are quite up to our standard. They are healthy, frugal, industrious, and very affectionate. In any of the refined circles of the capitals of Europe, we know a hundred Japanese ladies that would command their own choice of husbands. Not only is it their personal charms that would be admired, but these would, in the eye of matrimony, be indorsed by the absence of the expensive habits that, in our own belles, impose so terrible an obstacle to marriage."

Will the Future Woman Work?—Mr. Miall, member of the British Parliament and leader of the most advanced Liberals, advocates, of course, the right of woman to vote. But he also looks forward to the time "when neither in the factory nor other great shops or industry will woman's work be needed; when husbands will be sufficiently remunerated for their toil—when capital and labor will have become so far reconciled, one to another, as that men may do the work of men, and women may be spared that work in order that they may the more fully preside over the work of the household." He says: "*We* were condemned to work; *you* (women) have been appointed rather to help us who work by your sympathy, your providence, your care, and your love."

I Told You So.—An old lady, who was in the habit of declaring after the occurrence of an unusual event that she had predicted it, was one day very nicely sold by her worthy spouse, who had got tired of her continual "I told you so."

Rushing into the house, breathless with excitement, he dropped into his chair, elevated his hands, and exclaimed:

"Oh, wife, wife, what—what—what—do you think? The old brindle cow has gone and set up our grind-stone!"

The old lady was ready, and hardly waiting to hear the last word, she broke out at the top of her lungs:

"I told you so! I told you so! You always would let it stand out of doors."

A Hard Master.—The man who has only himself to please, finds soon or late, and probably sooner than later, that he has got a very hard master, and the more excusable weakness which shrinks from responsibility has its own punishment too; for where great interests are excluded, little matters become great, and the same wear and tear of mind that might have at least been usefully and healthfully expended on the real business of life, is often wasted on petty and imaginary vexations such as multiply in the unoccupied brain.—*Lord Stanley.*

Wisdom of a Philosopher.—Two distinguished philosophers took shelter under a tree during a heavy shower. After some time one of them complaining that he felt the rain—"Never mind," replied the other, "there are plenty of trees; when this one is wet through we will go to another."

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EDITORIAL DEPARTMENT.

Herald of Health AND Journal of Physical Culture
Advocates A Higher Type of Manhood, Physically, Intellectually and Morally

NEW YORK, AUGUST, 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.*

☞ *Exchanges are at liberty to copy from this magazine by giving due credit to* The Herald of Health and Journal of Physical Culture.

TOPICS OF THE MONTH.

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

PHYSICAL CULTURE IN AMHERST COLLEGE.—At a meeting of the Trustees of Amherst College, held July 8, 1868, it was voted that Dr. Nathan Allen be requested to present, at the next Annual Meeting of the Board, "a historical statement of the influence of the Gymnasium." This he has done in a neat little pamphlet of fifty pages. From it we learn many things of interest. As long ago as 1855, the President, Dr. Hitchcock, in his report to the Trustees on the condition of the College said, "No one thing has demanded more of my anxious care than the health of the students. The waning of the physical energies, midway in the College course, is almost the rule rather than the exception among us, and cases of complete breaking down are painfully numerous." A year later he also said, "The breaking down of the health of the students, especially in the spring of the year, which is exceedingly common, involving the necessity of leaving College in many instances, and crippling the energies, and destroying the prospects of not a few who remain, is, in my opinion, wholly unnecessary, if proper measures could be taken to prevent it." In 1859, President Stearns, when speaking of the health of the students, said, "Physical exercise is neglected and the laws of health are violated, the protests and exhortations of instructors and friends are unheeded, the student becomes physically indolent, and his movements indicate physical deterioration." He then advised measures for the erection of a gymnasium. Immediate action was had, from the fact that two promising students had just died, no doubt from violating the laws of health. Funds were raised and a granite building, fifty by ninety feet, was erected. Now came the most important point in reference to this gymnasium—the appointment of a Professor of Hygiene and Physical Culture. The training was to be under his care, and made as obligatory as any branch of education, with marks for proficiency or neglect. Without this there could have been no true success.

We are obliged to pass over much of interest relating to the starting of this enterprise, and the putting of it on a basis to insure its success, but we can not desist from giving a brief synopsis of the results:

1. There has been a wonderful improvement in the physique and countenances of the students, adding greatly to their personal appearance.

2. Awkwardness has been overcome, the students made more graceful, agile, supple, upright; easy in their movements, dignified in their carriage, polished in their behavior.

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3. There has been begotten more personal sympathy, cheerfulness, and buoyancy of spirits, and much less despondency, melancholy, and "blues."

4. Colds, headaches, sore throats, loss of appetite, feverishness, dyspepsia, and neuralgia have found less victims, indeed, almost none at all.

5. While fifteen years ago students often broke down in health and had to leave College, now such results are very rare.

6. The amount of sickness in College has diminished more than one-third. The degree of sickness has diminished very greatly, and some diseases have vanished entirely. Very much of the sickness is among the Freshmen, who have not yet been taught how to take care of their health.

7. The amount of ill health diminishes with each year that a student remains, and there is not one-third as much sickness in the Senior as in the Freshman class, showing that the students improve each year in health instead of deteriorating. Before the establishment of the gymnasium no such decrease was apparent.

8. A decided enlargement of the size and power of the muscular system and vital organs is manifest. The weight has increased, on an average, nearly fourteen pounds in the College course; girth of chest, one inch; capacity of chest, twenty cubic inches, and muscular strength improved, about twenty-five per cent. In addition to all this, the standard of scholarship has been raised. Of course, with better health, this could not be otherwise.

We have noticed this matter at some length because we deem it a valuable witness of the good that has come from the establishment of a Gymnasium, with its Professorship of Physical Culture, in one of the most excellent of our Colleges.

We hope Dr. Allen's report will be read by every educator who has the least doubt as to what are the advantages of gymnastic culture. We are sure that the publication of the work will prove another impetus to the cause of true, harmonious education.

MICROSCOPIC VIEW OF IMPURITIES IN THE ATMOSPHERE.—In a recent number of THE HERALD OF HEALTH we gave a very instructive article on "The Air we Breathe," by our esteemed contributor, Charles H. Brigham. By the aid of the microscope we are able to magnify some of the substances which pollute the air, and thus bring to view curiosities that may well make us wonder. We can hardly leave the slide of the microscope exposed for a day but there will collect on it matters from the air that, if breathed, would prove sources of irritation and poison. Dr. Smith, of Manchester, has recently been looking after these impurities with his microscope. He took 550 gallons of air, such as is found anywhere in Manchester city, and by very delicate manipulation he washed it in perfectly pure distilled water, which was confined in a stoppered bottle. A drop of this water was then placed on the slide and exposed to view under a microscope, when was brought to light the germs of both animal and vegetable matter in considerable abundance. His estimate gives 37,500,000 spoors from the 550 gallons of air similar to the mildew found on old straw, rotten wood, etc. Granules of starch were present and a good many varieties of animalculæ were developed in a few hours by exposing the water to a moderate heat. Vegetable tissue, charred and uncharred, was quite abundant. The minute fibers of cotton and wool could easily be detected. The amount of impurity in the air, of course, is not always the same in the same place, but varies with the locality. In some places, where flowers are blossoming, the air becomes partly filled with pollen. In other places, the soot and ashes from the chimneys, and in still others, the dust that rises from finely dry earth and decaying vegetation, add their quota to the impurities of the air. But there are many gases the microscope can not detect; a chemical analysis would show them quite as numerous as those substances enumerated. Is it any wonder we get poisoned through the air we breathe when the source of the poison is miles away. We can easily understand how it is that the air after a rain is usually purer. The water falls

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through the air in small drops washes out the dust and filth and makes it clean. We all pay too little attention to the impurity of the air. The microscope, by revealing to our vision the impurities that have so long been known to exist, will make us yet more thoughtful on this subject.

THE YALE COLLEGE UNIVERSITY CREW.—The University Crew of Yale College, which rows the annual race with the Harvard Crew this year, are physically a splendid set of men. Their weight is about 170 lbs. each. The Stroke of the crew weighs 185 lbs., measures around the chest 43 inches, around the biceps portion of his arm 17 inches, and 15 inches around the fore-arm. He also excels as a scholar. His name is George W. Drew.

W. A. Copp, who pulls the Starboard-stroke, is 5 feet 11 inches high, weighs 170 lbs., measures 42½ inches around the chest, 13½ inches around the fore-arm, and 16½ inches around the biceps. He has taken two literary prizes in College, and served as a soldier in the late war.

W. H. Lee, another of the crew, weighs nearly 170 lbs., is 5 feet 11 inches high, is said to be a splendid gymnast, has earned some literary prizes, measures 43 inches around the chest, 13½ inches around the fore-arm, and 16½ around the biceps muscle.

Port-waist is pulled by Mr. D. M. Bone, who hails from Petersburg, Ill.; is one of the two men who appear for the first time as College oars. Bone is 5 feet 11 inches in height, weighs 169 lbs., is strong, and moreover carries a broad pair of shoulders.

The fifth member of the crew is Orlando Cope. The College Courant, to which we are indebted for these facts, says: "He is 26 years old, about 5 feet 9½ inches in height, and weighs 171 lbs.; has dark hair and eyes, and makes some slight pretension to a moustache of the same color. He is perhaps gotten up as much on the Dutch style of architecture as any man of the crew, but, at the same time, is far from being enough so as to make him a second-class oarsman. What has been said of No. 4 in respect to a lack of experience, is true also of our Port-bow, as he has also never before appeared as a boating man. Cope is also a living example of the truth of the old saw, '*Sana mens in sano corpore*,' as he has taken several debate and mathematical prizes, and also appeared as one of the speakers in the late Junior Exhibition."

The same paper also says of the sixth member of the crew, Mr. Roderick Terry, that he is 20 years of age, weighs 170 lbs., and is 6 feet in height. He is possessed of dark hair and eyes, and indulges in nothing in the way of hercule. He has an immense pair of shoulders, a broad chest, and with the same amount of age would doubtless equal any of the other five, either in muscle or measurements. He last year pulled in his present position, but in the Class Crew of 1867 he was Starboard-stroke. As to scholarship, he also is a Junior appointment man.

BENEVOLENCE AMONG HORSES.—Sometimes the lower animals set examples in the line of good deeds which might well be followed in many quarters. A friend, who was witness to the scene, sends us an account of what lately occurred in Indianapolis, Ind. It seems that a blind horse, in his wanderings for the fresh grass that springs up on the river bank, got into water beyond his depth, and not being able to see the shore, swam hopelessly around in a circle without finding it. A philanthropic horse on the bank, attracted by his distress, went to the water's edge and neighed lustily, as much as to say, This way, sir? But this proving ineffectual, he boldly plunged into the water and, after a quarter of an hour, succeeded in making the blind animal understand what he was about, when the two horses came ashore, amid the cheers of a large crowd of spectators. We do not know how much coloring there may have been in the account sent us, but certainly it is better to color highly the good deeds done than the bad ones. Let us have reports occasionally of good actions of men and animals, and a little less of the vivid picturing of the evil and crime that so abounds.

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WHAT THEY ARE DOING IN THE COLLEGES.—Ten or fifteen years ago there was not a decent gymnasium in any one of all the two hundred Colleges in America. In those halcyon days the University authorities satisfied their consciences by cultivating the minds of their pupils, and letting their bodies go to that hornless and hoofless, but not very toothless, Devil known as Dyspepsia. The culture of the body was simply ignored. At Yale, for instance, the Faculty made no provision for physical training, but some enterprising individual opened a sort of square hole just back of the College buildings, and christened it "Gymnasium;" and for a consideration any student was at liberty to go in, pull off his coat, and wander drearily amid the darkness and sawdust, and work away without instruction or guidance upon a few melancholy pieces of apparatus, until, after a sufficient experience of sore joints and hypochondria, he was glad to donate to the proprietor the balance of the quarter for which he had paid. Miserable as that provision for muscular exercise was, we venture to say that it was just as much better than the provision made by other Colleges as it was better than nothing at all.

But, now, what a change do we behold! It may be justly said that the College Dons have at last really waked up to the importance of educating the whole man harmoniously, rather than one-half of him at the expense of the other half.

We have lately taken the trouble to make inquiry concerning this subject; and it has been most gratifying to find how general and how strong is the tide of gymnastic recognition at present setting in.

To begin with Harvard, the most imposing of American Colleges, we find a wholesome development of zeal for athletic pursuits, though it appears to take the direction of sparring and fencing, ball-playing, cricket, and above all things, boating. We should say that the Harvard gymnasium is, on the whole, a fizzle. It is too small; it is badly planned; and evidently fails to attract to itself the attention which gymnasiums receive in other colleges.

At the Bowdoin College, in Brunswick, M they have a tolerable gymnasium, but und most excellent management. The building w formerly used as a "Commons Hall," seven five feet long, by thirty wide. The basemen contains two bowling alleys, beside pull dumb-bells, and lifting machines The upp story is occupied by ladders, climbing pol parallel bars, Indian clubs, and other appar tuses of that kind. But while Bowdoin has n a very comely or spacious edifice for gymnas exercise, it is fortunate in the possession of a admirable instructor in this department. W refer to Mr. W. C. Dole, a veteran and an en thusiast in the art, who, before coming to Bo doin, was for several years Director of the Mon treal Gymnasium.

The Wesleyan University, at Middletown, Conn., is poor in its gymnastic building, but rich in its gymnastic teacher; for it has been so fortunate as to secure the services of our accomplished friend and correspondent, Prof. F. G. Welch.

At Yale, instead of the dingy den of fifteen years ago, the authorities have erected a large brick edifice which, at present prices, would cost at least $30,000; and within this edifice are bowling alleys, and abundant gymnastic apparatus of the latest patterns, all under the intelligent control of Prof. Welch.

The visitor at Williamstown finds the most beautiful and massive edifice in the place to be the Gymnasium; and there the department is under the control of Prof. Treat, a graduate of the College—a gentleman of fine culture and a preacher of the gospel; who, besides conducting the gymnastic exercises, lectures on Hygiene and instructs in Elocution. We may add that the gymnasium here was founded by the generosity of one man.

Probably in no other College in America are gymnastics pursued more thoroughly, zealously, and scientifically than at Amherst; where the department is under the charge of Prof. Hitchcock.

At Dartmouth College, they have a very handsome gymnasium; and as to what goes on

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nside of it, it is enough to say that Prof. Welch has had until recently—if he has not still—the supervision of it.

Our readers have heard of the benevolence of Robert Bonner, and another rich man, who have within a year or two bestowed $35,000 upon Princeton College for the establishment of a gymnasium. It is to be a very beautiful edifice—a great ornament to the College and the town. It is of stone, two stories high, the main body eighty-one feet by fifty-five feet, and flanked by two octagonal towers, each about twenty feet in diameter, the entire measure, including these, being ninety-two feet by sixty feet. On the first floor, beside bath rooms, private offices, and dressing rooms, are three bowling alleys. The second story, which is open to the roof and quite high, accommodates the ordinary gymnastic fixtures, with a gallery for the spectators over the bath rooms. The towers are pointed spires above the roof, and terminate in rods with balls and vanes.

There are two other famed Colleges of the country, which we have not yet mentioned in this article.

Concerning the first of them, Cornell University, we are informed that ample arrangements are making for gymnastic culture; while at the other, viz., Michigan University, the work pauses, not for the want of appreciation, but for the want of cash. We are assured, however, that before many years that renowned "fresh-water college" will take its place with the other literary establishments of the land in attention to physical as well as intellectual education.

From this review of the state of gymnastics in the Colleges, we think all may draw good cheer. Evidently the world moves, and the Universities are moving with it. Vast progress is visible within fifteen years. And the example set by the heights of th hill of science will shed light upon the lower slopes, and all along the plains of society.

WHAT IS LAGERBIER?—A subscriber writes to know what lagerbier is. It is a brewed liquor made from barley, hops, and water. It contains about ninety per cent. of water, from five to six per cent. of alcohol, and the extracted matter of hops in quantities varying from three to four per cent. It is brewed several months before used. In taste it is nearly akin to mild swill. It is not capable of being digested, and has no value as a medicine. If those people who crave in the spring of the year drinks of this nature, would supply themselves with abundance of first quality of canned and other good fruit, they would soon learn its great value over beer of every description.

SUDDEN DEATH.—We have observed that, in the opinion of several eminent writers, sudden death has been within the past few years so frequent an occurrence as to be almost a characteristic of our time. Of course, no one denies that in every age of the world this phenomena of instantaneous dying has been present. Death is a versatile genius: he ever loves to come in a hundred different shapes and modes. Undoubtedly one of his favorite modes has always been to lay the keen edge of his scythe across the threads of life, and sunder them at one stroke, without pain and without warning. But it can not be denied that cases of this sort of dying, both among famous men and fameless ones, are becoming strangely numerous. How can it be accounted for? In some instances, it is, of course, the evolution of a congenital trait: persons are given vital machinery, wound up and warranted to run powerfully a certain number of years, and then to stop, suddenly and for ever. The impetuosity and excitement of modern life furnish another explanation. Trains which run in the grooves of the nineteenth century move at lightning speed, and the rolling stock gives out rapidly. But we have heard one other cause suggested, which at least is an interesting one. It has been thought that the vital force of the American people was so tired and consumed by the anxieties, the terrific emotional expenditures the hopes, the worries, the agonies, and the joys of our long civil war, that many of us are doomed to pay the penalty by this ravishment of sudden death. Let us remember that it is

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not the suddenness of death, but its prematureness, which is a calamity. When one's time comes, it is a special bounty of Heaven when the death-warrant is followed by the fall of the unseen blade as instantly as the thunder-bolt follows the flash.

"So live, that when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave, at night,
Scourg'd to his dungeon; but, sustain'd and
soothed
By an unfaltering trust, approach thy grave
Like one that draws the drapery of his couch
About him, and lies down to pleasant dreams."

LIFE INSURANCE.—We learn with pleasure, that a Temperance Life Insurance Society is about to be started in this city. Its objects are to insure tectotalers in a class by themselves, so they need not have to pay large sums yearly for the purpose of making good the losses sustained by insuring those who are not tectotalers. The facts upon which this Society is to base its claims to public confidence, are taken from the tables of "The British Temperance Provident Life Assurance Office," which has now been in operation one-quarter of a century. This Society insures two classes of persons. First, tectotalers, at moderate rates, and moderate drinkers. Each class is insured separately, and at different rates. Comparisons of the pecuniary benefit to the two classes having been made, it was found that on a policy of $1000 a tectotaler receives $400 bonus, in the shape of dividends, while a moderate drinker receives for an equal investment but $270, showing that the moderate drinker has about one-third less chance of life than the one who does not use alcoholic drinks. With these facts, why should we not, in life assurance, make a distinction between abstainers and drinkers, in the rates at which we insure their lives.

We have now, however, one Life Insurance Society in this city, "The American Popular," founded on a unique and excellent plan of classifying the lives insured according to risks. If a man inherits a tendency to long life; if his habits are in every respect good; if his vocation does not too greatly endanger his life; if he lives in a healthy locality, does not drink, smoke, chew, and takes good care of himself, he is called first-class, and insured at a different rate from the person whose inheritance is a tendency to short life, or whose habits are such as will make him so. The results of their experience are interesting. During the three years in which the Company has done business, they have insured nearly 4,000 lives, and incurred from death four losses from their first-class risks, amounting to three-fourths of the whole number. During the year 1868 this Company issued 1,868 policies and did not incur a single loss by death.

But there is another feature in this Company which challenges our attention. While each class of lives is insured separately and pay only their own losses, they do not refuse to insure the life of any person who applies, provided he will pay the sum necessary to cover the risk. This feature we regard as a good one, and worthy of adoption by other companies.

After all, while Life Insurance is a blessing and we would not say one word against it, the best insurance against misfortune is a wise hygiene, an honest, permanent, lucrative business and persevering industry.

THE HIGHEST PHYSICAL PLEASURE.—John Fiske who wrote an attempted answer to Parton's essays on "Does it Pay to Smoke," and "Will the Coming Man drink Wine," concludes one of his arguments with the statement that "Every smoker, who has not vitiated his nervous system by raw excess, knows that there is no physical pleasure, in the long run, comparable with that which is afforded by tobacco." We have put the question direct to a large number of persons as to the truth of this statement, and found only one who agreed with Mr. Fiske, and strange to say this one *had injured* his nervous system by "raw excess." We shall follow up our inquiries, hoping to gain further light. So far, however, we are satisfied that Mr. Fiske's

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ok contains more fallacious argument, than ıy work with so much pretension, considering ı size, that we have read for many a day. mong his many proofs of the nutritive value f alcohol, he brings a case reported by Dr. Inıan, of a lady patient twenty-five years old, :ho, having two children, and not being very obust, was compelled to live on bitter ale, randy and water. This she did for a year, ursing her children successfully. We think it great pity Dr. Inman did not add, in conclusion, that "she gained in health and flesh all the ime," for surely we can believe that she did, ust as surely as we can believe what he does ay. Dr. Inman does say, however, that at the nd of twelve months "her nervous system was thoroughly exhausted." In these days, when people demand exactness, it is great folly to bolster up a bad position by false or inaccurate statements.

PRESIDENT HAVEN.—We have learned with much surprise that our valued contributor, Dr. E. O. Haven, has resigned the Presidency of Michigan University and accepted the same office in the Northwestern University, at Evanston, Ill. This step, on President Haven's part, seems very strange, because his success at Ann Arbor has been very great, and because strong men in the prime of life do not usually give up positions of great influence in order to accept positions of less influence. However, Dr. Haven is a wide-awake man, and knows what he is about. Probably he sees at Evanston a grand possibility, and knows that he is just the man to develop it. We understand that he will introduce there much of the spirit and method of Michigan University; and will have, beside the ordinary under-graduate department, schools of law, medicine, and theology. The Northwestern University has a large endowment; and backed as it is by the pride and liberality of the Methodist Church, it will not lack for the sinews of educational war. It gives us pleasure to add that the University which has now captured Dr. Haven begins its career on a civilized basis, and throws open all its great privileges, in every department, to both sexes and to all colors. We confidently expect that Dr. Haven will conduct the young Methodist University to high success. We trust that he will not be too busy at Evanston in the good work of University making, to keep up intercourse with the big family of THE HERALD OF HEALTH; for wherever he writes from, and whatever he writes about, he is ever welcome to our columns and to our readers.

DEATH OF HENRY J. RAYMOND.—The sudden death of this distinguished journalist has produced a deep impression throughout the country, and has called forth from the press both of America and Europe expressions of generous eulogy and regret. In these expressions we sincerely and heartily join. We think Mr. Raymond to have been an ornament and a power in a profession which rightly boasts of a great multitude of ornamental and powerful members. His loss is a sad loss to journalism. Notwithstanding this, indeed for this very reason, we feel it to be our duty to speak one stern truth pertinent to this subject. Mr. Raymond was a suicide! He died at fifty; nature built him to live to eighty. He died long, long before his time. He came to New York thirty years ago with a magnificent physique; broad, solid, active, muscular, capable of prodigious endurance, throbbing with vitality of that splendid physical capital. Mr. Raymond was a spendthrift; and he was bankrupt at fifty. He committed the offense against nature which, in this hurrying and fierce time, we are all of us tempted to commit—*he worked himself to death!* How many have done it during this generation! How many are doing it now! But let us remember this is suicide. Self-murder may be perpetrated by other means than the revolver, the rope, or the river; the fumes of charcoal, and the deadly tooth of poison are not its only instruments. Self-murder is accomplished more often and far more surely by restless and tireless ambition. Our merchants, our statesmen, our lawyers, our editors are practicing it. He who dies of over-work is a suicide!

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How to Treat the Sick.

MORE ABOUT THE HYGIENIC TREATMENT OF SCARLET FEVER—REPORT OF FOUR CASES.—In our last number we gave the elaborate paper of Dr. Budd on the Prevention of Scarlet Fever. We now add a letter from Dr. Charles T. Thompson, called out by Dr. Budd's article, which reduces the means of prevention to a more simple matter, and also gives an easy method of treatment, thoroughly Hygienic, which has been found to be remarkably successful, not only by Dr. Thompson, but by a large number of Hygienic physicians of extensive practice in this country.

"A few weeks ago Dr. Budd published an able paper on Scarlet Fever, and as he and I obtain similar results, though by different means, I am desirous of submitting a few observations on the subject.

"Instead of waiting till the third or fourth day to anoint the patient's body with oil, and to repeat this twice daily, in order to retain *in situ* the infectious excreta from the skin, and after a longer or shorter interval washing this off in a warm bath, my practice is as follows:

"On the very first access of the fever, I put my patient into a warm bath, and repeat this as often as the strength of the patient will allow, or the severity of the attack may require. The first effect of this treatment is to produce a soothing and refreshing feeling in the patient, to be followed soon by such an eruption on the surface, of so vivid a color, and in such amount, as would astonish those who have never witnessed it. Thus, one of the greatest dangers of this fearful disease, the suppression of the eruption, is escaped.

"After the first or second bath, the appetite usually returns, so by getting down light and nutritious food the means are afforded of supporting the strength of the patient during one of the most trying periods of the disease. By this treatment the excreta from the skin are removed as rapidly as they are deposited, d[illegible] away immediately with the source of infec[illegible] leaving no room for the dissemination of [illegible] disease. The desquamation of the cuticle [illegible] greatly promoted, it being removed in small pa[illegible] ticles, and never in large pieces.

"The drying of the body after the bath is [illegible] fected by soft linen cloths, sufficiently large [illegible] envelop the whole person, and with as little fr[illegible] tion as possible; in fact, the surface is what m[illegible] be called 'dabbed' dry, as the excitement fro[illegible] friction of the skin often produces great mi[illegible] chief.

"The irritation of internal organs is also [illegible] once relieved by this continued determination [illegible] the surface. And as the condition of the latt[illegible] becomes more healthy, the nasal, renal, and sa[illegible] vine secretions, with those of the throat—in my opinion the most dangerous of all—are speedily deprived of their noxious properties, and quickly recover a healthy character, thus again removing additional source of infection.

"The fever rapidly subsides, and convalescence usually proceeds more or less quickly, according to the mildness or severity of the attack.

"Another advantage of this treatment is, that a very serious case is soon reduced to a mild one, and the patient recovers in less than half the usual time.

"This practice I have pursued for more than fifteen years, during which period I have attended many cases of scarlet fever; but have never lost a single patient from this disease, nor can I call to mind at this moment any one case in which the infection has been carried from the patient to any other individual. I have had six or seven cases in a family at one and the same time, the infection clearly traceable to schools, etc.; yet have never known the disease spread to any others in the same household. I have also attended cases where isolation was impossible, or would not be attended to, the pa-

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ients having free communication with other members of the family, but, where the treatment above recommended has been scrupulously carried out, no second case has arisen.

"The consequence of all this is, that when the patient's health is sufficiently re-established, permission has been given to join the rest of the family; and I am satisfied that the patient might also be speedily restored to society with perfect safety. In no instance have I known any harm to arise from this permission. During the convalescence of the patient, the bath, of course, may be used daily, or every other day, according to the feelings or wish of the patient; but its temperature should be gradually reduced, so as to invigorate and not exhaust, and also to enable the surface successfully to resist the alternations of heat and cold to which the patient may be exposed in moving about from place to place.

"The terrible sequelæ of this formidable disease are, also, by the treatment above recommended, seldom if ever met with. No nurse or washerwoman has, to my knowledge, suffered from the performance of her avocations."

We would also add, in this connection, the report of four cases treated by Mr. G. E. Sickles, of Newark, N. J. Mr. Sickles was not willing to submit his children to the ordinary drug treatment, and so, with the aid of Mrs. Sickles, treated them himself. In giving his report, he says:

"My boy, a frail little fellow of eight years, was taken down very suddenly. Pulse sharp, rapid, wiry; breathing, labored and short; and fever violent. I put him into a wet sheet envelope for an hour. On taking out, bathed him in tepid water till fever abated. He was up and around that day, but had some fever at night, and in the morning the rash came out with other decided symptoms of scarlet fever. I now put him into a tub filled six inches deep with warm water, and poured cool water upon him for three minutes, then rubbed off briskly till reaction of circulation was secured. This nearly broke up his fever.

"When the light paroxysms of fever returned, I bathed it down by sponging. I kept wet compresses on the throat and chest, changing them often. I had the sheets and sick dresses changed every day, and disinfected all excrements with copperas water. I gave no food till the fever was broken, and then for some days only gruels and the like. Water, lemon water, and lemonade were taken often, but in small sips. In one week he was on his feet, and in ten days fully restored, and no drugs were given to get well of.

"My three daughters were taken successively with the same disease. Two of them with a more malignant type than the case above. Fauces much swollen; eyes and throats greatly inflamed, with considerable suppuration, and the fever paroxysm violent and protracted. They were treated essentially like the boy, except frequent swabbing of the throats with strong lemon water. Water was applied with confidence that it was the best thing for their relief, and it fully met my expectations, and more. By the blessing of a kind Providence, all are now convalescent, without danger of a relapse, as they seem to be cleansed inside and out.

"Numbers have died in our neighborhood with the disease, under the care of the most experienced and skillful M. D.'s, and our neighbors are amazed to see our children out, and at their usual duties so soon."

We shall be glad to have reports from others of similar cases, both of scarlet fever and other diseases.

Scarlet fever has been so fearfully prevalent this year that we have deemed it a duty to aid our readers in knowing the best methods of treating it, so that they can, if necessary, conduct its treatment themselves, using, of course, proper care and caution. We are surprised that physicians will still persist in treating this disease in a way both devoid of sense and science, but rejoiced to know that among the most advanced of the profession there are indications of great progress.

How to Treat Sun-stroke.—Strip off the clothing from the head, neck, and chest, and spray the patient on these parts of the body

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gently, but thoroughly, with cold water; at the same time place the feet in water as hot as it can be borne. Meanwhile, let a strong healthy person rub gently the legs, and back, and abdomen, having the hands kept cool by occasionally moistening them in cold water. Let the patient when he is able, drink a little cold water, and after he is able to sit up, have his head packed in cloths kept constantly cool by wetting them in water. As soon as practicable, move the bowels with tepid injections of water. In almost all cases of sun-stroke, the bowels are obstructed with offensive matter which must be removed. This treatment can be effectually administered by any skillful, sympathetic person, who knows when to stop.

HYGIENIC TREATMENT OF ACUTE RHEUMATISM.—The great difficulty usually encountered in curing rheumatism, in any of its forms lies in the fact that patients, instead of pursuing a curative course of treatment, turn their attention to the removal of one symptom—*pain*; when that is accomplished, all further effort is suspended. Upon a return of the pain the treatment is energetically renewed, until finally such a condition of the tissues and membranes is produced as to render a permanent cure very doubtful.

Rheumatism is as curable as any disease; but, in order to be so, the treatment to be pursued must be adopted not only to relieve the pain, but also to remove from the system the acids and effete matter that cause the disease.

In the treatment of acute rheumatism, the first result required is to produce a copious perspiration, to accomplish which a vapor bath may be given of twenty or twenty-five minutes' duration; or, if this is not convenient, use the hot sitz and foot baths for the same length of time, enveloping the patient well with blankets; his head should be kept cool by the application of cloths wet in cold water, and hot water may be drank freely, and should also be added to the baths as fast as can be endured. After a free perspiration is induced, sponge off rapidly with cold water, dry thoroughly with a sheet, and rub the surface briskly for a few moments with the bare hand. Your patient is now ready for a quiet nap.

When the fever is high, the treatment indicated will be a cool sitz bath of twenty or thirty minutes' duration; or, what is generally better, a wet-sheet pack; flannel cloths of several thicknesses should be applied to the inflamed parts when taking either bath. If the pack is given, apply the fomentation cloths before tucking the sheet about the patient, then fold the blankets and comfortables about him closely, and let him remain from half an hour to an hour, and if possible, obtain sleep. When the patient becomes restless, he should be taken from the pack and sponged and dried, as has been described. The same should be done after taking the sitz bath.

One bath daily, at 10 o'clock, will generally be sufficient, unless it be to relieve pain or lessen the fever. Hot fomentations generally afford the greatest relief when the joints are most affected; in some instances, where there is such tenderness the slightest motion causes excruciating pain, a combination of hot fomentations, followed by cold compresses to be frequently repeated, will give relief when either alone would fail. The articular form requires a less vigorous application of the wet sheet or other cool treatment, but a more persevering treatment of hot fomentations and compresses to the joints. Lumbago, sciatica, and muscular rheumatism, in addition to general treatment, are relieved with the greatest facility by hot fomentations applied to the parts affected, and followed by cold coverings compresses.

In all cases cool compresses should be worn constantly and changed every two or four hours according to the severity of the inflammation. The bowels should be moved daily by copious injections, unless they act freely without.

In some cases persons have been repeatedly and shamefully mercurialized, until it has produced rheumatism; such patients are peculiarly sensitive to the vicissitudes of weather, will produce salivation, sponginess of the gums, foul metallic taste, or other evidences of mercurial action. When such patients are taking by-

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mic treatment, and the system begins to make orts to free itself from the poison, mercurial ion will often be aroused. Cases of mercurial eumatism require general deterging treatment, id sponge baths, local compresses, and much ne and patience to overcome the morbid conitions.

In all cases of rheumatism the treatment ould be persevered in, until the acrid matter as been thoroughly removed from the system, there will be liability of gouty deposits and istorted joints. As the symptoms gradually ubside, the treatment may be abated, and cooler r tonic treatment substituted, to aid in restoring rength and vigor.

I have treated and completely restored to ealth, upon the foregoing principles, many persons who had been declared incurable by the oison doctors; and to-day they are thanking he divine Author of all goodness for the blessing of Hygienic Medication.—*Dr. McCall.*

ETIQUETTE TOWARD INVALIDS.—Sick people, from the weakness of their nervous systems, are easily impressed by the words and looks of those who come in contact with them. For this reason, friends should not in their presence tell them they look pale, bad, ill, or poorly, but speak words of cheerfulness and hope. We know a man so impressible to words of this kind, that if a friend meets him and says, You are looking badly, he immediately takes to his bed. Some people are prone to relate in the presence of invalids cases like their own, that ended in death. What could be more cruel and mean. We regard it quite as much a breach of etiquette to comment on the looks of sick or feeble persons, as it would be to criticize in the same way the physical defects of healthy people. Neither class wish to have their weaknesses the subject for common conversation and remark. The physician and teacher has a right to point out our defects, if we hire them to do it, but those who take upon themselves this office, except in extraordinary cases, violate the law of politeness and ought to receive merited rebuke.

A WONDERFUL PRIZE ESSAY.—Prize essays are so common that they excite little interest nowadays. Particularly is this true of medical prize essays, but one has recently been written which deserves mention, at least. It seems that some time ago, the Massachusetts Medical Society offered a prize of fifty dollars for the best dissertation on ventilating sick rooms *at the least expense, with the least difficulty, and at the moment needed.* Wherefore, somebody writes as follows:

"PULL DOWN THE UPPER WINDOW SASH AND LEAVE THE FIREPLACE OPEN."

This is all there is of it. We query whether there has ever been a medical essay written which was more pointed and practicable. If this paper does not win the fifty dollars, we propose to raise that sum from private sources and pay it over to the author. Sometimes it does a great deal of good to tell people, in plain English, what they already know so thoroughly that they hardly know it at all.

CATARACT.—Sometimes cataract is mistaken for nearsightedness, while it is a very different disease. In cataract there is opacity of that lens of the eye denominated the chrystalline, and in this condition it does not allow of the passage of light through the substance to strike on the retina. Where the opacity is only partial, it is sometimes mistaken in children for nearsightedness, because generally the margin of the lens allows of the passage of the rays of light to the retina, giving partial vision. Cataract, should always be treated in its earliest stages, if any good results are to be made certain. The treatment is strictly surgical, and should be done with great care. The opthalmiscope enables the surgeon to determine, on examination, the condition of the eye. Where the chrystalline lens has been opaque for a long time, the retina is very apt to become so weakened as not to receive the impressions of light, in which case an operation will prove useless.

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ANSWERS TO CORRESPONDENTS.

BY A. L. WOOD, M. D.

Intemperance in Eating.—"What means the occasional slight pain in my bowels, as if some hard, indigestible substance was making its way through, even when I know I have eaten nothing hard in its nature, and only sparingly even.

"Am I just entering the portals of dyspepsia, as a just reward for twenty-five years of gustatory enjoyment?

"At fourteen, with a strong appetite, I was made a clerk in New York. Took my dinners at a restaurant. Would eat moderately for a week or two, and then would go on a 'spree' of eating. Sometimes at the dinner hour would go to three or four restaurants in rotation, eating meat and puddings, particularly the latter, until I felt if I ate another mouthful I should really burst open. This would occur every day at the dinner hour, for perhaps a week, then would follow a week of extreme abstinence, eating very little, so as to offset the great expense of the week previous.

"Thus for years I was very intemperate. Like a drunkard, I had my sprees, and then a resolution of reform would follow, lasting a few days or a week.

"For twelve years I pursued this course, till I moved West and boarded at a hotel; and here, paying a certain sum for board, whether I ate much or little, I certainly tried to eat my money's worth, and I very surely did to my own damage. I would eat so much as to be compelled to unbutton my waistband.

"Now, I am a 'peddler on foot, fourth-class,' as my United State License says. Am in the open air from 8 till 4, but my appetite constantly craves more than it wants. Besides, I am very costive and have been for five years past. I drink no liquors of any kind, and never did, neither do I use tobacco in any manner. I am very fond of coffee; sweet things, as confectionery, of which I used to make a staple article of food, but care little for meat.

"My present health is apparently excellent, but I feel that punishment for past misdeeds is approaching, and that soon, unless I make a radical change in my diet, the pains of ill-health will get their hold upon me. But how to make this change is a puzzle, as at present I lodge only, and get my meals at restaurants. I feel like crying 'Lord, have mercy upon a sinner!'

"What shall I do to avert the punishment my mind and conscience tells me I deserve?

Intemperance in drinking is justly considered a mighty evil, and yearly sends its thousands victims to an untimely grave. The cause of temperance in drinking has its lecturers, its books, its journals, its societies, scattered broadcast throughout the land. Ministers—some of them, may their number increase—preach the Gospel of Temperance from their pulpits. Temperance tracts are distributed among the people, men are induced to sign the pledge, laws are enacted to prevent the traffic in intoxicating liquors. This is all excellent. We can never have too much of it, so long as men continue to yield themselves to the debasing influences of intoxicating liquors. But this great evil has a twin sister no less busily engaged in the same ignoble work of degrading humanity. The results of her labors are scarcely less baneful than those of her notorious sister, though they are not so striking, and consequently are generally overlooked. Intemperance in eating makes people dull and stupid—morally, mentally, and physically—nervous, cross, and fretful, incapable of properly attending to their business; brings on disease in its protean forms, and slowly but surely leads its victims along the forbidden paths of disobedience to Nature's laws, through untold suffering to premature graves. Ninety-nine out every hundred are intemperate in eating, either in regard to quantity or quality, and ninety-nine out of every hundred, sooner or later, suffer therefor, as all *must* suffer who disobey the laws of their being.

There are thousands who could tell a similar story to that told above, but there are few who escape the penalty so long as he appears to have done. The penalty will surely come just as certain as effect follows cause. There is no escape, and the penalty must be paid in one way or another. It may come in dyspepsia's dreadful form, in neuralgia's fearful torments, in a gradual wasting away of the powers of life, or in the pains and miseries of other forms of disease.

Why should there not be societies formed

oks, papers, and tracts published, lectures livered to diffuse a knowledge of the evils of temperate eating as well as of intemperate inking? Disobedience to law, sin, and dise are, to say the least, very largely the ult of ignorance. Light, more light is needed en will come progress.

The answer to the first query of this correndent is, dyspepsia. To the second, repent your sins, learn the laws of health, and henceth obey them. You can not avert punishnt for your past misdeeds, but you can stop ming. You should at once avail yourself of advantages of a good health institution, and *rn how to live*, so that you can make the most of at vitality you still have left.

Fruit and Vegetables for Summer.—Every family should have a supply of its and vegetables at all seasons of the year, ich can be done by the simple process of cang, but particularly so during the summer nths. Little or no meat should be eaten dur- hot weather, if it is at other seasons of the ar, and a less quantity of bread. Fruits and getables, fresh from the hand of creation, and ed with the pure and living elements of nutrin, should take their place. Nature furnishes upply and demands their use. A good sup- is almost a certain preventive for bilious l other summer complaints, fevers, etc. Then, ain, how much more comfortable one feels in weather after a meal of this kind than after composed largely of meats, gravies, and ad. Try it and see.

Fruit and vegetables should be in a good conion when eaten, otherwise they may do much m and induce disease. They should be ripe, l not overripe, wilted or decayed, but fresh. If, his condition, they are easily digestible, nutrins, and cooling. If unripe, or wilted and de- ed, they are liable to prove acrid and irritat-, or indigestible and poisonous.

Oysters in Summer.—"Is the popular ion that oysters are not healthful if eaten ing any month the name of which does not tain the letter *r*, a true one?"

Yes. No. Oysters are not a healthful artiof diet at any time. They are nutritious very filthy, which should be sufficient to demn them. They are as good in May as y are in April, if they are as fresh; that is at makes the difference.

Large Abdomen.—"Please inform me ough THE HERALD OF HEALTH what is the cause of a very large abdomen in my boy not quite five years old. His chest is only tolerably developed, but he seems quite healthy and very active and bright. His abdomen has always been large in proportion to the rest of his body. What must I do to cure the defect?"

There is probably no disease. If not, the child has an unusual development of the digestive organs and small lungs and chest, which would make the abdomen appear larger than if he had a large chest also. Particular pains should be taken to strengthen the lungs and increase the size of the chest. He needs more breathing capacity. The more he is out of doors the better. He should be induced to exercise the arms and upper part of the body as much as possible. Climbing and swinging by the hands are among the best of exercises. Guard against round shoulders and the stooping posture in sitting and standing.

Conditions of Health.—The conditions of health are few but imperative:

1. Pure air.
2. Pure and nutritious food.
3. Proper exercise.
4. Undisturbed sleep.
5. Regularity.
6. Temperance in all things.
7. Pleasant and active mental, moral, and social conditions.
8. Right bodily positions.
9. Cleanliness.
10. Sunlight.

Slow Pulse.—"For the past six months my pulse has been fifty a minute, and I suppose that is pretty slow for a girl fifteen years old and otherwise healthy. What should I do to promote a healthy circulation of blood?"

If "otherwise healthy" the mere fact of the pulse being but fifty need occasion no alarm, although quite unusual in persons of that age. It is, however, not inconsistent with a state of health, the frequency of the pulse in health varying greatly in different persons. The average at fifteen is from seventy-five to eighty. As a rule such extreme slowness of pulse is associated with an inactive state of the liver and digestive organs. In all such cases it is best to examine carefully to see if such is not the case. Whether that be the cause or not, plenty of out-of-door exercise in the pure air and sunshine, together with a well-selected fruit, bread, and vegetable diet, being careful not to overeat, will prove of great benefit.

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NOTICES OF NEW PUBLICATIONS.

THE HABITS OF GOOD MANNERS: A HANDBOOK for Ladies and Gentlemen; with Thoughts, Hints, etc. etc. From the last London Edition. New York: Carleton, Publisher. Pp. 430. Price, 12mo cloth, $1 75.

The author of this work styles himself "The Man in the Club Window." Though he has selected a nook not usually permeated with a very moral or healthful atmosphere, yet there he *sits* in his easy chair—for no one will believe he has been "standing" there all these years, even though he says so—and turns the ponderous "social wheel" with such a slow and truthful grace, that none can fail to study his labors with interest, or observe that he leaves few of the fallacies of that chameleonized phrase (good society) unexposed. If one tires of noting his efforts for a whole day, or until this wheel has made one entire revolution, let that person study its movements for a portion of each day, until every spoke has received due attention, and if he is not regenerated from snobbery and false pretensions it can be no fault of the author. Almost first on the wondrous wheel appears "False Motives of Politeness;" these are followed by "Exclusive Sets," who draw aside their dainty garments to give a clinging place to "Bad Morals and Bad Society." Next, "Taking Liberties," and the "Varieties of Display." In their wake follow "Temper," "Hospitality," "Wealth," "Christianity," "Society," "The Young Married Man," "the Young Lady," and—well, we will not attempt to name all the good things it contains in order. One may here find a sly peep at the egotistical author, a laugh at the lisping dandy, spay compliments to brainless young ladies, and chat with accomplished women and old-school gentlemen. Here, too, one may be taught the art of dressing well, dancing well, and talking well. Then there are the parties, invitations, picnics, country visits, marriages, etc. In truth, the reader will go through the book with a hearty zest, and yet return with renewed pleasure to such passages as these:

"I would not deny position of its rights, but respect for position must not be blind, it should not extend to the worship of the man. No rank, no wealth, no distinction, even if gained by merit, should close our eyes to actual unworthiness in the holder. We may bow to the nobility of 'my lord,' but we are truculent slaves if we call it nobleness." .... "Society is the court in which are judged the many offenses which the law can not reach, and this inclemency of the world, this exile for life which it pronounces, must be regarded as the only deterrent against certain sins." .... "Eloquence, which is to conversation what the garden flower is to the wild flower, the cultivated grape to the poor sour thing that grows wild on the wall—eloquence, which is but condensed conversation, with all the essence of many minds in one, is regarded in these practical days only as an intrusion."

ALICE'S ADVENTURES IN WONDERLAND. By Lewis Carroll. With 42 Illustrations by John Tenniell. Boston: Lee & Shepard. 1869. Pp. 192.

This story for children is so novel, so pure, so piquant and fascinating in its style, that many a youthful eye will dance with merriment while following little Alice through her adventures in Wonderland. Few of these little folks, we presume, would care to "shut up like a telescope," but we fancy more than one would relish a piece of her wonderful mushroom, to enable them to grow "big" and [illegible] at pleasure. White Rabbit, too, with his coat and [illegible] will be regarded with favor by our little friends, but [illegible] the Queen's Croquet will be very amusing as a feature Wonderland, yet we think none of them would like *practice* of roque-croqueting hedgehogs with unmanageable flamingoes. The Duchess, her Court, and the Cat; the Mock Turtle, with his story and funny parodies songs, must all bring a fund of delight. Children will thank the author for bringing such gifts from Wonderland, and as mature eyes glance upon its pages, they be glad that the bloody dreams of giants and giant killers are ignored, and a more healthful class of story books being placed in the hands of children. We think it will rank as first among the new works written for them. Beautifully expressive are the words of the author in the Preface:

"Alice! a childish story take,
And with a gentle hand
Lay it where childhood's dreams are twined
In Memory's mystic band,
Like pilgrim's withered wreath of flowers
Plucked in a far-off land."

PAPERS FROM OVER THE WATER. A series of Letters from Europe, by Sinclair Tousey. New York: The American News Company.

The papers before us first made their appearance in the newspapers, and have been thought worthy of preservation in a book form. They form a series of off-hand letters numbering twenty-two in all, describing scenery and experience in all the principal parts of Great Britain and Europe, and in the main, they are both instructive and entertaining. The writer commences at Paris, and leads us successively through France, Germany, Italy, England, Switzerland, Holland, Spain, Bavaria, Scotland and Ireland. He describes what he saw with his own eyes, not forgetting to relate all the pleasant incidents of his journey, how the people looked, what they ate and drank, and how they lived. He most effectually dispels the illusions that are harbored by many in regard to a multitude of subjects. Swiss cottages, for instance, so made picturesque subjects to illustrate art, while perched on some crag, which in the distance seemed, through Mr. Tousey's eyes, enchanting, are on nearer approach found to be dark, dirty, foul, and many of them more uncomfortable than American pig pens. Swiss costumes may look well in picture books, but in Nature they have terrible odors, and look best when far away. In speaking of Florence, we learn that it is a beautiful city, with clean streets, but without beggars, with healthy, handsome men, fine buildings, beautiful drives, durable brains, and that there are 113 girls born to every 100 boys. The streets are cleaned by gangs of men who are obliged to work with brooms and scrapers, and not allowed to pass over the dirt, nor to smoke, or to stir up a dust to annoy the people. In Geneva, Rothschild's grounds were visited, but found no better than many in America. No smoking is allowed on his premises. We close this notice with a brief extract of a medical school at Bologna, [illegible] the first to educate female doctors. He says:

"The friends of Female Doctors may be pleased to be reminded that women were educated for the learned professions in the great schools of Bologna hundreds of [illegible]

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. The daughter of one of their most renowned profes- s often filled her father's place in the lecture room; young readers may be pleased to know that this lady s not only learned, but also pretty, so pretty that she ays stood behind a screen when lecturing, that the dents might not be attracted more by her beauty than the subject she discussed."

D Town Folks. By Harriet Beecher Stowe. Boston: Fields, Osgood & Co. This book contains over 600 pages, and sells for $2 00.

n her Preface, Mrs. Stowe gives us her object in writ- this book. It was to show to the world New England and character as it was in its early history, not as it is to-day. How well she has done this we do not pretend to say, but we do say that she has written a book, which, faulty as it may be from the standpoint of literary criticism, will be a success from the standpoint which people will judge it. We do not believe that any person can read it without feeling rebuked for their shortcomings, and emboldened to cultivate traits which Nature seems anxious to make grow, but a cowardly spirit tries to choke. There are "My Grandmothers," Miss Mehitables, and Miss Asphyxias, and old Grub Smiths enough left in our day, and if they can only see themselves in the glass set before them by Old Town Folks, some of them may be tempted, if not to drown themselves, at least to drown their moral and intellectual deformities

THE PUBLISHERS' DEPARTMENT.

This Number.—Our readers will see om the list of writers for this number given elsewhere, at it is a good one, and on looking through our pages we re sure they will find the articles excellent.

If any of our subscribers should think that we have ven more space to the discussion of Kindergarten than deserves, we have only to say that this method of edu- ation is so much more rational for children than our old nethod, that it is destined to be extensively adopted, and vill have a favorable influence on health, saving many ittle ones from sorry school hours, and adding greatly to heir physical and mental comfort. The article in this umber by the Baroness Manenholz-Bulow, was ranslated for The Herald of Health, and deserves pecial notice. The name was unfortunately spelled Bulon: it should be *Bulow*.

We hope every subscriber who approves of The Herald of Health as a useful magasine, will make arrangements o send some new subscribers for it for 1870. Let no one lo less than send one.

Home Treatment.—Prescriptions for Home Treatment. Invalids wishing prescriptions for home reatment can have them for Five Dollars. They should send full particulars of their cases. Any person sending five new subscribers to The Herald of Health and Ten Dollars, will, if he does not choose other premiums, be entitled to a prescription free.

Wanted.—Will our readers please send us brief items of news and experience referring to Health and Physical Culture topics. Make them pointed and practical, and we will publish them for the benefit of others. Do not mix them up with business or personal matters, but on separate sheets of paper and in readiness for the printer.

Clubs of Twenty-five.—Any person who will send us at one time twenty-five new subscribers to this monthly, shall have them for Twenty-five Dollars. Remember they must be new subscribers, and all be sent at one time.

Omaha.—P. G. P., of Omaha, has sent us nearly or quite 200 subscribers from there within a few weeks.

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.

Caution.—Our friends in writing to us will please be very particular and give Postoffice, 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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Contributors to this Number.

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For 9 *subscribers and*.....$18

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BY J. C. DALTON, M. D.

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III....The Different Kinds of Food and their Preparation.
IV..... Digestion.
V.....Absorption.
VI..... .... The Liver and its Functions.
VII.....The Blood.
VIII.....Respiration.
IX.....The Circulation.
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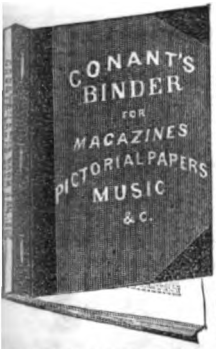
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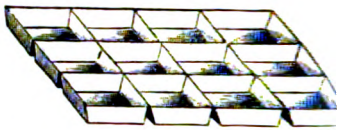
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that life could not be sustained over fifty days wh
were fed on fine flour bread and water; though w
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bran, they were found in no way to suffer. The
true with man.

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WHEAT
MEAL
BREAD
or CRACKERS,
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A part of their daily food, will soon experience
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THE

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JOURNAL OF PHYSICAL CULTURE,

ADVOCATES

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

SEPTEMBER, 1869.

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THE HERALD OF HEALTH

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JOURNAL OF PHYSICAL CULTURE.

L. 14, No. 3.] NEW YORK, SEPTEMBER, 1869. [NEW SERIES.

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THE REARING OF OUR CHILDREN.

A SERIES OF VALUABLE PAPERS BY DISTINGUISHED WOMEN.

No. XVI.

Kindergarten Instruction.—*Concluded.*

BY THE BARONESS MARENHOLTZ-BULOW.

THE distinguishing instinct of the human being is that of society. This high instinct union with his fellow-creatures, has not herto been taken sufficiently into considera- in the education of earliest infancy. The ndergarten meets this want of the little child does not find in the family exactly his equals, ainly not in the adults, neither in his thers and sisters, some of which are older some younger than himself. It gives him panions of his own age, in a society in min- re; a little community, in which he occupies arked place; a world of children, where he truly live, exerting his forces and manifest- his aptitudes. The contact of diversified vidualities develops his character and puts activity his moral nature: to love each r and to aid each other is the general senti- t and law. Each in his turn is called to to the service of others some talent or skill, thus every especial gift and individual acteristic finds opportunity of manifestation. each finds his superior in something, pride vanity are prevented. Exchange of services and common work exclude egotism, and self-denial is taught in a gentle way. Example stimulates the lazy and restrains the violent. In fine, it is real life, experience, and reaction, which draws out each individuality; a result not to be attained by the precocious egotism of our day. It is certainly a fact that children in our day live in a vitiated atmosphere, which destroys the simplicity and *naivetè* of their age. The doors of the temple of science are opened on them too soon, and the result is an apparent, not real knowledge. Let us give them a child's world, where nature may manifest itself freely, and they may not precociously play the part of the grown up; where, without conventional disguise and worldly hypocrisy, in a natural and true atmosphere of cherishing, sympathizing love, under the eye of parents, or those who take their place, the child will not attempt to feign a perfection he has not, or conceal his imperfections and ignorance, but will learn to know his faults and be assisted generally to conquer them. The Kindergarten offers to the child the world of human life, which is still the

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child's world, without the vices of the world of the adult. In a book entitled *Les Causeries de la Mère* (Little Talks of the Mother), Froebel presents to the child, in pictures, the experience and history of its own little life. Here are represented the first relations of the child with his mother; the first cares that she lavishes on him; the first plays that she teaches him; and then the relations with the other members of the family, and with other children of other families. Here are representations of the phenomena of universal nature, the moon and the stars, trees blown by the wind, etc.; scenes from the life of animals; of gardening and agriculture; of domestic life, under different points of view; representations of business, commerce, the arts, etc.; and also scenes of the moral life of the child, the church, emblems of worship; in short, all the general manifestations of human life are put within the reach of earliest infancy in the pictures of this book. The talks of the mother interpret to the child these pictured scenes, as those of his own individual life; she makes him see, as in a mirror, his own history. She relates to him what he himself has done and what he will do in the future. In this manner the child will comprehend in a certain unconscious way the history of humanity, or universal history; will see it in emblems, whose meaning will gradually involve in his intuition, as he grows up, the analogy of the development of the individual with that of the species. The story of the pictures in *Les Causeries de la Mère*, are realized later in the Kindergarten. The child himself actually there passes through these scenes of human life. His plays and his occupations represent to him again these first rudiments of integral development. The fundamental idea of the Kindergarten is to satisfy the instincts of infancy; to imitate the life of man in an infantile manner, that is to say, in his playing. Play is the preparation provided by the Creator to enable every child to take his place, in his turn, in the world of reality. Following thus methodically, under the supervising guidance of his mother, the series of the development of his species in the past, he will find himself, later in life, all ready for the new advancements assigned to humanity by Providence.

The Kindergarten offers the best means of discipline to childhood, not the discipline of constraint, so opposed to infantile nature; not the discipline found in asylums, in schools, and everywhere, where discipline is the question, but the discipline by work. Discipline without activity is not real, only seeming. It may prevent children from doing wrong, but it never make a child do right. True disci exercises all the activities to realize good tively. One can give a counterbalance to only by giving good habits. It is also e that the child has the need of well-selected to enable him to act freely. It is only the bility of choice which gives moral scope actions.

If it is necessary sometimes to demand the child things contrary to his individual nation, one is not for this obliged to a discipline contrary to the infantile na Thus for example, the passivity to which child is condemned, in the greater part of school establishments, is a discipline a nature. Prohibitions, menaces, exhorta are not a true discipline. In the Kinderga the pupil is warned by the results of his actions, that the evil he does produces him or others pain, and the good pro pleasure.

We have seen that the method of the Kin garten satisfies the natural exigencies of th infancy. Firstly, the need of physical m ment, by the gymnastic plays, which pro the development of the limbs. Secondly need of occupying children in a plastic ma by exercises, which produce dexterity of ha and the development of the senses. Thir the need to create, by little works whic velop his artistic faculties. Fourthly, the to know, or natural curiosity, by teaching to examine, to observe, to compare, whereby tellectual development is produced. Fift the tendency of the child to cultivate and cares on himself, by gardening, and by little duties, which develop the heart and conscience. Sixthly, the need of song, by plays and songs, which produce the dev ment of sentiment and esthetic taste. Seve the need to live in society, by the life o community in the Kindergarten, a mode of istence which naturally produces the social tues. (The Kindergarten, however, is meant to replace, but to second the educ of the family, which remains always the and the starting point.) Eighthly, the profound need of the soul, to seek for the c of things, which finds God.

It is evident that neither the education o family, nor that which is given in boa schools answers the natural exigencies. I family the child is too often neglectfully doned to himself, or confided to the ca person who does not know how to direct or who exerts an injurious influence. His

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ry plays scarcely serve to his development nor his instruction. Now the Kindergarten, in inging together children from two or three to ren years, during four or five hours of the y, offers to mothers an important aid to fulfill ore completely their educational mission, a ission which it is impossible for them to fulfill one in the circumstances of our society, even they sacrifice all their other friends to their ildren. Not only the numerous occupations om which they can not withdraw themselves, it also their incapacity offers the greatest obacle.

The method of Froebel has also solved the roblem of public education, which is proposed our time in the following terms: How can e unite industrial education with moral, esthec, and intellectual culture? The children of ne working class must leave school for apprenticeship or domestic labor about the age of fourteen. Now, as the method of Froebel makes the Kindergarten occupations employ the time before the child is obliged to enter upon its usual school instruction, and these occupations prepare for professional and artistic work, never being mechanical, that is to say, they exercise the children's skill, not their mere imitative power, and give the habit and taste of work; and at the same time, by teaching laws of production, prepare them for an industrial education, when Kindergarten is at once exchanged for it, with a better chance of success. The child who is intelligently industrial at seven, may, from the age of ten to twelve, be capable of earning something, by working some hours of the day, and thus may perhaps redeem time to continue at school beyond the accustomed term, because his apprenticeship begins at the age of three years. What better means than this practical education can be found to prevent his poverty when he is grown up?

The most complete realization of Froebel's idea would continue the labors of the Kindergarten in artistic industrial schools daily, alternating with schools of abstract instruction.

It is certainly a most fertile idea, that of transforming the play of the child into amusing and not fatiguing work, which not only serves to instruct him, but teaches him to invent, and to produce, and also enlightens his mind, awakens his heart, and forms his character, thus making him an intelligent human laborer in all respects. The occupations, sufficiently rare, which are given to the children of to-day are merely mechanical, but mechanical work only stupefies, never develops the being. Artistic work is what is requisite. The experience already acquired in the Kindergarten, proves, beyond a doubt, the possibility of attaining this proposed object. The productions of the little workers in these establishments, show that from the age of five to seven years they can not only make themselves useful, but work in a manner virtually artistic, and this without straining or abusing their powers.

If master-pieces of art are to civilize and moralize the people, it is not sufficient merely to open to them galleries and museums; but they must attempt to produce objects of beauty to be able to profit by these expositions of art and to receive an impression that awakens the soul. One receives only a truthful impression by the contemplation of a work of art, when one seizing its beauties by feeling, receives the idea which inspired it. But it is necessary to produce, up to a certain degree, something approaching beauty, and manifesting harmony, in order to be capable to feel the joy of the artist in any work of beauty and harmony. This preparation of artistic power, in the Kindergarten, saves time to the child, by employing years that are now wanted in play, which is not more spontaneous and amusing, when it is aimless, but really less so.

Taste and moral sentiment developed by this supervised play in children of the working class, will not make them when grown up seek after pleasures purely material and gross, but rather insure that they profit by all occasions, which are offered to them by artistic expositions.

It is the tendency of the popular literature of our day, to put the natural sciences within the reach of all classes. Therefore, it is very important to make the child observe as soon as possible the phenomena of Nature. The gardening of the Kindergarten, joined to the analysis of flowers, offer all the means to prepare for the study of the natural sciences. To the question, "Would Froebel continue the system of educational development," we have already given answers. The union of industrial schools with schools for abstract learning, will offer a means to continue methodically the development, physical, intellectual, and moral, of the pupils of Froebel. The method of the Kindergarten gives the starting point for each science and each profession.

In order to reap the highest results of the Kindergarten principle, it is not only important to follow it with artistic and industrial workshops, and schools of practical agriculture, but it is also desirable for the scholars to make excursions to observe the phenomena of universal nature, as well as to visit manufactories, mills,

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forges, and museums. It is thus that will be realized the precepts given by Froebel in his *Education de l'Homme*. The young will learn real life, in applying more and more the principle of free and spontaneous activity, and will desire to reach the height of demonstration and abstraction in all branches of knowledge. Superior methods of teaching the arts and sciences now exist, of which he will know how to take advantage. The habits of mind, formed by the pupils of Froebel, will react necessarily on the development of existing methods. The inner feeling or intuition will be called to take a free flight, while ordinary schools degrade intuition. The Kindergarten is to be finally developed in the *garden of the young*, so called, where each pupil can lawfully manifest freely and without restraint his individuality. It is not during the hours of work, but during the moments of repose and pleasure, that certain dangers approach the young. The *garden of the young* serves as an auxiliary to maintain the purity of the heart, to elevate the mind by moral pleasures, to procure esthetical enjoyments, by music and creative art. The gymnastics and the innocent pleasure of the dance are also salutary exercises. Dramatic and other plays furnish recreation, and at the same time develop especial talents in an agreeable manner.

WHAT THE ELECTRIC TELEGRAPH HAS DONE AND WILL DO.—The electric telegraph has immensely reduced the size of our planet, as if it had put all nations in one chamber. Men now communicate from England to Bombay, from Boston to San Francisco, from Boston to Paris, and to Egypt, in little more time than it would take two guests, say at the President's levee at Washington, to join each other from the two sides of the drawing-room. And this telegraph is still in its infancy, and all its influence is yet to be unfolded. When it comes into cheap, universal use, and supersedes letter writing, every burning word that is spoken in any quarter will instantly vibrate through the entire population of the globe. As that of course assimilates men they will correct each other; every thing fantastic, absurd, will be voted down by the opinion of nations. Every superstition of each will be looked through and looked down, and language, opinions, politics and religions will be tried by a final test. It is easy to see in such perfect intercourse where the points of agreement will be found. In the comparison of the Scriptures of each nation, there will be a wonderful agreement in doctrine and maxims which each must embrace in its own. In much competition none will be so ward, you may be sure, to exhibit its wild re thology or its oppressive and antiquated cu toms. Each will instinctively commend its reason and virtue, by holding up what exam all men will confess to be true and admirable what pure humanity, prophet, thought, aspir tion.—*Emmerson.*

THE FIRST THOUSAND DOLLARS.—The first thousand dollars a young man earns and saves will generally settle the question of business life with him. It is the fruit of persona industry. He gives his time and his labor to it. While he is thus earning and saving it, he must earn two, or three, or perhaps four times as much to pay his current expenses. He is consequently held sternly to the task of industry for a very considerable period. The direct consequence to him is a steady, continuous, and solid discipline in the habits of industry, in patient, persistent, forecasting and self-denying effort, breaking up all the tendencies to indolence and frivolity, and making him an earnest and watchful economist of time. He not only learns how to work, but he also acquires the love of work; and, moreover, he learns the value of the sum which he has saved out of his earnings. He has toiled for it; he has observed its slow increase from time to time; and in his estimation it represents so many months or years of practical labor.—*Rev. S. T. Spear.*

SCIENTIFIC EDUCATION.—When should scientific education be commenced? I should say with the dawn of intelligence. A child seeks for information about matters of physical science as soon as it begins to talk. The first teaching it wants is an object lesson, and as soon as it is fit for systematic instruction of any kind, it is fit for a modicum of science.

People talk of the difficulty of teaching young children such matters, and in the same breath insist upon their learning the Catechism, which contains propositions far harder to comprehend than any thing in the educational course I have proposed. I am told that we who advocate the introduction of science into schools, make no allowance for the stupidity of the average boy or girl; but, in my belief, that stupidity, in nine cases out of ten, "*fit, non nascitur*," and it developed by a long process of parental and pedagogic repression of the natural intellectual appetites, accompanied by a persistent attempt to create artificial ones for food which is not only tasteless, but essentially indigestible.—*Huxley.*

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Magnetism.

BY M. L. EDGEWORTH, M. D.

THE propagation of this truly Christian art – of cure has, since its modern revival, been arded by the inconstancy of the magnetic enomena, when it is attempted to produce them the presence of witnesses, seldom sympathetic, d by the want of perseverance among ose who would willingly owe their conviction experience. Add also, the fact that the prin-ples of human magnetism [biologic, psycogic, animal and spiritual], not being generally derstood even by scientists, are therefore pre-dged as absurd.

[The heart is, fortunately, wiser than ie mind, in these mysteries of life. The in-inct of compassion, friendship, love, and mater-al affection, readily adopt the practices of agnetism: intuition reveals to them the vir-ues of touch, and the communion of health. here are few of us whom nature or the spirit ave not some day guided to the threshold of agnetic art. "Many are called, but few are hosen" for this mission of angelic mercy. To agnetize truly is an act of prayer and faith, erformed for the mitigation of evil and the estoration of integrity. It is an act of unsel-ish beneficence for the giver, of grateful hu-nility for the receiver of good. *Under proper onditions*, the life of the magnetizer is exalted by his mediation of health: an influx, solar or divine, rapidly compensates him who has thus put nature or society in his debt. The Unseen minister unto him, and his fatigue is dissipated. It is our object, in due course, to unfold the conditions of orderly usefulness in magnetism, while showing the dangers of idle curiosity and the fatality of charlatanism; so that this prim-itive and sacred art of healing, of making whole, may be restored to its true rank in Christian medicine.]

To establish my living faith in magnetism, a most happy concurrence of circumstances has been needed. My truly amazing good fortune has been aided by enlightened and energetic men, who pointed out the road to me and drew me after them, when my own perseverance might have flagged. One fact is positive, that in magnetism every one believes only what he has seen, and *seen well*. Now, as it is often very difficult to see, we need by no means be surprised at the almost general incredulity with which the relations of magnetizers are received, whatever be, in other respects, the moral and scientific esteem in which the men are held.

In recording my experience, candidly, I erect as it were, a lighthouse on the rocks where ignorant doubt makes shipwreck. I trust that the appeal of science and humanity will touch many who now dissipate in cankered pleasures the exuberant wealth of health. Even the *most incredulous* are oft the first to set to work, and from the coöperation of our efforts, in all countries, will result a general faith in noble principles and useful truth. [These have been sustained in Paris by regularly organized societies, who hold public sessions every month, in the different quarters of the city, and whose members devote part of their time to gratuitous treatment of the poor.* In 1858, the *internes* or resident physicians at La Charité, one of the principal hospitals of Paris, controlled by magnetism the paroxysms of their hysterical patients. No secret was made of it. Thus official science lays its prejudices in the grave, with the passing generation. The modern phase of "spiritism," although responsible for unsettling many characters, by the inordinate excitement of idle curiosity, and by vagaries of doctrine, is yet an evolution of the same composition of forces, natural and spiritual, which endowed humanity with the magneti art. I have been assured that among professed "spiritists," therapeutic magnetism is popular. Among so many "healing mediums" it would be irrational as well as uncharitable to suppose that all are mountebanks. I know one at least, who does not decorate herself with any title, but is a sterling housekeeper, a faithful wife and mother, and whom the occasions of friendship alone sometimes snatch from the family hearth of her farmstead. Then the power and the will to heal inspire her; she believes that spirits use her organs and sustain her energy. The cures she has effected in extreme cases revive, in the souls of those who witness them, the primitive Christian faith. Between the gen-

* In Edinburgh, Scotland, there is a society of gentlemen, manly, intelligent mechanics and artisans, who meet regularly to interchange views and experiences on this subject. They also devote a portion of their time to the gratuitous practice upon the sick of the art of magnetising, and often with excellent results.—*Ed. H. of H.*

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uine "healing magnetizer" and the medicine of Christ and his apostles, there is at least this in common; that faith and good will are the bases of the cure. Such facts defy Jesuit obscurantism, with its invocation of the Devil for all that redounds not to the glory of that Order. Every tree will be judged by its fruits, and the Christ-power may not become the monopoly of a sect. (We intend no allusion here to the "Passionists.")

Magnetism and the Christian church have the same battle to fight with the mercenary spirit. The money-changers must be driven from the temple.

This involves problems of social policy and methods of remuneration by which all the industries of mind will be relieved of their pecuniary complications, and from the incident temptations to dishonest practices. I welcome and invoke, meanwhile, the institution of religious Orders, devoted to the exercise of Christian therapeutics. One may be an efficient magnetizer, as it is well known, without scientific attainments; but physicians would become members of such Orders, and the catholic spirit of magnetism affiliates with all hygienic means.

UNIVERSALITY OF THE MAGNETIC PHENOMENA.

The known facts of anthropology forbid a doubt that an endowment, developed in one being may be found, rudimental at least, in other analogous organisms. We may all then be, according to our physical, psychial, and moral conditions, either magnetizers or magnetized. [As the earth is pervaded by magnetic forces, and is related by them with the sun,* (facts which science has conquered from the unknown), so every individual expression of the earth-life will naturally act and be acted upon magnetically. This influence is constantly exerted in some degree and mode, whether consciously and intelligently, or in a latent and ill-appreciated manner, among human beings, and throughout nature.

Magnetize a needle: what happens?

It is no longer indifferent to other needles, nor as to its position. It directs its two ends toward the two magnetic poles of the earth, and it exhibits the well known play of attractions and repulsions toward the ends of other needles, which, in their turn, become polarized in approaching it.

*Among the more recent demonstrations of this fact is the remarkable correspondence between the fluctuations of magnetic intensity revealed by the *needle*, and changes in the number and the size of solar spots.

The essential and evident quality of exerting and communicating by its poles, attraction and repulsion, so that its influence seems the endowment of choice, revealing sympathies and aversions, is rendered in the French idiom by the name *ailmant, loving*, applied to the magnet. Love is indeed the awakening *from a state of indifference*. It differs from friendship, only by requiring the contrast of sexes, but the oscillations of attraction and repulsion observed in the behavior of lovers before union, and in the quiescence of equilibrium which replaces this oscillation, after union. So intimate is this analogy, that the wedlock, by contact of the magnet with its armature, preserves the magnetic energy, whereas their prolonged separation, on the contrary, occasions the gradual loss of their polarity; just as hopeless love declines, and after years of isolation, those who once loved may become indifferent to each other. The laws of polarity, of which love, in the animal and psychial spheres, magnets and crystals in the mineral, afford a parallel revelation have been equally discerned in organic physiology. The external and internal, or serous and mucous fasces of our viscera are in opposite polar states. So are the head and the feet. The knowledge of facts of this order is often the key to success in magnetizing.

The accord of temperaments which is required between the magnetizer and the magnetized subject, is distinct from love, and may be indifferent to sex; yet implies, like them, contrasted physiological states. Its phenomena are more remarkable in ratio to the ascendant of positive tension, in the magnetizer, over the passive or negative state of the recipient subject. Animal or human magnetism awakens choice from the state of indifference. Thus the magnetized subject, like the lover, although unimpassioned, becomes polarized, is conscious only of the presence of one, and sympathetic or obedient to *one will*. There may be even communion of the senses, so that the subject shall taste the sweetness of sugar or the bitterness of gall, which the magnetizer takes into his own mouth. In a higher degree of this induced sympathy, thought is reflected without its expression in speech, or the tongue of the subject may express whatever thought is engendered in the mind of the magnetizer.

Finally, magnetism may reverse the polar sympathies and antipathies that previously existed between individuals. Zschokke has illustrated this in the story of "Hortensia," and the same fact has occurred in several of the most interesting cases of spontaneous catalepsy

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on record. (One or two may be found in the of The Southern Literary Messenger some rty or forty years ago.) The same person is arded with opposite feelings during the mag- ic or cataleptic state, and during its inter- s or normal state. This polar reversion of itiments is, in either case, subjective and ntaneous. It is not determined by the will a magnetizer. A. Dumas has described it th a master hand in his work called "Jo- h Balsamo, or Memoirs of a Physician." the magnetic bodies—iron, nickel, cobalt, and ew others—when suspended within the circle magnetic attraction, arrange themselves *axi- y*, between its poles; so all other bodies thus spended, assume an equatorial direction, as if pelled by the magnetic poles: all are then sus- ptible of the magnetic influence. Probably accounts for the protection copper affords ainst cholera; gold, silver, copper and other etals against certain nervous diseases, and ese observations fall into line beneath the ng and well-known therapeutic virtues of the agnet.

Trousseau* has given the history of this sub- ct from remote antiquity down to our own ay, and sustains by his personal observations ie results which others had reported. He as witnessed the relief of neuralgias and of ervous dyspnœa by applications of magnets ith their opposite poles in contact, although hen the pain is circumscribed to a point, as a toothache, a single bar magnet may suffice, y touching the decayed tooth. If the painful act is extensive, several pairs of magnets are equired along it. For rheumatisms and chro- ic neuroses, the magnet armor should remain n contact with the skin for several weeks, its nner surface covered with silver or platinum eaf, so as to prevent oxidation, which destroys he magnetic properties. By binding a magnet n each side of a suffering part, a current is enerated through it. In very impressible sub- ects, a bag of iron filings may be substituted or one of these magnets. Some persons expe- ience more prompt relief from this medication han from any other, yet the uncertainty of its ction attests the same ignorance or negligence f its intimate conditions, which so often de- eats the efforts of human magnetizers. Palpi- ations are liable to occur, if the heart be placed n the magnetic current; indigestion, if it be he stomach; violent purging, if the bowels; while if the head be included, spots or flashes occur in the eyes and noises in the ears. Neu- roses generally, intermittent ophthalmias and hysterical paralysis are ascertained to lie espe- cially within the curative sphere, alike of the magnet and of human magnetizers. I have ob- served that the magnetic current exerts, both in the male and female, a great influence, tonic or excitant, over the nerves and muscles of the gen- eric organs, as though this were its sphere of election. This curiously coincides with the pre- cited analogy of behavior between magnets and lovers, and with the fact that magnetizers are generally males, while females are more easily the subjects of magnetism. All impressible sub- jects are relatively passive to external power. Whether mobile or sensitive, by predominance of the nervous temperament, or inert by excess of the lymphatic, they are less positive, less in- tense and persistent in their wills, than is con- sistent with the normal standard of masculine character. Whether this difference be due to states of health, to culture and habits, to the organization of races, or to sex; the ascendant of energy must be the magnetizer's. This does not prevent the calming of pain or of nervous irritation in a strong man, by the influence of a comparatively feeble woman, whose nervous system enjoys that equilibrium deficient in the former. Women also successfully magnetize other women. By their nature and their edu- cation alike, most women fall into a sort of de- pendence on man, which is one of the feminine characteristics. Man takes the initiative, im- poses, proposes; woman waits, retreats, prefers the conqueror, subjects herself. Hanging upon man's arm, she instinctively enjoys the sense of her dependence on the elect one, and ap- proves the injunction of the poet:

"Let him have power, for tenderness."

If certain proclivities of soul favor the recep- tion of magnetic action, women are more than men endowed with sensibility, with attraction for the marvelous, with veneration. Hence, forms of religion reposing on tradition, and which have ceased to control the male sex, find, as in France, their stronghold in the reverence of feminine sentiment. Less proud, less ener- getic than man, woman possesses as the conse- quence of her qualities and of her defects alike, a livelier faith, which is one of the most favor- able conditions for being magnetized. Men be- lieve with difficulty, and when they do believe, they are often ashamed to confess their belief. Wherefore, men discuss religion, while women practice it.

Weakness of temperament, or delicacy, may

* Traite de Therapeutique, etc. Sixieme edition. T. I, p. 865.

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be allied with high spirituality in woman. That difference from man which renders her a better subject for magnetism implies no inferiority of soul. Woman is not ashamed to "stoop to conquer." So the somnambulic subject, sympathetically obedient to her magnetizer, acquires powers far transcending his, and a lucidity, from which he is fain to seek guidance in the greatest difficulties.

Among men, the best subjects are most delicate by constitution, or by morbid states which have impaired the prerogatives of their sex. Adolescence appears to me the epoch of life at which magnetism succeeds best, but it is especially at the approach and during the first period of puberty, that girls are most impressible. There is, however, some risk, according to my own experience, in magnetizing a girl of fourteen or fifteen years, who is menstruating for the first time. Cerebral or nervous accidents, which I have witnessed in such cases have warned me to my cost, it is well to be circumspect in practising magnetism with such subjects. The accidents in question were dissipated, however, without any serious consequence. [There are distress, tears, and some delirium.] Some of my observations tend to show that women very near the turn of life acquire the same susceptibility as the young woman just mentioned, and this is not surprising, since the appearance and the cessation of this function really constitute two *morbid* states which coincide by the singular influence which they exert over the nervous system in general, and the brain in particular.

OF TEMPERAMENT.

With due reservations for the vagueness of terms on this subject, I may state that I have found persons of the nervous temperament most susceptible to magnetic passes, but that somnambulism is less apt to occur in the most highly impressible subjects. All the magnetizer's efforts may produce, then, only a kind of exaltation, in which my subjects feel and understand, as well as lucid somnambules all the shades of my will. Some of them seem to be endowed with "second sight," speaking with assurance about the causes and nature of their maladies and truly predicting the issue of them. They do not, like somnambules, lose their common sensibility to outward objects, nor was there any waking, with oblivion of what had transpired during the magnetic state. Nothing like sleep of any kind.

I have observed perfect somnambulism in very nervous persons, also in persons who considered themselves not at all so, and who really presented all the signs of the lymphatic constitution, even scrofula. There is a notable resemblance in the magnetic phenomena presented by subjects of analogous temperament.

M. Teste says nothing in his manual about the bilious temperament. He himself combines the characteristics of the nervous and bilious temperaments, the nervous predominating, but thoroughly sustained. Rather tall, rather dark, elegant and graceful, intellectually handsome and radiant at will, his refinement is at once that of nature and of culture, neither chilling nor effusive—power tempered with delicacy, as in the Damascus blade. Wealth blossoms around him in works of high art, and art placed at the service of pure and noble sentiment, with that harmony of grouping which renders the sphere an extension of the personality. In his clinique, I witnessed his rapid and thorough but eminently dynamic analysis of disease, and prompt decision upon remedies. No case was slurred or hurriedly dismissed, in routine fashion. His patients were apparently of a better class than those met at other gratuitous cliniques. All the decencies were respected; perfect order, obviously implicit confidence. His works on the materia medica which, like those on magnetism, have been translated into all the chief languages of civilization, and are classics in every good medical library, bear the seal of original observation, and of a swift, subtile, penetrating spirit. Of his practical inferences, many have been confirmed by the general experience of homœopaths. He invests the driest subjects with a certain persuasive attraction; one feels solidly planted on the earth, and yet with one's head above the clouds—the Alpine privilege of genius in the communion of mind. Something unique makes one gently feel the presence of a master mind, although its operations, like Newton's, may be followed only by the athlete. Eminent without obtrusiveness, alike in science and society, M. Alphonse Teste is in the best sense, a prince of spiritual Paris.

BOTTOM OF THE SEA.—The precise nature of the mud which is formed at the bottom of the sea has been only recently determined. It consists largely of organic matter, more or less decomposed, interspersed with minute round bodies, about sixteen one-hundreths of an inch in diameter. These bodies have been called cocospheres and cocolites, and are set in mud so as to resemble mosaic work.

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The Coming Woman.

BY MRS. M. A. KIDDER.

THE coming woman!
When is she coming?
Where is the place of her birth?
Shall we know, when she comes,
By the fifes and the drums,
And the grand jubilee through the earth?

Or will she creep in,
(Like original sin),
So quiet as not to alarm us?
And banish our fears,
And dry up our tears,
And otherwise solace and charm us?

Will she come in her might,
And "dare to do right,"
Protected by freedom's broad pinions?
Will she strike for her sex,
In questions that vex
And undermine Fashion's dominions?

She will, some one asserts,
Be a Samson in skirts,
Or a terrible female Goliah;
With a tongue like a sword,
(Though now, on one word,
This bodes not the change (?) we desire).

The coming woman!
How is she coming?
We would know, who go forward to meet her—
In wrath or in love,
To a hawk or a dove,
Shall we make our best vow when we greet her?

If her motto be "peace,"
"May her tribe then increase,"
And we'll leave out the fifing and drumming;
But if noise rules the day,
With no action to weigh,
We'd prefer to dispense with her coming!

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Women Doctors.

BY GRACE GREENWOOD.

I AM proud to be able to number among my ancestors, or ancestresses, one of the first Women Doctors of America. She was the wife of my great-grandfather, and lived in Lebanon, Conn. She is said to have been a woman of masculine intellect, with an especial gift for surgery, which she discovered in the following remarkable manner. She was for a long time, a great sufferer from a disease of the jaw, a "caries jaw-bone," I think it was called. Several physicians vainly endeavored to cure or relieve her, and at last, like the brave woman she was, she resolved to take the matter into her own hands. Obtaining a few surgical instruments, she went to her chamber one morning, locked the door, and seating herself before her mirror—as calmly as though about to dress her hair for a dinner party—alone, with no support but her own quiet Puritan fortitude, she cut through the gum, detached and removed the diseased part of the jaw-bone, made all the proper appliances, bound up her chin, and returned to the family circle, somewhat pale and weak from pain, but calm and thankful. When her husband came home from his business that night, he found, to his great joy, that the long dreaded surgical operation had been quietly and thoroughly performed.

By this experiment, my great-grandmother had proved her nerves to be so firm, and her hand so sure, that she afterward did not hesitate to undertake, in an emergency, other operations of the kind, and such was her success that her fame soon spread, and she was called in many difficult cases for miles around. Though relying mainly on her natural genius for surgery, she was a diligent student, and finally mastered all the medical science contained in the libraries within her reach.

To what a position this woman might have attained, with the present facilities for education in her profession! But she did good in her day and generation, and doubtless felt the happier and nobler for a career then, indeed, daring and exceptional, but which she made honorable and right womanly.

A short time ago, in the columns of The Electrical Revolution, I came upon the following paragraph:

"FIRST WOMAN DOCTOR IN RUSSIA.—The Medico-Chirurgical Academy, at St. Petersburg, conferred, at its annual conference, a week or two ago, the degree of M. D. upon Madame Kaschewarow, the first female candidate for this honor who had presented herself before them. When her name was mentioned by the Dean, she was received with an immense storm of applause, which lasted for several minutes. The ceremony of investing her with the insignia of her dignity being over, her fellow-students and new colleagues lifted her upon a chair and carried her with triumphant shouts through the hall."

This reminds me, by contrast, of the experience of certain friends, good and noble women, who were among the first to go through with the regular course of study and lectures, and to graduate at the Cleveland Medical College. Here, most of the professors, men of liberal ideas, were for giving them an equal chance with the young men in their classes—fair play and no favor, which was all they asked, in fact—many of the students were willing to accord them every privilege and opportunity, though in rather a patronizing, unbelieving way. But nothing like Russian warmth and enthusiasm cheered them in their labors, or sweetened their successes. Too often they had to endure discourtesy, ill-disguised contempt, and needless coarseness.

I remember being much amused by a reply made to a question of mine, by a certain spirited young lady, who graduated at that school. She had been describing a severe surgical operation which she had witnessed in the clinic, and I exclaimed, "Oh, was it not a dreadful sight?"

"Why, yes, it was rather hard to look at. I thought, at one time, that the young student sitting next to me was about to faint; he turned as white as a sheet."

This "reminds me of a little story," as dear Abraham Lincoln used to say.

On the coldest day of the severe winter of 1863, when the stage, an open sleigh, bound for Des Moines, stopped at a tavern, some dozen miles to the eastward of that town, it was found that the passengers were all suffering greatly from the intense cold; one of them, a woman, so severely, that a physician was called in. She soon recovered, however, and insisted on proceeding to Des Moines. The agent advised

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gainst the stage going on until the weather ioderates, but she talks him down. The land-ord opposes, but "that's not much." Her hus-and remonstrates, but is incontinently snubbed. everal passengers protest, and are left behind—or go she will, and go she does, with all who ill enlist under her brave banner. They get long very well until they strike the open prai-ie, and the fierce west wind bursts upon them, helming them in clouds of blinding, stinging now. All keep silent for a time, though the assengers seem stiffening in their seats, and the river feels his eyelids freezing together. All re manfully determined to stand it, until that ash woman shall appeal to them from the abasement of defeat, send forth a piteous cry rom the depths of her womanly weakness. At ast, she does call out, but sharply, imperatively, 'Driver, for Heaven's sake, turn around and go back! *these men can't stand it; they'll freeze to death!*"

I come of a race of doctors—an uninterrupted hirurgical succession, stretching back into Colonial times, and farther. One of those two ancestral brothers of our house, who came over in the famous three ships, was a doctor, and I doubt not "the line will stretch out to the crack of doom."

In my early girlhood, I saw much of medical students, companions of a favorite brother, who was of that social fraternity. Such stories as I used to hear—regular Bob Sawyer and Ben Allen recitals—so much more "horrible and awful" than any thing in the supernatural line, that never since has the choicest ghost story exer-cised the slightest elevating influence on my hair.

I remember once hearing a student describe a sickening, cannibalistic scene in a dissecting room; where young gentlemen, in a playful mood, recreating after their severe studies, flung finger-joints and bits of skin at each other. Could such things have occurred, had that class numbered women among its students? Could there ever be unseemingly frolic and jesting over the dead, in the presence of one true, earn-est woman? Would not her elevating, refin-ing spirit make even a dissecting room a quiet, orderly place, almost solemn with the mysteries of Nature, dedicated to pure science and merciful humanity? I know that it would be so, for I was once in a dissecting room, in which women worked and received instruction. All there was decorum and serious quiet.

A new subject had just been brought in, and laid on the long stone table, covered simply with a sheet. It was the body of a young woman, a girl of the town, who had died suddenly in the Alms House. As no friends had appeared to claim the body, it had been sent here. Poor girl! *lovers* she had doubtless had, in her short, wild season of pleasure, but at the last, no *friends!*

Her face was no longer fair, but her form was unwasted and of remarkable symmetry, while the extreme delicacy of the hands and feet seemed to indicate some gentle blood, and a life without toil or hardship. Ah, what a mystery enveloped that poor clay! The lady student who showed it to me, spoke pityingly of that brief life of sinful abandonment, seeming to feel only the tender sentiment of Hood:

"Touch her not scornfully;
Think of her mournfully,
Gently and humanly;
Not of the stains of her,
All that remains of her
Now, is pure womanly."

It was much to me to know that no irreverent hand would be laid on the body of that poor, erring creature—that no heartless reproach, no impure jest, would be uttered over her; that that wondrous organism, desecrated and wrecked by selfish human passion, would yet minister to the sacred uses of human science—that even *she* had not lived in vain.

"But, oh, what dreadful work dissecting dead bodies must be, for *women!*" many a fair reader may exclaim, with a shudder.

Yes, my dear, but not so dreadful as the work they sometimes engage in, of dissecting live hearts, for hidden sorrows, and sacred secrets—the work of cutting up character—of baring the exquisite nerves of the soul, with the scalpel of malice and jealous hate.

The dissecting room to which I have referred, the only one I ever entered, belongs to the Women's Medical College of Philadelphia. This admirable institution, soon to commence its twentieth annual session, is situated near Girard College. It is a much less imposing structure than that magnificent monument of Nicholas Biddle, but out of it, I doubt not, will flow greater benefits for humanity.

The Faculty of this College, is formed of an equal number of male and female professors. There is, in addition, a skillful Demonstrator of Anatomy. The institution has had a hard struggle, but is now in a flourishing condition, having lately received some generous bequests.

Miss Ann Preston, M. D., Professor of Physiology and Hygiene, is a wonderfully energetic, devoted woman—thinking intensely, and study-

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ing passionately—an enthusiast, yet a practical, tireless worker.

Mrs. Emeline Cleveland, M. D., Professor of Obstetrics and Diseases of Women, is a woman of noble character, and of most modest and engaging manner. It is, to superficial observers, a marvel that so much gentleness and sympathetic tenderness can be united to so much firmness and nerve.

A friend who saw Mrs. Cleveland on the terrible field of Gettysburg, shortly after the battle, whon as a volunteer she was assisting the Army surgeons, has told me that even there she was calm and strong, yet more than ever womanly. A poor fellow whose arm was shattered was observed to shrink fearfully, when, by the surgeon's direction, she was about to assist at an operation. But as soon as her hand, firm, yet tender, grasped his arm, he yielded and was quiet, feeling strangely satisfied and safe. Little did he guess that the mild brown eyes above him had often looked pityingly on pain like his; that this was no new work to those delicate hands.

Another singular example of rare professional skill, talent, and energy, united to the utmost feminine refinement, patience and sweetness, is Doctor Martha Flanders, of Lynn, Mass. A true gentlewoman is she, in every sense of the good old term, yet, of a manful courage and independence. A devoted student, a conscientious practitioner, a tender nurse, and a cheery friend, she brings always hope or consolation to the sick room.

During the last session, the students of the Women's College were admitted to the clinic of the Pennsylvania Hospital. I am told that the young ladies, thinking that the privileges of that great institution had been long enough denied to women, silently walked in, one morning and took their seats among the other students, and that the eminent professor who was about to give the lecture, only recognized their presence by a slight change in the form of his address. Instead of merely saying "Gentlemen," he said "Gentlemen and *Ladies*." So gracefully did he meet the occasion, so courteously did he yield the long-disputed ground; so quietly and easily did they win an advanced position for woman.

Ah! in spite of all the shortcomings, the creaking and lumbering of this slow old world, we may still repeat Galileo's stout assertion, "It *moves!*"

I am not young, alas! but I count on living to see the ranks of the medical profession largely reinforced by women; on living to see many fair M. D.'s running to and fro, and their gigs jostling each other in the streets. I long to so much to see women at the polls, though it would be fair; nor women in the jury-box though that would be just; nor women in Congress, though that would be jolly, as women beside the sick beds of women. Especially should they be there, in

"That hour of hope, of peril, and of pain,"

when through the sacred passion of maternity hard by the gates of death, a new life begins faint as a breath, but enduring as the heavens. Women only should be the witnesses of the sublime anguish of that hour; they only should soothe its terrors, and share its first triumphant joy.

I truly believe that our grand-daughters will look with wonder, almost with horror, on a custom which could add to that bitter, peculiar trial of woman, a needless nervous shock; that exacted the costly sacrifice of decent reserve, the rude rending asunder of the barriers of modesty and delicacy, those divinely appointed, innermost defenses of woman's nature. I believe that the time will come when the old French royal custom of crowding the bed chamber of the Queen with Court witnesses to the birth of a Prince, will scarcely seem more barbarous than the common practice of our day.

So gentlemen, make way! not for Sairey Gamps, armed with umbrellas, but for Clevelands, and Prestons, and Blackwells, and Hunts, and Gleasons, and Loziers, and Longshores, and Zakrzewskas, armed with diplomas.

The Most Valuable Acquisition.—I hold that one to be the most valuable which is almost entirely within our power to acquire and which nature unassisted never yet gave to any one. I mean a perfectly accurate habit of thought and expression. This is, as far as I can see, one of the very rarest acquirements. For it implies a good deal—carefulness, close attention to details, a certain power of memory, and the habit of distinguishing between things which are alike, but are not identical. I lay stress on this because it seems to me the characteristically distinguishing mark of good and faulty teaching, of real and unreal learning. The best thing is to know your subject thoroughly; the next best to know nothing about it, and to be aware that you do not know nothing; the worst is to know a little, and to know that vaguely and confusedly.—*Lord Stanley.*

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Water.

BY REV. CHARLES H. BRIGHAM.

N a previous article we have spoken of water as a beverage—how to drink it, in what antities, and at what time. In the present ticle, we shall speak of another and more imrtant use of it. In its internal applications, it ares favor with other liquids. But in its exnal applications, it has no equal competitor, d is easily first. Anointing with oil is a very cient custom, and among the Orientals there e still some who use the juice of the olive to ake the joints supple and cause the face to ine. There is the historical tradition of milk ths, but these have passed out of use, even in yal houses. Water, in all civilized lands, is e cleansing agent, for rich and poor, for high d low, for prince and peasant. No man is so tunate that he can dispense with this, and no ovenient substitute for it has yet been disvered. Chemistry has not yet invented any mpound which shall set aside that friendly id which drops from the sky, and which the eams bear in such inexhaustible abundance. an is a land animal, but water is as necessary his life as to the whales that sport in the ep, or to the ducks that seek the brook as soon they have broken the shell. Whether he is rn among the hills, or, like the son of good hn Cotton, bears the name "Marigena" as e sign of his nativity, he is alike bound to s preserving element. To plunge the newrn babe three times in the water, is, in the eek Church, an essential preliminary to the vation of its soul; it can not get to Heaven til it has gone through the wave; and our nalists may yet establish the same style of vation on this side of the sea. The habits of ibians and New Zealanders would seem to ow that man is naturally amphibious; the n in Mr. Murray's Adirondack extravaganza, e not dive more gracefully than the boys and ls of two years old who tumble in the upper ke. Every anxious mother is distressed at the tinate passion of her offspring for paddling pools; a passion as strong in those who go ly clad, as in those who wear only the simple ment of Nature. In Heaven, according to the ocalyptic writer, there shall "be no more sea;" close to the great white throne, on which Lamb and the Holy One are placed, a "pure er of the water of life," makes the supreme and beauty of the heavenly state. The line of the hymn tells us, "'Tis water makes the willow thrive, but grace that feeds the soul;' yet the soul grows in grace as much as the willow by the water which feeds it.

Water is the perpetual source of regeneration, and its saving influence is not finished with the first formal baptism. Its grace must be constant to make the beginning effectual. The baptism of the infant must be only the sign of what shall be kept along through all the days and years, even to four-score. Lustration, to do its work, must be as real for every day as for the solemn service of presentation in the temple. The priest's sprinkling is fruitless for good, unless the regular ablutions come after it. The cleanliness which so close to godliness gives water a first place in the instruments of human hope. The philosophy of happy life is finely summed up in the advice of the wise Mrs. Partington, to "wash yourself every morning with care and a crash towel." This will help to make the mind clear, the heart warm, and the conscience quick. A pure soul must dwell in a clean body.

Next to air and light, and indeed, hardly below these, water is a necessary of human life. No house is fit to live in that has not its well or its cistern, whatever luxury of other appliances may be multiplied within it. No city is respectable that has not its full and unfailing supply of pure soft water. The leaping fountains at the corner of the streets not merely give life to the view—inspiration by their play and sparkle—but relieve the sadness which oppresses us in the sight of the squalidness of so many crowded tenements. Some visitors in Rome complain that the Forum is profaned by the linen hung there to dry—how pitiful that the area where the princes and merchants met, and the voice of the orators sounded, should now be the laundry of the rabble! But, after all, was the Forum put to any better use in the days when the money-changers filled it, and demagogues harangued the crowds, than now, when the poor go there to get washed white from their defilements? The garments swinging in the wind are a better sign before the arch of Severus than the flaunting banners of a leader returning from conquest and carnage. The water of the fountains, put to this use, even in front of the Church, has better show than if it were left to run to waste in useless beauty; and the Flem-

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ish painters have proved that sewing girls with their tubs and pails and their round bare arms, can add to its picturesqueness. It is not an accident of Providence that the aqueducts of Rome and Jerusalem remain to show the glory of the ancient cities after their palaces and temples have crumbled. They were the best things of the cities in their day of pride, and they are most instructive in their ruins. Not one stone is left in its place of the houses which Solomon built for himself and for the Lord, but his pools are still filled, and the stream from them still winds its way to the gates of the sacred city. The water supply of Jerusalem is still the wonder of the traveler.

All our large American cities, and many of our small ones have now a copious and sufficient supply of water which is good for every use. The streams that flow in the hydrants of St. Louis are, perhaps, not quite transparent, but there are filters in the houses, and the sediment soon settles down, if the water is left to stand. Those who neglect the duty of being clean, have no excuse in lack of the means of cleanliness. Even in a journey across the Continent the car carries its tank, and the voyager is not reduced to such straits in the alkaline lands of Colorado as were the Israelites by the waters of Marah. A man must be at once halt and blind, who can not find in Boston and New York, Detroit and Chicago, the means of removing the dust from his limbs. With our hydraulic contrivances, the water mounts as well as falls, and the "philosopher under the roof" can cool his brow without leaving his attic. The houses have their veins and arteries which answer steadily to the pressing tide of the reservoir far away among the hills. In our good fortune, too, the rivers run near all the large towns, so that every one may find his bath, even if his house should have no inner channel. The water holds out its constant invitation. It is the cheapest of all luxuries, and the cheapest, except air, of all necessaries. One who lives in comparative darkness, may catch rain enough for his uses from the generous clouds, which "consider the poor" not less than the rich in their gift. Only foolish indolence will disregard their gift. There are places, indeed, where one must be put on short allowance; and it is the desolate feeling of the shipwrecked mariner that there is water all around him, but not a drop that he can drink. If the fuel holds out, however, he may transmute the salt tide of the sea and fit it for use.

But as the object of these papers is practical, and the space allowed is so limited, we may leave this general talk about water, to t some special questions concerning its use. have enough of it—what shall we do wit How shall we bathe? How often? A time of the day, or how many times in the In what kind of water, hot or cold, fres salt? In what form of administration, b mersion or sprinkling, upon the head or t the feet, in the flowing stream, or in the con ient tub? Are there seasons in which ba is not suitable, or may we bathe at all sea Are there constitutions which must be exem or may all find in it their duty and their pr lege? Are there bounds of age which it m not pass, or may the gray-haired veteran pl and dip with the same freedom as the el boy? A multitude of such practical ques suggest themselves; and it is by no means e to answer all of them, for doctors differ widely here as on other questions of hyg and cure. While all the schools of medic confess the superior value of water as an el of health, and make it essential in their p scriptions, the theory of the "hydropaths far from universal favor, and has not passed b yond the ridicule of men eminent in the "re lar faculty." All doctors believe in water b all are not yet "water doctors," or ready e to adopt as their maxim the concise phrase the old Greek poet, "*ariston men hydor*"—t water is unquestionably best. Some still co mend its sparing use, and would qualify it a vary it with other sanitary agents. We kn one intelligent physician, a man not at all ec tric, who maintains that the Oriental cust would be good for our civilized race, and t we should gain by anointing the body with instead of washing it with so much water.

In the use of water, as of all other g things, we are doubtless liable to run into tremes. The lovers of the Turkish bath wo take it as indispensable once in the week, a would be glad to take it every day, if they co give so much time and money. The sho bath enthusiasts insist upon bringing down u their heads a bucket every morning, without gard to the weather. At Long Branch or N port, the visitors seem to do injustice to t chance, if they fail for a single day to sp the billows; and the evangelical are al ready to drop their strictness, and break t rest of the Sabbath in this exhilaration of wave. Some patients, far gone in consump will still persist in burying themselves in th customary baths, as others walk before bre fast, even with limbs all rheumatic. The wa advocates make strong pretensions. But w

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ll due allowance for this extreme statement, ne average sober opinion recommends a good eal of water for daily use. We saw a man nce who was said to boast that he only washed is face and hands once in the week, and never ashed his body. But he was an oddity and a ynic, and the boys hooted him when he walked n the streets. A man who does not wash his ace and his hands at least once in a day, is ardly fit for savage society, much less for civilzed. The Bedouin Arabs would even cast him ut, for they cleanse themselves as often as that. The man who will let the excretions of the ight stay on his visage after he has risen for the day, can only be likened to the most unclean of animals, and ought to live as a hermit.

All parts of the body directly exposed to the air should be washed, not once merely, but several times in the day. Even in the cleanest atmosphere there is dust, and it is taken up and held by the perspiration of the skin. There is dust on shipboard, though the decks are scrubbed every morning. There is dust on the prairie which no plough has yet broken. There is dust in the pine woods, and in the high chambers of ten-story houses. It is one of the singular surprises of the visitor in St. Peter's Church that he finds dust in the cupola of that lofty dome, 450 feet above the pavement. In the choicest atmosphere, grime will accumulate upon the skin of man, if this be not often washed clean from it. Water is as necessary in the well-ordered house, swept every morning, as in the factory or the rail car. Even that new companion of the pulpit, a wash room in the rear, is a very timely improvement, and assists the preacher to dispense the gospel with clean hands as well as a pure heart, and find relief from the dust which gathers upon his hot skin as he beats the cushions in the fervor of his zeal. No skin is so fine in texture, or so hardened by exposure that is not subject to this necessity of frequent lustration. The lady's hand which is busy over nice embroidery, needs it not less than the hard fingers of the smith, blackened by the smoke of his forge. Indeed, the finest and most delicate skin needs the most frequent cleansing. We associate the bath with Venus much more than with Vulcan.

And a daily bath for the whole body is not too much. Health may not absolutely require this, but there are few persons who would not be benefited by a complete washing of the skin, from head to foot, at least once every day. The feet need washing as much as the head, as perspiration upon them is very abundant. Feet that are cased in wool and leather are not excepted from this necessity of cleansing. Digestion is freer when water is applied above the organs of digestion; and the washing of the chest helps one to breathe more freely. Bathing makes the limbs supple, and it opens pores for the muscles to breathe from, if such an unscientific statement may be permitted. All will agree that in the second month of summer a daily bath is a luxury not to be omitted. But in winter it is hardly less necessary, and the reaction which it brings makes it a luxury even in the most inclement season. The surest way to bring upon the body a genial glow when the mercury is at zero, is to baptize it with fresh water as soon as the blankets are thrown off. There is no harm done, if ice be broken to get at the water. The shock of the first application arouses more nervous energy. Perhaps the method of the shower bath is not the best; and it seems hardly fair to commend what is the worst torment of our prison discipline. Not every person can bear this sudden torrent from above. The good of the shower bath is not in the force of the falling water, but in the fullness of its flow, and the result may be gained as well by administering it more gently. The mill of the brain may be set in motion quite as effectually by the undershot as by the overshot wheel, and with less danger of deranging the machine. For some constitutions the shower bath is positively dangerous, and should never be used.

Bathing in the flowing stream, of course, is not suitable at all seasons. It is an agreeable amusement in summer, but it is doubtful if the sanitary value claimed for it is much higher than that of the sponge bath of the chamber, faithfully applied. If the skin is thoroughly cleansed, it does not much matter in what way this is done; and there is risk in the open river which does not belong to the bathing room. To bathe in the stream, when the temperature of the water or the air is below fifty degrees, is simply a tempting of Providence and a variety of suicide. Surf bathing, too, with all its wild excitement, has its hazards; and we might almost say that it injures as many as it helps. The healthiest persons at Newport are those who go into the water not oftener than once a week, but content themselves mostly with large inspirations of its salt tonic air. Salt water does not clean the skin like fresh water, and a fresh water bath is often necessary to wash away the residue of the surf upon the skin. The effect of a daily bath in the breakers is apt to be debilitating, and to neutralize the effect of the bracing breeze. Some strong frames can bear it, and perhaps thrive under it, but it certainly

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is not good for an ordinary constitution. This, at any rate, is the conclusion to which not a few have come from experience, and which the wisdom of the medical profession justifies. Excessive sea bathing is not one of the best remedies in any of the medical methods. Even the hydropath does not counsel it. Some physicians would forbid it altogether.

And there are some physicians who would forbid the cold bath altogether, even in the warmest season of the year, who say that the water which cleans the body should be at least as warm as the body, and that the blood should not be chilled in its flow. For those who have reached middle life, this theory is sound and sensible. A cold bath for aged and trembling limbs is a hazardous absurdity. Indeed, any bath is not good when the sense of the chill is felt for more than a minute or two after the first plunge. It is safer that the water should be overheated than it should be underheated. A spring brook is dangerous to bathe in, even in the hottest day of summer. Too much warm bathing may weaken the body, relax its muscles, and unfit it to bear the burdens of work and the changes of the atmosphere. But very few are tempted to overmuch indulgence of this kind, for lack of conveniences for it, and on account of its cost. For a regular bath, water moderately warmed is better, if we have to choose between that and water from the spring of the aqueduct. In every house that has a bathing closet, every occupant would do well to take a warm bath at least as often as once in the week. It is to be feared that all do not appreciate the advantage of these bathing chambers. There are not a few who never measure their length in the metallic ark, which has cost so much for its plumbing, but use it only as an easy conduit for the refuse water of the house or for the needs of the laundry. For the end of cleanliness, a good warm bath on Saturday night is invaluable. It washes away the dust and fatigue of the week, and prepares one for profitable use of the day of rest. The sleep of the night will be sweeter, and will hinder that sleep in the House of God, which is so inevitable when the body has not been restored from its weariness.

The best time in the day for taking the warm bath is unquestionably the evening. The cold bath is properly the morning bath; the warm bath is properly the evening bath. And the bath should be rather before than after meals, and never just after a hearty meal. To plunge the body in water while the process of digestion is going on is a mistake which may be fatal. Other things being equal, a bath in the open stream is better before than after dinner. There may be a romantic pleasure in swimming by moonlight, but the fittest time for that pleasant exercise is while the sun is climbing to the meridian. One bath in the day, under any circumstances, is quite enough, whether for adult or child, and ten minutes at any time are long enough to give the full benefit of the bath. There is no great value in over-muscular exertion while one is in the water, and needless fatigue is brought on by ambition to be a Nereus or a Triton. Sober citizens do not gain strength as they certainly do not gain dignity, by wallowing frantically in the billows at Coney Island, like a school of porpoises. Swimming matches, like skating matches, are more fit for the season of youth than age.

The Turkish bath, which has been introduced in our cities in these last years, is one of the very few good things that Islam has given to the Christian Infidels. It is a luxury, however, that the mass can not enjoy, and that even the wealthy fear, as it seems to involve such varieties of torture, suffocation, disarticulation, and flaying alive. Not a few think of this as a martyrdom, hardly worth bearing for the sake of its promised Elysium. But the torment is exaggerated; the strangulation imaginary; the kneading of the body does not reduce the muscles to a mass of jelly, but leaves them all their form and spring; and the patient comes out of his trial with a better skin than he took into it. No one ever tried the experiment, with good sound lungs, who did not wish to repeat it. The Turkish bath searches the whole frame while it washes the body, penetrates to the vitals, gets out all the bad humors that are in the man, and makes him a new creature. It needs, indeed, to be skillfully managed; and a wise man will be slow to give his body to the hands of mere muscular brutes, who forget that there is a living soul in this helpless frame. Perhaps all the manipulations of Cairo or Damascus, are not suited to our active and resisting wills and our more sensitive nerves. For entire cleansing from all physical offenses, nevertheless, no process is so sure as that of the Turkish bath. It ought to be joined to all our hospitals, and it will reach recesses of the system which no drugs can reach, and draw out from these the infusoria of tobacco and whisky, which hide in secret places. Let no invalid despair of recovery until he has thoroughly tried the Turkish bath!

Much more we should like to say, in illustration of this theme, but the limit of an article in this journal is inexorable.

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Kitty Howard's Journal.—No. IX.

EDITED BY MRS. ELIZABETH OAKES SMITH.

)EC. 25.—It is late and I must only jot down a word before I go to sleep, for the t two days have been very bright and hope- , and they must be marked in white.

ıEM.—I observe that people record their mis- ble, sorrowful days and nights; their *noche te*, as Cortes called one dreadful night of his Mexico, but never record their hopeful ones; ir days of sunshine—their periods of calm, content, of happiness. We women ought ays to discern the "silver lining" of every ud.

Christmas eve I read to the children Clement Moore's beautifully conceived poem, begin- ıg:

Twas the night before Christmas and all through the house
ıt a creature was stirring, not even a mouse,"

which they were made very full of fun and ughter, and Tom declared I read better than ı women who read in public, which of course ught to do, for my heart goes with my ice, and my audience are my lovers, and I d for love, and not money. Next I read m about the shepherds on the plains of Ju- ı, and the advent of Him who was so won- ously gentle, yet so brave, so wise and poetic, lovely and tender, and thoughtful, and sym- thetic; and I described the world as it was, l the beautiful Child born that night, whose me was to fill the world more than any other me. The children were all attention, and full awe, and my pretty Hannah listened with le-open eyes, and Harriet stole in from the chen, as she often does at the evening lessons the nursery.

When I had closed, Tom stooped down and ssed my brow, which was a pleasant tribute me, and somehow brought the tears to my lish eyes; but when George, who had come unaware to me, whispered, "This must be gate to Heaven," I put my hand in his and d:

'Happy days will come, dear brother, only not despair."

Then the children hung up their stockings, l went to bed dreaming of Santa Claus.

Bless me! the clock is striking one, and there Tom actually snoring, and I writing out my happy record: Tom *does* snore now and then, poor darling! he *will* work his brain too hard, and he means to be a judge, and means to make me proud of him!

My light was burning low in the nursery, when, long before it was light, the children were out of bed feeling for their stockings. Hannah put the light a trifle higher, to aid in the examination. At first there were low whispers of astonishment, then giggles, and at length, as one coveted toy after another was revealed, shouts could no longer be suppressed, and all rushed to me with delighted expressions over the goodness of Santa Claus, and, "I wish you a merry Christmas," was exchanged with smiles and kisses.

Then David and Paul stood up in the dim light and sang a verse from an old Christmas Carol, in this wise:

"God rest you, merry gentlemen,
Let nothing you dismay,
For Jesus Christ our Saviour
Was born upon this day,
To save us all from Satan's power
When we were gone astray.
O tidings of comfort and joy,
For Jesus Christ our Saviour
Was born on Christmas day."

As my two pretty boys in their white garments stood before me and sang this quaint old carol they looked, to my eyes, like little angels come to bless the unborn babe which stirred beneath my bosom, and gave me a foretaste of coming joy. Tom does not wake unless anxious, and he slept so soundly now that I had to pinch him a little vigorously, or he would have lost the lovely sight by the bedside. However, in due time he was aroused, and such was his delight they had to sing it over again, which they did in fine style. Tom declared there never were finer boys, and never was such a "Balm" in the whole world, and never such a happy family. I believe he spoke the truth.

This little surprise of the song had been managed by my good faithful Harriet, who is never tired of trying to please me. It is a great advantage in bringing up children to have the aid of reliable servants, who not only love the family, but sympathize in their views; who are intelligent and right-minded. I remember one

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of this kind served in the family of my grandfather for more than *forty* years. If a lady is truly such she will naturally be kind and courteous, and not overwork her dependents. But, gracious! Kitty is getting off her soundings!

After the children had been duly hugged and kissed, they crept away to Uncle George's door, and there began to sing. We heard the door softly opened by George, and heard Jane, in a querulous tone, mutter:

"I do wish the little brats would let me sleep!"

Kitty's blood rushed up quick and red you may be sure at this, but she held her tongue; only she did relieve herself by exclaiming, very low, "The selfish, hateful creature!" at which Tom said, "That does you good to say, does it not, Kitty?" and pinched my cheek.

On Christmas night came off my little party, and the Christmas tree. On the latter was a gift for all the household; a new dress for Hannah and a hood for Harriet, and all the children of the neighborhood found something there for them. It *did* look elegant, festooned with parched corn, and lighted with small wax candles. We had a nice table with a good supper, and plenty of plain cake, and fruit for the little ones; then we had music and dancing, at which my David showed wonderful aptitude in the latter accomplishment. He was very devoted to Julia Prince, a pretty child, a little younger than his five years, and crammed her pocket with nuts and raisins. It was comical to see them kiss in the turns of the dance.

George was quite cheerful, and I am sure he is growing more hopeful. Jane was the very pink of courtesy, and every body was charmed with her. She contrived to make it appear that she had planned and executed every thing, and recommended my nicest dishes, and showed off my most elegant arrangements in such a way that my guests thought them hers, and even congratulated me upon having such a charming sister-in-law!

Kitty did not feel nice under all this, and came pretty near flaring up, but she did not. These are little things—too little to quarrel about—and yet they place one in *such a false position*, and when one has no other field of action, does not expect to be great in anyt hing, it *is* a damper to have all the wind taken out of one's little sails by deceit and hypocrisy. Gracious! it is half-past one, and I am sitting here past midnight, fretting my temper over Jane's doings! I will take a bath and wash her out of my mind, and then, with a mother's blessing upon the brows of the little ones, to sleep.

Dec. 27.—A letter from Tom's mother, wi... announced that she will shortly be with us ... pass several weeks. I read it in silence, ... Tom left the room, and then explained its c... tents to Jane, who sat as usual, novel in h... and crochet upon her lap. Her face red... up as she listened; at last she exclaimed:

"Mercy! I hope George will get me a... before she comes, for, if there is an abomin... under the sun, it is a husband's mother—... that mother George's."

I replied, "I do not see why a husba... mother should be objectionable; it seems u... ral to me to love the mother of the man ... love; I have only seen her once, and tho... her both good and noble."

"You are too green for any earthly th... Kitty. Mother-in-laws are always hateful ... rannical, fault-finding, and bad. Then a ha... some mother-in-law—looking young, and ... ing admired, like George's mother, is not t... endured. I can not and will not endure ... airs. She tries to put me down, and snub ... but she found her match in me. I worried ... life out by talking of her age, making her ... old. There is nothing like it to subdue a ... man; always say, 'at your time of li... 'considering your age hardly suitable;' ... then if she has an ache or a pain say, 'y... must expect it—age will tell,' etc. Kitty Ho... ard, you will thank me for this recipe before ... month is over your head."

"O Jane, Jane, this sounds very cruel, a... might distress a weak woman, but a noble co... like Tom's mother, would never care for it, ot... than for its insolence."

"Won't she, though? didn't she, though... retorted Jane, with a disagreeable look out ... the corner of her eyes, "Oh! I worried her ... that she was glad to let me alone. I told h... she would never put me under her feet, try h... best."

"Who wanted to put you under her f... Jane?" inquired Tom, who had entered t... room at this moment.

"Your mother. She tried her best, but ... not succeed."

Tom's eyes flashed fire, but he is a gentl... man and he restrained his wrath. Someh... Tom looks very handsome when excited; he re... plied:

"Jane, you do not know how to appreciate ... noble woman like my mother. What wo... she wish to put you under her feet for, as y... have said? She is proud of her children, a... would honor their wives if she could do so."

Then turning to me he said:

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Kitty, I should despise you if I thought would join in this mean, wicked abuse of nother. If you are so petty and weak, you o be pitied."

m whipped Jane over my shoulders in say- this. But these family jars are always pit- and I hastened to create sunshine; and I rd them here because I foresee that they are e a part of Kitty Howard's life.

avid now came in bright and rosy from a wball game with the children of the neigh- nood, and I gave him the motto which ds over the nursery mantel for his writing on, for he begins to put letters together very l. This is my motto, which I repeat every to my little ones:

o-day will never come back, therefore we must e it all bright and beautiful.

How queer you are, Kitty," said Jane. Who ever thought such a thing as that a day ld come back? For my part, I never expect see another bright day as long as I live, rge is such a mope!"

t was useless to reason with her, and I went with the lesson, and played "Pattycake pan" h little Rachel, who stands a chance of being newhat neglected in the stress of my large ily. Jane is very tiresome. Seeing me put- g the last stitches upon a fairy-like robe for ure use, she said, in a most uncomfortable y:

You seem so contented in your humdrum , Kitty, that every day I wonder at you. henever I look at you I think of Willis's story led 'Born to Love, Pigs, and Poultry.'"

Kitty grows red in the face at petty insults, she does not fail to bite her own tongue en tempted to a sharp retort; so she only lied:

I am glad I do not suggest any thing worse your mind, Jane."

George now came in, looking very pale and ggard. He and Tom had been settling up business, and he is insolvent. "Not worth ollar, Kitty," he said to me rather than to e, with a smile more painful to see upon a man face than a frown.

Never mind, George, we are all young, and can soon get started again. You and Jane comfortable here, and we can be cheerful resolute, and matters will come round all ht. Come, I will put up my needle and play ame of chess with you, and you must not rry. Kitty must be obeyed, you know, orge."

Jane dawdered back and forth from room to om, and took no interest in any thing. I ob- serve the children always avoid her. I beat George badly, for he does not seem to bring any energy into any thing he does, and after one game he took Rachel into his arms and walked up and down the room, contented to feel her soft arms around his neck.

JAN. 20.—I am glad Tom does not read my journal now, as he used to do in our earlier marriage days. He said to-day:

"O Balm, I am so thankful that you are true, and unselfish, and never jealous. I have so little time to pet my little darling, that, were she not a reasonable wife, she would grow cross and discontented."

Then I put my head on his shoulder and felt the beating of his great, true, loving heart, and I told him "I was so happy, so content in his love that I asked for nothing more in this world than to be his 'Balm.'"

Then Rachel put her pretty head on his knee and kissed her father's hand, and Paul climbed to the back of his chair and kissed his forehead, but my first born, my David, pressed his arms around my neck and kissed *me*, not his father; whereat Tom took us both nearer to his heart, and placed a kiss upon the mother-boy's brow.

If Tom read my journal now as in former days I would not write out what I shall record, a sad, terrible record, a secret to be always kept locked up in my own heart. It would wear upon me very greatly did I not feel that I am saving Tom and his noble mother from a great grief by so doing. Yet such is the natural candor of my mind that I confess a secret is always painful to me. I have learned gradually to so control my natural impulses, out of considerateness to others, that I can hold back telling what would inflict useless pain upon them, while I hasten with alacrity to tell all that will comfort or cheer them.

Let me write slowly and with caution. It was between Christmas and New Year that I played a game of chess with poor Brother George in the middle of the day, an unwonted thing to a careful little housewife.

That same evening George was very gentle; too grave, too tenderly earnest. Jane had been playing opera airs at the piano, although she knows well it is distasteful to all of us. We are all too polite to disturb her. At length, having tired herself out, she dawdered about the room, picking my rose geranium to pieces, pulling the tail of Monte, my mackaw, to make him scream; and at length sat down to the table, reading her novel and biting her nails. The two brothers had been talking, as brothers

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should, in a low voice, kindly, brotherly talk, which I always like to listen to. I had placed some fruit and nuts upon the table, with some raspberry shrub of my own making. George sipped of the latter, and then whispered to me:

"Kitty, I want you to play some music for me—just for me, my good, dear little sister."

"Certainly, I will, dear brother, and I sat down at once to the piano, running my fingers carelessly over the keys. He stopped me, by laying his hand on mine, saying:

"It makes me nervous, dear."

"Now Kitty, play that sweetly solemn hymn beginning, 'Come, ye Disconsolate,' and sing it, sister."

I did as he desired, he joining me with his sad, noble-toned voice. After a pause he asked for Old Hundred, and I shall never forget his reverent face as he sang the words:

"Be thou, O God. exalted high," etc.

It was now bed time. He kissed me upon the forehead, and I remember now that his lips were cold, and he whispered, "God bless you and Tom, and the dear little ones!"

I saw that Tom was anxious and troubled about his brother, and in spite of my own misgivings I tried to be cheerful.

I must and will state here what struck both Tom and me as very singular. Upon a bracket n the room stands a very handsome French clock, which stopped at the very moment that Mr. Howard, Tom's father, ceased to breathe in this world. It stopped as the bell struck one at midnight, and has never since been wound up. Tom and I were both awakened at the same moment by hearing this clock, so long disused, so long silent, strike the hour of one, which was immediately followed by our ordinary clock striking the same hour.

"Have you wound up that clock which I have desired no one to touch?" asked my husband in an angry tone.

"No indeed, dear Tom; besides you have the key; no one has done so."

The curtain was looped up from the windows, and the cold clear moon shone with ghostly significance upon the face of the clock, which was now pulseless as it had been for years. A cold shudder passed over me—a strange sort of panic seized me, and I clung my arms around my husband's neck in a nameless fear.

"Poor little Kitty," cried Tom, and he was soon off in a healthful sleep again; but I could not sleep. More than once I put my hand to my forehead, for it seemed to me that I felt George's cold lips there, and I moved aside lest my restlessness should disturb Tom, who n a great deal of sleep. At length in the gr the morning I arose, and sat down to a l unwilling to lose my whole time, as I fo impossible to sleep.

Harriet had just rung the first morning when Jane opened my door. She had th a rich silken dressing gown over her night and looked a good deal cross and a very pale, as she said,

"I wish you would come in and see wha George, I can't get a word out of him"

A terrible presentiment seized me, a dre certainty, a horrible suspicion. I did not at his face—I seized his poor cold, dead h and took from it a vial, very small—a mer mœopathic glass—and then I saw that he w gone "where the wicked cease from troub and the weary are at rest."

Quick as thought I buried the vial amid hot coals of the grate. How I sustained self, how I was so calm I know not, but I m tally resolved that this dreadful secret sh die with me. Jane was too cold and indiffe to heed much what transpired about her. poor dear Tom, and his mother! It would break their hearts, and so the secret rests.

I can not and will not write of the gri my noble husband, my darling Tom. H grandly beautiful he looked as he stood tears running down his face, gazing upon calm, smiling face of his dead brother!

"Poor boy! poor boy!" he at length claimed, and threw himself upon his broth neck.

Kitty is not very much to the world, but is much, very much at home; and she tha God daily that she is a comfort there.

THE GREATEST BLESSING.—There is greater blessing for a man than to have quired that healthy and happy instinct wh leads him to take delight in his work for work's sake; not slurring it over, not thinki how soon it will be done and got rid of, troubling himself greatly about what men s say of it when it is done (I suspect the le kind of workers think as little of that as Newt did when he hesitated whether to publish discoveries or not), but putting his whole he and mind into it, feeling that he is master of feeling that the thing that he has turned o be it a legal argument, or a book, or a pict or any thing else, is conscientiously and h estly perfected to the best of his power.—*Stanley.*

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A Horticultural School for Girls.

BY EMMA MARWEDEL.

THE idea of a coöperative horticultural school is not only an outspring of the essity of extending women's labor, it is, the Baroness von Marenholtz says, "the form in Education necessary to introduce an *cation for work*, or at least, *work* as a *factor* of ication." Pestalozzi, Fellenberg, Fourier, ncaster, Owen, all these have declared inuction and work, mental and physical work, indispensable to education. The wish to induce this idea into their model institutions, which agriculture, horticulture, different ides, and physical exercises have united with struction, has not been appreciated highly ough, nor introduced extensively enough. it perhaps there is a reason for this, which is not taken into account before Froebel.

In these institutions, physical and mechanical bor alternate with instruction, but it is not the *eans of instruction* as Froebel conceives it. A eat deal of the time of the pupils is taken p in acquiring this mechanical skill, and those upils who wish to pursue a scientific career ave not been able to prepare themselves suffiently for this vocation.

Therefore, labor schools have hitherto only erved as charity schools, or as institutions for edeeming juvenile delinquents, and hardly ever s additions to colleges and high schools.

There are two conditions to be fulfilled, if work s a means of instruction is to be applied to all lasses of society. The first is: To remodel ork, so that it may serve as well for intellectual s for physical exercise—that is, serve in part s instruction, and for sound mental as well s physical gymnastics. The other condition , that limbs and organs shall not only beome universally developed in earliest childhood, ut that mechanical skill shall likewise already e attained in the early part of life, and not atained merely by making the child work mehanically, but with his mental faculties likeise, as at no time is it more pernicious to sepate bodily from mental exercises.

Childhood is the time when the growth of the oul depends upon the development of the organs hemselves.

This problem Froebel has solved in his Kindergarten method; for his play and gymnaic exercises develops all powers and organs in natural way, which leads the young child to ull invention.

Work, play, and instruction (self-instruction) are blended into one, as a preparation for all the requirements of future life, be it for artistic, for industrial, or for intellectual culture.

In connection with schools for more abstract studies, he advocates "School Gardens," where the Kindergarten system is to be continued and brought to a higher grade of perfection; and following this, still connected with high schools, "Youth Gardens," furnishing for young men and women facilities for agricultural and horticultural pursuits, as well as for all sorts of domestic work and for trades.

The experience in Germany, that scholars daily instructed but four hours in the gymnasia make more progress than others in six hours, has not only changed the school time, but we hope will change also the school system.

The school system from to-day must follow the general development—it must lose the one-sided character of abstract knowledge—it must instruct by practical objects, and

"Through work to work"

morally, intellectually, practically, and, as much as possible, in the open air.

It is finally to educate the body to strength, and to give physical development.

Geology, botany, chemistry, natural history, entomology, the physical laws, their relation to surrounding nature, so interesting to the ever listening youthful mind, are to be taught, as the Greek philosophers were, in woods and fields, by practical work.

But there is one other aim, no less important on two sides. That is, to found such institutions on the principle of coöperation of work, and by the labor of the pupils to make them self-supporting.

The relations between labor and capital, being now the most serious and important question of our time, are no less demoralizing than unjust.

Coöperation in labor, and equalization in work and profit, seem to be the only help.

Coöperation signifies "acting together by principles."

Our life in family, in marriage, in state, is nothing but coöperation.

Coöperation, in its true meaning, demands the most republican, the most ideal self-denial.

How far our life in family and in marriage is

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from this ideal, is too painfully manifest in all the endless battles for justice, and in the littleness of our social life.

If there had been a true understanding of coöperation in family life and marriage, why should we have such books upon books, speeches upon speeches, arguments upon arguments about "Women's rights," Children's rights, Church rights, State rights, Soldiers and Servants rights. There is not a classs this day which is not asking for its *separate* rights.

Separatism is the cancer in our social development, poisoning our healthiest soul and body. Neither our houses, nor our Churches, nor our schools, nor our history, are able to protect us, nor to guide us by examples.

"Rochdale failure!" is the desperate outcry of all our social economists and philanthropists.

But not a failure in business—oh no, a failure only in the moral and social spirit in which it originated.

Therefore, we want institutions in form of schools, *business places*, acting together by principles which can educate our youth for coöperation. [See "Why we Want Industrial Schools for Girls; discussed from the view of social economy, and how can they be founded," by E. Marwedel; published by Hermann Gruning, Hamburg.]

And because we want them in large quantities they must be self-supporting.

These things, not chimerical and fanciful, might be attained, and would naturally grow out of the introduction of the Froebel method into the public school system, by which now, at enormous expense, children are *not* educated nor fitted for active life, a fitness they have to acquire out of school and by themselves, or not at all!

From this standpoint has been prepared a plan of a coöperative horticultural school, as follows:

GENERAL PLAN OF A COÖPERATIVE HORTICULTURAL SCHOOL FOR GIRLS.

On account of the necessity

1. Of enlarging the field of labor for women;
2. Of providing women with occupations more conducive to their health;
3. Of making efforts to prevent the overcrowding of cities or manufacturing towns;
4. Of educating by moral and social influence to coöperation, that is, "working together by principles;"
5. Of educating capable housewives for the farmers, who are the kernel of the American people, the project is entertained of esta[blish]ing

COÖPERATIVE HORTICULTURAL SCHOOLS FOR GIRLS.

In order to accomplish this purpose, there is needed

1. Pupils.
2. The necessary capital.

Pupils may be obtained most readily by means of the personal influence of all those interested in the subject, and through the press.

The success of this undertaking will be accomplished with most certainty by beginning upon a small scale, with a limited money-capital, and at the same time, by carefully and judiciously making use of all the labor-capital command.

To this end, the institution should create within itself a well-ordered business by means of the practical labor of the pupils, who should be employed in profitable occupations—such as cultivating delicate vegetables, fruit, berries, flowers; collecting seeds, making pickles, preserving fruit, arranging bouquets and wreaths and perhaps in preparing and arranging [plant]ing vases and flower baskets. There can also be united to these the raising of bees and silk-worms, and many other trades.

In case from eight to twelve pupils shall be entered, and the necessary capital guaranteed, the following are the chief requisites:

1. A suitable dwelling house, containing about twelve or thirteen rooms, with a barn; from thirty to forty acres of land, and a greenhouse. But it would be necessary to select a place, which afterwards upon certain conditions might be enlarged by rent or purchase as the Rauhe Haus in Hamburg.

2. A matron, who will superintend the moral management as well as the business part of the institution, and who is capable of ordering a comfortable and cheerful family life.

3. A thoroughly well qualified and intelligent gardener.

4. A gardener's assistant who can also render service in the rougher work of house and kitchen.

5. A female domestic.

6. During the winter months, well qualified teachers for theoretical branches of instruction, namely:

a. Botany and Entomology.
b. Agricultural Economy and Chemistry.
c. Practical Drawing.

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6. Chorus-singing, and some foreign language.

7. The necessary household furniture, utensils, and implements.

As the pupils are to be admitted free, and as course of from two to three years is essential fore a diploma can be awarded for a complete owledge of gardening, both theoretical and actical, the following regulations should be stinctly agreed upon:

1. The pupils are to receive practical instruction in summer, and in winter both practical d theoretical.

2. The pupils are to have their board and ashing free.

3. As soon as the institution becomes self-pporting, and owing to the industry of the pus there is a surplus, as was the case in both e dressmaking house and army clothing facry in London, the pupils are each to receive ch a proportion of it as corresponds to the ork they have accomplished.

4. All extra work is to be paid for.

On the other hand, the pupils should bind emselves:

1. Not to leave the institution before the d of the time agreed upon—unless in certain ceptional cases, and with sufficient reason. A ipulated sum should be required from the upil as a forfeit in case of non-compliance with is rule.

2. To work regularly during the required umber of hours.

3. To apply themselves to the work of the ousehold, the preserving of fruit and all the mall domestic duties which are not only imortant to the present comfort and well being of he family life, but which are also a means of ducation for the coming duties of housekeeping, and which bring the true life of the amily into relation with the best culture.

With this view it should be an especial object ith the institution to make itself a model in hese respects.

It should make use of all the latest inventions, and in all that relates to the house and itchen, prove itself to be a question of usefulness and comfort.

Above all it shall show how much may be conomized both in time and money. To this nd it will be absolutely necessary to engage for he first six months a housekeeper of superior ualifications, able to give the first instruction n housekeeping. After this period, her services may be dispensed with—as it should be a pecial point, to make the pupils independent and responsible for their work in every department, even as far as bookkeeping.

It is to be hoped that the capital needed for this enterprise, may owe its existence to the enlightened benevolence of the present time, which, while dispensing more and more with so called "Charitable institutions," substitutes the principle of "self-support," and makes it an enterprise of shares.

England, the country of practical work, has been the first to reduce this principle to practice, and has succeeded beyond all expectation, in the "Dressmaking and Millinery House," 18 Clifford Street, and the "Army Clothing Factory," Pimlico, London.

The subscription for the proposed school is to be in shares of $1, that it may be within the reach of people of small means. Those so disposed and able can, of course, take any number of shares, and the Rev. S. J. May, of Syracuse, has kindly consented to receive any moneys that may be subscribed.

AN UNSATISFACTORY TRANSACTION.—We sometimes hear it said, "So and So is a man of fortune, who can afford to do nothing." There are, of course, thousands who do not need to earn their bread, or to increase their income, and who, perhaps, would be doing more harm than good if they embarked in any one of our already overcrowded professions. But there is a moral as well as a material aspect of these questions. No one can pass through his allotted term of years—no matter how plainly and simply—much less can he do so living as the wealthier classes live, without profiting by and consuming the fruits of other men's toil. All capital is accumulated labor. Of course, as far as honor, law, and the regulation of society go, he may legitimately do that, rendering himself no labor in return, so long as he pays handsomely for what he uses. But if the matter is to be dealt with in *foro conscientiæ*, I think a scrupulous and high-minded man will always feel that to pass out of the world in the world's debt, to have consumed much and produced nothing, to have sat down, as it were, at the feast, and gone away without paying his reckoning—is not, to put it in the mildest way, a satisfactory transaction, however unimpeachable, and rightly so, it may be in the eye of economical and social law.—*Lord Stanley.*

A "LIGHT EMPLOYMENT." — Candle making.

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Retrospection.

(1 Sam. ix, 1, 2; xvi, 12.)

BY M. JOSEPHINE BASSETT.

THERE are days of the far away "long ago"
Whose events are shrouded, as well we know,
In oblivion's dark unvailing.
Yet we catch, now and then, just a glimpse or two,
While making a patient and close review
Of manners and customs old, yet new,
And of sentiments then prevailing.

In searching a record quaintly bound,
And bearing the marks of age, I found
What I may not refrain from quoting,
Since it proved, in the wisdom of buried years,
In the eyes of the sov'reigns, the princes, and peers,
In the deeds of the prophets, the wise men, and seers,
That to them it was worth the noting.

A people, aforetime, would choose them a king,
But thought 't would the surest prosperity bring
To be cautious and wise in choosing.
Themselves, though rebellious and wicked withal,
They never would suffer election to fall
On any who recked not of courtesies all,
Common charities ever abusing.

There came to the prophet of Zuph, one day,
A youth in his wandering, seeking his way;
Not a goodlier man, not a bolder,
Than this son of "a man of power" could be found,
Though you searched through the borders of tribes around;
And I read, when he stood upon the ground,
'Bove the people he rose head and shoulder.

He was chosen; and, soon 'mid the people he stood,
This youth so commanding, so choice, and so good,
Bravely fair 'mid the old men hoary.
O'er his people he ruled; and he valiantly fought
'Gainst his foes, in stern vengeance, and dire ruin wrought,
Gaining ever fresh conquests, yet counting them naught,
For his own, save his people's glory.

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And, again, I have read, for the sovereign's place
Another was chosen, with beautiful face;
Well skilled on the harp, cunning, clever.
He was ruddy and fair; and the records tell
That the graces from heaven upon him fell,
And he governed his people long, wisely, and well;
And his name was remembered ever.

These were the signs that I noted then.
"Goodly" and "choice," and "the tallest of men,"
"Beautiful," "fair," and "ruddy,"
And methought if the tokens that plainest be
Of invincible power, we outwardly see,
As well as the primitives, why should not *we*,
To be stalwart and beautiful, study?

Vincent Priessnitz and His Water Cure.

BY DR. R. METCALFE, OF LONDON.

VINCENT PRIESSNITZ, whose name is for ever indentified with the Water Cure, was born at Gräfenberg, in Austrian Silesia, in the year 1801. His father was a small farmer, and the son was destined to follow the same occupation, had not Providence carved a greater work for him and fitted him to achieve it.

Pressnitz's water-cure achievements date from about his twelfth or thirteenth year. There occasionally visited his father's house a man who was by trade an iron and wire worker, and who often, in following out his calling, got scratches and wounds in his hands and feet. Young Priessnitz noticed how the man cured these by washing them well with water, and then applying wet linen rags; and so impressed was he with his success of this water doctoring, that he resolved to experiment upon himself with it the first opportunity. Accordingly, when on one occasion he sprained his wrist, he placed it under the pump, and then wrapped it in a wet bandage. A speedy cure was the result. But—to his misfortune and pain, though to our gain, for had the accident never occurred, in all probability the treatment would have never been developed—an opportunity of testing the therapeutic powers of watery appliances occurred on reaching his sixteenth year, when he had the misfortune to be thrown down while endeavoring to stop the career of a runaway horse yoked to a loaded wagon. He fell between the animal's feet, was dragged, trampled upon, and severely bruised. Three of his ribs were broken. So precarious was his condition, that his medical attendant declared that perfect recovery was impossible. Aroused, no doubt, by the prospect of being an invalid all his life, and the perpetual suffering thus threatened, Priessnitz resolved to try the remedies so successful in the case of his wrist. But, first to replace his broken ribs, he contrived an original plan, viz.: pressing his abdomen against a table, at the same time expanding his chest by holding his breath, and continuing his efforts until the injured ribs were forced into their normal position, which he secured by winding tightly round the chest a wet bandage which subdued the inflammation, kept the ribs in their position, and the system cool, thus facilitating the re-union of the bone. This with his plain diet, avoidance of warm fluids and stimulants, and drinking plentifully of cold water put all to rights, and Priessnitz recovered from the effects of the injury within a twelvemonth.

It is well to observe here, that in order to cause a broken bone to re-unite, it is necessary, after it is once set, to take measures to prevent its displacement; consequently, in the case of broken ribs, the ordinary treatment is to secure the injured part with a tight bandage, which is not removed until the union has taken place. Priessnitz not only did so, but in addition en-

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cased his entire trunk in a second bandage which he kept constantly moist.

Doubtless the success of these watery appliances raised his spirits not a little, and led him to consider how they could be brought to bear upon suffering humanity at large. It was not unnatural for Priessnitz to argue thus: "If I can by water cure what our family doctor pronounced incurable, what must be the effect of such appliances in cases he considers curable?" The remarkable success of his own case undoubtedly gave him great encouragement, and constrained him to try his measures upon those of his neighbors suffering from bodily ailments. The result was favorable, and established not only his own but his neighbors' faith in the curability of disease by water. So far as the healing of the ribs was concerned, there was nothing very new or remarkable; but it was not the injury to the ribs—formidable as that was for an *amateur* to treat—which drew so unfavorable an opinion from the Freiwaldau doctor, but the injury to the whole system resulting from the shock Priessnitz had sustained, together with the fact that the youth had always been of a delicate constitution. That Priessnitz should in those circumstances have succeeded so well as he did speaks volumes for his courage, as well as the intuitive genius which prompted the measures he employed.

In consequence of having, from the age of seven until twenty-one, been obliged to attend upon his blind father, Priessnitz escaped the liability to be drawn as a soldier. His wife, whom he married early, was the daughter of the *Schulz*, or chief magistrate of Bomishdorf and a relation of his own. They had nine children. The eldest, a delicate boy being attacked by apoplexy, the mother would have a physician and Priessnitz reluctantly consented. The doctor came, administered a medicine, and the almost immediate result was spasms and death. Priessnitz declared afterward that, he would never have consented to the calling in of the doctor, had he imagined the child would have been killed so soon by his medicine. After this, Mrs. Priessnitz sent for no more doctors, but left the treatment of her children entirely to her husband.

Priessnitz became a sort of Elisha the Prophet in the district, at whose command the waters were supposed, like the Jordan of old, to put forth healing powers before unknown and unimagined. From far and near, people resorted to him for advice and treatment.

Of course, such a man could not be long without enemies. Here was a person without medical training, without the authorization of Government, which medical men were required to have in order to practice in a particular district, in fact without license or authority of any kind, presuming to undertake and, what was worse, to effect a cure of disease by his methods, thus bringing rational medicine into disrepute, inasmuch as he cured diseases it could not. The Esculapians of Freiwaldau were aroused like Demetrius and the craftsmen of Ephesus. They had Priessnitz watched to see if he applied any other remedy than water, knowing that as an unlicensed practitioner he could, in Austria, be punished for administering drugs or herbs. Again and again was he brought before the Syndic at Freiwaldau charged with unlawful acts, but as he never used drugs, and the law said nothing about water, his enemies were as often baulked of their prey. Nothing daunted, they had Priessnitz brought before the tribunals of Weidenau and Brunn, and finally raised such a commotion that, in 1831, the Emperor of Austria was constrained to send to Gräfenberg a commission of district and staff surgeons, to investigate and report. Notwithstanding their natural prepossessions as medical men, these gentlemen drew up a report which was, on the whole, so favorable to Priessnitz that so far from being frowned down, he was authorized to carry on his establishment under imperial sanction, and was accorded a privilege never granted to any but staff surgeons, that of giving sick certificates to the Government *employés* and officers under his care. His difficulties however recurred at intervals, coming sometimes from one quarter, sometimes from another, until, in 1845, the Archduke Charles, heir apparent to the imperial crown of Austria, paid a visit to Gräfenburg, and treated Priessnitz with the greatest distinction; moreover, in 1846, the Emperor decreed him a gold medal of merit, which the Governor of Troppau presented with great ceremony in the very church from whose altar Priessnitz had formerly been denounced. Monuments and fountains were erected at Gräfenberg in his honor, and English and Germans vied with each other in raising similar testimonies in their respective countries. Persons of every rank hastened to express approval of his treatment. Thus at length was his position established, his enemies silenced, and his system triumphant.

But, unfortunately, Priessnitz was not destined to enjoy his triumph and to benefit mankind for many more years. At the age of fifty-two, he died of his third attack of apoplexy. It is worthy of mention, that being aware of his

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liability to such attacks, he gave instructions to his attendants how to treat him, should an attack at any time come on. In no way could he have shown so unmistakably the faith he had in his appliances; and events well justified it. On occasion of his first and second attacks he was at home, where his instructions were faithfully carried out. According to Captain Claridge, "he was placed in a tepid bath, and rubbed by four persons for nearly two hours before he began to regain his senses, when he ordered the tepid water to be changed for cold." He then directed his own treatment, and as a consequence, he recovered; but when the third attack came on, he was at a distance from his own people; was subjected to ordinary medical treatment; and, if he did not fall a victim to it, he, at least, died under it.

There can be no doubt, however, that the early death of Priessnitz was due in part to his original delicateness of constitution, and the effects of the accident already described, to which may be added the anxiety connected with the development of his system, and with the incessant persecution he for a long time endured. Then, after his position was established and his enemies silenced, the labor involved in regulating the treatment for some 400 patients (the number usually residing in his establishment and neighborhood) in addition to his having to travel considerable distance to see patients, told upon his constitution. His premature death therefore can not be held to militate against the value of his system, since, like many other great men, he was the means of doing good to others at the cost of sacrificing himself. He died worn out with anxiety and intellectual toil. But the career of Priessnitz affords a signal illustration of what can be accomplished by the force of native genius, not only without the aid, but in spite of the opposition of the schools of learning. It was from Nature Priessnitz received that gift of observation, which enabled him to apply the healing powers of water to man in his diseased states; that energy and spirit which turned the discovery to valuable account; and that rare presence of mind and decision of character which at once secured the confidence of his patients and defeated the machinations of his adversaries. At the outside, he had neither medical learning nor money, neither patronage nor friends, unless those he reckoned as such, the humble neighbors whose ailments he relieved. He carried on his labors in many cases without fee or reward, in no case for greed, and for a long time in the teeth of a malevolent persecution. Yet he succeeded in winning for himself a niche in the Temple of Fame, and in conferring more substantial benefit upon the afflicted than probably did all the medical men of his day put together. Opposition and persecution served only to quicken his enthusiasm and the energy of his purposes. He was turned aside from the path of duty, neither by the clamors of the interested nor the hostility of the prejudiced; his mission, he felt, was to heal his fellow men, whether his humble neighbors, or those of wealth and exalted station—(who latterly formed the bulk of his patients); and in this mission he was successful beyond any thing that could have been anticipated at the outset of his career.

It is not to be denied that, as a rule, a regular medical training is desirable for all who take in hand to treat people's maladies; but there are exceptional cases. A regular medical education would have broken up the continuity of the clue which Priessnitz took up and followed with such good results. It is said that even the perusal of medical works perplexed him, so contradictory were the doctrines he found. He framed his theory of diseases and their remedies from practical observation. His mode of ascertaining the exact physical condition of his patients was peculiar to himself. He neither looked at the tongue nor examined the pulse; but listening attentively to the story of the individual, he took occasion to note the characteristics of his person, demeanor, movements, looks, and voice. He would gaze steadily into the eyes of the patient, perhaps put a question or two, and then he would order the first bath, which he always attended, and from its effects drew his final conclusions as to the patient's vital powers, the exent of his disease, and the means requisite for his recovery. He regulated his measures according to the reactionary powers of his patients, and the results have amply proved the efficiency of combating diseases. It is not often we find inventors leave so little for their followers to improve, to add to, or to erase.

There has been a good deal said about the therapeutic indiscretions of Priessnitz, that his treatment was unnecessarily rough and perturbative; that he either did not know the value of, or did not attach sufficient importance to bodily rest; and that the diet he provided was coarse and indigestible. In the first place, it must be borne in mind that, in the successful treatment of all chronic diseases arising from blood poisoning (and especially those cases that went to Gräfenberg) there must be a great interchange of matter, and the supplies must be

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equal to the waste; consequently more importance must be attached to quantity of food and fluid than quality for the water patient. I believe the stomach was never intended to receive concentrated nourishment, it being its legitimate duty to separate the nutritive elements from the food—the wheat from the chaff—just as it is that of the bowels to carry off unassimilable matter from the body; and both must be made to do their duty to maintain their equilibrium. In regard to the diet customary at Gräfenberg, it is questionable as to whether Priessnitz's diet did not agree remarkably well with the majority of his patients. In speaking of the suitability of a diet or mode of treatment, all the circumstances must be taken into consideration before hazarding an opinion. It was no more intended by Priessnitz that his table should be a model to all countries, than that the Laplander's table should be a model for the Hindoos. The situation of Gräfenberg is eminently appetising, the patients—for the most part, Germans, Poles, and Russians—were accustomed to coarse but substantial fare, and could eat and digest almost any thing. Then the roughness of his treatment only comported with the cases, which were, as a rule, of an obstinate chronic description, requiring on the one hand severe treatment, and, on the other, plenty of food to supply the waste. But, without further comment, the success that attended his manipulations, in my opinion, amply justifies the treatment he pursued, which, to say the least of it, has conferred as great benefits on mankind as that of any other in the medical art. And whatever truth there may be in these allegations, one thing is certain, that we are now in danger of suffering from the other extreme, which in some Hydropathic establishments, is carried to the extent of giving them the aspect of luxurious boarding houses rather than places for the treatment of disease.

On reviewing the life of Priessnitz one can not but be struck with his fertility of resource, and his self-possession in all emergencies. The genius, energy, and decision of character he displayed in carrying into effect his methods in his own individual case—qualities seldom shown in so great a degree by a man of mature years, much less by a youth of some sixteen summers—command our admiration. Not less remarkable was his ingenuity in regulating his watery appliances to meet the necessities of the numerous cases he had to deal with. It is one thing to revise or improve a system, and another to invent and build up one; for which reason Priessnitz may claim a higher rank than Hahnemann, or any other of the founders of medical systems. Priessnitz did not follow another man's line of things made ready to his hand; he discerned and explored a field of therapeutics never dreamt of before, and whose scientific and practical value becomes every year more apparent and incontrovertible. Finally, a great lesson taught by his career is this: that a plain man, who can boast of no redundancy of anatomical or physiological knowledge, may do a world of good in the treatment of disease by intuitive skill, honesty and common sense. Among the world's great men, whom future generations will honor because their greatness lay not in destroying men's lives, but in saving them, Vincent Priessnitz will hold no subordinate place.

Captain Claridge (known as the inventor of asphalte paving) having suffered many years from neuralgia, which had resisted all ordinary medical treatment, found his way to Gräfenberg about the year 1841, where, after a few months treatment, he was entirely cured; in addition to which his daughter got rid of a complaint which had threatened to prove fatal. How powerfully these facts impressed the mind of Captain Claridge in favor of the water cure, the invalid will easily imagine. Being a man of good natural abilities and with philanthropical enthusiasm, he began earnestly to investigate the principles of the new medical art, which task he creditably accomplished, not only by personal observation, but by conversations with Priessnitz, who, not being in the habit of committing his ideas to paper, may be said, in some measure, to speak to us through his conversations with Captain Claridge. It was about the year 1842 that Captain Claridge made known to the British people the merits of the water treatment—another instance, by the way, of the profession leaving to laymen improvements in the therapeutic art. The Captain, enthusiastic in the cause of Hydropathy, spent some time in lecturing upon the subject, and certainly explained its rationale and results in a thoroughpopular manner. His work, entitled "Every Man his own Doctor" bears witness to his knowledge of the system, and his zeal as well as common sense in setting its merits before the world. Nor after all that has been written on the subject, is his book yet rendered obsolete. Nothing could surpass the enthusiasm with which, in many parts of the country, Hydropathy was received; and, in spite of all opposition, it is gratifying to say that this mode of cure speedily assumed a position with the public commensurate with its importance.

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Since the death of Priessnitz, some eighteen years ago, the progress of his system has been rapid. It is gratifying to find that Ireland contains an establishment at Bray, and a very extensive one at Blarney, near Cork, besides many others of a smaller description. Scotland has an establishment near Aberdeen, one at Forest, and one at Bridge of Allan, besides several others of less note. In the North of England there is an establishment at Redcar; at Ilkley there are Ben Rhydding and Ilkley Wells House, as well as two smaller establishments in the village, including a hospital for the poor. At Southport there is a Hydropathic Hospital, which holds about fifty patients, as well as a private establishment. In the Midland Counties there are at Matlock Mr. Smedley's and one or two other extensive establishments, surrounded by a number of minor ones, the offspring of Mr. Smedley's parent institution. These establishments differ from most others in regard to modes of treatment which, with the Matlock Hydropathists, consists chiefly in bringing to bear upon patients appliances of hot water and mustard, productive of an artificial crisis by no means desirable. But Malvern is decidedly the modern "Metropolis of the Water Cure," and contains about a dozen Hydropathic Sanitaria. Coming westward, there is a Hydropathic retreat at Limpley Stoke, near Bath, and another at Leamington. In the neighborhood of London there is a small establishment at Godalming, Surrey, besides the more extensive one at Sudbury Park, Richmond; but, duly mindful of delicacy, I shall say nothing of my own very humble establishments in London and at New Barnet, Herts.

That some of the earlier results of Hydropathy were not very satisfactory is not to be wondered at, if we take into consideration the disadvantages under which the system was introduced into this country. However skillful the early disciples of Priessnitz were, it was not to be expected that a short stay at Gräfenberg would enable them to obtain the knowledge and practical experience of Priessnitz, which had been the result of years of toil and persecution, even admitting them to possess the same special gifts as the inventor did. A sojourn of a few weeks at the headquarters of the water cure was much too short a period to enable them to master the system, whether in its rationale or details. It no more made them efficient Hydropathists than a few weeks attendance as a student at some hospital would qualify a man to superintend the treatment of the invalids of the institution. Hence, in their early practice they committed some awkward blunders, which brought more than one water doctor into trouble; for the medical cliques were not slow to magnify and take advantage of any *faux pas* on the part of the apostles of the new system. The difficulties of the English Hydropaths were further increased, owing to their patients having generally more nervous and energetic temperaments (besides being exposed to more wear and tear of body and mind) than had the Germans, Poles and Russians, the treatment of whose maladies they had witnessed at Gräfenberg. So that not only were the practitioners less skilled than Priessnitz, but the patients, as a rule, more delicate and susceptible to cold. Priessnitz himself, with his incomparable tact, would probably have pushed the treatment of such patients to the exact point which united the greatest efficacy with perfect safety. He would, no doubt, have in some cases brought his invalid low, but never beneath the point of susceptiblity of easy restoration. In this peculiar talent lay the secret of much of his success, but it was one he could not impart to others. Hence, in some degree, to obviate the risk which might have attended the measures of Priessnitz, wielded by less skillful hands, certain modifications were introduced in respect to the severity of the appliances. English Hydropathists used water of low temperature very cautiously, making the treatment altogether milder, at least until the patient had arrived at the stage where more energetic treatment became necessary for the removal of disease without any possible risk to the patient. It will be seen that, although it appeared advisable from various circumstances to introduce modifications in the commencement of the treatment, the conclusion was generally such as prescribed by Priessnitz. In connection with this the quality and quantity of the food supplied to the patients were such as to comport with the alteration of treatment, and the greater delicateness of the English stomach. The saurkraut and indigestible pastry of Gräfenberg were discarded, as also the bad cookery, and plain, well-cooked joints and farinaceous puddings sustituted. These and like changes in the materia medica were not mere accommodations to the prejudices and weaknesses of patients, but a result of careful study of the principles upon which the water cure was based, and a desire to bring all its appliances into accord with the true principles of physiological science.

One decided and permanent advance upon the Gräfenberg appliances has been in the sudorific process. Priessnitz's favorite means of

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procuring perspiration were physical exercise, walking, etc.; his only artificial means for increasing the circulation was the tedious blanket pack, which occupied three or four hours, and was of course dreaded as irksome. Hence the desire felt for some process which would effect the object more speedily. Dr. Barter, of Blarney, introduced the steam or vapor box as a substitute, which he found could be made to give a copious perspiration by an agreeable process of some fifteen minutes' duration. With the same object in view, Dr. Gully, of Malvern, introduced the hot-air or lamp bath, and found it to answer equally well. The vapor and lamp baths are now in general use in the English Hydropathic establishments, superseding the blanket pack.

Valuable, however, as the vapor and lamp baths undoubtedly are, they can not compare with that prince of Hydropathic appliances, the improved Turkish bath; for the introduction of which into Hydropathy we are indebted to Dr. Barter. It has found signal favor, not only within the realms of the water cure, but in all the principal cities and towns in the kingdom, as a sanitary and curative process. An enthusiastic hydropathic admirer speaks of it as the "short way to the water cure," and the phrase has a good deal of truth in it. In conclusion I may just refresh the reader's memory for a moment ere I take leave of Priessnitz and his system. The man himself was not a brilliant talker or eloquent writer; had even a difficulty in expressing the ideas which he must have possessed ere he embodied them in his system, and had it not been that Captain Claridge gained his esteem and had the knack of drawing him out occasionally, the world would still be a sufferer from the loss of much of the *therapeutic thought*, if the expression be allowed, of Priessnitz. And now to these thoughts of the "high priest" of the Gräfenberg mysteries, so sensibly put and expressed by Captain Claridge, have been added ideas fraught with the experience of such men as Wilson, the Johnsons, Gully, and others of our own countrymen, and those of Weiss, Meeker, Rausse, and Franke among the Germans, besides a host of "young ideas" from other Hydropathists across the Atlantic. Then, as to the "worldly position" of the system, if one looks at the half hundred establishments scattered throughout these islands, at the numerous "monster" establishments across the Atlantic, besides those which dot the Continent of Europe and other parts of the world, it is impossible to deny to Hydropathy a position at least equal to that maintained by Homœopathy. It has its difficulties, such as encountering the utterly erroneous and absurd ideas found in some sillypates, that it can be practised only among hills and beautiful scenery, as if a douche, a pack, a Turkish bath, or any other Hydropathic appliance were not as effective when administered in St. Giles's as in the most fashionable establishment on the most salubrious of hills. No doubt such establishments have their advantages for those who require a change of air and have time and means at their disposal, but if a patient must remain in town what is to hinder him from taking Hydropathic treatment instead of drugs? Notwithstanding all the difficulties Hydropathy has had to contend with, happily the public are yearly becoming more alive to its advantages, both as a means of curing and preventing disease, and I have no doubt that ere long the system of Priessnitz will, to a large extent, supersede internal drug medication.

THE TYRANNY OF FASHION.—Unfortunately, the world of fashion is so constituted that people who move in it are obliged to conform more or less to its rules; and as no lady likes to make herself conspicuous by her attire, she may reasonably abstain from wearing what has long been out of date. But there is a limit to all things; and the capricious tyranny which insists on a monthly change of dress ought to be firmly resisted by women who are too sensible to give up their whole time and attention to their toilet. Of course it is the interest of milliners to multiply these changes as frequently as possible, and the waste of money thus incurred (to say nothing of high considerations), has been a just cause of complaint with many a husband and father. Leaving the moral aspect of the matter, however, out of the question, it must be confessed that to hear a young shopman defining to his fair customers across the counter what is "genteel" or ladylike," sounds very ludicrous and even impertinent. Yet in this sort of advice is absolutely contained the only guiding principle of their selection. They choose not what they like the best, but what is "very much worn," or what their obsequious adviser recommends them as suitable.—*Eastlake.*

HOW QUAKERS PREVENT PAUPERISM.—You never see a Quaker pauper, because the moment a member begins to fail, the better influences surround and besiege him, help him over the shallows, and strengthen his purpose.

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Recent Thoughts from Our Best Thinkers.

MAKE THE MOST OF YOUR OPPORTUNITY.—Take the most of your opportunity, for it will not last long. Waste no regret on the past if it has done less for you than it ought. There is leisure to redeem all that. Dream no dreams of the future; the future will take care of itself, and whatever may be the difficulties you foresee, whatever the successes you expect, it is a hundred to one that neither the former nor the latter will come upon you in the way you now anticipate. But make your footing good at every step you take, do manfully the task that is allotted to you, know thoroughly the thing you have to learn, discipline your energies without exhausting them, and have faith enough in yourselves and in the good sense of your fellow men to believe that whatever temporary success may be won by puffing and quackery (and, thank Heaven, such success is seldom more than temporary), the capable workman mostly gets the tools into his hands; opportunity sooner or later comes to nearly all who work and wait, and though I do not contend that there is no such thing as unmerited failure or unrewarded effort, yet even in that rare and painful case it is something to be able to think that you have tried your best, that though worsted in fair fight you have done justice to yourself and to yours, and that if advancement and fortune have not been obtained you will have, at least, preserved that inward content, that sense of honest self-approval with which neither obscurity nor poverty are an endurable affliction; without which neither by world-wide fame nor untold wealth can any real and lasting happiness be secured.—*Lord Stanley.*

AIM OF A LIBERAL EDUCATION.—As a general rule, I think that the aim of a liberal education ought to be not to fit men for this or that special profession exclusively, but to supply such acquirements and to sharpen such faculties as shall be equally useful in any. It is not good, I am sure, for any body to be too early and exclusively buried in his own special pursuit. If from circumstances it is necessary that he should be so, let him accept the necessity for that as for any other privation without complaining. But do not let him assert or think that it is in itself a good. Law, medicine, architecture, engineering, practical art—all these are pursuits of the highest usefulness and even necessity, but no man can even dabble in them all, nor has the architect any particular use for law, nor the lawyer for architecture. What they both want—what they both have taste for, is accuracy of thought, clearness of expression, and that indefinable something—excluding pedantry on the one hand, and vulgar coarseness on the other—which marks the man to whom literature has been more than the amusement of a casual hour.—*Lord Stanley.*

UPSIDE DOWN.—In these times the educational tree seems to me to have its roots in the air, its leaves and flowers in the ground; and I confess I should very much like to turn it upside down, so that its roots might be solidly embeded among the facts of nature, and draw thence a sound nutriment for the foliage and fruit of literature and art. No educational system can have a claim to permanence, unless it recognizes the truth that education has two great ends to which every thing else must be subordinated. The one of these is to increase knowledge; the other is to develop the love of right and the hatred of wrong.—*Hurley.*

CULTURE AND EARNESTNESS.—You will sometimes hear it said that culture is unfavorable to moral earnestness. No doubt, like most untrue opinions, it has a shadow of plausibility. A man whose acquirements are few, whose range of knowledge is scanty and limited, is probably more apt than his educated neighbor to throw himself into some cause or controversy with an intense and unreasoning conviction that he is right and that every body else is wrong; and he is more likely, also, to underrate the complexity of human affairs, and to overvalue enormously the importance to mankind of that particular subject which has monopolized his attention. I don't say that that tendency is always, under all circumstances, injurious. We are but weak at the best, and, perhaps, if the best and wisest of us all could see in how infinitesimal a degree the destinies of society can be affected by his utmost exertions, such clear-sightedness would serve rather to damp than to stimulate his energy.—*Lord Stanley.*

WHEN WE STOP GETTING NEW IDEAS.—Recollect that the stock of intellectual furniture which the man takes with him into business or professional life is not likely to be much in-

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creased afterward. With most of us, I fear, the faculty of receiving new ideas is the very earliest part of our organization that decays. Special acquirements, professional experience, the caution and prudence and tact that come of protracted intercourse with the world are the growth of middle age, but I suspect that most busy men, if they took stock of their intellectual gains and losses, would find that after a certain time—say five-and-thirty or forty years—the former had not been considerable.—*Lord Stanley.*

SELF-CULTURE.—Of all creatures below the sun, man, we need not affirm, is the noblest. Made in the image of God—made for two worlds, yea, for endless ages—made for illimitable progression in all that is fair and glorious—nothing can surpass in importance the care and culture of his own self-hood. What is all the outward—what are all the stars that shine above him—to the microcosm within? What are all the marvellous forces of nature compared with the laws of his intellectual being—of memory, of imagination, of reason, of the imperial will, and of the affections that play about it, now as sovereign and now as subservient. Alas for those who can spend a life time on the structure of beasts, and birds, and fishes, and creeping things, but have little interest in the wondrous anatomy of mind. Alas for those who can scrutinize, with a curiosity that never tires, the beautiful and precious growths of the dull, dead earth—"from the cedar that is in 'Lebanon to the hyssop that springeth out of the wall"—but who hold in low estimation the more beautiful and precious growths of the soul—of thought, of feeling, of purpose, of language in its complex mechanism, its subtilty and its potency, of poetry, of eloquence, of logic—calm and impassioned. What are all works of art—of the statuary, the painter, the architect, the lapidary, the cunning graver—compared with that interior nature in whose unfathomable depths lie the types of them all; or with the products of that nature, in all human converse, in all literature, in all high achievement. Cultivate thyself then, thy human self-divine, if thou wouldst make life a success.—*Rev. Dr. Smith.*

CULTIVATED APATHY.—Admitting that knowlege is often a check on action, and that great questions are often most earnestly taken up by those who can only see one side of them—I think there can be no doubt on which side the balance of advantage lies. If cultivated apathy has done its share of mischief (and recollect that you are just as likely to have the apathy without the cultivation), unreasoning activity, enthusiasm without knowledge or judgment, has done a hundred times more. If increased intellectual light, or what seemed such, has weakened some men's conviction, shaken their faith in the principles which govern mankind, and left them simply perplexed and hopeless in face of the great problems of existence, let us point, on the other hand, to the horrible calamities which men, from the earliest ages of the world to our own, have brought on one another, not we may hope in willful wickedness, but in the confused struggle to defend error ignorantly and honestly mistaken for truth.—*Lord Stanley.*

SPIRITUAL VS. MATERIAL FORCES.—The forces which are doing most to reconstruct and ameliorate society to-day are not material and political, as so many men seem to imagine. They are not even intellectual in their primary essence and character, however they make ideas their instruments and reason their ally. They are moral and spiritual; the affection that builds and adorns home, making it a heaven on earth; the esthetic impulse which reproduces the glories of nature in works of art, the principle of justice which everlastingly wars against whatever is wrong, and seeks to upbuild society in accordance with the divine order; the faith that lays hold of spiritual things until they discharge their celestial currents into the soul, making it all-subduing in its energy, the hope that looks above the evils of this present state and draws all needed inspiration from the signs of a glorious hereafter; the love that embraces all, and the charity that cares for all.—*Liberal Christian.*

USELESSNESS OF GOOD INTENTIONS.—Good intentions won't help or serve you if you take poison instead of medicine; and in social matters we well know that ignorant philanthropy has often caused—perhaps often causes even now—as much mischief as could be done by deliberate ill will. We want zeal. We want earnestness for truth and justice. But the zeal of ignorance is a poor affair, and the earnestness must be very shallow and unreal which will not bear the strictest scrutiny of the objects to which it is directed. Action is the end of all thought, but to act justly and effectively you must think wisely. The time is not wasted which is spent in laying solid foundations for the future.—*Lord Stanley.*

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EDITORIAL DEPARTMENT.

Heralds of Health AND Journal of Physical Culture
Advocate of Manhood,
Higher Type and Morality
Morally, Intellectually,

W YORK, SEPTEMBER, 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 indorsers of every article which may appear in* THE HERALD. *We 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.*

Exchanges are at liberty to copy from this magazine giving due credit to THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE.

TOPICS OF THE MONTH.

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

HOW OUR BUSY MEN DROP TO PIECES.—In one of Oliver Wendell Holmes's wittiest and wisest poems, the famous "One-Hoss Shay," the story is told, with infinite drollery, how, in the year 1745, a certain deacon constructed his favorite vehicle "in such a logical way that one part could not wear out sooner than another; how the "shay" served its successive owners just one hundred years; and finally,

"How it went to pieces allat once—
All at once, and nothing first—
Just as bubbles do when they burst."

We do not intend to make light of a serious subject when we say that, in the recent deaths of such noted Americans as James T. Brady and Henry J. Raymond, and of other busy men, we have been reminded of the demise of that wonderful "One-Hoss Shay," which Dr. Holmes has made so famous. Like that incomparable two-wheeler, the physical fabrics of these men were constructed in a most logical way; and though they did not last as long, yet they went to pieces as suddenly, and as completely. There were but few tokens of the coming fate—scarcely "a general flavor of mild decay." These men went about their daily tasks with the same elastic and ambitious movement which had always characterized them; they were just as merry, as sparkling, as clear-headed, as vigorous, as when, twenty or thirty years before, they had stormed the hill of difficulty and carried at a dash the battle of life. We, who see them to-day, go to bed with the thought that they are good for another quarter of a century; and to-morrow we read their obituaries in the papers.

Such events set us all a-thinking. We feel that there is some mystery about these deaths which the generosity of the daily newspapers fail to explain. We can not rid ourselves of the conviction that something is held back, which prevents us from drawing the full lesson delivered to us by these deaths.

Undoubtedly there is a certain amount of propriety in the old classical aphorism—"Speak nothing but good of the dead!" Yet may not this injunction be carried too far? We are inclined to agree with Hazlitt when he said, "Death cancels every thing but truth." But, looking at the eulogies of journalism over the lifeless remains of Brady and

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Raymond, one must conclude that death cancels truth, too!

What one of the newspapers had the courage to speak out and tell the world the truth, as to the cause of James T. Brady's death? He was in many respects a magnificent man. He was handsome, witty, acute, brilliant, graceful, accomplished. But at the meridian of his career, in the fullness of his splendid powers, he fell to the earth, as if assassinated. Yes, he was assassinated! But who was faithful enough to the public to name the assassins? For, in addition to overwork, he was slain by intemperance and licentiousness. Ambition, pride, will, and "the logical way" in which God made his body, kept him up so long; while his own evil habits were secretly eating away his vitality.

Should not this be known? Is there not an awful warning from such a career, which the young have a right to? Does not that shallow delicacy, which gags the mouth in presence of such a fact, commit robbery upon the public?

No other death has occurred for a long time which has called forth such unanimous tributes of praise as the death of Henry J. Raymond. His elegies have been eulogies. The song of death has been a shout of victory. The dirge has been a pæan. Full justice has been done to his good and his great qualities. The measure of his praise has been heaped up, and is running over. But what public speaker, what journalist has dared to tell the whole truth about Mr. Raymond? Have not those who come after a right to know that this great man, who should have lived to be eighty, died thirty years before his time, not only because he worked too hard, but because he worked under the fatal stimulus of wine? We do not say that Mr. Raymond was a drunkard; but we have been told, on good authority, that he was accustomed to rouse his spirits for writing, and to keep up the inspiration, by drinking large quantities of champagne. He not only worked out his life, but he burned it out.

When Charles Lamb was a little boy he walked one day with his sister Mary through the burying ground of St. Pancras, and read the inscriptions on the tombstones: at last he turned to his sister and said: "But, Mary, where are all the bad people buried?" For our part we do not think that the comments of journalism upon the deaths of great men should be like the inscriptions on the tombstones—indiscriminate eulogy. It would not be unnatural if a reader of the newspapers should occasionally ask, Do only perfect people die?

But there is another truth connected with this subject, of which we desire to say a word. No talents, however great, can exempt a man from the duty of obeying the laws of health. Sickness does not respect even the most brilliant reputations. Our great men are great partly by their gigantic self-confidence. They could not have pushed themselves to the front ranks had they been timorous souls. Yet this very self-confidence sometimes carries them to presumption, and they are tempted to think that a man who has defied poverty and obscurity, and opposition, and jealousy, can also defy the laws of our physical organization. But even Alexander the Great, who wept that there was no more worlds to conquer, was himself conquered by a drunken debauch. Hannibal could cross the Alps, but he could not help being cold when smitten by Alpine snows. Does not Cassius tell us that even Cæsar

"had a fever when he was in Spain,
And when the fit was on him I did mark
How he did shake? 'tis true, this god did shake:
His coward lips did from their color fly;
And that same eye, whose bend doth awe the world,
Did lose his luster."

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o we stand in the midst of the at men of the present day, and when, this side or that, we see them suddenly pping, like stars falling from their places he sky, we cheerfully assent to all that y be said in laudation of them; but we ist that something more should be said . We insist that it is right to point at m sadly and to say, with sorrowful plain- s, that all of God's laws are obligatory n upon great men, and that they who per- t in intemperance of any kind whether ing, drinking, working—violate God's laws. d still inflicts capital punishment; and the atest men are often its first victims.

Effects of Posture on Respiration.—obably few have failed to observe the fact at the number of respirations per minute ry materially, and this variation depends ry much upon the position and exertion of e individual. It is the slowest while lying the back, and if we represent the rapidity breathing in this position by 1, other rates rapidity will be compared as follows:

he lying posture, - - -	1·00
he sitting posture, - - -	1·18
ading and singing, each - -	1·26
anding posture, - - -	1·33
alking in the water, - - -	1·65
alking one mile per hour, - -	1·09
iding on horseback, slow pace, -	2·02
alking at two miles per hour, -	2·76

The last two show a rapidity nearly three nes greater than when lying.

iding on horseback, on the gallop,	3·16
alking three miles per hour, -	3·00
alking four miles per hour, -	3·22
owing, - - - - -	3·33
escending steps, 640 yards per hour,	3·43
alking three miles per hour, with weight of 34 lbs. - - -	3·50
alking same per hour, with 62 lbs.	3·84

The last seven have a rapidity from three to four times faster than while lying.

Riding horseback at the trotting pace,	4·05
Swimming, - - - - - -	4·33
Ascending stairs, 640 yards per hour,	4.40
Walking three miles per hour, with weight of 118 lbs. - - -	4.75
Walking four miles per hour, -	5.40

These have an influence of from four to five times that of the lying posture.

On the treadmill wheel, - -	5·50
Running six miles per hour, -	7·00

The last shows a rapidity of respiration seven times greater than while lying.

These observations are the result of Dr. Edwards's experiments.

Homes without Kitchens. — What would you give for a home without a kitchen? Not very much, answers thousands of voices. Mrs. Pierce, however, author of Coöperative Housekeeping, thinks differently. In a recent address to an audience of ladies at Cambridge, she says: "For one, I should be perfectly delighted to have no such thing about my house as the kitchen sink, with its greasy pots and pans. No such floor as the kitchen floor, with its greasy spots, no dreadful smell of grease pervading the house, no soapsuds' flavor to my breakfast, and above all, no swill-pail." And she might have added, no standing over a hot stove in a warm day cooking food for clamorous stomachs, no burning of bread, no half-cooked meals, and no thought about the preparation of what is to appear on our tables. Mrs. Pierce is now trying the experiment of a coöperative kitchen, in which all the food for a hundred families may be cooked and sent directly to the consumer's tables, in little Norwegian boxes that retain the heat for hours. We can hardly estimate, as yet, what will be the result of the movement. Cer

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tainly in cities and towns the scheme is worthy of a thorough trial, and we happen to know that there are thousands waiting for such favorable results as shall satisfy them that they can go and do likewise. In a hygienic point of view there are some advantages likely to follow. It will insure regularity of eating. The air of those homes where no cooking is done will be purer and sweeter. Whether the quality of food will be improved depends on whether the coöperative kitchen is conducted wisely or unwisely, but there is no philosophical reason why there should not be great improvements made in this respect.

What, however, is to become of the thousands who live in the country and can not, therefore, take advantage of coöperative kitchens. Must they still continue to tolerate kitchens, with foul odors, greasy floors, swill-pails, sinks, and dish-pans? Any improvement that does not reach them, though well, is only partial. Perhaps in the distant future farmers will live in villages, and go to their farms in carriages. The time saved by adopting machinery for most of the work would make this possible. We think, however, that much might be done by the improvement of the habits of the people, as they relate to food. If we do not fry pork, or ham and eggs, certainly one reason why kitchens are filled with foul air will be done away with. Another source will go when less meat is eaten. If we simplify our habits and still make them accord with the laws of physiology, the kitchen will be a very different place from what it is now—a great source of disease and disgust.

Let those who can do so adopt the plan of coperation, but let all, so long as kitchens are used anywhere, make them what they ought to be, neat, and pure, the place for the preparation of what is wholesome and delicious, rather than disgusting and poisonous.

PLAY AS AN EDUCATOR.—In a journ of Athens, Greece, The Polistor, we fi "Mr. Betant, Professor of Greek Literat in Geneva, Switzerland, has had the kindn to send us some journals and pamphlets abo Kindergartens lately established. We ha examined this method in its principal leadi ideas and in its particulars, and found, to ou great surprise, the development and realiz tion of what thousands of years ago Plato co sidered as the main point in the developme of man from his infancy. In adapting edu cation in the Kindergarten to nature, and a mitting children of the most tender age, n other means than play are resorted to. Pla had the same ideas, as we will perceive b turning to a paragraph in his 'Laws,' whi read as follows: 'I say that it has been hith erto overlooked in all States, that plays hav the mightiest influence on the maintenanc or non-maintenance of laws, for if those play are conducted according to laws or rules, and children are always pursuing their amuse ment in the same manner, and find pleasure in it, it is not to be feared that they break laws, the end of which is more serious.' In the 'Republic' Plato again expresses himself almost in the same manner. He says:

"'From the first years the plays of children ought to be subject to strict laws, for if those plays and those who take part in them are arbitrary and lawless, how can they ever become virtuous men, abiding by and obedient to law? If, on the contrary, children are early trained to submit to law in their plays, the love for those laws enters their souls with the music accompanying them; it never leaves them, and helps in their development.' In scrutinizing Froebel's method it is strikingly evident that it is nothing else than the explanation, or a detailed commentary to these words of Plato, which had hitherto remained unintelligible and unappreciated. It is easily to be seen that, in our time, when so many

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ew schemes of education have been discussed, was Froebel who has taken the suggestion iat Plato gave in his beautiful language, and iade play the basis of his grand educational chemes—play which he has developed organ-ally in all its directions. The anarchy or rbitrariness of play he subjects to laws; he ubjects it even to the laws of rhythm, as lato says, because so many of his plays are ccompanied by music."

Rest Once a Year.— We think that Americans do not vividly enough realize the importance of laying aside business at least once every year, of getting a change of air and scene, and of taking one good, long, serene rest. This lack of appreciation for an annual vacation is probably less observable in New York, Boston, and Philadelphia; but in the smaller towns of the East, and in all the towns of the West, the custom of making all business arrangements with this in view is by no means common. Every clerk ought to have it put into the bargain that he shall have a vacation every year. Every principal should have it understood with his partner that each is to enjoy the same treat. All commercial and professional calculations should contemplate this as a necessity.

We often meet men who appear to take pride in saying that they have toiled so many years without cessation or change. It is a poor pride, and frequently a fatal one. With this American vanity in perpetual labor is connected no small amount of our American tendency to the madhouse and the grave. It is a fine thing to see a Yankee giant rushing onward year by year, toiling terribly, scorning the weakness of a holiday; but it is not so fine to see him, after a few years of such existence, sinking under softening of the brain. Yet this is the mournful story of many a life.

The great workers, who have held out in the race of life, have been great resters too. They understand these things in the old country. They have got over the juvenile folly of forgetting that the human machine needs occasionally to rest and cool, and undergo repairs. In England, for instance, their busy men invariably go into the country, or go to sea every summer. John Bright would not be alive now if he had not been the death of so many trout. So, in that country they are accustomed to Prime Ministers who are vigorous and virile at eighty, and to philosophers of almost a century.

There is wisdom as well as benignity in the tender blessing which old Isaac Walton asks on "all that are lovers of virtue, and dare trust in the Lord's Providence, and go a-angling.' Persons who can be so described scarcely need to have the blessing asked for them: they carry the blessing around with them.

Good friends! are you, amid the anxieties and ambitions of business, tempted to forego a few weeks of repose this year? We implore you to beware. That is bad economy. What you want for success is tone. Eleven months of high-toned health are worth far more than twelve months without it. Do you say that you can't afford to take a vacation this year? We reply: you can't afford to omit it.

We hope that none of our readers will think we are deficient in respect for them, but we feel compelled to tell them, as an expression of our sincere good wishes, to go to grass!

An Interesting Fruit.—In some of the arid portions of Africa there grows a large, wholesome, luscious perennial melon, upon which the natives depend largely for food. It has a tap root that penetrates the soil to a depth of thirty feet, where is found permanent moisture, and thus the vine never suffers from drought. The skin is covered with long, sharp and dangerous thorns, that prevent animals from breaking through to the luscious morsel,

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and thus it is saved for man. This is not the only thing that is preserved from animals for the lords of creation. The great eclipse which has just occurred drove the birds to their nests and the beasts to their lairs, but man with his reason and his telescopes discovered valuable food for thought in the knowledge of the constitution of the sun by those few short moments it was so hidden from his view. Thus it always is, the best is reserved for the highest in the scale of existence.

A Lesson.—The stupidity often shown by whole classes of people is something sad to contemplate. The most dire calamities seem to produce no really valuable fruits. The most plain and terrible hints that particular causes produce certain results, teach, except to a few, no useful lesson. If one man makes a glutton of himself, and reaps dyspepsia, gout, plethora and obesity, it does not deter others from doing the same. If one man drinks liquor, and in a frenzy kills his neighbor, instead of its deterring others from doing likewise, it makes no difference in the amount of fiery fluid they guzzle down their throats. If tens of thousands of children die every year in our large cities because they are deprived of fresh air and sunshine, and have their little stomachs filled with food only fit for pigs, the tens of thousands of fathers and mothers who are interested in the causes of these results seem not to have the slightest notion that there is any valuable lesson to be learned, but go on all their lives, feeding and clothing and exposing other children in a way that is almost sure in the end to kill them. To-day a thousand women die because their lives have been given over to fashion and folly. To-morrow a thousand more are sure to follow in their footsteps. To-day an army of men ruin themselves and their families with drink, and to-morrow there will be recruits enough to make the army larger than it was before. The papers this morning relate the sad case of a man in Indianapolis, w returned home about midnight, in a drunken and, finding nothing else to demolish attempt to kill a widow lady's child, which w asleep in the house. After beating it for long time, the fiend commenced biting its fe nearly biting the large toe off its left foot. then caught it up and threw it through a win window, breaking out the glass and sash. T child fell in a narrow passage-way, which paved with rough cobble stones, and, while lay there, unable to rise, he went out a jumped upon it, when its loud cries brou out the neighbors, who attempted to take from him. The moment the scoundrel saw the coming he caught it up by the neck and r across the back yard, kicking it at every ste Climbing over a low fence, he attempted lay it upon the railroad track, where it wo have been run over by a train in a few m utes. The parties who were following to the child in charge and sent for a physicia who, upon examination, found that its shou der blade and collar bone were broken, besi other injuries which are very serious and po haps fatal.

To-morrow and next week and next ye the same story will be repeated in some oth city. Why can we learn nothing by exp ence? Who can tell? Is it because human life is not held sufficiently sacred? Is it b cause our ideals of a true life are too low? it because men are only beasts, and their pa sions instead of their reason govern them Is it because good men who are trying to r form the world are too few, or too weak, too much engaged in their own affairs to d vote any time to the affairs of their neighbo Or is it because we do not yet know how deal with error and crime and misery? Pe haps all of these causes, and more prev Perhaps it is because we are in too great haste for the ushering in of the good t coming. Perhaps the causes lie further b

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ıan we think. May not much of the tendency to crime be inherited, or acquired in very ırly life? One thing is sure, if this world is ver to be made a paradise it must be done by ood, intelligent, strong men and women. The veak must be saved by force, if necessary; yet omething more than force is necessary. The ls of life must be cured by Wisdom. She is he physician that doth hold in check our appetites. To her we owe all good. It is lavious ease and low pleasures that gives the lrst beginning to all ills. Our thoughts beng busied with good, sin can hardly find a vay to enter in. There are thousands to-day vho would learn new lessons of life, who vould profit by the sad lessons of experience, vho after vainly seeking pleasure in those ervants of sensuality, perverted senses, would eek a pathway to a newer life. To all such he advice of Solomon is best when he says: "Get knowledge, get understanding, but bove all get wisdom."

WHAT SLEEP WILL CURE.—The cry for est has always been louder than the cry for or food. Not that it is more important, but t is often harder to get. The best rest comes rom sound sleep. Of two men or women, therwise equal, the one who sleeps the best vill be the most moral, healthy, and efficient. Sleep will do much to cure irritability of temper, peevishness, uneasiness. It will cure insanity. It will restore to vigor an overvorked brain. It will build up and make trong a weary body. It will do much to cure yspepsia, particularly that variety known as ervous dyspepsia. It will relieve the lanuor and prostration felt by consumptives. It vill cure hypochondria. It wll cure the blues. t will cure the headache. It will cure the eartache. It will cure neuralgia. It will ure a broken spirit. It will cure sorrow, Indeed, we might make a long list of nervous naladies that sleep will cure.

The cure of sleeplessness, however, is not so easy, particularly in those who carry grave responsibilities. The habit of sleeping well is one which, if broken up for any length of time, is not easily regained. Often a severe illness, treated by powerful drugs, so deranges the nervous system that sleep is never sweet after it. Or, perhaps, long continued watchfulness produces the same effect; or hard study, or too little exercise of the muscular system, or tea and whisky drinking, and tobacco using. To break up the habit are required—

1. A clean good bed.
2. Sufficient exercise to produce weariness, and pleasant occupation.
3. Good air, and not too warm a room.
4. Freedom from too much care.
5. A clean stomach.
6. A clear conscience.
7. Avoidance of stimulants and narcotics.

For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as shall secure sleep, otherwise life will be short, and what there is of it sadly imperfect.

NOVEL EFFECTS OF A BOTTLE OF MEDICINE.—It is told by a captain who had sailed around the world several times, that on the Island of Madagascar, where they have no Temperance Societies or prohibitory laws, the natives show a surprising fondness for stimulants, and do not hesitate to imbibe whatever contains alcohol. On one occasion, the captain had been ordered a powerful medicine, by his physician, slightly flavored with spirits. A native chief, who visited the captain, thinking the bottle of medicine was a bottle of rum, seized and hurriedly drank it dry at one draught. In a moment he turned as pale as he could with a tawny skin, rubbed over his stomach, gave one horrid yell, rushed from the captain's presence and jumped into the sea. Next year this chief was the only Temperance man on the island.

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How to Treat the Sick.

RECIPES FOR UNFERMENTED DRINKS FOR THE SICK. RASPBERRY SYRUP.—Take nice ripe raspberries, either black, red, or white, and mash them fine, scald them a few moments and press out the juice. Add half a pint of white sugar to a quart of juice, boil a few minutes, skimming carefully if any scum rises. Bottle while hot, and cork and seal immediately.

This makes a very palatable and desirable summer drink, when reduced with water. It will bear an equal part, or even more of water. Less or more sugar may be used, as preferred.

STRAWBERRY SYRUP.—Take ripe berries and immediately press out the juice. Add sugar as for raspberries. Boil and skim. Bottle and seal while hot. Strawberry syrup prepared in this manner is a real luxury, in sickness or in health.

BLACKBERRIES prepared in the same manner make a desirable and wholesome beverage, but whatever kind of berries is used, whether cultivated or wild, they should be well ripened, mellow and juicy, and not pressed too closely from the pulp and seeds.

ELDERBERRIES, when very ripe and large, made into a syrup the same as above, are equally as desirable as blackberries.

CURRANTS, white, red, or black, prepared after the same formula are equally good. The juice of the different kinds of currants may be mixed to good advantage; or, which is better still, combined with raspberry, blackberry, or elderberry juice in any proportion convenient.

PINE APPLE juice makes a delicate drink, managed in the same way. Peaches and plums are both excellent, and cherries will do if nothing better can be obtained; but the syrup will not be so clear and lively as the others.

These juices must all be bottled as carefully as canned fruits, to keep them from the least degree of fermentation.

UNFERMENTED WINES.—In ancient times fermented wine was held in as high estimation as was unfermented bread. In the religious observances of the Jews both were extensively employed. During the week of Passover nothing *fermented* was allowed to be used. And here I will observe that the Lord's Supper was instituted during Passover, which, to any one acquainted with Jewish usages, is evidence that a fermented wine was not employed.

Gather the grapes when well ripened. Carefully remove all decayed and unripe berries. Mixed varieties, or any one of the favorite varieties of grapes may be used. Press out the juice and boil as long as any scum rises. Skim carefully from time to time. Do not boil to exceed an hour. Bottle while hot, and seal either in glass bottles, jugs, or air-tight casks. It is fit for use at any time, but after being opened must not be allowed to ferment. Except the strawberry syrup, this will be found the most delightful and exhilarating of all the unfermented beverages mentioned. It needs no sugar, and may be reduced when drank.

I contribute the recipes for these beverages to the readers of THE HERALD OF HEALTH at the solicitation of the editor, and will merely add that I have long been in the habit of preparing them, and that we make large dependence upon them in our Cure, at table, and as food for the sick. Any disease of the digestive organs, especially the bowels, can be controlled and, with other appliances, can be cured by their employment, according to indications.

In the commemorative services of the Lord's Supper, if any beverage is employed except water, no other than this should ever be used; as the most carefully prepared wines, even of home manufacture, if allowed to ferment at all, generate spirits, diametrically opposed to any things inculcated or exemplified by Him whose life was pure and heavenly.—*Mrs. Dr. L. A. Jenkins.*

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FRESH-AIR CURE.—Every body who eeps his eyes and ears open hears continually f new modes of curing disease. To-day it is rape cure; to-morrow it is sun cure, the next ay movement cure; the day after, caloric cure. nd so the earth whirls round, and with every evolution brings to the surface some novel ethod of treating sick mortals. After all, one f the best, pleasantest, cheapest, oldest and newst cures we know of is that which is announced t the head of this article. But as one fact is vorth more than a cart load of theories, we will llustrate, by a single example, the power and eauty of the Fresh-Air Cure. For the examle which we give we are indebted to Frederick Law Olmstead, the landscape artist of Central Park, who, in that single superb achievement, has done so much to apply the Fresh-Air Cure to the people of the metropolis.

A surgeon was once asked to take service on an emigrant ship about to sail from an Irish port for New York. The notice was so short that the Doctor had not time to procure medicines, and trusting that there were enough already provided on the ship, he went aboard. On getting to sea, however, he found that the medicine chest was nearly empty. There were 300 passengers on the ship. The surgeon trembled to think of their helplessness in case of disease coming among them. He begged the Captain to put back into port, and get some medicine; the Captain laughed at him. That night the cholera broke out. Again the surgeon went to the Captain; he begged, entreated, threatened, he Captain replied by suggesting to the Doctor to go to a very bad place. Then the Doctor went to work without medicine. He turned the pigs out of the long boat, and made a hospital of it—cool, airy; he made every body leave the steerage every day, he searched the ship to find something to make medicine of—and found a lot of carpenter's chalk. To those with the cholera he gave small frequent doses of chalk, *just to keep up appearances!* When the spasmodic crisis was over he gave hot fomentations.

The third day came, and he again went to make a last appeal. "Captain, there are 300 souls in this ship."

"Belay that, Doctor; I'll see every soul of 'em in Davy Jones's locker before I'll put back my ship for your cursed physic."

The Doctor turned away with a heavy heart, and kept on administering burnt chalk and fresh air. Of those 300 passengers, in a ship smitten with cholera, how many died?

Just one!

And that one was an old man, half dead with a chronic disease when he came on board.

"So much," said the Surgeon, "so much for burnt chalk—and fresh air!"

TREATMENT OF BRONCHITIS.—In the chilly stage use a vapor bath, or hot sitz and foot bath, covering closely with hot blankets, and adding hot water until free perspiration ensues. The head should be kept cool by a wet towel. This should be repeated daily until the chills abate. When the fever rises a cool sitz bath or wet-sheet pack will be necessary, and these should be used when the fever is near its highest stage, and repeated daily until the fever subsides. If the surface remains hot, frequent sponging should be resorted to. Cool compresses should be applied over the chest, changed every two hours during the day and early part of the night. These may be made by folding two or three thicknesses of linen large enough to cover the lungs, and should be covered with dry flannels.

The feet should be kept warm by the use of hot foot baths, and other applications. The bowels should be moved daily, using enemas if necessary. The patient should be kept as quiet as possible, excitement of any kind being pernicious.

Since the inflamed membrane is similar in substance to that of the lungs, there is always danger of these organs becoming implicated, and great care should be taken to avoid it, or consumption may ensue.

REGIMEN.

The room should be well ventilated. But little food should be taken during the fever, and

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that should be very simple—such as rice water, gruel or toast. When the symptoms abate, fruit or vegetables, in small quantities, may be safely added.

By carefully pursuing this method of treatment there will be no danger of fatal results. But when patients are poisoned with drugs, and allowed to satisfy the demands of a depraved appetite they may well apprehend danger, for the disease will linger on from acute to chronic, and finally terminate in consumption, rendering the afflicted persons invalids for life, and victims to premature graves.—*Dr. McCall.*

SCOTTISH TESTIMONY REGARDING THE VALUE OF THE TURKISH BATH, AND OTHER SIMPLE REMEDIES.—In the course of a clinical lecture in the Glasgow Royal Infirmary a few weeks ago, Professor Macleod, surgeon to that institution, said he regretted very much they had not a Turkish Bath connected with such a large hospital; he felt confident that many of the surgical cases would be greatly benefited by it. But the "red tape" and old-fashioned routine of public hospitals made it somewhat improbable that he would see such improvements, but he had no doubt they would come some day. This same surgeon, who has charge of three wards in the infirmary, uses simple water dressing in the vast majority of his cases, and with the best results. If a patient comes in with a badly bruised hand, which is a daily occurrence, instead of rolling it up out of sight with oiled bandages, plaster, etc., as formerly, he simply cleans it well, places a piece of waterproof on the side of the bed, and causes a continual drip of water to fall on the hand from a skein of worsted and a basin at the bedside. By this simple means he believes he has saved many useful limbs, which, under the ordinary plan, would almost certainly have been amputated.

Professor Gairdner, physician to the same institution, warmly recommends the Turkish Bath to the students. He has been trying it in some of the infirmary cases with great success, and regrets exceedingly the expense and trouble involved in sending patients to hydropathic establishments outside to get the baths. He uses the wet-sheet packing in his wards.

Dr. J. G. Swayne, lecturer on obstetric medicine at the Bristol Medical School, in a new work on midwifery, says: "The author is in the habit of using the Turkish Bath after has been exposed to infection of any kind, and he can confidently recommend it as the best means of cleansing the skin and eliminating animal poisons from the system."

Dr. Macleod, above mentioned, in drawing the attention to a young Roman Catholic priest in his ward, who was dying from exhaustion after an amputation, and who had been ineffectually drugged with opiates, remarked, jokingly that the best hypnotic would be some "crossings" from a priest. They might laugh, he said, at the idea, but he knew a gentleman in town whose life had been saved by the passes of a mesmerist. The gentleman had tried all the usual opiates to procure sleep, but they all failed, and he was dying of sheer exhaustion when he was recommended to send to England for a mesmerist, who came, and succeeded at the first operation in putting him asleep. It cost him one hundred pounds, he said, but he had no doubt it saved his life.

Professor Rainy, of Glasgow University, recently related to his class the case of a gentleman whom he knew, who had been cured of paraplegia, or paralysis of the lower extremities, by a mesmerist, procured from England. He enabled him at the first sitting to move across the room. [Surely the Glasgow mesmerists are hiding their light under a bushel; it looks like sending "coals to Newcastle" to import mesmerists to Glasgow.]

Professor Simpson, of Glasgow, in lecturing the other day on death by starvation, classed mesmerism among the agents by which life might be prolonged to an unusual extent without food. He made no special remark about it, treating it as if it were a recognized drug of the pharmacopœia.

TREATMENT OF HYDROPHOBIA.—The prognosis of hydrophobia, once broken out, is very

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favorable. With our domestic animals the ce developed disease is always fatal—at least, s been so far. Any treatment, besides being nnected with great danger to the attendant, s, at least till now, proved to be in vain. A eat many remedies, especially the different rcotics, cantharides, Melœ majalis [Maybugs], c., and various arcana [mysterious remedies] ve been recommended and have often been ld at fabulous prices, but have done no good; crefore only preventive and preservative rem-ies have to come into consideration.

THE BEST PREVENTIVES

e, to keep no more dogs than are necessary, ovide them always with all that they need, d never allow them, especially in large cities, roam at large or to go out in the street or y other place where most likely many dogs ill congregate, without being properly muz-ed. [Well-constructed wire muzzles answer est the purpose, and incommode the dogs the ast—leather straps are either not effective or, tight enough to be so, a cruelty to the dog, r it impedes its breathing through the mouth.] o lessen the number of so many worthless and ood-for-nothing dogs, a good tax, perhaps mod-ate for but one dog, but double for the second nd triple for the third one, etc., in one and the me family, would be very beneficial and would nswer the purpose. Every dog or any other nimal of but little value, that has been bitten y a mad dog should be killed immediately, but very valuable animal that has been bitten, or hows symptoms like those of the first stage of ydrophobia, should be tied with a good chain r safely locked up in a secure place, to enable rther observation whereby to decide whether suffers from hydrophobia or not. In case hy-rophobia is ascertained to exist with certainty, he animal should be killed immediately and uried deep enough. Valuable animals, when itten by a mad dog, may be saved. At first he wound must be cleansed with warm water, he bleeding has to be supported for awhile, or ncisions have to be made to produce bleeding, r in some cases the wound may be extirpated; hen a corrosive or cauter has to be applied, to destroy the contagion if there should be any left. The best remedies for this purpose are: Creosote, carbolic acid, a concentrated solution of caustic potassa, concentrated spirits of caustic ammonia, lunar caustic, sulphate of copper, or a red hot iron. Prof. C. H. Hertwig, of Berlin, who perhaps experimented more with mad dogs and hydrophobia than any body else, has been bitten twice, first in 1828 and the second time [if I am not mistaken] in 1834, and lived to be a healthy old man.—*Dr. J. H. Detmers, V. S.*

A SIMPLE CURE FOR HYPOCHONDRIA.—Dr. Thomas Shillitoe, a Quaker preacher, gives an account in The North Londoner, of his cure of hypochondria, together with bilious, rheumatic, and gouty troubles, that had kept him company for twenty-four years. In his early manhood he was terribly afflicted with hypochondria; was frightened at a mouse, fancied himself a teapot, and was a prey to other phantasies. Physicians ordered him to eat meat and drink wine freely, which he did. For twenty years, from twenty-four to forty-four, he continued in this wretched condition, when, at the suggestion of a friend in Hampshire, he gave up both meat and wine, and was teetotaler and vegetarian. His hypochondria, and bilious, rheumatic, and gouty ailments wholly disappeared; and in his eightieth year he described himself as a stronger man in every respect than at thirty.

VITAL STATISTICS.—A reliable statistician gives the following comparisons between the four principal cities of the Continent—London, Paris, Berlin, and Vienna. The greatest number of legitimate children are born in London; the fewest in Paris, which ranks foremost in illegitimate births. London has the least. Most marriages take place in Berlin; the fewest in Vienna. Still-born children are most numerous in Paris; least numerous in Vienna. Paris has the greatest density of population; London the least. Berlin consumes the least quantity of meat; London by far the greatest.

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ANSWERS TO CORRESPONDENTS.

BY A. L. WOOD, M. D.

Treatment of Ozæna.—"My daughter, aged nine years, is afflicted with what the physicians of the place pronounce Ozæna—the effects of a cold contracted last April. The discharge from her nostrils is almost constant, but not very copious nor very offensive. We thought during the winter that with care and the approach of spring she would recover, but as there seems to be no abatement of the trouble I write to you for advice. What shall I do for her?

"Nothing has been given except hydriodate of potass, prescribed by a physician. In fact, I long ago lost all confidence in *medicine*, and write to you because I believe in your mode of treatment."

The treatment in such a case should be:

1. A daily morning towel bath of cool but not very cold water, followed by a thorough rubbing of the whole surface of the body with dry towels and the hands.

2. The diet should consist of Graham bread, oat meal, or cracked wheat, and good ripe fruits. No drink but water. No candies, sweets, rich pies, pudding, or cakes, fine flour bread, butter, condiments, or meats. Regularity in eating must be observed. No eating between meals.

3. The child should live as much as possible out of doors, in the pure air and sunshine, avoiding damp, chilly winds, and should take as much daily out-of-door exercise as her strength will permit.

4. She should practice sniffing cold water up her nostrils several times a day, or use a nasal syringe.

5. Avoid all drug medication, and *persevere* in the above course of treatment until a cure is effected. It will require time, but it is the most reasonable and practicable mode of home treatment that can be pursued in such cases.

Treatment of Granulated Eyelids.—The general treatment, diet, etc., should be the same as recommended above for ozæna. Moderation in quantity of food is also essential. The local treatment should consist of frequent applications of cold water or pounded ice to the eyes. Applications of a poultice of fine wet earth to the eyes has been highly recommended. It should remain on until thoroughly dry. It is wholly unobjectionable, and I am confident it would be useful, though I have not had experience in its use in such cases. While w[et] is cooling and will reduce inflammation [so] when dry it is a powerful absorbent.

The Phosphates in Bran.—"I [u]derstand from THE HERALD OF HEALTH [th]fine white flour is deficient in the phosp[hates] Will you please inform me which of the [two] bolting-cloth products of wheat, the *bran* [or] mill feed] or the *shorts*, or the *seconds* it is, [that] does contain the phosphates; or if all, [in] quantity relatively does each?"

They all contain them. I can not give [the] proportion. It varies with different grades wheat, and is really a matter of no consequen[ce] as no one part of the grain should be exclusi[vely] eaten. It would have been a great blessin[g] civilized man if bolting cloths had never b[een] invented. By their use one of the best arti[cles] of human food is converted into one of the wor[st]

Oysters Again.—"Why are oysters [not] any more than other kinds of sea food? If [as] tritious and as easily digested as many kinds [of] salt and fresh water food, why are they [not] better food for hot weather, if fresh, than meat[s] which are heating and bilious?"

A Yankee often answers one question by ask[ing] ing another. Why would it be filthy to eat [an] ox, a sheep, a hog, a turkey, or a fish with[out] first removing their intestines? Some barba[rous] ous tribes do eat animals without dressing them entrails and all, but civilized people are supposed to be far above such disgusting practices. Th[ey] do the same thing, however, with small anim[als] as oysters, clams, shrimps, etc. What is the difference?

This correspondent seems to think, as pe[ople] generally do, that oysters are not meat. If [so] will he tell us what they are? The oyster [is] one of the lowest grade of animals used as fo[od] and consequently one of the poorest. As a ru[le] the higher the grade of the animal the better [the] flesh for food. Cannibals universally agree that human flesh is the best and sweetest of all [the] meats, and I have no doubt it is so. This [does] not apply to tobacco users however for a can[ni]bal will not touch the flesh of a man who [uses] the vile weed, a consoling fact no doubt to those who use it.

If not Coffee, what Then?—"[We] say coffee 'should *never* be drank.' Is that an [un]

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lified statement? Suppose the habit of drink- coffee has become fixed and been maintained many years into middle life or old age, so t the system has become in a measure de- dent on the stimulus or effect which it pro- es; would not the physical constitution re- re a certain shock, and would not it be more rious and dangerous to the general health to ontinue the use of it than otherwise?

In certain portions of the Southern States, if throughout the South, coffee is the common erage, and it is confidently asserted that the nate renders it an absolute necessity, and that a stranger especially to attempt to live there hout it would be really dangerous. Is there y foundation for such a statement?

'Would you include tea in the statement made h regard to coffee?

'Is the water of a limestone district or limey ter fit to drink? If not, and tea and coffee are cluded, what shall we drink?"

The statement that coffee "should *never* be ink" *is* an unqualified statement. I believe would be better for *all* persons accustomed to e use of coffee to quit its use at once. The hock" is not so great as most people imagine d the system will soon recover from it and be e better for the change.

The statement in regard to the use of coffee the South has just this foundation; the ter there is mostly hard and unhealthful to ink, but the boiling of it to make coffee softens

It is the boiling and not the coffee that im- oves it. Hard or limey water is unfit to ink without boiling. The best course to pur- e, where soft spring or well water can not be tained, is to catch rain water in cisterns and ter it. The next best way is to boil the hard ater and let it cool and absorb air before ing.

The statement in regard to coffee is applica- e to tea also.

Fruit at Night.—"Do you think it best r persons with weak stomachs to eat fruit at a time? Is it not better than butter or milk ith bread for those inclined to biliousness, or ill it be more apt to increase acidity of stomach ith those thus inclined? If so, is there any eference between fruit cooked or raw, so late the day?"

Persons with "weak stomachs," "inclined to liousness," and "acidity of stomach" should t eat butter, milk or fruit at night, *nor any ing else*. They will find a great improvement adopting the two meal a day system—second eal not later than 3 P. M. Butter and milk should not be used at any time of day. Good fruit may and should be eaten twice a day. If you *must* take supper and must choose between the two evils, choose fruit always. As a rule cooked fruit is easier digested than raw.

Early and Late Rising.—"When one can not get to sleep till late at night, is it best to rise early and thus go without a sufficient amount of sleep?"

No. The system needs a certain amount of sleep—some more and some less—and if it can not be obtained during the hours of darkness, which is always best, it should be taken at other times. Do not follow a set rule for the *sake* of following it and injure yourself thereby. Use your reason and common sense they were given you for that purpose.

Smoking vs. Kissing.—I clip the following from an exchange. If the ladies would only do as herein indicated, it would do more towards abolishing that filthy habit than all the tracts in the world. Ladies, why not?

May never lady press his lips,
  His proffered love returning,
Who makes a furnace of his mouth,
  And keeps its chimney burning!
May each true woman shun his sight,
  For fear his fumes might choke her;
And none but those who smoke themselves,
  Have kisses for a smoker!

Pleasant Words.—Pleasant words and little acts of kindness and attention are very important agents in the restoration of health, and in some cases are of more benefit than any or all other kinds of treatment. In health or disease they are never lost, always do good and never do harm. Use them freely, one and all, and especially those who have the care of the sick. An indispensable qualification for a good nurse is that she be kind, pleasant, and attentive.

Night Caps.—Night caps are objectionable for these reasons: They keep the head too warm; they shut out the air and shut in the exhalations from the scalp, whereas air should have free access and the exhalations be allowed to escape; they weaken the roots of the hair, and render it more liable to fall out. The hair can just as well be kept in place by a net.

Sugar.—"Is sugar of any quality to be recommended as an article of diet, *i. e.*, uncombined with other food? Which quality is the best, or least objectionable, the brown, crushed, or loaf?"

No. Refined sugars are least objectionable.

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NOTICES OF NEW PUBLICATIONS.

THE SCIENCE OF A NEW LIFE. By John Cowan, M. D. New York: Cowan & Co. Price, $3 00.

If a multiplication of books telling how to live were sufficient to redeem the race from sin and crime, and aimless, worthless lives, the world would soon be a paradise, and Eden once more be restored. But alas, it takes precept on precept, example on example—here a little and there a good deal, to make much impression on mankind. Dr. Cowan, however, seems determined to do his share toward staying the tide of sensuality and meanness. His book contains over 400 large pages, and to be sure that every body has a chance to read it, the country is to be canvassed thoroughly by agents, who will no doubt sell it abundantly. We are sorry we can not in every particular commend his work. Its spirit is truly excellent; no worthier subject could have been chosen on which to write, and very much that has been said deserves the highest praise, but if the world accepts all of his doctrines it will be led into serious error. Take the statement for instance, where the author says, that "The man who marries before twenty-eight or thirty years of age arrests the growth of his body, weakens his entire system, his muscles become pale and flabby, nerves weak, brain for ever oppressed and clogged, and he is no more capable in his work in life's vineyard, to make a name for himself among the earth's great ones, than the veriest born fool." Now, it is very true that marriage may, and often does result in ill health, but this is quite as likely to follow late as early marriages. Indeed, thousands upon thousands of young men are ruined by secret vices, long before the age of twenty-eight or thirty years. It is the vice that ruins them and not the marriage, and these vices are not the result of age, but of ignorance and ungoverned passion.

Again, our author says, "A man having arrived at thirty years, full grown, perfectly developed, and desirous of marrying, should choose a woman not below twenty-four years of age; and a woman at twenty-four, perfectly developed, ripe, lovable, should choose—or perhaps I should say accept—for a helpmate, a man not less than thirty." Now we venture to assert that Nature is not so exacting in her demands, as to refuse happiness and harmony to a marriage where the parties are otherwise adapted to each other, if the man is only one or two years older than the woman. Would Dr. Cowan refuse his consent, even if the man was only one month or one day older than the woman? If this was the only objection, we should say it amounted to nothing.

So again, he has laid down as a law, that the feelings should have nothing to do in making the choice, but *only* the intellectual faculties. Now, it is undoubtedly true, that the feelings without the judgment may and do err, therefore the latter should aid the former, but as the foundation of marriage is denominated by Dr. Cowan as the feelings, they have a right to *a voice* in the matter. What up-hill work marriage would be, if, as Dr. Cowan asserts, "Love applied to the union of the sexes is a fallacy, and is not required in the initial requisite to the choice of wife or husband." Now, if by love Dr. Cowan means lust, he is right, but if not, then he is clearly wrong. There can be no true union for life without love, and though often perverted, it is after all, when rightly directed by higher faculties, the guiding star, and will as surely lead to a happy union as a choice from immature judgment. How can a young man or woman judgment alone be capable of deciding all these questions of marriage, when practically their judgment very immature, no matter what their age.

The choosing of the trade or profession of a child before it is born, is another doctrine which can hardly be considered as sound. Dr. Cowan teaches us that parents may make their children, through rightly directed premeditated laws, geniuses. Now we sincerely believe in the necessity of a correct life in those who are to become parents, but after all, is it not best to leave something to Nature? Can a mother will that her unborn child shall be a Webster or a Clay, a Shakspeare or Booth, a saint or a devil? God has given us much to do, but he has not given us to us to have the creation of our children in the sense that we create houses and machinery. How often is it that the children hate the work their parents have long followed lovingly! How often the child is a spendthrift when both father and mother were industrious and saving. How often the child loves the very things the parents hated! The ancestors for generations back often have an influence on what the child will be in spite of all the parents can do. The child will be what the parents are, rather than what they try to be for a few short months. This whole subject is yet too imperfectly understood to be written upon with accuracy. Too much is yet in the realm of hypothesis.

But we have no room to continue our criticism further. The book contains so much more that is good than erroneous, that we unhesitatingly commend it as worthy of an extended circulation. Take its spirit, wisely choose the good that is in it, and happy results will follow.

TWO PRIZE ESSAYS on the Physical Indications of Longevity, written by J. V. C. Smith, M. D. and John H. Griscom, M. D., for the American Popular Life Insurance Co., to which is added an exposition of the laws of life, exhibited in family inheritance and the personal indications of longevity, as applied to Life Insurance. New York: William Wood & Co.

While this work was published as a purely business transaction for the benefit of a most excellent Life Insurance Company, it is rare we find a book which contains so much useful information. From Dr. Smith's Essay we make the following brief extract:

"SPECIFIC SIGNS OF LONGEVITY IN MAN.

"1. Both men and women born of parentage remarkable for longevity, inherit vitality, and are generally tenacious of life. They occasionally reach a very advanced period being rarely the victims of acute or epidemic diseases.

"2. Children born of parents, one, but not both, of whom inherited long life, do not equally inherit vitality. In any considerable number of brothers and sisters thus born, some of them will live to be aged, but not all.

"3. Men or women, with particularly long bodies otherwise well developed, and governed by all the circumstances and conditions heretofore noted, give satisfactory physical signs of a long life.

"4. Married women who have borne children, if in comfortable circumstances, especially in this country, have the prospects of a longer life than those who were never mothers.

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5. Widows have not the prospect of so long a life as rried women.

6. Widowers have not a prospect of so long a life as rried men. Married persons, if happily connected, e a prospect of a longer life than the unmarried.

7. Unmarried women, in health, easy in their circumnces, and pleasantly conditioned in society, have the spect of a longer life than married men of the same al condition.

8. Unmarried women, dependent upon their personal rts, and harrassed by anxieties, have not a prospect of ng life.

9. Excitable, fractious men and women, when marl, who are subject to paroxysms of sudden anger, peril ir prospects for a long life.

"10. Both men and women, although in easy circumstances, if of a jealous, irritable disposition, or subject to morose exhibitions of temper—married or unmarried—have not a prospect of long life. Still a few out of many may sometimes live to be aged.

"11. Men or women who have changed their residence from a cold or moderately temperate climate of one continent to a similar climate in another, if comfortable in their circumstances, and industrious and correct in their habits, do not have their vitality impaired.

"12. Men or women who thus remove from one continent to another, as from Europe to America, or from America to Europe, if inclined to excesses which impair the vital force, may die prematurely."

THE PUBLISHERS' DEPARTMENT.

Our September Number is, we nk, unusually replete with instruction and entertainnt. The distinguished writer of "Kindergarten Inuction," the Baroness Marenholts-Bulow, has done so ich for the early and cultivated education of children at she requires no commendation from us to induce the aders of THE HERALD OF HEALTH to peruse her luable article in this number.

"Magnetism," by M. L. Edgeworth, M. D., is a subt treated in a manner that must attract considerable tention, and evinces a knowledge that can only be ined by observation and study.

Grace Greenwood graces our columns with a very enterning and highly suggestive article upon "Women octors." It is quite unnecessary for us to commend it.

"Water" is a continuation of the very interesting series nich Rev. Charles H. Brigham is writing for us, and is te the "leaping fountains" at the corners of our streets, spiring and sparkling with lucidity.

"Kitty Howard's Journal" improves materially, as it ogresses, in excellence and interest. Mrs. E. Oakes nith is deservedly a popular writer.

"A Horticultural School for Girls," by Emma Marwel, next claims the attention of our readers; it is a good id practical proposition.

"Vincent Priessnits and his Water Cure," is from the n of Dr. Metcalfe of London, a vigorous writer, who ndles his knowledge with a vigor worthy of himself id subject.

"Retrospection," and the "Coming Woman," will be und attractive poems.

"Readings," "Answers to Correspondents," a varied id racy collection of "Topics of the Month," and "How Treat the Sick" make up a number which we can comend to the notice of our readers and friends with conlence and pleasure.

Clubs of Twenty-five.—Any person ho will send us at one time twenty-five new subscribers this monthly, shall have them for Twenty-five Dollars. emember they must be new subscribers, and all be sent one time.

Home Treatment.—Invalids wishing escriptions for home treatment can have them for Five ollars. They should send full particulars of their cases.

Any person sending five new subscribers to THE HERALD OF HEALTH and Ten Dollars, will, if he does not choose other premiums, be entitled to a prescription for treatment free.

Wanted.—Will our readers please send us brief items of news and experience referring to Health and Physical Culture topics. Make them pointed and practical, and we will publish them for the benefit of others. Do not mix them up with business or personal matters, but on separate sheets of paper and in readiness for the printer.

Notice to Our Correspondents.—

The following hints to correspondents should be observed in writing to us:

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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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etc. etc. etc. etc. etc.

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'e attribute Mr. Wood's success largely to his attractive and novel way of getting before the people. The follow card from the July number of the Magazine will illustrate:

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ow to the best of our knowledge and belief, the lady who secures this partnership will be very fortunate indeed. are personally acquainted with Mr. Wood, and know him to be an industrious and strictly temperate young man. "Go in!" girls.—*Newburgh Daily Journal.*

WHAT THE PEOPLE SAY OF US, ETC.

CLAYTON, MICH., June 1, 1869.

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'ear Sir: I write to learn if S. S. Wood, of Newburgh, Y., publisher of Wood's Household Magazine, is re- nsible and will do as he proposes in the way of premi- for getting subscribers for his paper. Among others 'efers to you to learn of his responsibility.

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N. F. CHAFER.

[REPLY.]

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The firm, whose name we print below, gave us in 1867 what was then the largest contract we had over received for our "LISTS OF 100 LOCAL NEWSPAPERS." The fact that they this year renew the order and increase the amount, is the best argument we can give that these "LISTS" are good advertising mediums.

LIPPENCOTT & BAKEWELL,

MANUFACTURERS OF

Axes, Shovels, Saws, &c.,

No. 118 WATER STREET,

PITTSBURG, PA., Dec. 3, 1868.

MESSRS. GEO. P. ROWELL & CO.,

Gentlemen—One year ago, with much hesitation, we gave you an advertisement for one of your Lists of One Hundred local papers; a very short time thereafter, we unhesitatingly added two more Lists of One Hundred papers.

But a short time elapsed before we were inquired of on every side for "Colburn's Patent Red Jacket Ax," proving to us that your plan of Lists had reached the very parties to whom we wanted to introduce the new patent Ax.

The year having now nearly gone by, we can not but believe your system of advertising by "Lists of Local Papers" is just the kind of advertising we want, and we to-day forward you an order still adding one more List of One Hundred papers, making the number now altogether four (4) Lists of One Hundred (100) local papers.

The more we talk with newspaper agents and editors' agents, the more satisfied we are that the arrangement we have made with you is preferable to any we have ever heard of. The merit of the Ax itself has, of course, something to do with the great demand for it, but we are satisfied that by your system of advertising by "Lists" we have accomplished in one year what would have ordinarily taken us five years to accomplish.

Send for Our 24 Page Circular

which contains: A List of over One Thousand Newspapers, (THE BEST ADVERTISING MEDIUMS,) and price cards showing advertising rates, and much valuable information on the subject of advertising, FREE FOR 3 CENT STAMP. Address

GEO. P. ROWELL & CO.,

ADVERTISING AGENTS,

40 PARK ROW, N.Y.

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ATTENTION! Those 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 the Railroad to Philadelphia. Soil, fine loam; superior for all crops. Country just rolling 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, N. J.

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 OF THE WORLD.

The Spirometers are light, ornamental, portable, durable, and any body can use them.

They have been highly commended by many leading physicians.

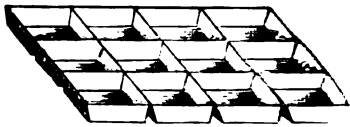
Every Physician Student, Sedentary Person, Professional Man, and Family should have one.

Sent only by Express. Price $10.

WOOD & HOLBROOK,

13 & 15 LAIGHT STREET, NEW YORK.

Bread Pans



FOR MAKING LIGHT BRE

With Flour and Water Onl

Any family using these Bread Pans may nev
made of

UNBOLTED WHEAT,
RYE,
CORN MEAL
or OAT MEAL
and W

As light and much sweeter and more
ordinary

HOME-MADE BREAD

Recipe.—Mix *unbolted* wheat meal
making a dough or batter soft enough to
when put into the pans. Rye should not
Grease the pans to prevent sticking. Bake
twenty minutes, *commencing* with a HOT OV

Magendie ascertained, by his experiments
that life could not be sustained over fifty d
were fed on fine flour bread and water; th
on bread containing the whole or a large p
bran, they were found in no way to suffer. Th
true with man.

Persons who are troubled with Constipation
derangements of the digestive organs, by
unbolted

WHEAT
MEAL
BREAD
or CRACKERS,
with FR

A part of their daily food, will soon experien
regular and healthy condition of the system.

☞ The Pans for making this Bread are

WOOD & HOLBROOK,

13 & 15 LAIGHT STREET, N

Price, $1 25 per set.

☞ Full details for making this and
varieties of bread with flour and wate
and general recipes for healthful cookin
be found in the "HYGIENIC COOK B
published by them. Price, 30 cents. Pa
Book, $1 50. Sent only by Express.

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THE

HERALD OF HEALTH

AND

JOURNAL OF PHYSICAL CULTURE,

ADVOCATES

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

OCTOBER, 1869.

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WOOD & HOLBROOK, PUBLISHERS, 13 & 15 LAIGHT ST.

GENERAL AGENTS:

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MRS. ELIZABETH OAKES SMITH

THE AUTHOR OF "KITTY HOWARD'S JOURNAL,"

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FOR THE YEAR 1870!

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Now is the time to work! The HERALD for 1870 will be full of the best things by the writers, and none can afford to do without it.

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WOOD & HOLBROOK, Proprietors,

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THE HERALD OF HEALTH

AND

JOURNAL OF PHYSICAL CULTURE.

VOL. 14, No. 4.] NEW YORK, OCTOBER, 1869. [NEW SERIES.

PUBLISHED MONTHLY BY WOOD & HOLBROOK, 13 & 15 LAIGHT STREET.

THE REARING OF OUR CHILDREN.

A SERIES OF VALUABLE PAPERS BY DISTINGUISHED WOMEN.

No. XV.

Hereditary Transmission.

BY MRS. T. H. KECKELER, M. D.

IT would hardly seem necessary to argue the fundamental principle of transmission of both general and special qualities of body and mind by and through parents to their offspring. The world recognizes and practices upon it in its dealings with the vegetable and lower animal kingdoms of Nature, but mostly neglects or fails to recognize it in its relations to the human species. We carefully study the laws of reproduction in the organizations below our own, and as carefully apply them, and find a pecuniary reward in so doing. Domestic animals which are bred for profit receive abundant care, first in the selection of progenitors with reference to desired qualities, and afterward in there aring and training. Our farmers, fruit-growers, and florists recognize the necessity of procuring the best seed, and of careful cultivation in a proper soil. In all this there is a practical demonstration of the good results which follow from the proper knowledge and observance of the laws of hereditary transmission. In the vegetable and animal kingdoms we recognize the law of "like producing like." We always expect a product like the seed we plant. From animals of the lower orders we expect others like them, and we expect human beings only from human parents. We have no example where any species of vegetables or animals has departed from its natural type and assumed the form of a higher, lower, or different type. Varieties frequently occur in a species, but the general characteristics are never lost. Hybrids, which are the result of a mixing between species closely allied, as the horse and the ass, do not possess reproductive capacity to continue the hybrid so as to constitute from it a new species. In all varieties which occur in any species, and in hybrids, we find a commingling of the qualities of the individual parents from which they are produced. There is ever a tendency in the varieties of a species to change to the original type of one or the other of its originators.

Human parents, as well as parents in the lower animal kingdom, act in their reproductive capacities as causes in absolutely determining what shall be the physical and mental con-

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stitutions of their progeny at the time of its birth. The vitality and the physical and mental organization of the infant proceed directly from its parents. These elements, as received by the infant, are subject to great variations in quality, quantity, and proportions, depending upon the differences of these elements in parents as a class, and also in the same parents at different times, owing to their varying states of vitality and physical and mental health, vigor, and harmony. Man is more subject to variations in these respects than are the lower animals, for the conditions of the latter are more definitely fixed and their organizations are less complex, while man is subject or liable to great variations of health, state of mind, and external natural and artificial conditions.

At the time of its birth the child can only possess what it has derived from its parents, and though after this it may receive the best care, education, and influences, these can only modify and direct that which is organically predetermined in its physical, intellectual, and moral organization conferred upon it by its parents. These can never make a Newton out of an idiot, an honest man from an organic thief, nor put full health and vigor into the feeble and scrofulous frame. Nor can parents who are themselves defectively and unfortunately organized rationally hope for superior offspring. The infant mind is not that "sheet of pure white paper," ready for the passive reception and indelible retention of whatever educational marks may be placed upon it. What it is to be is as positively fixed in its organization as the oak tree is in the acorn, and time and normal growth will as certainly develop the organic peculiarities of the one as of the other. You may write "apple" on the acorn, but it will only grow into an oak; you may write "morality and health" upon the immoral and scrofulous infant organization, but these will be only words, and never realized facts.

We do not undervalue the importance of education, training, and example for the mental, and proper care and cultivation of the physical in children, but the world has had too much experience not to realize that these fail in many instances, and but partially succeed in others. The fault lies primarily in the parentage, yet few are willing to accept and openly acknowledge the moral responsibility of having defective offspring, though they may credit themselves fully with being the authors of their children's virtues.

The subject of hereditary transmission resolves itself into this, that there is not a virtue or a vice, a perfection or a defect, a strength or a weakness, whether of the physical or mental in parents, which may not be transmitted to progeny, either as an actual condition or an organic liability; and these conferred conditions and liabilities are the sum of a child's inheritance when it commences its earthly life. No idiotic, imbecile, deformed, vicious, feeble or sickly child (if we except those occasional accidental cases, which are as rare as deaths by lightning) ever came into existence without some adequate parental cause, and the responsibility for such unfortunate results is, in many cases, directly traceable to parents. Many parents in looking at their children, may view themselves as in a mirror, with their most secret vices brought into plain view, for themselves and the world to gaze upon. Not that every wrong act in a child has necessarily been previously performed by the parent, for many of the faults of children arise from the influences which surround them operating upon organizations incapable of resisting temptations, or the examples and more powerful will of evil associates. Yet these very organic weaknesses are derived from parents.

Nations at large furnish forcible examples of hereditary transmission. The Israelites, by preserving themselves almost exclusively from intermarriage with other nations, have maintained and perpetuated those peculiar physical and mental qualities which have made them a distinct and "chosen" people through the whole period of their known history, though their members are dispersed throughout the world. The Irish are hardly less remarkable examples of transmission, for their national peculiarities are distinctly recognizable even after many generations of intermarriage with a different stock.

Those special traits of a physical or mental character which render some families famous or infamous, are often traceable through a long succession of generations, and particularly when a similar education has been given, or a similar line of life pursued. A marked talent which may be possessed by an individual will frequently appear in many generations of his or her descendants.

In tracing the transmission of family peculiarities the following general laws or principles should be kept before us, viz.:

1. A child may inherit its physical and mental organization so entirely from either one of its parents as to have hardly a trace of resemblance to the other; or it may inherit a mixture of the physical and mental qualities of both parents, in varying proportions. Where a gift

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osely resembles her mother, in form, features, d phrenological development as to appear her nterpart, or where a boy as nearly resembles s father, such girls or boys are almost always ferior to the parents whom they resemble, d often in a very marked degree.

2. A most common form of transmission is at in which the girl receives the back portion the head (the region of the domestic facul-s) from the mother, and the boy inherits the me portion from his father. This is as it ould be, as it properly preserves the distin-ishing mental qualities of the sexes in this gard. Where the reverse is the case the ten-ncies of the girl are coarse, rough, and mas-line, and those of the boy are toward effem-acy.

3. When the front lobes of the brain (the re-on of the intellectual faculties) in a boy are herited largely from his mother, and in a girl om her father, there is no organic tendency to tellectual inferiority; on the contrary, such y or girl will often prove intellectually su-rior. But if in this respect the girl inherits clusively from her mother, or the boy from s father, they will, with hardly an exception, ove intellectually inferior.

Instances of a mixture of the intellect of both rents in a child are quite common, and they ur in very varying proportions. Superiority, uality, or inferiority to the parents may hap-n as the result of the mixing. Much depends on the side from which the elements that mpose it are derived. If the girl receive a l share of her intellect from her father, or e boy a similar proportion from his mother, eir transmissions being favorable, an intellect ual or superior to the parents may be the re-t. I am more inclined to form an opinion all such cases from the individuals as they e presented before me, than to lay down any neral rules of classification.

It frequently happens that the sons of women ose fathers were drunkards will show espe-l proclivities to the same vice, while there has en no manifestation of it in such mothers. rong points in character are thus apparently moved from the direct line of family name, ply because the daughter takes a different me by marriage. Nevertheless, it is a direct reditary transmission. It will often happen at the habit of falsifying the truth will ap-ar among the boys of a family, derived rough the mother from *her* father, while the ughter of the same family, inheriting their her's more correct morality, conferred by his ther, will show no tendency toward such a habit. Such alternations of transmission from father to daughter, and from her to her son are much more frequent than direct conveyance from mother to daughter and from father to son. When the daughter strongly resembles the mother, or the son the father, the transmission is direct—not passing over to the next generation before making its appearance. The virtues as well as the vices are the subject of such alternate transmission. In the direct transmission just mentioned we think children are more liable to inherit the weaknesses and petty vices than the strength and virtues of the parents, for in such cases the children are generally inferior. It is a well-ascertained fact, so much so that its expression may be considered as an expression of the law, that the sons of eminent men rarely inherit their superiority, and the same is true with regard to the daughters of eminent women; and that eminent men have largely derived their capacities through the maternal parent.

There is another well-established law, by virtue of which the race maintains its average, and is prevented from assuming the *extremes* of intellectual strength or weakness, viz.: That where any mental faculty, or class of faculties is possessed in *excess* by both, parents their progeny will be largely deprived in that particular respect. The conditions of civilized society frequently require of individuals a continuous concentration of effort in some particular direction, thus bringing into action and cultivating only a small portion of the entire faculties. The faculties thus exercised are made stronger by use, to the neglect of the others, in opposition to the requirements of nature, which demands the legitimate exercise of all our powers and capacities before we can attain our highest point of perfection, as individuals, and as a race. If the united capacities thus possessed in excess by both parents could be conferred upon their child, he or she would be a monstrosity in that respect, for all excessive departures from the average partake of the nature of monstrosity. Nature permits very positive departures from the average in individual cases, but, under the just mentioned law, prevents this perpetuation and increase through progeny; always adjusting the balance at the proper time to prevent a permanent continuance of that which would destroy the harmony of the work. In a criminal direction, the doubled wickedness of the parents is prevented from being possessed by the child by giving to it an organization specially weak in those points which were strong to excess in its parents.

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It is under the action of this law that the children of parents who are both *highly* religious, possess but little of the religious element in their mental organization; that the children of parents who are both *highly* acquisitive are organic spendthrifts, and the children of *highly* intellectual parents are frequently below the average in intellectual capacity, even to imbecility or idiocy. It requires in such cases a like intellectual organization and that it should be kept continually active. The wisdom of this ordination of Nature is apparent, for as human action is largely dependent upon organization, if there were no law to limit the transmission by parents of their strong and special departures from the natural average of the race, extremes instead of a harmonious balance would soon destroy the progress of humanity, for some line of action would soon gain the ascendancy to the exclusion of all others.

A parent will probably transmit his or her own peculiarities, to a greater or lesser extent. Much will depend upon the condition of the parents at the time the life-impress is given. The *direct* influence of the father ceases when this is accomplished. It is his actual condition for the time being that he is liable to confer, not what he may have formerly possessed and allowed to remain unused. A temporary intoxication, a temporary exhaustion of physical or mental energy, a special activity of any mental capacity, any permanent but concealed defect of character, any temporary physical derangement, or any concealed chronic defect is liable to be transmitted to the child, either as an actual condition or as an organic liability to appear in its after life.

The same remarks apply with equal force to the mother, but her influence is continued through the entire period of gestation. The entire conditions and materials for the growth and development of the child are to be supplied by her. Whatever influences the mother, may and usually does influence the child. The formation of its mental character is continuous with its physical development before its birth, and it is of frequent occurrence that the mental states of the mother during gestation are found to be repeated in the child. In this respect it is both a transmission of the mother's character and feelings, and an education of the child before it is born. The conclusion is evident, that the child's best interests are consulted when the mother maintains her own system during gestation in the best possible conditions of health and harmony.

Transmissions from parent to child are more frequently in the form of liabilities than actual conditions. Parents confer upon progeny not the perfected organization, but the rudimentary elements of body and mind, which require time and the necessary conditions for development and perfection. The natural conditions may not be provided, and hence there may be a stunting or failure to reach the highest point which the body or the mind would be capable of attaining under favorable circumstances. Children may have received the most favorable elements for physical and mental perfection, and yet the conditions of infancy and childhood may be such as to nearly deprive them of the opportunity for natural development, and hence they will remain inferior; and an organization naturally puny, feeble, or vicious may be very much improved by careful and judicious training under favorable circumstances as to have a fair degree of health and morality. As the organization develops, its tendencies to health or disease, to virtue or vice become manifest, and those which are derived from parentage are very liable to show themselves very much in the same order and manner as they appeared in the parents from whom they have been derived. Thus the forms of disease which may have afflicted the parent will not appear in the child until it reaches about the same age in which they appeared in the parent. There is a tendency in the child to follow the same order of development, progress, change, and decline as these occurred in the parent from whom it strongly inherits. Baldness, or gray hairs, obesity, chronic disease, peculiarities of habit, thought, and action, etc., often follow the same order of appearance in parent and child.

The liability to consumption is much oftener conferred than the actual condition of disease; in fact, the latter rarely occurs. The same is true with regard to scrofula in all its forms, and also with most other chronic forms of disease. These usually appear in the progress of the development of constitutions which have inherited the weaknesses that render them specially liable in this respect, and such liabilities may be often overcome or prevented by a proper mode of life. Some children in a family appear to entirely escape the inheritance of such liabilities, while they are possessed in a marked degree by others of the brothers or sisters. In some cases it will appear only in the male children, or only in the females. Insanity, monomania, homicide, etc., in the form of liabilities are not unfrequent subjects of transmission.

Parents too often blame and severely punish their children for the defects and faults which

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ney themselves have transmitted, for the origin f which they, and not the children are respon- ble.

Children are ever obliged to accept such or- anizations and to develop under such condi- ons as are provided for them by their parents, nd free will in a child to do right or wrong is mental quality of rare occurrence. Many hildren are so weak and defective in organiza- ion that they must necessarily obey the force f surrounding influences, and many more are o constituted that they have neither the ability o perceive or to do what is right in many hings. They must do wrong in exact accord- nce with their organizations, and they are not norally responsible for that which is forced pon them. It were as absurd to punish an an- mal for being an animal instead of a human being as to punish some children for being what they are.

"By their fruits ye shall know them" ap- plies both to the physical and moral nature, and such poor fruit as society so abundantly gath- ers demonstrates something radically wrong in the progenitors of its numerous sickly, vicious, and imperfect offspring. "As ye sow so shall ye reap," and those parents who reap, through progeny, only disease, deformity, ingratitude, sin, and early death, should take the injunction home to themselves, and not loosely charge the results to God and accident. We recognize the inconsistency of blaming and punishing a child for its organic physical imperfections. Remem- ber, then, that its moral and intellectual imper- fections are also organic in a large majority of cases, and deal leniently with the unfortunates.

Ready for What?

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

A YOUNG lady in her school career said, "One year more here, and I graduate; another year at a seminary in the city to finish; next, I will read and travel a year, and then I shall be ready."

"Ready for what?" said my friend whom she was addressing. The young miss looked puzzeled a moment, and then replied, blush- ingly, "To get married, I suppose."

In a recent number of THE HERALD OF HEALTH, we have gone over with some of the ins and sicknesses incident to the school-life of our young ladies. Now we will consider "What next?" They are ready for what? It may be to get married, it may be not. As we do not propose to treat young ladies like charming vases placed in shop windows, ready to be selected and set in private homes; therefore, the question ready for what? is to us of earnest practical import. Many beautiful girls are earnest souls, who, when the freshness of free- dom from school routine is over and the first charm of the coming out is past, look around longingly for something to live for beyond the diversions of the passing days. Some rush into gayeties for which they have no relish, or worse, into wedded life, which they did not really want, merely because there is in them a fund of life-force which longs to be expended, or because they want a new sensation.

The question of work and wages for women, is not the one under consideration. Though it is a part of our daily thought to meet this great want. But the question to which our pen now points is, What shall a genteel young lady do, after her graduation, to save body and soul? for both will go to ruin if not usefully em- ployed. A house with a good tenant lasts longer than one empty.

Yes, we must all work out our own salvation, by working for the world, even if our friends have funds enough to feed and clothe us. By this, we do not mean that growing girls or graduated girls, should be burdened with busi- ness heavy for heart or hand. They should have time to bud and blossom; bask in the sun- shine, develop and enjoy their beauties, or like colts and lambs, frisk with the mere delight of existence.

Many girls are hopelessly broken by work of body and brain too heavy for them, before they are sufficiently consolidated to endure well. Sometimes a keen sense of religious re- sponsibility goads them on to undertake more than they can bear. The growing Christian sense of ripening girlhood needs to be held back, rather than to be hurried forward in work hard for either muscle or mind.

But what shall you do where spiritual life or physical needs have not yet put you in pressure

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of any sort, and who stand, diploma in hand, ready for what?

First, if any of you have pressed your mental powers so hard in order to graduate with honor, that the muscular system has lost its tone, then bring it up by due attention as you would any back lesson, the basis of one in advance. Don't let this feebleness settle into a chronic weariness, so that general debility shall be your general for the rest of your life. Remember that the lassitude which often ensues after a long course of study, is because the forces of the system have been exhausted through the brain, and that the muscles are weak not only from disease, but because the electrical fire or the nerve fluid has been so expended, that there is too little left to infuse muscular vigor. So, first, vegetate. Take bodily exercise and let the brain rest. If you are so fortunate as to have a sensible mother, who lives in a simple way in a quiet house, she can help you into a practical knowledge of housekeeping, and up to good health at the same time.

Have you cold feet, pressure of blood to the head, loss of appetite, constipation? Domestic work, cheerfully done, is an excellent remedy for all these. Remember, cheerfully done. A bad spirit spoils any remedial means. You don't like it? Very probably, but you can come to like it. To find the crown that lies beneath every cross, it must be shouldered and carried cheerfully, not shirked half the time, dragged the other half.

Return to the mother who has been so tenderly longing for you, not to be a pretty parlor ornament merely, or worse, a genteel invalid, but to share the duties which often rest too heavily on the maternal head of the household. Yes, not only share them, but soon be able to shoulder them all, and thus add length and strength to the days of one who has done so much for you. Grown-up daughters come on just when the mother most needs help. As she nears her first half-century she should have a season of leisure for rest and retrospect, and then she will recuperate and be ready for active service for years to come, with less of beauty and more of wisdom than characterized her earlier days. Every farmer recognizes this principle in reference to his favorite family horse, and so turns out the noble animal into a good pasture for a whole summer, saying, "It will pay in the end."

Human nature and horse nature are not unlike in this, and many do not live out half their days for want of this year of jubilee like that appointed for the Jews.

Gentle, patient, devoted women for l... this release go beyond the rallying point ... so die early or live in invalidism. Mothe... over-indulgent, and daughters are more th... less than heartless, and both are debilitated— ... by overwork, the other for lack of it. ... home duties, let every young lady hono... estate in which God has placed her. ... went from the temple at Jerusalem to Naz... and was subject to his parents, or, as we ... pose, helped Joseph, he being a carpenter. ... when you leave your temple of knowledg... go to your home be subject to your mo... ready to help her, and as soon as possible ... her rest from her labors for a time. ... keeps house and does her own work, you s... soon be able to assume all her duties. ... has a great house, many servants, and a l... social circle, then her position is still more ... ing, and she is in greater need of release. P... haps there is an invalid in the family, or ... girls, or wayward boys, or a backward ch... who need bringing up for day and Sun... school, who tax your tried mother. If y... sume one after another of these responsibi... as fast as you are able, and she will brea... easier and sleep sounder.

She has turned her own life-current alw... for your comfort, and now she can not ask y... to sacrifice yourself for her, so you must d... without being asked, and when you have che... fully assumed one after another of her du... she will rejoice in the rest a daughter giv... more than from any other source.

Surely, a young lady after a three or fo... years course at school, should not come ho... more useless than when she went away, m... helpless than those of her own age who ha... not enjoyed these advantages. She should ha... patience enough to manage children, charac... enough to control hired girls. If she can't m... a good domestic she must make one out of ra... material, for there is plenty of that everywhere. Every good mistress is able to control her own spirit and another's too.

I speak thus plainly, because I find those wh... seem to have lost all their health and comm... sense at school, if they ever had any.

But why do I make so much of knowledge of domestic economy? Because it is the best basis for good business ability in my department. Physical strength, patient energy in duties disagreeable are thus developed.

When I talk to you about housekeeping don't dream that I expect you will soon ... have a house of your own to keep, or that y... will always keep house for your mother. But

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peak of it as your teacher did of mathematics nd Latin, a good foundation for the future, nd also an occupation or an accomplishment to hich you can turn when necessary.

So much for the hands of young graduates, ow for the heads, which have been doing their est with the best of help these many years. Is our course of study finished? Are you to ake no further attainments in science and lit-rature, and only to be busy forgetting what ou have learned?

I once lived in a neighborhood of Dutch ankees, who made free use of the word "busy." hen riding past the house of one of them, see-g a boy near the door, my friend asked, "Is our father within?" "Yes," answered the d. "Ask him to come out." "He can't," as the answer. "Why not?" "'Cause," id the boy, "he is busy a dying." This is a ct.

So often girls emancipated from domestic ork, are "busy a dying." Their bad, bodily abits invite debility and disease. Their bad, ental habits make them dreamy and forget-l. How few after leaving school, read to any rpose beyond the amusement of the hour, or eing how the story turns out, which practice ruinous to memory. Well, what shall you ad? First, read with the purpose of being telligent in some one direction. Out of the nge of history and literature, select what you se best, if you can. If not, what opportunity fers.

Now that books are so plenty on Botany, emistry, Geology, Conchology, Astronomy, c., there surely ought to be something between e heavens above and the earth beneath, which uld interest a well-educated young lady, so at she need not be driven for mental diversion the wild fancies of story writers, who de-nd for their inspiration on the excitement of e hours and the inspiration of tea, coffee, bacco, brandy, and opium.

When riding on the broadest lakes, the andest rivers, amid scenery the finest that rth affords, you see some young ladies more erested in some new romance of unreal life, an in all the wonders and beauties about em. The travel seems to us a sad waste of ne.

A friend of ours came from California around e Cape, for the benefit of her health—a six nth's voyage. During the first few days er leaving San Francisco, there were many pressions of pleasure on the part of the ladies, the prospect of the long voyage. The Cap-n said, on hearing them, "Yes, the ladies will dress up and keep bright and on deck for a few days, and then they will grow gloomy and say it is dull and stupid, and take to their berths and read novels for the rest of the way, and we shall have none of their company."

My friend, though a delicate invalid, determined that the prophesy should not hold true in her case. So she spent a large share of her time on deck, talked with the Captain as she had opportunity. He finding in her an intelligent listener, took evident pleasure in instructing her in the art of navigation, saying it was new to find a lady who knew any thing about the way of a ship at sea.

Before they reached New York the Captain was sick, and she, with the mate, made the bearings and kept the records. You ask, perhaps, if she became a sailor on the high seas. No, she went to her Western home, and married the man who had been so patiently waiting for her to get well. Then you say, "What good did all this do her?" First, the voyage was more interesting to her, and hence did her more good. A journey enjoyed, benefits health unspeakably more than one merely endured. Beside this, the intelligence gathered will always be a source of pleasure to her and to her many friends. Surely when three-fourths of the earth is ocean and we are brought over the great waters to our desired haven, is it not of some interest to know how it is done?

Not only sea captains, but men everywhere, from coal-diggers to Congressmen, are ready to instruct young ladies in reference to their craft, if they lead off quietly with a few inquiries and then give appreciative attention to the replies. A good listener is the best of company, especially if the listener is a bright young lady. Our girls could glean a great amount of science and sense from fathers and brothers, by cultivating an acquaintance with their occupation whatever it may be.

There is no handicraft which meets any human need, but it is good to know about. Of course, no one can learn every thing, so we can only glean from what is within our reach, and not grasp in vain for what is beyond it. But you say, What is the use of all this, when the chief occupation of women is housekeeping. First, there is strength and comfort in the knowing. Second, "a stone fitted for the wall will not long lie in the road." A Spanish proverb and a true one. Among many young ladies who have come in my way wanting work, I do not remember one from whom I could not find a good place and good pay, if there were any thing she could do well.

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But to our point. Is your father a lawyer? If so, let him select reading for you from his own library. Surely, if you have studied the higher mathematics, you ought to be sharp enough to learn something of the laws of State and nation, with such a teacher as a loving father.

A few days since, I listened with great interest to the examination of a class of young ladies, who had been studying Civil Government. They talked intelligently of State rights, of the power of the President, the Senate and House, the Wilmot Proviso, the Missouri Compromise, etc. Surely, these points are of more practical interest than heathen mythology, or the history of those nations long extinct.

Is your father a clergyman? Then you can have the best of helps in sacred literature, and in turn help him in his work among his people, in prayer meeting, in Sunday school, and in his study. I know a very interesting young lady, the daughter of an eminent clergyman, who for a few years has written all her father's sermons, and they are well written, too. The father had in early life a nervous disease which prevents his writing, so he would dictate while the wife wrote, and when the wife became ill, the grown-up daughter took the place. Though her school course is much less complete than she desired, in real mental culture she is in advance of most of her age. Of course, having written critically so many years, she is a good judge of books, sermons, lectures, etc.

If your father is a physician, then know something of the human frame, its infirmities, and the modes of relief. At least, have a general idea of his remedies and for what they are used.

I once asked a young lady, who was suffering severely from inflammation of the eyes, what had been done for them. "Well," she said, "I have tried almost every thing, even to horse liniment." "How is that," I asked. "Why, I sent to our family physician for something to put on my eyes, and as the doctor was not in, his wife sent me what she supposed to be eye water, but which I found afterward was liniment just made up for a neighbor's horse."

Drugs are so numerous in their compounds, that it takes more than the five senses to divine all, but one should know what they don't know.

Do not fancy that I want to make doctors, lawyers, or divines of you all in a hurry. No, rejoice in your graduation, be glad in your girlhood, enjoy the springtime. I only wish t prompt you to sow the seed of Christian common sense, and science, so that when dewy freshness of your spring flowers h faded, that your life may not be lacking green thing, but rather growing a richer vest, less beautiful, but more enduring.

EXTENDED USE OF STEAM.—In the Uni States steam power is employed equal to labor of 130 000,000 of men, and in Gr Britain, equal to 400,000,000. It gives spe the iron steed surpassing that of the fleetest An and it moves the press which daily prints records of our morals and the transactions our lives. Perhaps the city of Glasgow, wh Watt invented his engine, affords the best illustration to be found anywhere respecting wh steam power has done for some communities In 1755, its population was only 22 000, to-d it is 500,000. Then no man could be found it, possessing sufficient wealth and enterpris invest one thousand pounds in Watt's engi now it is the engineering metropolis of th world, furnishing nearly all the great ir steamships for the merchant navies of every nation in Europe.

WHAT A MAN KNOWS.—What a man ca write out clearly, correctly, and briefly, without book or reference of any kind, that he undoubtedly knows, whatever else he may be ignorant of. For knowledge that falls short of that—knowledge that is vague, hazy, indistinct, uncertain—I for one profess no respect at all. And I believe that there never was a time or country where the influences of careful training were in that respect more needed. Men live in haste, write in haste—I was going to say think in haste, only that perhaps the word thinking is hardly applicable to that large number who, for the most part, purchase their daily allowance of thought ready made.—*Lord Stanley.*

NOISE NOT POWER.—The boy thinks more of the noise the gun makes than of the bullet it sends on its death-dealing mission. After a time he learns that it is not the noise but the lead which is so wonderful, but the chemical elements contained in a few grains of dry powder. The fuss and fury of the world, which so fill the eye and drown all finer and more ethereal sounds, are the reports of forces eye hath not seen nor ear discerned. And the more ethereal, abstract, and spiritual the force, the more powerful it is and the more far-reaching his operations.—*Liberal Christian.*

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The Firefly.

BY ALFRED B. STREET.

IN the summer's amber twilight, mark
Golden atoms wavering through the dark!]

On the rose's blushing breast they glow,
Shedding blots of emerald light below.

Lo, the fairy fireflies, how they wheel
Till the very eyesight seems to reel!

Summer elves; they hold their revelry
Till the cooler midnight sets them free.

Now a sparkler seeks the lilac's height,
Then in sudden darkness sinks the light.

Opening, shutting, opening, shutting, lo!
On the twilight what a magic show!

Opening, shutting, opening, shutting, swift
Now in glittering sprinkles on they drift.

As I gaze upon the sight, the while
Thoughtful fantasies my mind beguile.

Look, Ambition, with thine eager eye!
Learn the lesson of the firefly!

In the twilight of thy vision, see
How the flitting radiance mocketh thee.

Child of pleasure view its passing light
Ere its glitter sinks in sudden night!

Opening, shutting, thus our projects glance!
Opening, shutting, thus our pleasures dance!

Hush my soul, let not complaint be thine;
Woes that darken pass like joys that shine!

Fame, on spangled pinion up may soar;
Sinks the tiny sparkle evermore.

Hush my soul, suppress the rising sigh;
Learn the lesson of the firefly!

See it throbbing on the blossom's breast,
From its restless waning finding rest!

So love's torch illumes a happy home,
So the heart forgets its restless roam!

Thus I mused, my soul it made reply,
These the lessons of the firefly.

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The Law of Feeling.

BY REV. HENRY WARD BEECHER.

ALL our affections and sentiments have two conditions of activity—a primary and a secondary one. All our feelings are alike in this regard, that they have a condition of primary and secondary activity. The primary is that in which a feeling is first developed in the presence of a motive or excitement, and exists simply as a feeling, answering the call of its proper motive, and giving experience of its peculiar kind of pleasure or pain. It is this state which exists when there passes before the eye some visible object of beauty, loveliness, or attractiveness. Under such circumstances, the soul rises up and glows with pleasure and joy. The mind is filled with feeling, and only feeling.

The same state exists when one is in the presence of scenic and historic representations. Admiration, love, hate, sympathy, emotions of various kinds, as mere emotions, spring up in the soul in quick succession.

Music and oratory produce the same results. These, also, are agents for exciting feelings in their primary state. And in this all our sentiments and emotions are vivid and exciting. They not merely excite the substance of the brain and the nervous system, but where they are carried to great height, they excite the whole being, sometimes modifying the organs of the body, and almost superseding the whole muscular and physical system.

But in its primary form, a feeling where it is an intense, a vivid, and a conscious emotion, subsides quickly. It is a blaze, not a coal; it is fire disclosed, not latent heat; and it subsides rapidly, and wears fast. The body can not bear high tension of feeling of any kind very long. It uses up the organizing matter too fast. If long maintained, vivid emotions of all kinds tend to produce exhaustion and reaction.

A child that is going home to see father and mother in vacation, thinks of it for two or three days beforehand, with constantly increasing nervousness; and he thinks of it all the way home; and by the time he gets there he has thought himself all up; and he wonders why it is that his feelings change, all at once, so that he scarcely wants to go into the house.

Dana relates of himself that, when, after having been absent from home about three years, before the mast, on a perilous voyage, the vessel was nearing his native land, he fed deliciously on the prospect of soon seeing those he loved; but that when she came into port, and a boat was sent to take him to the shore, he could scarcely prevail upon himself to go off and see his friends. He had passed the acme of feeling, and he was under the influence of that reaction with its accompanying numbness, which comes after an excess of emotion or excitement.

It oftentimes is the case with minds not organized for endurance, that the reaction caused by strong feeling, is such as almost to carry them into insanity. In all these states where there is high feeling, the vividness and strength of the feeling, you will observe, is its characteristic. Vividness and strength of emotion are the peculiar features of faculties that are easily excited. It is the nature of the mind upon the presentation of appropriate motives, to respond. If you present a motive to fear, you have the peculiar experience of fear; if you present a motive to hope, you have the peculiar experience of hope; if you present a motive to love, you have the peculiar experience of love, if you present a motive to the sense of beauty you have the peculiar experience of the sense of beauty. The mind can be played upon by motives, as a harp can be played upon by the fingers of the harper; and, as in the one case, the nature of the tone produced is according to the nature of the string that is touched so, in the other case, the nature of the experience or feeling produced is according to the nature of the faculty that is excited, and the degree to which it is excited.

In some old cathedrals in Europe, where there are finely built organs, they are accustomed, at twilight, to play out the day by some solemn anthems; and people gather, and stand scattered through the great dusky structure, and listen. As the inspired man touches the instrument, and swells to the high accord of his theme, all hearts are moved. A thousand memories are awakened in each breast. The feelings of many a one are soothed and laid to rest. All are filled with emotions of joy. At last the theme closes, the music dies away, and silence reigns. One by one the people steal away. The music is gone, the organ is silent, and so is the experience. The church is no more empty of sound when the organ stop

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in are their hearts of the feelings which the sic inspired. The proud man is proud yet; avaricious man is avaricious yet; the rldly man is worldly yet. What has taken ce? They have had a repast. They went the cathedral and the organ played on them, the organist played on it. And the transient d momentary experience came and passed ay almost in the same moment. And though e feelings were genuine, it is the nature of all lings in their primary state to rise and fall. if t in the same moment, within the space of a w moments.

Now it is evident that if these were the only lings experienced by men, our life would be me jets. that did nothing but puff, and puff emselves out; and that the things accomished, the effects produced by them, would be little account. There is, therefore, what may called a secondary mode of feeling—namely, at in which feeling finds itself able to prolong s existence, to enter into contact with life conuously, and, in short, to influence life, and orinize it. There is a way in which feeling mes down from the high state in which it imarily exists, into a condition where it will ot exhaust itself; where it will not speedily ss away; where it will do something more an makes itself feel good. There is a funcon of feeling to inspire industry, and zeal, and telligence and forethought. There is a funcon of feeling to carry on the objects of life. s streams of water turn mill-wheels, night and ay, themselves slender, yet powerful in their cumulation; so trickling heart-streams turn ie grand wheel of life's purposes. Feelings in eir secondary state, instead of being intense nd of short duration, like feelings in the priary state, are less intense but continuous, and en through sleep and intermissions, as well as all latent conditions, are influential.

Let us illustrate, instead of merely defining—r definitions are of little account where feelgs are the things of which you speak.

There is nothing more wonderful or sublime an the aroused feeling of a mother's or faer's heart, on suddenly beholding the peril of e child, on the one side, or its loveliness, on e other. The feeling of parental love exists s a mere emotion in its primary form. Nothing arts more quickly through a mother's heart than e fire of love, when first she sees her long abnt child, or when she hears sudden outcries of larm of its danger. Nothing more strikingly hows the sublimity of this feeling in its priary state, than these suddenly aroused materal instincts of love.

But the greatest part of the mother's time is not filled with such exhausting experiences. Probably there is not one hour in twenty in which she has such experiences. Most of the children, except the babes, are loved evenly, with a low, gentle, continuous feeling, which perhaps not once in a week or a month shows itself so as to give the mother a consciousness of the strength of her affection for the child. In the main, the mother's love is a quiet, prolonged feeling which works inwardly at the thoughts, at the executive faculties, and manifests its existence in care; in labor; in forethought and provision; in companionship; in educating and disciplining. There are ten thousand things which are needful for the child on account of their bearing on the present life and the life to come, and which therefore fill the mother's teeming mind. And parental love, instead of always being manifested as a primary feeling, is for the most part manifested as a secondary feeling, which works for the child, and with it, in numberless ways.

Patriotism—we have had, in our day, a magnificent opportunity to see what is the grandeur of this feeling in its primary state. It flamed out in our midst, so that it was indeed like a pillar of fire by night, and of cloud by day, that showed the people which way to go through the wilderness. But it is gone, and neither you nor I can make it again. No paper article, no advance of armies, no votes of Congress, no orator's appeal, no preacher's fervor, can again cause to burst forth the feeling of patriotism, with that strength, and in that particular form by which it was characterized. But something better has taken its place. In its stead we have patriotism in its secondary state, in which it is diffusing itself, and laboring, and producing results. At first the feeling of patriotism was like a bonfire or beacon light, for alarm of dangers, or for guiding; but now it is a diffused light spread throughout the hearts of millions of men, and manifesting itself in practical deeds. It was good at first, but now it is better. Then it was intense and concentrated, but it is gentle and diffused now.

For feelings, when they first manifest themselves, seem very emphatic; but when they begin to divide and branch out into collateral actions, they seem less because they are hidden, while in reality they are more.

The same is true of the sentiments or emotions of taste. When one walks in a gallery of art, if he be sensitive to color, and form, and beauty, he will seem to himself to be lifted up from the earth. I have walked for hours in the

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red and yellow sea of the Louvre, feeling a kind of sacred intoxication, such as to render me almost unconscious of my bodily state. But it was too much to last. It soon passed away. When one firsts strikes a prairie in June, that is on fire with flowers, he knows not whether he is in the body or out of the body. The coarsest and hardest natures are powerfully impressed by the scene, and sensitive natures are almost translated. But the experience is transient. Let one listen to or read the productions of a skillful writer or lecturer like Ruskin, and how wonderfully the mind is filled with feeling in its primary state! But when you leave the lecture room, or prairie, or picture gallery, having had a meal of joy, the feeling will have produced little effect upon your daily life. It must now subside and reappear in dress; in furniture for the house; in the embellishments of the yard; in the laying out of the garden; in the improvement of the public streets and roads; in efforts to beautify your surroundings in ten thousand ways that indicate a cultivated taste.

A primary emotion may have an influence on the life as long as the exciting cause is present, and no longer. But a feeling in the secondary form is diffused through life, and works in it perpetually. It is less pleasurable in that state than in the primary state, but it is ten thousand times more efficacious and useful.

This, then, is the law of feeling; that it has two states, in the first of which it is a mere feeling, and in the second of which it harnesses itself to a practical purpose, and becomes an efficient laborer in daily life. And although both are indispensable to a well-constituted, evenly-balanced mind, yet, if one or the other must be sacrificed, we can better afford to lose intense and transient feeling, than that lower-toned, diffused, organizing feeling, which works continually and through long periods.

Now that which is true of common emotions, is just as true of religious feelings. We have not one mind that acts religion, and another that acts secular things. You are obliged to attend to your religious duties with the same mind that you employ in carrying on your business affairs. The law of the faculties runs straight through the whole congeries of feelings. And religion comes first as a high, transient feeling, instead of a continuous working feeling of a lower grade.

What, then, is the difference between a good man and a bad man? It is that the good man takes his primary feeling into the second form, in which it works in him, day by day, till he has organized his life upon it. The bad man, after having experienced feelings in their primary state, merely feels that he has been played upon. When he goes out of the church he is like a violin whose bow is hung up. The services of the sanctuary have no effect upon him after they are over. And I am afraid that more than half of those that think themselves to be good go to church because they are played on, first by the organ, and then by the minister, and both in the same way, one playing on them by music, and the other by eloquence or declamation. They enjoy the feelings that are awakened in them while they are under the influences that produce them, but when they go away from the attractions of the church to the greater attractions of the dinner, these things are forgotten. With the odors of the dinner go the odors of the sanctuary. But a good man is one that, having intense primary experiences, does not let them stand in their primary form. He transmutes them into their secondary form, in which, though they are less conspicuous and less enjoyable, they are more potent, and manifest themselves perpetually in his life.

When the surgeon first sees the suffering of his patient, he sympathizes with him so that his arm can scarcely perform the functions of skill to which it is called; but soon he overcomes his agitation, and goes through the operation with a steady hand. The first feeling is right, and when he has mastered it, it is not destroyed. It has merely changed by going from the primary to the secondary state; and that which in the beginning almost unfitted him for his duty, has now become a motive of action. He no longer has the sympathy, but he is a great deal more sympathetic. He no longer feels sorrow, but he is more sorrowful. His feelings of humanity are not so much aroused, but he is more humane. His emotions, having passed into the secondary state, lead to the application of lotions and bandages, and the performance of a thousand kind offices.

Kind men are not those that have the emotion of kindness merely, but those that know how to take that emotion into the secondary state and carry it through life.

Many think that they are generous, because when an object of charity is presented to them they respond to it liberally. It is not so. You must carry the spirit of generosity with you all the time, or else you are not generous.

Many think themselves to be good, because they are susceptible of being made to feel good. It is not, however, being able to feel good, but knowing how to reduce good feeling to a practical form that makes a man good.

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Kitty Howard's Journal.—No. XI.

EDITED BY MRS. ELIZABETH OAKES SMITH.

FEB. 1.—My secret weighs upon me, and the more I think upon it the more I doubt if I ve done the right thing in the matter of eorge's death. Openness and candor are so ntial to me that I begin to feel isolated in not aring all my thoughts with Tom. I seem to ve lost a part of the sweetness of our compan nship, and when my husband looks in my ce with his clear, loving eyes I feel my lids op, as if they were learning to cover a secret. h me! I am not happy.

FEB. 2.—It has often happened that Tom and are thinking the same thoughts and speak the me words, and when we do this I make him ook his little finger into mine and make a wish -and then pronounce the name of some poet, nd we shall have our wish. Tom always says hakspeare, and I Milton, and the best of it is he laugh we get up on the occasion, and the inch Tom gives my cheek, and the way he alls me a goose and I call him a bear, and the hildren clap their hands and shout! We *are* pooneys, without any doubt.

More than all this, we often dream the same ream, Tom and I do. Sometimes Tom, I *think*, oes off into a strong sleep and leaves me to fin sh out his dream. Several times lately when ve have dreamed together, sometimes odd and aughable dreams, sometimes solemn, beautiful dreams, Tom has waked me up and with some nxiety questioned me, and has said more than once, "Balm, my precious child, are you quite well? Did you dream of walking by a lovely river just now, and did you pick up a pearl?"

"Yes, Tom, but it turned black in my hands."

"O Balm! I saw it turn black—what does it mean? and, Kitty dear, there is a filmy cloud between us, go where we will."

"My dear Tom, my best friend, Kitty is filling your head with weak fancies. Go to sleep, dear," and I patted his cheek till he slept.

FEB. 4.—I ought to have before recorded that Tom and I do not approve of dressing in black when a friend goes to the spirit world, but as Jane was desirous to appear in full widow's weeds, Tom was careful to gratify her to the extent of her wishes, although our expenses are now so great that we feel much embarrassed; and the expense of such mourning as she required was pretty considerable. Jane is looking very pretty, and goes out a great deal; her widow's cap is really very becoming, and she *does* give an uncommonly coquettish sweep to her heavy crape vail! In church she looks as demure as a kitten!

FEB. 5.—Such a poor, uncomfortable time as I have had to-day! all because of the mice! I do not wonder we women are petty, and magnify trifles, for we have to deal largely with them. I am very nice about my wardrobe and bureau, and like to have them in perfect order, with a soft odor of rose and lavender. I learned to like good old Isaac Walton because he speaks of "lavendered sheets," it came in so pat with my own housewifely ways. Last night, upon opening one of the drawers, an indefinable odor of "mouse" assailed me, and there was a gleam of little bead-like eyes, and a perfect streak of tails. I shut down the drawer without a word, for it would have been in bad taste to vex Tom with *such* an annoyance, at that hour. However, this morning I consulted him as to the best means of ridding myself of them.

"Why, Kitty, dear, catch them by the tails and drown them," he answered, in perfect soberness.

"Catch them, Tom! I should like to see *you* do it.'

"I will after Court hours, dear," he replied, and kissing us all, went out.

Now, there is a helpful man in the matter of mice!

I went out to the druggist's, and laid the matter before him, and he having recommended strychnine as a condiment to bread and butter, by way of mousely delectation, I followed his advice, and placed a saucer with the preparation in the bureau drawer. Before night there were two large mice and five innocents, all in one interesting group. I am sure this is the kindest of all ways to kill them, seeing they are not to be tolerated.

MARCH 6.—To-day Jane (who, by the way, is causing me much trouble), said to me, "Kitty, I need money terribly; what can I do? I do not like to ask Mamma Howard, for I know she hates me—the proud, tyrannical creature that she is."

"You are to blame, Jane," I replied, "to say

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it, for you have had nothing but kindness and generosity from her."

"There, that's enough. She hates me, and I her. George might have got his life insured, and then I should have had something to live on, and not have to be dependent on his friends for my daily bread; but he never saw an inch beyond his nose."

"Jane, Jane, this is horrible," I said. "How can you speak in such a way of poor, dear George, who was so gentle and good!"

Never did I behold any thing at the theater or opera so grand, so noble, so almost tragic as the air of Madam Howard as she arose and approached us. She had been seated in the shade of the window curtain, and neither of us had known it. She confronted Jane with a stern, indignant face, which quelled even her with all her hardihood, and she actually turned pale and bit her lips.

"Jane, you never loved my son. You are incapable of loving any human creature. You are one mass of selfishness, deceit, and ungovernable self-will. You have been the ruin of George!"

This from Mamma Howard, whose voice faltered as she pronounced the name of her son. Jane bit her nails and under lip in silence, and Mamma went on:

"Jane, bad as it is—sad as was my poor boy's history with you, I am glad to know he never loved such a thing as you are."

Jane sprang from her chair and stamped her feet with rage; all her pretended courtesy and affected airs of *nonchalance* disappeared before the honest truth so unpalatably spoken, and she fairly screamed, "How dare you say that? how dare you say it?"

"Because it is the solemn truth, and you know it. You had entangled him by your arts, you cajoled him, and then held him to his rash, foolish proposal, although he told you solemnly that he had been misled, and by your own tricks and familiarity; that he did not love you, and yet you were so base, so unwomanly as to hold him, notwithstanding all this, to his promise."

Jane nearly foamed at the mouth with rage. She grew livid in color, and trembled from head to foot. Detected in her vile arts, which we had partially known, but which George in his distress and utter despair had revealed to his mother, she dared not speak, but never did I see a human creature who so much made me think of a viper. At length she broke loose, and showered a torrent of curses upon the head of Mamma, who simply replied, in a low, calm voice:

"This is foolish, very foolish, if it were so bad; but remember, Jane, that curses like chickens, they always come home to roost.

At this Jane went through with some [illegible] manipulations, and cried out, "You don't curse me there; I have fixed them on your head, and there they will be."

All this is so foreign to our true life, so discordant and wicked that I burst into tears. I felt as if we were all doomed to misery. Mamma Howard laid my head upon her shoulder, and soothed me as if I had been a baby. Mamma Howard went on:

"George made you a good husband. Just Miserable as you made him, he was forbearing and weakly indulgent to the woman who had made him a father. You did not even love your own child; you do not know how to love anything. The child died because of your neglect and because your very sphere is deadly."

Jane laughed with scorn, and retorted:

"Well, it is dangerous at your time of life, Madam, to get so excited," and resuming her usual habit of drawing her lace handkerchief through her left hand with her right, and with a look, indescribable in its malignity, out of the corner of her eye, she left the room.

Madam Howard walked several times across in silence, her noble face expressive of more than anger. At length she said to me:

"Dear Kitty, this has been a scene which you ought not to suffer. I will pay Jane's board elsewhere. The harmony of a whole household must not be destroyed by one evil spirit," and then with a sad attempt at cheerfulness she quoted, playfully, "You remember the old hymn, which says:

"One scabby sheep infects the flock."

I left Mamma Howard to say what she thought advisable in the case of Jane, and when I returned to dinner he found only his little Rachel doing the best she could to make every body happy. He took Rachel on his knee and stroked her face tenderly, and then he kissed her on the head and called her "little Balm."

MARCH 20.—It is a cold, windy day; one of those days in which children fret without any cause; one of those days in which the cat wants to snarle, and the dog to be testy; when the knitting needles click as if they wanted to bite, and the thread will break in the "*puckering*," as Hannah calls it; when the coal snaps, the door creaks, and the frypan sizzles, and the bread scorches, and all the megrims of housekeeping get their tantrums; when the dust dis-

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orners, and the last years' leaf goes into fits, twists about and has a general whisk and as in its last extremity. I notice on such s the newspapers are gritty and malignant personal, and the neighbors are quarrele and throw stones at the chickens, and the s break windows.

n short, it has been an uncomfortable day, iout apparent reason therefor, except the onditioned wind, which has been intent to into the marrow of the bones, and for what ose it would be hard to tell. I think Kitty been a little irritable, and Mamma Howard, is always wise and thoughtful, desired her o to bed and rest awhile, which she did, and a good cry in the bargain.

rm.—We women cry where men fight. I der if the *coming woman* will be a crying an, or will her stronger development have effect to dry up her tears? Ah me! I find s a comfort.

have been seriously annoyed to find that id and Paul think very much of the crea- comforts; they have a natural tendency to t is fine and delicate and comfortable, in e of my efforts to render them more heroic. ve lately proposed that they should sleep ile in a rough chamber over a back extension n, where there is neither carpet nor elegan- of any kind. The boys laughed and de- d, but to-night both of them volunteered eep there.

hey had not been long in bed, and I sat in room, thinking about them—wondering if ny care for them would be like so much wa- spilled upon the sand, when they came to room and both looked in my face, with a nge kind of scrutiny, and David asked:

Dear Mamma, why did you not speak to us now?"

I do not understand you, darlings," I re- d.

Why Mamma, you come and looked down n us so kind, so loving, dear Mamma, and, n we said 'kiss us, do kiss us,' you did not o, but we could not see you after that."

did not tell them that I had not been there I put them back into bed and tucked them mothers always feel as if the bed must be ed up), and kissed them and said good it.

he dear, precious children! My soul must e gone to visit them in its great yearning tenderness. We are nearer spirit than y in our best and purest state. This has e than once happened to my children, who have seen me when my body was elsewhere, and it has always been when all the sentiments of my life and soul went forth to them with inexpressible love.

March 22.—Jane is boarding with Mrs. Brown and they seem very fond of each other. Jane says Mrs. B. is one of the loveliest of women—so good, so kind and patient, though she suffers every thing in consequence of the ill treatment of her husband. I could hardly refrain from laughing to hear poor Mr. Brown, the meekest of men, and so hen-pecked that he winks every time his wife looks at him, described as such a monster of a man.

I have been very careful never to speak of Jane as she really is. I could not conscientiously praise her, but I considered that our neighbors had nothing to do with our private knowledge of the characters of the members of a family, therefore I have been silent. Not so Jane, who is abusing us all in the most gratuitous manner, and I find that our good simple-minded neighbors are looking askance at us, and talk of poor little Kitty as if she were a perfect ogre. More than all this, Harriet has greatly changed for the worse under the influence of Jane.

To-day the robins have come back to examine the old nest, and gave me snatches of song that made my heart leap with joy. I found in warm nooks, also, the blossoms of the May flower (Trailing arbutus) in the woods, and the red berries of the wintergreen beamed from the brown earth like rubies. I stood in the warm light, my back to the sun, and there was not a cloud, nothing but blue, blue sky—a vast, tranquil dome, whose peace entered my heart.

Mamma Howard is such a comfort to us. She talks of opening her house, and of course she will leave us, but I esteem it an honor and a privilege to have her in our household—she so handsome, always so tastefully dressed, so wise, with every hour something to say which the memory will preserve when the words of others are spoken and forgotten; so gravely tender, forbearing to speak when another would retort, and always with some beautiful word or look of kindness. The children certainly stand in some awe of her, which I am glad to see, and which has a fine influence in the household, but they carry to her their best sayings, their best dress and cleanest faces, for they seem to think they must give themselves an extra *scrub* to please Mamma Howard. I think they value her approval more than mine.

Mem.—To endeavor to keep myself fresh and young—more in thought and feeling than in

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person, for I find in all the books, if a man falls into bad ways he is reclaimed by some memory of his poor *old mother*. I wonder if he would be so likely to fall into bad ways if his mother were true and noble, and brave, something to be admired and loved more than pitied by her children. To consider this point, and talk it over with Tom, and square myself in the matter as best I can.

MARCH 23.—Found Rachel with the scissors very busy cutting off her curly, golden hair. She had cut it off snug to the skin across the forehead, and notched it in and out frightfully. I was downright angry, and slapped her fat little hands sharply. Mamma Howard gave me a gentle pat on the shoulder, without speaking, and brought me to my senses. I find I have too much pride in my children's beauty; and now Rachel looks bad enough to cure me of it, at least for awhile.

No sooner was my back turned than David and Paul were kissing her wounded hand with pitiful looks, and David certainly wasted an angry one upon my back.

MARCH 24.—Mrs. Brown and Jane made a formal call, and Mrs. Brown whispered, "Jane is not so wise as you seem to be, Mrs. Howard; how could she be when she is all simplicity and tenderness, a sort of angel, in fact! You can not imagine what a comfort she is to me. You know something of my trials — Mr. Brown— well she stands by me, as women should stand by each other. Jane and I take such nice walks; we see a great deal of company outside, for Brown looks so glum that I hate to ask people home.

"I'm afraid this is not quite well, Mrs. Brown," muttered poor little Kitty, who can not help seeing the moral bearing of things of this kind, but just then Jane says, "Come here, Kitty, I want to speak to you about my new dress," and I hurried across the room to put a stop to the destruction of my fuschia, which she was pulling to pieces with the fingers of one hand, while she bit the nails of the other. I observed that she had a beautiful diamond ring on her finger. Her hands are very white, much whiter than mine, but they are thin and bony, while mine are plump. Now if there is any thing that I covet it is a white hand, from my fancy having been exercised in reading Ossian, perhaps, when I was a growing girl, and he tells so much about "white-handed" beauties, as do all the novelists, while most of hands in persons who are in good health, with plenty of air and exercise are very far from being white.

Jane did not utter a word about her dress [illegible] relieved herself by saying, "Mrs. Brown [illegible] be the death of me! Such a cross-grained [illegible] gar creature! Don't we give poor Brown [illegible] That is all the fun I have. Kitty, can't [illegible] take me back again."

I shook my head, for I am not clever in [illegible] ing double-faced people. While I was talk[illegible] with our guests, Harriet suffered the pudd[illegible] to burn quite black. I do wish people w[illegible] make evening calls, it would be so much m[illegible] convenient for housekeepers, when the work [illegible] all done and the children safe in bed.

THE CURE FOR PAUPERISM.—The Tr[illegible] bune, in a recent article on the prevention [illegible] pauperism says: "A radical defect in all a[illegible] tempts at improving the condition of the p[illegible] of this city is to be found in the fact, that [illegible] have hitherto provided charities, which co[illegible] only be accepted by the very base or very un[illegible] tunate classes of community. There has b[illegible] no endeavor to provide workingmen with ho[illegible] where they can live in comfort for a reasonab[illegible] rent and in this way prevent well-disposed p[illegible] ple from becoming bad. What we need a[illegible] great public benefactions which shall not b[illegible] charities. In this country we have one pecul[illegible] illustration in point—that of a wide-spread reli[illegible] ious communion, in which poverty and charit[illegible] are alike unknown. The German Baptists, [illegible] Dunkers, as they are usually called, toget[illegible] with the Mennonites and other sects with sim[illegible] lar tenets, embrace a membership of 100,0[illegible] people, in Pennsylvania and the West, and y[illegible] in this whole body, there is scarcely a head o[illegible] family not possessed of a competency. They [illegible] a people not addicted to the giving of alms, [illegible] the younger men have the use of the capital [illegible] the elders, not as a gift, but as a loan, and [illegible] frugality and industry grow rich as they g[illegible] old. The same results might be expected to f[illegible] low, in a measure at least, if we should pro[illegible] cheap homes for our laboring poor. Th[illegible] would been couraged, while happiness and ed[illegible] cation and morality were promoted, and w[illegible] would be to the advantage of the citizen w[illegible] also prove a gain to the city."

FEEDING HORSES.—For a saddle or [illegible] coach horse, half a peck of sound oats [illegible] eighteen pounds of good hay is sufficient. [illegible] the hay is not good add a quarter of a peck [illegible] oats. A horse which works harder may h[illegible] rather more of each; one that works [illegible] should have less.

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A Plea for the Children.

BY A. T. STORY.

THE city, with its clamor and its din,
With its hollowness, its vanity and sin;
With its recklessness and ruthlessness of life,
Was not meant, O little children, meant for you,
But for bearded men and stalwart, who can do
Deeds of daring in its battle and its strife.

Man sins against you, little ones, to keep
You close-mewed up in cities, where the deep,
Constant longings of your tender hearts are crushed—
That yearning to be one with all that lives;
A passion so inherent, that naught e'er gives
A recompense for it when sadly hushed.

The toil and moil of cities soon enough
Come, to grind in life's harsh treadmill human stuff,
Till life's sweet flowers are gone anon;
And nothing but its haggardness remains,
Its nakedness, necessities, and pains,
For the poor heart to break and bleed upon.

With your winning eyes, O little children, plead,
And your plaintive voices, also, for the need
Of your tender hearts, like little bird and flower,
For sunshine, and the fragrant, healthful air,
To make you joyous, laughing-eyed, and fair,
Like denizens of coppice, field, and bower.

Oh hear their gentle voices sadly plaining!
Behold their little cheeks how thin and waning!
Remembering your own childhood, thoughtless men;
Of that valley, green and spreading, where you gamboled,
And those hills and dales o'er which so oft you rambled,
As joyous as the skylark or the wren,

And pity then the little ones whose eyes
Ne'er gaze upon the blue and o'er-arching skies,
Save through the smoke and mist of busy towns;
Who never lie upon the grass and drowse
Their time away, nor rock upon the boughs,
Nor saunter, all forgetful, on the downs!

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For garrisons, exchanges, churches, jails,
And hospitals, your money never fails;
For idleness, and vanity, and vice
Your streets are thronged with palaces; but where
Are your gardens for the little ones? not there!
And yet, than they, what bears a higher price?

Oh think a little while; proud, selfish, thoughtless men!
Whom you're living for and doing for; and then
Consider whether, 'mid your streets and lanes,
You might not have some green, umbrageous courts
Where your children might enjoy their childish sports,
And yet not over-circumscribe your gains!

What Exercises Shall we Take?

BY REV. CHARLES H. BRIGHAM.

A CONVENIENT justification for almost any form of vice or sin may be found in some isolated text of Scripture, and lazy men are ready with the saying of the Christian Apostle, that "bodily exercise profiteth little." With all that is said and written about the need of physical exercise, it is the fact that the majority of men and women are rather averse to physical exertion, and prefer rest to motion. Those who are compelled to work with the hands usually envy those who work only with the brain, or those who are able to live without working. Not a few imagine Heaven as the state in which there is absolute quiescence, in which the saints sit listening for ever to the angelic choirs, or stand still to see the salvation of God. The joys of Heaven are mostly joys which require no motion or exertion on the part of those who enter into them. The author of "Gates Ajar" carries the sympathies of her readers in her sharp criticism of the absurd notions of the heavenly life which the Church talk encourages, but the Heaven which she substitutes is altogether too busy and full of movement to satisfy the idea of the "saint's rest."

The latent indolence of men may accept the literal word of the Apostle, yet there is a general feeling that, after all, the physiologists and the doctors are wiser, and that for earthly life and health, at any rate, bodily exercise is very profitable and very necessary. Those who indulge their physical laziness confess this indulgence as their sin, and are ashamed that they have not resolution to conquer this sin. The value of physical exercise is acknowledged by those who are most indisposed to it, and the controversy is rather about methods than about the radical need. As an abstract proposition the necessity of physical exercise of some kind and for every person, does not come into dispute. No man with sound limbs has a right to lie in bed all day, or to sit in his chair all day even if he keeps activity of mind, while his muscles are unused. The only excuse for such physical inertia is paralysis or the prostration of disease.

Some men, indeed, can get along with very little physical exercise. There are cases on record of solitary prisoners who have lived in their cells for years, and yet retained both physical and mental vigor. Seamstresses in the city sometimes are able to sew in their garret rooms their locks are gray, and yet keep good digestion. But such cases are rare exceptions. There is not one in a thousand who can live and thrive without some kind of bodily exercise. With the mass of men and women there is no need of resorting to such exercise, since their occupations involve this. To exhort a farmer or a blacksmith or a carpenter, or a porter to take physical exercise would be only a waste of breath. Most of the trades and industries require all the bodily exercise which the system needs. A tailor or shoemaker may be helped by some sport which shall bring the lower limbs into freer use; but a wood-chopper or an expressman will gain nothing physically by bowling or billiards, or by a "constitutional" walk. Most serv-

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exercise enough in their daily drudgery
ne broom, the stove, and the wash-tub; and
t efficient housekeepers find exercise enough
ooking after the servants, and finishing their
erfect work.

hose who need to be exhorted to take more
cise are either men of leisure and fortune, who
e no occupation, or men whose occupations
sedentary and who work chiefly with the
n — ministers, lawyers, editors, authors,
ks at the desk, watchmakers, sewing-girls
l whose occupations require them to stay in
place and keep in one position. These,
igh they make a small minority of the whole
men and women, are yet quite numerous
ugh to be considered as a class. In every
e city there are thousands to whom physical
cise is one of the first remedies, who are
tched and dying for want of it; who in this
it can not be saved, either by air, or light, or
er, or by "the stated preaching of the Gos-
" They live in healthy and comfortable
ses, it may be, with the sun shining through
ir windows, and full streams of Croton flow-
in their bowls, and an evangelical church
d by, yet they are always uneasy and sick,
ause the muscles are so indolent while the
in is so busy.

And the exhortation to exercise is much more
portant where the other conditions of health
lacking, as they so often are. It is sadly
e that those who take the least physical ex-
ise live usually in rooms which are close,
k, dingy, and cheerless, lighted by gas often
the day-time, loaded with foul odors from
mal refuse, and with stinted supply of tow-
, if not of water. Sedentary life is too often
the attic or the cellar, or in those inner rooms
ich are no better than garret or cellar. The
rst air is found where there is least beating
the air by human arms. Exercise has not
ly to aid other remedies in the case of sed-
tary men, but to counteract the plagues which
steadily undermine health and strength, to
set the disadvantage of the counting-house,
e chamber, or the *sanctum*, as the editor's den
d the minister's dusty study, are sometimes
strangely named.

The general question of the need of exercise
simple enough, and the argument here is all
one side. But when we come to specifica-
ns of kind or quantity, of time and place,
ere is reason for doubt and room for dispute.
hat sort of exercise shall we take? How much
all we take? When shall we take it? Where
all we take it? All these questions are va-
ously answered, and there is no want of dog-
matism in their solution. Some kinds of exer-
cise are ruled out by the doctors, as positively
pernicious; for instance, that preposterous sport
of the velocipede, which rose so suddenly to fall
so signally—a sport which has neither the merit
of grace, of economy, or of healthfulness, which
puts a man in his ugliest attitude, endangers his
digestive organs, and gives him less chance on a
journey than a hack or a hand-cart; a sport
which will hereafter be chronicled as the most
unaccountable of humbugs, with absolutely no
redeeming feature, compared with which even
a trip to the Adirondacks, with its black flies,
mosquitoes, and drenchings is sane and delight-
ful.

On the relative value of the approved forms
of physical exercise there is great difference of
opinion. Taking the community together, how-
ever, both in theory and practice, *walking* is the
first in the list. It is the easiest, the most nat-
ural, the most convenient, and the cheapest form
of exercise, all things considered, that man can
use. It has more advantages, and more obvious
advantages than any kind of gymnastics. There
are fewer dangers in it than in any other
form of exercise, less risk of straining the mus-
cles, of overheating the body, of fatiguing it
too far. A man gets more in walking, with less
loss of force than in any other kind of exercise.
There is no physical weakness which this exer-
cise will not overcome, if kept up persistently.
Other forms of exercise may bring swifter re-
sults, or may act more efficiently in special mal-
adies. But a walking man will almost always
be a well man, and will be proof against mala-
dies from the start. Walking, at any rate,
within proper bounds, has not the reproach of
making men sick. It is a natural use of the
limbs and muscles. The good of walking, nev-
ertheless, in the opinion of many, depends very
much upon the style of walking, whether one
moves fast or slowly, whether the blood is stir-
red or the body is only languidly dragged. Some
prefer the slow style, and never care to have the
pulse quickened in the movement of the limbs.
Two miles in the hour is a more than sufficient
pace. Others, on the contrary, have no patience
with laggards on the road, and hold that the
movement in walking can not be too quick or
brisk. Four miles in the hour is the lowest rate
that they can tolerate. Half an hour of swift
walking is worth more to them than two hours
of lounging along, not only in the saving of
time, but in the refreshment of the exercise.
The quick walkers certainly have the better
reason, and yet the slow walkers have reason
on their side. It is not well to get "out of

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breath" in walking, or to excite the heart unduly. Indeed, for all who are disposed to maladies of the heart, or who have solid weight in flesh to carry, moderate motion is better, and a dignified walk will be more comfortable. A fat citizen shooting along the sidewalk as if fate were calling him, awakens a sentiment quite the reverse of admiring; it is the race of the rhinoceros rather than of the Arab courser. The speed of the walk should be proportioned to the bodily condition of the man, and perhaps to his age. Other things being equal, a young man ought to walk faster than an old man, a tall man faster than a short man, a lean man faster than a fat man. That old men, and short men, and stout men are often able to make such good time upon the road does not change the general rule. We must take the human animal with other animals in this judgment; and we know what is the criterion of speed for the horse. There are no bets upon the animal that is old and clumsy and short of limb. The more common fault, nevertheless, especially with the fairer sex, is of walking too slowly. More saunter idly than injure themselves by their hurry. The contrasted extremes of walking may be seen on the Broadway pavement on any pleasant day.

The quantity of necessary walking is also in dispute. To some a short walk of half an hour in the day is ample, while to others such a trifle of time seems absurd as a means of physical training, and two hours in the day is the minimum of walking time. There are those who would extend this to three or four hours. No rule is good for all constitutions, but it is safe to say that half an hour is too little for one who takes no other exercise. If walking is the only work to which the muscles are put, an hour in a day is only in the fewest cases too much, and the two-hour rule is still better. If there are other kinds of work in which some of the muscles are used, this time may be abridged, but it will be wiser to exceed this time than to fall much below it. Two hours of walking, at an average rate of three miles to the hour, will give six miles in the day; and there is no one of sound constitution who will not be benefited by averaging six miles of walk in the day, if he take no other exercise. There will be no dyspepsia with that discipline.

What is the best time for walking? In the morning, or in the afternoon? when the sun is low, or when it is high? There are eccentric persons who maintain extreme doctrines on this point. Some would begin their walk with the earliest light, and have it half over before the sun has risen. Others love the darkness, and walk when the bats are flitting and owls s[ail] the wing, and the whippoorwill's plaint [is] music. Twenty years ago, on any morn[ing] the year, clear or cloudy, wet or dry, in s[um]m[er] or in winter, a brace of maidens, heirs to a [fine] estate, might be seen trudging on the av[enue] in and out of Boston at an hour when most their class were snugly in bed, doing their and eight miles before breakfast. On the [other] hand, a theological student whom we knew [re]gularly began his daily stretch of half-a-[dozen] miles at 9 o'clock in the evening, and [not] seldom prolonged his walk to the small hou[rs] of the night. Another fanatic of this sort pr[e]ferred for his walk the hour of noon, and r[e]joiced in a rapid swelter under a vertical s[un]. None of these extremes are wise, except in r[are] instances. Other things being equal, a w[alk] before breakfast, especially a long walk, is [of] much less value than the same walk after breakfast. Much exercise on an empty stomach w[ea]kens more than it strengthens the frame. T[he] exhortation, too, to "walk in the light," [is] as good literally as in a figure, and night ex[er]cise of this kind is rather the trial of the pati[ent] and the lamplighter than the praise of the st[u]dent. An hour of walk in the day will invi[go]rate more than two hours in the evening, [to] say nothing of the purer air which is breathed. For most persons the healthiest time for walki[ng] is either soon after breakfast or in the la[st] part of the day—not at midday, nor after di[n]ner. Two walks in the day, too, are bett[er] than one. For those who dine at noon the be[st] time for walking will be from nine to ten i[n] the morning, and in the hour before sunset. But no rule can be rigidly laid down, and [a] good constitution can bear and be blessed by th[e] exercise at any hour of the day, except the ha[lf] after dinner, which is never good. Convenien[ce] will dictate the rule, and the time of the wa[lk] is of much less importance than its style or it[s] speed. In the summer, of course, a reasonabl[e] choice will not prefer the hours when the su[n] is fiercest and the walk is in tribulation.

The purpose and scope of the walk, doubtless, have much to do with its benefit. Walking in the open air is better than pacing across one's cham[-] ber, though the same number of yards or mi[les] may be traversed. Walking where there i[s] something to divert the mind from the exerci[se] itself, whether beauty of landscape or variety o[f] scene, or the talk of a pleasant companion, wi[ll] do more good than a lonely walk on a dull roa[d]. Walking "with an object," to do some errand or visit a friend, is generally preferred to aim[-] less walking. Unfortunately, most of those wh[o]

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: "for exercise" can not often have "an t" of this kind, and if the walk be only r ful, and the way be beguiled by good ls or good scenery, its physical benefit will ell enough secured. Walking over rolling nd, up and down hill, is unquestionably r than walking over a dead level, not only ts variety of view and perspective, but for lay which it gives to different muscles. It more exercise with less fatigue, resting et of muscles while another is in motion. walk upon a winding road is better than a upon a straight road. The last paths to se for this exercise are the turnpike and the ay.

a king is the best exercise, since it is so so safe, so free from the risks which d other kinds of exercise, and so much per than these other kinds, except in the of shoes and stockings. But there are whom this easy form of exercise will not y; who find it stupid and commonplace, would be more conscious of effort and ex- ent in the exercise which they take. In many substitutes which are now offered it be strange if the most fastidious haters of ing can not be suited. Where there is a r a river near, the boatman has a chance y his muscle. No man needs to have lan- flesh and stiff tendons who can bend his e for an hour in the day to the tug of the There are dangers in this exercise, cer- y; physical dangers, as it strains the mus- and nerves, and moral danger, as it arouses r and jealousies and leads to gambling. It ubtful if more harm than good has not from this passion for boating, which wins nts away from their books, and has broken ly many fine minds. But in moderation, ercise has more worth in developing and onizing the forces of the body, and in mak- a manly physical man, than exercise with ar. This, too, is a cheap kind of exercise, the sea is free, and beyond the first outlay ost of a boat is very little.

nother kind of exercise which is constantly ng in popularity, in spite of the pious prej- against it and the ban set upon it from its iation with several vices, is in the game of rds. Twenty years ago this was only the us sport of the larger cities, a mystery to bystanders. Now billiard tables are be- ng essential furniture of gentlemen's houses, re found in remote and rural villages. Chil- play with their parents, the girls as well e boys; and the girls often better than the from their finer touch and more accurate eye. For in-door exercise there can be nothing better. The mind and body are employed together, and neither excessively. All the limbs have exercise, and they are unconscious of fatigue. The amount of walking in two hours around a billiard table is equal in itself to some miles upon the road. The arms have motion, the feet have motion, the head and the body move, and all in harmony. The abuses of an exercise so good in itself, numerous as they are, will not hinder its gaining favor. Before many years a billiard room in the house will be as important and as necessary as a bath room, to meet the need of stormy days and of winter severity.

For a mild summer amusement the recent game of croquet has its value, and one may take a good deal of exercise, in a quiet way, in hitting and pushing these balls upon the lawn. The fresh color which this exercise gives, tame as it seems in its slow motion, is proof that it helps the currents of the blood. Even the parlor variety of the game may drive away the weariness of a dull day, and act as a physical stimulant. We have known more than one instance where this "child's game," as it is sometimes called, has brought adult invalids back to health, and healed more effectually than the pills of the doctors. It has been a godsend to the summer watering places, filling with profitable play those dreary hours between meals, and taking away the despairing lament, that there was no "way to kill time." The croquet at Saratoga and Sharon will lend new virtue to the waters, and help to reduce the quantity of the draughts.

Every one who has room upon his ground, too, should have some kind of gymnasium, in which the varieties of muscular movement may be practised. A small room in a barn may have "verge enough" for the pulling and twisting of all the muscles. With a ladder, a pair of parallel bars, and a few ropes, straps and pulleys, one may make a theatre fit for the leaping and turning of the most skillful acrobats. For fifty dollars, the *pangymnasticon* may get its full equipment, and may give health and recreation at once to about half a dozen families. A college professor, with his heels in the air and his hair flying wildly, is rather off from his dignity, but he will be all the more ruddy and enthusiastic in the class room from his frantic tumbling. A gymnasium of some kind is a very necessary part of a domestic establishment, as much so as a nursery. If it can be large enough to hold a bowling alley, and all the appliances of gymnastics, light and heavy, clubs, bags, rings, and poles, so much the better.

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In connection with gymnastic exercise we may not omit to mention the Lifting Cure, of which so much has been said in these last years. In spite of the marvellous feats of Dr. Winship, and the herculean force which steady practice in this kind may give to the muscles of the arms and chest, we can not believe that mere lifting of weights is the most reasonable or agreeable way of bringing out the power of the body. The porter's trade is excellent and important, but all men were not meant to be bearers of burdens. Suppleness is as needful as strength, and lifting alone will hardly give suppleness. To carry an ox in the arms is a marvellous feat, but why carry the ox when you can more easily drive him? It is difficult to see what merit the *lifting* exercise has that can not be found as well in the gentler gymnastics. There is a sense of fitness in the matter which we can not get over. It is always painful to see men straining themselves in lifting and carrying heavy weights, and he who carries such weights looks ill at ease. We have not yet become reconciled to the spectacle of a traveller lugging his own trunk in his breathless hurry.

One more kind of exercise must be noted, which many think to be the best of all. It certainly is the most expensive, and, taking all times and chances together, is the most hazardous. Richard's exclamation: "My kingdom for a horse," utters the feeling of not a few who seem as they are mounted to be "monarchs of all they survey." Horseback exercise, fatiguing enough at the beginning, concentrates more movement in the trunk than any other kind. It has the advantage of shaking [illegible] system, while it employs the muscles, [illegible] works with magical power upon some ma[illegible] A sound, well broken, good-natured, easy-[illegible] horse, that has a courageous temper and [illegible] tricks, is a treasure to the preacher of [illegible] less value than his furnished library. It [illegible] mistake, that so many who own horses so [illegible] use them with the saddle, for there are co[illegible]atively few horses which may not be trai[illegible] this use. Racing, whether with trotti[illegible] with running horses, is one of the follies o[illegible] time. But it would be better for the heal[illegible] our community if the English use of the h[illegible] without the carriage, were to become mor[illegible] eral. Horseback exercise is one of which [illegible] are least likely to tire; and vigorous a[illegible] lights in it not less than buoyant youth. T[illegible] are constitutions, however, with which it [illegible] not agree.

The methods and materials of exercise [illegible] vary, according to fancy or physical habit. B[illegible] the thing that we insist upon is, that there [illegible] be *some* kind of physical exercise, and that [illegible] shall not be lacking in quantity. There [illegible] constitution strong enough to do without [illegible] There is no constitution weak enough to be [illegible] cused from it. It may cease, as the infirm[illegible] of age stiffen the limbs and chill the energ[illegible] But a course of vigorous exercise will do [illegible] much to keep back the infirmities of age. [illegible] lazy, sluggish man, who cares only to lie on [illegible] couch or lounge in his chair will never com[illegible] a green old age. His leaf will wither before th[illegible] fruit of his life has ripened.

At the Seaside of England.

BY DR. LYDIA F. FOWLER.

As certain as sleep is necessary to enable us to recuperate exhausted mental and physical energies, so certain is it that rest, change of scene, and recreation, are absolutely necessary at times to enable the wheels of life to move easily without friction. Since iron bands have connected all parts of England, Wales, and Scotland, it has gradually become an excellent custom, for all those who can leave their homes and business for a brief period during the summer, to spend a month at the seaside, where they can inhale the bracing sea air and have a respite from the cares and toils of every-[illegible] life; or they visit the mountains of Wales a[illegible] Scotland to enjoy the exhilaration of the m[illegible] tain breezes; or, perhaps, frequent the bea[illegible] lake shores. One might almost say, that "[illegible] England" migrates somewhere in the summ[illegible] This custom is a health-giving, sickness-pre[illegible] tive, and a curative process, that might in [illegible] provided there was due attention to the l[illegible] of health, close all the drugshops in the c[illegible] try. When the people shall learn the ar[illegible] preventing disease, we shall have health a[illegible]

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e throughout the community, and not as it is
v, the exception.

We came with "*tout le monde*" to spend a
- weeks in the pleasant seaport town of
aitby (which is in the northeast part of Eng-
d on the German Ocean) to rest, recreate, or
etate, and lay up vitality for our autumn
ors. The mode of living at an English sea-
t town is peculiar to itself; quite different
m any thing we have seen in America.
ere is, throughout the towns of England, a
tem of living for travelers, that of living "in
gings" which is more universally adopted
n that of living at hotels, as in America.
is is especially the case at the seaport towns,
ere one may see in the windows of nearly
-thirds of the houses, the expressive word
odgings." This means that suites of rooms
to be rented, if desired, and if one is fortunate,
we generally are, to have a good landlady.
can have all the comforts and seclusions of
own fireside, have his own table, the kind of
d he prefers, is not bothered about servants,
s not eat at a public table, or sit in a public
lor. It is surprising that the Americans
ve not adopted this system in the cities
ere the rents and expenses of housekeeping
so great, and where one is obliged to rent
re rooms in a house than he can use and en-
. There are hotels where those who prefer
s kind of life can have it, but even in the
tels the families have their private sitting
oms. Instead of dressing to meet a vast con-
rse of people at large dining tables and in
hionable parlors, the people meet here at
ht, on the public promenade on the cliff,
lk on the piers, to enjoy the music which the
nd gives at night, to gossip, observe the fash-
is, etc.; in the morning go into the sea to
the, or sit on the land like gypsies, reading,
king, watching the bathers splashing in the
ter, gathering sea weed, etc.

Having visited nearly every seaport town in
gland, we came to Whitby this summer not
y to listen to the "sad sea waves" and en-
the exhilarating sea breezes, but because it
s many other sources of interest which always
ract us.

There are four peculiar characteristics which
tinguish this place from all others and give
ts identity. These are:

1. Its peculiar geological formation, including
course its curious fossils.
2. Its Jet manufactories.
3. Its Alum manufactories.
4. It was the home of the first English
et.

A lover of geology can spend many delightful hours rambling on the coast, and examining the peculiar rocks that abound on the cliffs; for Whitby is located in the heart of the great Lias formation, which abounds with a peculiar kind of fossil. Let us leave the bathers to enjoy the sea, while I describe a morning's excursion under the east cliff, which is a high projection of forty feet of the upper Lias, that is called the scar or beach. These bold, perpendicular cliffs are of a blue color near the sea, and become gray toward the top. They are fissured in many parts, and these fissures are filled in with the oolite which has been subsequently added after the primary formation. The sea at high water flows to the very edge of the bottom of the cliff; but of course we chose a time when it was at low tide, when the grand old waves had retreated from the stony shore. We set out a merry company, the Professor with his bag, which he boasted had been his companion as a receptacle for all curious specimens collected all over America and the continent, and his hammer, which he declared had knocked off a part of the quartz mountains at St. Louis, and that he would not have us break for all the fossils in England, and all of us equipped to enjoy the trip. After going through the town we began our expedition on the slippery stones so recently laved by grim old ocean, and soon we saw queer-looking stones. "Just stop a bit," cried one, "I want the hammer." And by dint of pounding with it and a wedge to pry up the fossil, we had a *Belemnite*, or a *Thunder-bolt*, as it is called from its shape. This was originally the bony structure of a fish, supposed to resemble the cuttle fish, that may have swam in the sea several thousand years ago. We soon found enough to keep us hammering all the day, and like poor Oliver Twist, are never satisfied, but just want one more. Then we saw the stones containing the curious fossil *ammonite*, which, by the use of the said hammer and wedge, are transferred into the Professor's bag. There have been 190 species of this kind of fossil discovered in the Yorkshire Lias. They have every appearance of being a headless worm, and the larger ones are like headless snakes. There is a legend connected with them which I will mention by and by. On we went, climbing over the stones, under the overhanging cliff, which in many places looked as if it would tumble upon us at the slightest jar. We also saw beautiful star fish, jelly fish, and sea weed, but it was for the antediluvians that we ventured, and we could not notice these modern common-place existences, that we may

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find at any sea coast. "Stop again," cried an enthusiastic one, "here is a nautilus;" it was a beautiful specimen. This was added, with many others that we subsequently found, to the bag collection. Still we wended our way onward till we were far from our starting point, and might have continued had we not observed that the tide was already coming in upon the shore, though we had been assured that it would not till the afternoon, by an old fisherman. "Time and tide wait for no man" is the old adage, and surely they will not wait for fossil gatherers. We began to retrace our steps. The rushing waters came dashing along, as if to defy our temerity. We did want to stop just long enough to gather a few more sea trophies, but as the Professor remarked, "the tide is a great institution and must be respected," we had to leave *nolens volens*, nautilus bones, ammonites, and belemnites and hasten onward. As we looked behind us, with the slightest grain of anxiety, we perceived that the great ocean had completely covered the rocks at the head of the cliff, the very spot where we had exultingly stood only a few minutes before, and that the water did not recede again, but spent its tossing, foaming rage upon the cliff. It was surely time for us to hasten, for should the water overtake us there were no caves for retreat, but perpendicular rocks that we could not climb unless a gnome should lend us a ladder, as was lent to the knight who climbed to the Hedrich on the Rhine, in pursuit of a fair lady who had been spirited away. We quickened our pace, and arrived at the foot of the pier just in time to feel that we had enjoyed one of the pleasantest mornings of the season, and that without experiencing any outward thing to mar the excursion. On our way back we stopped at Mr. Marshall's shop to see some of his noted collections. It is in the Lias formation that many of the huge Saurians have been discovered. A large *Teleosaurus* was found in 1785, and another in 1824, which is in the Museum, and numerous specimens of the *Icthyosaurus* and *Plesiosaurus* have been dug out of the Whitby cliffs. Mr. Marshall and his father are both distinguished fossil gatherers. Mr. Marshall showed us a fine specimen of the *Plesiosaurus*, fifteen feet long, that he had found. It has a head like a lizard, also a magnificent specimen of the *Icthyosaurus* with a crocodile head, short neck, and long caudel extremity. This is twenty-six feet long, and should be in some museum. He has some of the teeth of another, that are so large that he says the specimen must be at least thirty-five feet in length; "that he knows where it is embedded in the cliff, six miles away, but that the bones, etc., could not be transported because there is no road where a horse could go to bring them away." "Why do you not invent some way to get it? could you not swing some one down from the upper part of the cliff by a rope and then draw him up?" I asked. He only shook his head and said, "It can not be got." I remarked to the Professor, aside, "I believe an enterprising Yankee would manage to get that specimen, and not leave it for the waves to dash to pieces." It is supposed that these huge Saurians once had lungs and breathed atmospheric air. How small and contemptible appeared our famous collection by the side of these huge sea monsters that once moved about in this locality. How old they are, how they came here, why they are only found in this locality, in peculiar strata of the rocks, are questions that are of great interest, but which no geologist, however learned and scientific, has been able to answer. They belong to a species that have passed away. We went out another day to Robin Hood's Bay, six miles from Whitby over the moors, to see another peculiarity of Whitby.

THE JET WORKINGS.

The Lias formation is divided into the upper, middle, and lower strata; or the different strata are sandstone, upper; iron stone, blue clay, lower; iron stone, alum shale, and finally the jet rock. A stranger who lands in Whitby and walks through the town, could not help noticing the quantity of jet ornaments in the shop windows exposed for sale—brooches, earrings, bracelets, etc.; and might ask with good reason for his curiosity, where it all comes from? Many of the ornaments made from spar, etc., and exhibited for sale at Niagara Falls, come from Derbyshire, England; but this jet is indigenous to the district, nay, it is peculiarly confined to this district, and is not found in any other part of England. We started one bright sunny morning with some friends, and had a pleasant ride across the moors to the romantic and unique little town of Robin Hood's Bay. We passed through its narrow, steep, perpendicular (in some instances) streets, with overhanging houses on each side, and some so near together that people could almost go from one to the other through the windows; alighting from the carriage we walked to the cliffs, and there, in a hollow basin of rocks, just on the verge of the ocean, we saw the men digging for jet in the jet rock. They do not work under ground as the miners who dig coal, but have daylight

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aid them in what is however a laborious sk, for the seams of jet are so uncertain, the en told us, that sometimes they would dig the hole day without finding enough to pay for e time and labor; but they persevered, for perps after two or three unlucky days they ould come across a seam that would yield a n, and sometimes a seam would be worth from 00 to $500. The layers are never more than o or three inches thick, and their length ries; sometimes they are ten feet, then irty, forty, and occasionally eighty or ninety et long. The strata are so irregular, that ter finding a good seam of a few feet it breaks f suddenly, and another has to be sought. he Professor and I were very fortunate in usg his remarkable hammer, for we found a all seam of jet, though the men had been gging for a long time without success. It ust have been *the hammer*, for we used no skill t a little perseverance. There is a great deal of use rock and soil that the men are continually mbling into the sea, that is never full, for ey are obliged to dig the rocks away and dually encroach upon the moor land. There a peculiar kind of stone called the "dagger ne" wherever jet is found. It is exceedgly light, and sells at four shillings and six ace or one dollar and twenty-five cents per and, and yet some have made a very good elihood from manufacturing it and carving it o ornaments. There have been many theoa about its nature. The ordinary one is, at it is fossilized wood or trees. Others think is petroleum in a hardened form, as it will rn and give out quite a brilliant light. ers that it is large reptiles and Saurians silized. Whatever its origin, it could never used but for ornaments. For it does not ne in abundance like the coal for the purposes burning. It was used in olden times, as ds, curiously worked and bearing the marks antiquity, have been found imbedded in the ks, and must have lain there for ages. rlton, an old historian, says that jet was nufactured in the time of Queen Elizabeth. en it was discontinued, perhaps went out of ion till 1800, when rough ornaments were in rudely made. Some one suggested that ould be worked by the lathe and turned, m it again was on the ascendant, and now re are 1,000 workmen who gain their livelid by it, and the beautiful articles they ce are sent to all parts of the country.

The upper strata of the Lias contains the *Alum te*, and this is very abundant in the cliffs of itby, and it has been noted for this manufacture. Some suppose that the old Romans manufactured alum; others date the commencement of this important manufacture to the tenth century, when Sir Thomas Chalmer visited in Rome the Pope's manufactories for producing alum. He thought that there was the same kind of rock on his own estate in this vicinity, and he secreted several of the Pope's best workmen in a cask and brought them to this country and began to set them to work. The Pope found it out and cursed him to the latest generation, by one of the most fearful anathemas that could be couched in language; but, nevertheless, he succeeded. It is a long and laborious process to make it. The rock is calcined carefully, and it takes eight or nine months to do this properly. Then it is mixed with water till the water has regained the specific gravity. It is purified with glue, and then it is put into casks to crystallize. Then this crystallized mass is broken up for commerce. When well burned, fifty tons of the burned rock make one ton of alum, otherwise it may require 120 or 130 tons. King James seized these profitable manufactories as a royal perquisites, and they were let on a lease to the Crown, a compensation being paid by the proprietors. In the reign of Charles the First, this became so very remunerative, that on gentlemen who rented the alum works, paid to the King £12,500 annually, besides annuities to the Earl of Milgrave and others who had estates in the vicinity. He employed 800 workmen. After the death of Charles the First the monopoly ceased, and those who were so fortunate to have alum shale on their estates could work it without consulting any one. All these varied productions of the earth make us feel that the earth was made for man, and that in the caverns there are infinite and inexhaustible resources for the use of man, if he would be diligent in excavating them and turning them to a good account. The lover of antiquities could spend many hours in the Museum here, examining the collection of British flints, stones, urns, etc., that have been dug up in the fields and barrows of the neighborhood; but our friend Mr. Dotchen, has a most remarkable private collection of old British flints, some of them 2,000 years old; and he can tell the genealogy of his different shaped flint arrow-heads, some of them barbed, others lance-shaped, leaf-shaped, or triangular, that have been beautifully chipped by people who lived 2,000 years ago. He has been an ethusiastic gatherer of fossils and British antiquities, and, for an amateur, has a fine private museum. Whitby was formerly a great center for Christianity. It was here that Lady

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Kilda lived and died. Bede, an old historian contemporary with her, gives us a most interesting description of her goodness, exalted piety, and great erudition. In the good old times, 1200 years ago, before the question of woman's rights or woman's wrongs was mooted, it was considered an honor to both men and women to be under her care and teaching. She was an abbess in a monastery in Hartlepool, a neighboring town, for several years. When Oswry, the King of Northumbia, made a vow that if he was successful in an engagement with his formidable enemy Penda, he would devote his infant daughter to the service of the Lord. The King was victorious, and then consecrated the beautiful Ælfleda by consigning her to the care of Lady Kilda, and also gave several rich grants to the abbess. She then removed to Streoneshall, the old name for Whitby, and founded a very important monastery there. It was erected in a commanding position on the high cliffs, surrounded by extensive moors one side and the sea on the other. This monastery, in olden times, admitted both monks and nuns, and many celebrated scholars were molded by the teachings of Lady Kilda in this monastery, who subsequently became bright and shining lights in the Church in different parts of the country. It was in this monastery that *Caedmore, the Saxon*, the first English poet, was encouraged to foster his genius and write poetry. He was a laboring man, and in his early life was distinguished for nothing but his inability to sing like his companions, who were accustomed to meet at night when their work was done, and enjoy themselves by taking their turns with the harp and singing.

Caedmore one night went out, quite discouraged, to see his cattle, and soon fell asleep where he sat down. While dreaming, he thought some one called him by name, and said, "Caedmore, sing me something." "I came here because I could not sing," replied Caedmore. "But thou must sing," said the stranger. "What shall I sing," asked Caedmore. "Sing of the beginning of all things." Then Caedmore began to sing of God and his Creator. When he awoke he remembered the words he had sung. He added others in the same metre. In the morning he told his master, who took him to the abbess, who assembled the learned together and then she bade him sing. All were delighted with what they supposed to be a heavenly gift which had been conferred upon him. They then gave him some holy sentences which they asked him to put into verse, which he did and repeated to them the next morning. The abbess soon prevailed on him to leave the world and enter the monastery and taught him the truths of the Bible. For this was in the early days when the Scriptures were freely read and taught in the monasteries. Caedmore then had constant themes for composing poetry, and his teachers wrote down what he repeated to them. He lived a holy and consistent life, and his last moments were like those of some sainted being, anxious to pass away and be at rest. It is supposed by some, that Milton got his first idea of Paradise Lost, from examining the curious manuscript on Vellum in the Bodlean Library at Oxford, said to be the production of Caedmore, composed at least 1200 years ago. These poems were first published in Amsterdam in 1665, by some enterprising man, to whom Archbishop Usher had given the manuscript. In 1830, the Society of Antiquarians, published the poem with both a Saxon and English version, side by side.

Lady Kilda continued to reign and rule over her monastery till her own blessed death in 630. There are many mythical legends extant about her. One is, that at one time Whitby cliffs were infested by snakes. That she prayed so devoutly that they became headless in their precipitation over the cliffs, and that the numerous fossil aumonites that are now found, are the fossilized remains of her headless snakes. It is also affirmed that the sea fowls, when they flew over the tower, dropped their wings in reverence. That she comes daily as a visitant to the window of the splendid old abbey ruins, that now occupy the site of the monastery in which she was the abbess in the year 630. The old abbey church is the parish church, and though it is on the cliff and there are 199 stone steps to be mounted to reach it, the most fashionable residents of the town attend worship there every Sunday morning.

Sir Walter Scott alludes to St. Kilda in Marmion. He says when the nuns met together at Lindisforne,

"They told how in their convent cell,
A Saxon princess once did dwell,
The lovely Edelfled.
And how, of a thousand snakes, each one
Was changed into a coil of stone,
When holy Kilda prayed;
Themselves within the holy bound,
Their stony folds had often found.
They told how sea fowls' pinions fail
As over Whitby's towers they sail,
And sinking down, with flutterings faint,
They do their homage to the Saint."

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The Baby Question—A Figment of the Fig-leaf Time.

BY J. B. F. WALKER, M. D.

RIDING up Fifth Avenue in New York, not long ago, for an afternoon's drive in Central Park, we were surprised to find the street ocked up with carriages in the vicinity of a shionable dancing academy. It was the hour which the children of wealth and fashion ere being taught how to dance, how to appear raceful in society; and the large number of arriages collected in the vicinity were waiting take these youthful disciples of Terpsichore ome. There were footmen and drivers in livy, richly caparisoned horses, elegant and comortable turnouts, and a plenty of nurses crowding the lobbies of the Academy. Happy children, we thought, born into such a comfortable orld of marble and brown-stone palaces, well-o-do parents, and obliging servants! We are ure that they enjoyed the dance, that it did hem good, physically as well as socially, filling heir little cheeks and feet with warm blood, ausing their eyes to sparkle and toes to tingle, eveloping muscular tissue and grace of motion. nd thus preparing them for that position in fe which they were destined to occupy. In all ell-regulated families children are undoubtlly blessings, and if only they are sure of beng well taken care of, of being well educated, nd growing up into useful and honorable citiens, healthy and honest, why, then we say, God bless the children; and the more of them he better."

All the streets of the world are not as handome as Fifth Avenue; there is many a mud ovel and crowded tenement-house full of disase and death within the shadow of a marble alace, and the little ragged girl trundling long by the side of yonder dog cart, or picking a scrap of bread from the garbage box in he back alley, will never ride in a comfortable arriage until her coffin is placed in a hearse. Ve can leave the children of pleasure and forune to take care of themselves, and turn to drop tear and reach out a hand for those other little nes whose awful and helpless condition fills us ith pity and sorrow.

From the dancing children to the children of abor is but a step. In Berlin (and I only go Germany because the poor of this people are ery laborious, and because a clergyman from hat country gave me the facts very recently) large number of children work in the factories. So they do in the factories of England and America. There is a law to regulate their working hours, still they are allowed to labor far into the night to gain a little extra money. Said this clergyman, in speaking of the need of poor children in Berlin, those below fourteen years of age: "Does it not border on murder when a poor little child, who visited me for catechetical instruction, had to work from 6 in the morning until 12 at night? Such a child can not go to bed until 1 o'clock, and must rise again by 5, which gives four hours of sleep to almost sixteen hours of labor. I have got a few children in my class who must work from 6 in the morning till 10 at night. Such children, when they come to catechism, fall at once asleep when they sit down; indeed, they sleep standing when obliged to stand. No wonder that," he added, "they have for spiritual things no apprehension or feeling."

Shocking as this recital was, we could but reflect upon a clergyman adding insult to injury upon these already exhausted little ones, by expecting them to come to catechism, or requiring them to stand up. There is still a step lower. From the children of toil we turn to those most miserable and unfortunate—the children of ignorance, poverty, neglect, and vice! Some men have the happy faculty of uttering great truths in a manner so concise and pointed that they fall upon the ears of the people with a startling effect, which in the end alarms and arouses a whole nation. In the city of Birmingham, England, which is one of the foremost towns of the world, there are thirty-five thousand children who never go to school—growing up in ignorance. To-day the whole country of Great Britain is ringing with the question of the increase of pauperism, and however much is done to mitigate it, there is still an alarming growth. It required a Mr. Dixon in the House of Commons to sound the blast of alarm, by exclaiming in one of his speeches: "We are past the point when we need ask what we shall do with these uneducated crowds, the question is, What will they do with us?" The evil has grown in their midst until now it is overshadowing and alarming; it has become like a mighty swollen river, which grows wider and deeper, and threatens to whelm the nation in ruin. England is not the only nation which

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should take alarm, nor is Birmingham the only town where tens of thousands of children are coming up like weeds, in ignorance and sin, to lead a life of sorrow and wickedness—a curse to themselves and a blight to all mankind. From all parts of Christendom the most pitiful tales of woe and poverty fill our ears; on the continent of Europe, in the Old World, in the New. We have it from no less an authority than Miss Florence Nightingale, that in the city of London there are one hundred thousand stray children, who live in the streets and in the gutters, without care or schooling, sleeping where they can, and living by begging and stealing. The same facts, in a less degree, are true of every town and city in Great Britain, in all Europe, in America! The increase of paupers in England is two per cent. every year, and to-day that country has to support one hundred and sixty thousand more than it did ten years ago. All this in spite of the fact that the land is full of workhouses, hospitals, and charitable institutions; that millions of pounds are annually spent for their relief, and that they live upon the coarsest kind of food, without any of the luxuries of life. These facts are now producing a deep impression. At last men are beginning to think. Let us take courage, and give thanks. It is being discovered that there is a limit to all things, even to the number of children with which families may burden themselves and curse society. We speak advisedly, and after very much thought, when we say that far too many children are born into the world. The fear of the philosopher who is in favor of large families is not in our eyes, and only so far as it applies to a certain class of people, do we join in the cry raised by Dr. Allen, of Lowell, Mass., that something must be done to increase the size of the New England families. The large family theory, save in certain rare instances, is all wrong, all false. Philosophical and medical writers of the present day are wisely coming to the conclusion that it is best to go to the fountain head, and nip the evil in the bud. Why allow ignorant, poor, and vicious people to populate the world with a swarm of beings which ultimately will fill untimely graves, or crowd our workhouses, jails, and hospitals? Has not society enough burdens to bear already, without attempting to care for and support the offspring of men who are not able to take care of themselves? who are governed more by passion than by reason, and who but reproduce in their children all their own sensual stupidity and vicious tendencies?

A great deal of petty nonsense has been indulged in about large families, "poor men's blessings," children being "sent" into the world, etc. We frequently hear an Eastern proverb quoted which affirms that a man who has neither built a house, written a book, or begotten a child has lived to no purpose. We have more to do in this article with the child question than with building houses or writing books, most Americans having accomplished the latter "life object."

Nowadays it is quite the thing for poets and writers of a certain school to contemplate with satisfaction what they are pleased to term the divine philoprogenitiveness. The current idea is that the multiplying of population in itself is of a blessed and even divine character. The student of physiology, of natural history, of botany, will exclaim that every thing teems with life—the earth, the air, the water are full of organized structures, either animal or vegetable. From these facts it is concluded that the Creator has a passion for calling into existence living forms. But when applied to man these premises are all false, and the conclusions are therefore wide of the truth. Man is a law unto himself only, an exception among created things. We can not reason from vegetables and animals up to man. There is a wide and impassable gulf between them. As Dr. Osgood recently said in a beautiful discourse, all nature, with the exception of man, seems to obey fixed and eternal laws; is the same to-day as it was a thousand years ago, follows instinct, and lives as it was created to live. Man alone, having reason and superior intelligence, has wandered, or does wander from the pure, the holy, and the beautiful, and therefore commits errors. To us it seems that one of the greatest mistakes mankind makes is when it calls human beings into the world for whom there is neither room nor support; neither health nor a chance for it, happiness or a hope of it in this life or the life to come. What a fearful thing it is for a being who was made in the image of God to live in ignorance and sin, without care, love, or sympathy, only to spend a wasted life, and fill at last a wretch's grave! Are not parents directly responsible for this fearful state of things? It may be well to inquire before we proceed further, how much truth there is in a poetical sentiment, which we find distilling from the pen of no less a writer than that young Scotchman, Mr. Robert Buchanan, when he says: "If there is one quality which seems God's, and his exclusively, it seems that passionate love of distribution and expansion into living forms. Every animal added seems a new ecstacy to the Maker, every life

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ıdded a new embodiment of his love. He would *warm* the earth with beings. There are never mough. Life, life, life—faces gleaming, hearts ›eating, must fill every cranny. Not a corner s suffered to remain empty. The whole earth ›reeds, and God glories."

Such writing as this is considered by the ma-ority of reading people as very fine, and con-:aining a great truth. Has Mr. Buchanan ever been out of his native town? Does he know the facts of life in this great and wicked world? Has he ever attempted to square his poetical philosophy with common sense and reason? We are to give no heed to such sentimental ut-:erances as they stand. If the conditions were all right, doubtless the Creator would have a "passionate love of distribution," and when he gave utterance to the command, "Be fruitful and multiply," it was in the youthful days of the earth, that "fig-leaf time," before men were so highly civilized that it took all their time and strength to procure food and raiment. We have no idea that the Divine love rejoices in the "swarming" of Five Points, the Seven Dials, or Duck's Alley. "Hearts beating" in the crowded and filthy tenement houses of large cities should excite more compassion and pity than "ecstacy." The spirit of this language is well enough when applied to the lower orders of creation, but it can only be said of man in a very limited and modified sense.

Mr. Matthew Arnold in his admirable essays on "Anarchy and Law," has taken occasion to handsomely deny the teachings of Robert Buchanan. Mr. Arnold walks through the east of London as we walk through the east of New York, and says "the swarms of people one meets there does indeed revive

. . . the old story of the fig-leaf time,

about which the poet sings, for the number of people one sees have hardly a rag to cover them," and the more the *swarming* goes on the more it promises to revive this old story. "The old story of the fig-leaf time" did very well for the Garden of Eden, but it will not answer for Brooklyn, New York, or London. Every cranny may be choke-full of children; they have miserable, instead of "gleaming" faces. William Allen Butler has told, in cutting sarcasm, how Flora McFlimsey of Madison Square suffered from a realization of "the old story of the fig-leaf time," and an uppertendom sympathized with her. The song has yet to be sung of those who have nothing to wear, in less fashionable quarters than Madison Square. In these highly civilized days of costly clothes, scarce food, unhealthy tenement-houses, the multiplication of children is a question to be seriously discussed, even from the fig-leaf point of view. But there are questions of far graver import, and some of these we propose to consider. A nation is apt to consider itself prosperous when it increases in population. Those must indeed be hard and disastrous times when the human family ceases to multiply; and it was a matter of congratulation on the part of the Americans that, during their civil war, when so many thousands were sacrificed, the population steadily increased at the North. Probably there was somewhat of a falling off at the South, but as yet we have no facts on this point. For a number of years, Vermont has regretted the fact that her population remained stationary, or decreased; and for a long time England has looked upon the losing of the population of Ireland with alarm. These fluctuations in population have been owing rather to political and physical causes than to physiological or moral. We know that there are millions more of Irish in the world to-day than there would have been if they had been unable to leave Ireland. And the sons and daughters of Vermont can be found by the thousands in all the free States of the Union. They left their green hills simply because it was almost impossible for them to remain and fulfill their duties toward the human family which they supposed incumbent upon them.

It is quite likely, as the New Hampshire Board of Education declares, that the number of school children, and the size of families have been diminishing in that State. This may be the fact throughout New England, but if it is, we see nothing in it to excite apprehension, or to call for a change in the condition of affairs. For our part, we are rather glad that this is a fact in New England; it speaks volumes in a direction Dr. Allen and like gentlemen are inclined to overlook. Why should he or any other man wish for an increase of population if the professions are already full, if the trades are overrun, if a majority of the beings called into the world are to die in their infancy? It is high time people, poor as well as rich, gave some thought to this question, and before they incur the responsibilities of parentage consider the matter in a philosophical light, and ascertain what chances for life and happiness their offspring are likely to have in the world. We take the ground that an increase of population is not always to be looked upon as an absolute good, or a decrease in it as a thing to be deplored. We know that far too many children are annually hurried of lif.

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Kindergarten—Questions and Answers.

OFFICE OF THE HERALD OF HEALTH,
NEW YORK, *Sept.* 1, 1869.

§ ELIZABETH P. PEABODY—*Dear Friend:* Will you briefly and pointedly answer the following questions either in THE HERALD OF HEALTH, or any other paper you may prefer:

1. At what age is it desirable to send children to the Kindergarten School?

2. How many hours per day are they at their tasks?

3. At what age does Kindergarten instruction give place to other forms of instruction?

4. What share of school hours is given to sport and play, and what to study or work, or training?

5. Does it not develop mind in young children faster than body?

6. Are not the natural gambols of little children out of doors the live-long day, climbing trees, hunting birds and flowers, playing their unconstrained plays with dog, horse, sled, cart, boat, ball, etc., better for making a strong character than any school?

7. Can Kindergartens be adapted to schools in the country-town, or only village and city?

8. What would be the first thing taught a young Kindergartener?

9. Is each child taught separately or in classes?

10. Can any bright teacher learn the art, or only those that Nature has fitted for it?

11. Of what use is the art to parents?

12. How does it effect the health, manners, habits, and behavior of children?

13. What would a visitor to a Kindergarten School see?

I am often asked these questions, and wish you to answer them briefly and pointedly.

Yours, for the truth in education,

M. L. HOLBROOK.

ANSWERS.

DR. HOLBROOK—*My Dear Sir:* I have your letter of questions, and shall proceed to answer them categorically:

1. Froebel's education of infancy begins in the nursery; for he conceives that the mother's instinctive plays with her baby are the first educational process assisting the little soul to get possession of and use its five senses, and its hands and feet—for a human child does not do this without assistance, and the necessity of the case determines this assistance to be of a tender, sympathetic, and encouraging character in every respect. No person knows how to nurse a child who has to punish it. The discipline of a baby is altogether of an encouraging character. I hope that in no long time Froebel's "Mother's Cossetting Songs" and his "Mother's Prattle" with her babies will be published, with a preface indicating the principles of Froebel throughout education. The Kindergarten proper should begin as soon as children are in possession of their bodies, and can talk and be talked to—say, *at three years old.*

2. Kindergarten occupations and plays cannot be called "tasks." They are the spontaneous play of children, supervised by the adult who intervenes merely to give definite aim for the time being, and the available method to accomplish the aim.

3. "The age at which Kindergarten instruction should give place to other forms;" that is, to learning to read, will be (especially for those who begin the Kindergarten occupations at three) about seven; later, if they enter Kindergarten later than four or five. Then they will come to what is at present called primary education, with senses trained to accurate observation, fingers skillful in all nice manipulations, some power of drawing, and minds capable of comparing forms and making inferences as well as of applying means to ends. I hope that the primary instruction will be influenced thereby to always involve some industrial pursuit, with the more abstract teaching that comes with the use of books.

4. The discriminations of hours given to training or work, and hours given to play, are not made in a Kindergarten School. Both the occupations and the gymnastic symbolical plays are supervised plays, and alternate for four or at most five hours, which will be enough to give character to all the rest of the waking hours when this careful supervision ceases, and they go on more automatically.

5. Kindergarten exercise and occupation do not develop the mind in young children "faster than the body," but in strict harmony with the development of the body, if it may not rather be characterized as itself the development of the body with accompanying intelligence. To mass little fancy things with the hands develops the powers of the hand, which ordinarily are left

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ndeveloped, to the great torment of all those ersons who have to teach the mechanical arts young apprentices. There is no precocity roduced by making a child use with skill and ntelligence his body. The common education, hich begins by keeping children still, and akes this the condition of all teaching, dwarfs t once body and mind; and so does unintelli-ent play.

6. "The natural gambols of little children," f which you speak, are certainly better to make hildren strong in body and character, than the nnatural constraint of our present primary ducation; but when children are entirely left o themselves and not played with or supervised y the grown-up, they are apt to be baffled of heir aims; to quarrel with each other; the tronger to dominate; the weaker to get dis-ouraged, etc. etc. We see the effects of this eaving children to the mere play of untutored nstinct, in the viciousness of street-educated hildren; and it stands to reason that if people who have come to the use of reason, need the estraints of law and the inspiration of truth to nake them act harmoniously, children, in whom impulse is so blind and so strong and udden, and will so undisciplined by thoughts of the rights of others, must need *supervision nd sympathetic thought*, in order that their ac-ivity may not dissipate their minds nor deprave heir hearts. What is human morality at any age but mutual justice and appreciation of each other's wants? If it is to begin in ignorant hildren, it can only do so by the supervising and sympathetic help of their elders, into whose hands Nature puts the young more helpless than any other animal at its birth, *in order that natural affection may compel this supervision and sympathy.*

7. I see no reason why Kindergarten educa-tion may not be given preliminary to what we call primary education, in country-town, village, and city. The only thing necessary is trained Kindergarteners, and therefore normal training classes for Kindergarteners ought to be a part of all normal school instruction everywhere. For the first year or two professors of this art and science must be imported from Germany, where there are several training schools, and where many of the disciples of Froebel and the pupils of those disciples speak English—and they would doubtless come to America if fairly paid for it. I think if application were made for such to the Baroness Marenholtz-Bulow, Tem-pelhöfer-Ufer, No. 30, in Berlin, Prussia, she would send out suitable professors. Meanwhile, there is one at No. 127 Charles Street, Boston (Mrs. Kriege); and I understand that one of Froebel's own pupils, Prof. Edward Weibe, of Springfield, Mass., proposes to open in that city both a Kindergarten and a training school for Kindergarteners this September.

8. The "first things taught" are to dis-criminate the forms of a ball, cylinder, and cube, and to make symbolic forms and a series of symmetrical forms with eight little cubes.

9. The children are taught in classes, many at once, but supervision of the working of each one is necessary; therefore, one person can not teach more than twenty or twenty-five at most.

10. Yes; "any bright teacher" can learn the art, if they love children and have the loving nstruction of one already expert in Froebel's processes and full of his science.

11. The use of the Kindergarten to fathers and mothers, is to open their eyes upon the fact that children's destinies are put into their hands for at least the for ever of this world, and that they can make them happy and fortunate if they can supply to all that force which God gives to every child, the intellectual and moral guidance which shall give it exercise according to the laws whose apprehension forms the intel-lect for ends which satisfy the heart.

12. I think the above answers involve the answer to your twelfth question. Of course, to give employment to the child's activities by work, which is the harmonious play of the intel-lect, heart, and body, insures a spontaneous beauty of "manners and behavior," and pre-vents all bad "habits."

13. A visitor to a Kindergarten school would see a happy little company, busy making beau-tiful things according to direction, or by their own inventive power, developed by previous directions, which have unfolded practically on their minds the laws of design; alternating with plays, out of which are taken all the rude-ness by the fancies which they symbolize.

ELIZABETH P. PEABODY.

GREAT CAUTION.—A medical journal gives a case of caution practiced by a gentleman in California, which is quite laughable. The small-pox was raging in a neighboring town and he refused to receive a teleg ram from there fearing it might in some way give him the dis-ease. This is hygiene in good earnest.

WHEN your horse refuses food, after drinking, go no further that day, because the poor creature is thoroughly beaten.

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Recent Thoughts from Our Best Thinkers.

WORK FOR WOMEN.—For women of high position to work for their livelihood, in most cases custom decrees as disgraceful. And then, if cast down by poverty, they have been trained to nothing that would earn a support, or, if by chance they have some resource, all avenues for its employment are thronged with needy applicants. Ordinarily, and with few exceptions, there are only two employments for such women that do not involve loss of social position, viz., school teaching and boarding. But every opening for a school teacher has scores, and sometimes hundreds, of applicants, while often the protracted toils in unventilated and crowded school rooms destroy health. To keep boarders demands capital to start, and an experience and training in household management and economy rarely taught to the daughters of wealth. In this country housework is dishonorable, and rich men make no attempts to train their daughters to any other business that would be a resort to poverty. All this is not as it should be.—*Catherine E. Beecher.*

A SEVERE REMEDY.—If all the young ladies would at once join in a society and determine never to marry a lazy, flippant, good-for-nothing, do-nothing—the effect would be marvelous and create wonders; for the young men on matrimonial business would soon see the secret and go to work, earnestly and honestly, and endeavor to be sober and industrious in order to get them a wife of their wishes; the whole army of loungers and street-corner-watching gentry would disappear from the earth like frogs in winter. The recipe is bitter and severe, but it will cure, undoubtedly—try it and see.—*Anon.*

SCIENCE FOR WOMEN.—How much there is included in woman's distinctive and appropriate duties, and how much science and practical training are demanded properly to prepare for them, few realize. The selection, preparation, and care of food and drinks for a family are, in Europe, made an art of science, to which the most literary and cultivated devote attention. The selection, fitting, and making of clothing are other branches for which science and training are demanded. The care of young infants and the nursing of the mothers demand science and practical training as much as any profession of the other sex. The management and governing of young children require as much training and skill as the duties of statesman or warrior. The nursing and care of the sick, if performed by conscientious, scientific, and well-trained nurses, would save thousands of the victims of ignorance and neglect.—*Catherine E. Beecher.*

NOT EASILY LOST.—Men may supply, well or ill, in later life, the want of acquired knowledge. They may accommodate their habits and thoughts to the necessities of a changed position; they may develop their natures in ways wholly unexpected; but one defect, I believe, can hardly ever be made good when the time of youth and early manhood is past, or, if made good, it can be so only as a result of painful and singular effort: the want, I mean, of habits of steady application and industry. They are mostly hard at any age to acquire, but there is this countervailing advantage about them, that, once acquired, they are not easily lost.—*Lord Stanley.*

LITTLE THINGS.—Dr. Franklin tells us that in his youth a little book fell into his hands, entitled: "Essays to Do Good," by Cotton Mather. "It was tattered and torn and several leaves were missing, but the remainder gave me such a turn of thinking as to have an influence in my conduct through life; for I have always set a higher value on the character of the doer of good than on any other kind of reputation, and if I have been a useful citizen, the public owes all the advantages of it to that little book."—*Working Farmer.*

OATS should be bruised for an old horse, but not for a young one, because the former, through age and defective teeth, cannot chew them properly; the young horse can do so, and they are thus properly mixed with the saliva into wholesome nutriment.

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EDITORIAL DEPARTMENT.

Herald of Health AND Journal of Physical Culture
Advocate of Manhood, Higher Type Morally, Intellectually and Morally

NEW YORK, OCTOBER, 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 indorsers of 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.*

☞ *Exchanges are at liberty to copy from this magazine giving due credit to* THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE.

TOPICS OF THE MONTH.

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

THE INTERNATIONAL BOAT RACE.—Since our last number was issued, the struggle between Harvard and Oxford has taken place. It is an event that will long be remembered on both sides of the Atlantic by all who read; and the million of people who lined both banks of the Thames on that eventful day will remember the hour as one of the most intensely exciting of their lives. As all know, Oxford won the race, while the Harvard boys crowned themselves with laurels of which they may well be proud. Entering the contest with the odds against them, their pluck, dash, determination, and invented discomfiture, and a victory by the Oxford boys *of not more* than the brief six seconds. Indeed, so close was the race, that it is impossible to know if the most trifling circumstance might not have changed the victory into a defeat. Let any one who will appreciate the exact difference between the two crews, take his watch and see how long it takes to measure off six seconds.

The race, however, even with defeat, has its lessons. From the most reliable reports, we now know that the superiority of Oxford over Harvard was not one of physique, but one of culture. The former know best how to use their strength. They waste nothing in flourish and dash. Their stroke is even. There is no flurry, no excitement. The London Times, we think, does not come far from the truth, when it says:

"The English men were heavier, and the English coxswain was lighter than the Harvard coxswain, but it must remain entirely doubtful on which side the mere balance of strength inclined. As for gallantry, energy, and pluck, Harvard showed an example we may humbly hope to equal, but which we can not excel. The victory was a victory of education, and here the advantage was all on our side. We live, not in rowing only, a closer life. The competition is sharper, the lessons of the past are more searching and more exact. The margin of our lives is so narrow that every possible economy of strength has been utilized during successive generations. Rowing is with us a science. It has been developed, bit by bit, by men who have made it their business, and they knew that on the contests before them the smallest wrinkle told. Thus it happened on Friday that the Oxford crew knew precisely the limits of continuous effort. They knew where to abstain as well as where to abound."

Further on the same paper wisely adds: "The advantage is, however, perhaps not with-

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out its drawbacks; for it may be that nations, like men, should have some reserve of natural endowment, which should be, as it were, not brought into tillage so as to be better able to meet the days when the progress of others shall have equalized the benefits of training."

The race will, we hope, produce good results. It will advertise, as was never done before, a variety of physical culture, which is full of value to students and all professional men. Racing of itself may be an evil. Betting, a sure accompaniment, is surely undesirable. The excessive strain necessary to row so long and fast is both unnatural, and except for those whose sinews are of steel and whose wind never fails, often proves injurious. The race should, however, not be to the fleetest, but to the one who can do the best work, show the most grace, the most endurance, the most skill, coupled with the least exhaustion.

It appears to be the wish of many that, another year, the trial shall be continued on the Charles River. This is too soon. A year is not time enough to do all that must be done to prepare for it. Once in five or ten years is often enough for the international race, otherwise it will degenerate into a common thing, and produce bestiality rather than pure, healthful physical culture.

GYMNASTICS IN SCHOOLS.—We gave, in a former issue of THE HERALD OF HEALTH, a brief account of the Gymnastics taught at Vassar College, Poughkeepsie. From a recent visit to that City of Schools, we learn that the Poughkeepsie Female Academy, a leading institution there, is also doing a good health work for its students, by its emphasis of gymnastic culture. It has a large and well-equipped gymnasium, and the benefits therefrom were plainly seen in the fine physique and elastic step which seemed to mark the average students at their recent commencement. The various exercises are well taught, and are made attractive as well as useful.

But what is even worthier of mention is the attention given to the voice, and its physical development. The class in Elocution here is so well managed as to make it a rare specialty. A single instructor—highly accomplished—Prof. GEORGE W. COOK, A. M., gives his entire time to this business; and the result is, the ladies' voices are able to fill the large Opera House Hall with marvelous ease. The fashion of giving essays and addresses for recitation to ladies, which no one can hear, is thus dispensed with, and it is really an artistic treat to listen to readings so well performed. Even the ladies themselves seem to enjoy their elocution, and to feel its effect. Such exercises on the part of girls are generally hateful and perfunctory, but they are made in this Academy both an inspiration and a delight. And, as this is not done at the expense of purely mental esthetic culture, we deem our mention of it as a worthy example fully justified.

THOUGHTS ON EDUCATION.—Catherine E. Beecher, at the recent National Convention of Teachers at Trenton, read a very interesting paper on education of girls, which we are sorry to say was not as well received as it should have been. Her views on the subject may be summed up briefly as follow:

1. The Literary Department should embrace those studies which mainly develop the mental faculties, but most of the studies should be those it is desirious for all to pursue without regard to the future occupation. When this is determined by the taste of the girl, then the particular studies necessary for that profession should be taught.

2. The Domestic Department should be made prominent, in order to fit girls to care for their homes and their children intelligibly, which is not the case now with girls who graduate from ladies' schools.

3. In the Health Department there should be physical culture and all that relates to avoiding illness, or in case of illness how to nurse the sick so they may be most likely to recover.

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4. A Department to teach girls how to ıch.

5. A Fine Art Department, embracing cul-re in music, drawing, painting, and the ts.

6. An Industrial Department, training girls out-door vocations, such as raising fruits d flowers, silk, cotton, etc., Her words, re-rding out-door education, are as follows :

In the Industrial Department, the chief aim ing to train women to out-door vocations ited to their sex, by which they can earn an norable independence. The raising of fruits d flowers, the cultivation of silk and cotton, e raising and manufacture of straw, the sup-intendence of dairies and dairy farms, are all itable modes of earning an independence, d can all be carried on by women without y personal toil unsuited to their sex. And ricultural schools to train women to the sci-ce and practice of these professions are the st due to women as much as to men. And re it is well to notice that our national Gov-nment has given to every State in the Union ortion of the national lands to endow agri-ltural colleges, and they have been taken, d in most cases wasted by speculators, and no instance have American women received y share. But the States in the late rebel-n have not taken their portion, and, when y receive it, the Southern women, it is ped, will claim their proportion, and thus ablish institutions to train women to earn ir own independence. If only a majority women, in such a case as this, and also in case of detrimental and unjust laws, would ite and petition for redress, they would n all they asked, and by a more direct and table method than by obtaining the law-king power, and then enforcing such acts of tice.

Miss Beecher has long hoped to embody views in a working institution, but has not done so. It is to be hoped that she may soon have an opportunity. The pliant state of thought on educational topics at present renders it quite easy to make changes which a generation ago could not be made. Most surely her ideas regarding a more perfect health education should be adopted. It is not necessary to start new institutions to do this. Our present ladies' schools might easily make practicable most of her ideas without additional expense. We hope some of them will do it.

BODY AND SOUL.—A distinguished clergyman and a distinguished gymnastic teacher once met at a large dinner party, and fell into a playful contest of courtesy as to which should precede the other in going out to the table.

"Certainly, you should go first," politely urged the gymnast, "because you have the care of the soul; and the soul is of higher dignity than the body."

"Nay," replied the clergyman, not to be outdone in affability; "I can not precede you, for you have the care of the body; and he who cares for the body cares for the soul, too."

"I believe you," said the gymnast; "so, if you please, we will advance arm in arm—symbolizing the beautiful reciprocation of influence and of dignity between the two parts of our nature."

"Agreed!" said the clergyman, as he offered his arm.

This anecdote is an apt text for a sermon which ought to be preached from in every pulpit; a sermon which might be made both a long and interesting one.

Take care of the body for the sake of the soul! We do not say that he who is attentive to his physical conditions will need to do nothing more for his spiritual ones. That would be absurd. But we do insist that they commit as great an absurdity who think that their spiritual conditions are sufficiently

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attended to though their physical states are neglected. Neither excludes the other. The sound and truly sanctified nature commends a faithful regard for both.

A most solemn truth is that which was uttered by Rousseau, a hundred years ago: "The stronger the body the more it commands." He who would have the grossness of his physical instincts eliminated, and the lower organization happily subordinated to the higher, must attend to the health of the lower organization. It becomes tyrannous, wild, lawless, dictatorial, and raises rebellion throughout a man's personality, when it is weak and diseased.

That is a very witty passage in which the "Autocrat of the Breakfast Table," relates how on one occasion he eat excessively of pie; how he had in consequence a horrible fit of indigestion, from the effects of which the world seemed dark and the future was filled with goblins of terror. In this state of mind he sat down and wrote several desponding poems, and a melancholy theological essay; but when he got well he took these literary productions, made a neat parcel of them, labelled them "Pie-crust," and laid them by.

So we often thought it worth while to get a few hundred labels of that kind printed, and carry them around with us for use. Here is volume of sermons. Open it where you will, there is scarcely a page on which we should not need to put the label, "Pie-crust." Here is a Professor of Didactic Theology, addressing his class in the lecture room; listen to him! Here what dismal views of God this good man honestly inculcates. Out with another label, and stamp "Pie-crust" across his forehead. Come, now, into the prayer meeting. There is an excellent brother who has just risen to speak. What doleful tones! What sour views of life! What wretched conceptions of duty! What blank, cheerless visions of destiny! Another label wanted! This poor brother is a victim of "Pie-crust" Piety. As we come out of the meeting we overtake an old friend. He's a merchant down town; has a large business, a fine business reputation, and is really a prosperous man. But as we walk along together he sadly discourses of the weariness of life, of the gloom of his business and domestic prospects, and evidently finds the grasshopper a burden. This admirable man is breaking down from an inability to digest "Pie-crust." Thus round and round we go. We know that there are real sorrows in the world; but more than half the sorrows of the world are in consequence of ill-regulated conditions of the body, especially of the digestive organs. It was by no means a rash statement which Leigh Hunt made when, in his sketch of Lord Byron, he said: "If some demi-god could regulate for mankind what they should eat and drink, he could put an end, at one stroke, to half the troubles which the world undergo."

Therefore, it seems to us that higher even than the physical claims of physical education are the moral ones. Surely, no man who is interested in the spiritual elevation of the race to which he belongs, can fail to be interested in the science of improving man's bodily habits. There is a deep and a never-to-be-forgotten connection between the states of the body and the states of the moral nature. A great deal of the crime which is sent to the penitentiary and to the scaffold is simply disease. If the community would spend more money on sanitary regulations, it would spend less on jails and gibbets. If the food, drink, and drainage of New York could be improved, we might discharge half of the policemen.

It is our duty to keep it before the public that the question of health is a question of morals. It has been remarked by a vigorous writer that "We may as well throw our money into the gutter, or go fighting windmills, as to try to make our fellow-creatures

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etter while neglecting their physical condi-ions." For our part, we think that it is as ational to expect the erection of an enduring difice on a foundation of drifting clouds, or o dream of reconciling the eternal antagonisms of fire and water, of light and darkness f pleasure and pain, as to imagine that the icious can ever be rescued from their own ice, while their bodies are left in such de-ased, unwholesome, and discordant condi-ions, as must perpetually inflame their hearts o violence and their passions to lust.

In other words, a wise scheme to human mprovement will recognize as inseparable llies all those agencies which contemplate the religious, the intellectual, the coporeal education of humanity. There is no antagonism between the church, the schoolhouse, and the gymnasium. "In fact," said Richard Cobden, when speaking of a very different subject, "all good things pull together."

It was quite right, then, for the clergyman and the gymnast to walk out to dinner arm in arm. If on the other side of the preacher there had been a schoolmaster, the emblem would have been complete.

A Return to Nature.—There are persons who think that a civilized man is not a natural man, that all his likes and dislikes are artificial, absurd, unhealthful, and wrong. Rousseau taught this doctrine. He could see little in society as constituted that was good. To him a civilized man was a monster, Nature did not make him, but Art. He had been tortured and deformed, not developed and unfolded. There is much in civilization to indicate that Rousseau had reason to say that we must "strip off civilization," erase the past, begin history again, revert to nature like the red men of the woods, if we would recover from the condition of disease and deformity into which so many have fallen. But after all, is true civilization unnatural? We think not. It is only what is falsely called civilization, but is not, that needs to be stripped off society. Is it more unnatural to live in a well-built, handsomely furnished house than in a wigwam? More natural to eat our food raw and without tables, knives, and forks, than with them? Is it more natural to sleep on the skin of the buffalo on the ground than on a good bed? Is it more natural to fight with tomahawks than with rifles? More natural to dance the war-dance and shout the war-whoop, than to dance in a handsome ballroom with music? It may be to the red man, but not to the white. It makes little difference whether we are savage or civilized we need to stick to nature. The vices that attend civilization are not civilization, but the reverse. The civilized man is just as natural a creature as the uncivilized. He must obey the laws of his being, the same in one case as in the other. When we hear people say, Let us return to nature, we say, Yes, if you are dishonest; if you drink, smoke, chew; if you wear tight clothes; refuse to be industrious; if you turn night into day; if you overwork and never play. But do not let us think that to return to nature we must give up civilization and become savages, for it is quite unnecessary.

Night Work.—A few years ago when Gerritt Smith was a Member of Congress, he lost his vote upon an important measure, because the time for the discussion and passage of the bill was at a late hour in the night, which Mr. Smith wished to devote to sleep. Many of the papers at the time made sport over Mr. Smith's hygienic habits, and if we remember rightly some of them blamed him severely. Mr. Smith, however, had Scripture, Physiology, and Hygiene on his side, and this strong trio ought to have been sufficient to convince all reasonable persons that he was right. Did not Christ teach us to work while it is day, for "The night cometh when no

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man can work." No matter if this text had reference to the night of death, the comparison was drawn for the ordinary practice of the world, or what should have been its practice. The facts of physiology also go to show that the day is the time for work and the night for repose. The number of respirations per minute, and the force with which the blood circulates in the arteries, is greater during the day than in the night. As the sun goes down every day the pulse begins to beat less powerfully and frequently, and it does not begin to rise until the light of day begins to be seen in the east, and this rise of the pulse increases until 10 o'clock where it remains till after noon, and then it begins to decline again. If this fact intimates any thing, it is that during the hours of light there is greater bodily vigor than at night, and that then is the time to use up that vigor in productive labor. It might be shown that all the functions of the body are more vigorous in the daytime than at night, but this is unnecessary. We only make the general statement in order to draw attention to the fact that the active, busy, thinking world who turn night into day make a sad mistake, for which they must sooner or later reap their reward. Night labor is unnatural. The whole spirit of animated nature then is for repose. It is only among animals that prey upon others that violate the rule; or rats and mice whose depredations can not safely go on in the daytime; or thieves and robbers who hate the light because their deeds are evil; or Members of the House of Commons, or American Senate and House of Representatives, or professional men, editors, and students, who don't seem to know any better.

The subject, however, is a serious one. Mr. Gladstone, it is recently reported, has broken down in health. They say the Irish Church Bill proved too much for him; but how did it prove too much? By consuming each day the hours that should have been given to sleep. The Members of the House of Commons do nearly or quite all their work after dark, thus going against Nature instead of with her. They work when the pulse is low, when the respirations of the lungs are diminished, and they try to rest when the heart sends the blood bounding through the veins and arteries, and when the lungs are taking in that amount of air which makes all healthy bodies throb with life.

There ought to be a reform in this matter. The night should be used for rest, the day for work. It would not only improve the workmen, but the work would be better done. Ministers would write better sermons if they would write them in the morning instead of the night. Lawyers would make better pleas, doctors have less to do, and we should all rejoice in better health and more happiness. If success can not be had without turning night into day, then success is worthless, but it can. It is only short-sightedness that makes this plea.

Much of the disposition to work late might be avoided, if mothers would avoid late hours while bearing their children. We know many persons who can not bear to retire until about 11 or 12 o'clock, simply because their mothers who bore them worked late at night before they were born, and thus impressed upon them the inherited tendency. If we were to give one rule which we would make binding in this matter it would be this: Go to bed at 9 or 10 o'clock, and sleep eight hours.

DEFINITION OF HEALTH.—The word health has been defined in many ways, all of which definitions, however, mean about the same thing. Webster defines it to be, "soundness, wholeness in body, mind, and soul;" Dunglison, "A state in which all the functions are exerted with regularity and harmony."

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Dr. Burges, in a recent Royal Institution lecture, gives a new definition, to wit: "Being able to do a good day's work easily." This definition he regards as a simple one, easily comprehended, but elsewhere he gives a more complex one, as follows: "The greatest energy of each part compatible with the energy of the whole." Every one of these definitions, however, contemplate man only as an animal, or as a machine, and not as a creature of instinct, taste, likes and dislikes. A healthy man is one who can do a good day's work easily, and something more.

He is a man of energy.

His passions are easily kept under the dominion of reason and conscience.

His appetites choose what is best rather than what is harmful. A perfectly healthy man would not smoke, drink, or chew.

A healthy man is a happy man. He sleeps soundly, eats heartily, and digests his food easily.

A healthy man thinks, loves, hates, enjoys. Life to him is one round of sunshine.

A healthy man is moral, religious, brave, kind, thoughtful of others, thoughtful of himself and his instincts. In short, health has reference to every organ of the body and faculty of the mind, and where the functions are performed well and vigorously there is health; but where these are performed tamely or viciously there is disease. From this point of view, it will be seen, that the question of health is a broad one, and that few or none are so healthy but that they may be more so.

Beef Tea—Corn Starch.—Beef tea has a comparatively small percentage of nutriment in it. This any one can know for himself by considering how little beef it contains and how much water. Many English physicians now know that either oatmeal gruel or gruel made of corn or wheat has a much higher value for the sick. Florence Nightingale was one of the first to combat the popular error that beef tea had a high nutriment value. Corn starch, arrow-root, and tapioca are also thought highly nutritive and delicate foods. It is very true they are delicate, being very fine and soft, but their nutritive value is small. What is corn starch? Simply the starchy portion of the kernel of corn, the other parts having been separated. Many mothers are led into the belief that when their babes need more nourishment than Nature provides, that arrow-root may be used to advantage, but it can not be. It is totally unlike milk in composition, and can not be appropriated by the stomachs of little babes. Thousands of children have been killed by the arrow-root food, and no doubt thousands more will be before their mothers will learn any better.

Calves-foot jelly, now extensively advertised, is a most delicate food for sick folks, and as a dessert is worth about as much for an article of diet as a piece of ice. The Boston Journal of Chemistry, an excellent authority on this subject, says of this article:

"Calves-foot jelly is another article of diet in great favor with nurses and friends of the sick. It is simply the height of folly to take one-half ounce of gelatine, make it into a certain bulk by dissolving it into water and then give it to the sick, as if the mere bulk represented nourishment. It is now known that jelly does not nourish, that it has a tendency to produce diarrhea, and to trust to it to repair the waste of a diseased constitution, is simply to starve the sick under the guise of feeding them. If 100 spoonfuls of jelly were given in the course of the day, you would have given one spoonful of gelatine, which spoonful has scarcely any nutritive power whatever."

Proprietors of hotels and boarding houses are to blame for setting the example of feeding people on this worthless stuff. On the subject of diet, how ignorant they appear to be!

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THAT SUGAR INSECT.—The New York Sun lately gave an extended account of an insect common to sugar, which has been extensively copied, with comments, by the press. It may be interesting to know what are the facts about this disgusting creature. The common dark brown sugars sold everywhere under the name of raw sugar, or Muscovada, or New Orleans, or Havana sugar, is generally full of them. Some observers estimate the number in every pound of brown sugar at not less than 40,000, and others say that as many as 275,000 are often found in this small quantity. Whether the insect is really more unwholesome in our food than so much weight of animal food is not known for a certainty, but we do not care to think that he is there at all. There is this fortunate fact connected with the matter, that the little acari, for that is his name, does not possess a sweet tooth, but lives on the filth of the brown cheap sugars. A careful examination of several specimens of refined white sugar shows he is not present in it. It would be well if this scare would induce people to use less of this article than they do. Not that sweet is unwholesome, but that so much of it in this form is. Ultimately we shall perfect our fruits so they will hardly need it, but so long as people persist in raising very sour fruit they must have something to make it palatable.

A CHANCE THAT SHOULD NOT BE LOST.—We need in New York at least one good Kindergarten School as an experiment. There is already sufficient reason to believe it would, if brought before the public, prove a success. To start the enterprise needs careful preparation, energy, and, if possible, some money. There are rich women enough in the city to take the matter in hand, find the persons who would make good teachers, and help them to a start. The work is appropriately theirs, inasmuch as they are the first educators of the young. The expense would be trifling. There are young women enough born with fortune and with brains, that are to-day languishing for some thing grand and noble to do. Saratoga, Newport, Long Branch does not satisfy them. Why could they not lead off in this educational movement, and help to start a splendid Kindergarten School in our great city. We need it, must, and will have it. Why then must we wait for it. Mrs. Kriege, whose advertisement appears in another column, will gladly help to prepare a teacher or teachers, if she can get them.

HOW TO TREAT SMALL BURNS.—Apply wet clay, cloths wet in cold water, or a potato grated to a pulp. Either of them are easy of application and grateful. The potato dressing and wet clay need changing less frequently than the wet cloths. They all produce their effect on the same principle, and are harmless unless the burn is of a character that requires their application for a long time, in which case the dry earth dressing will be found useful. The following case treated by dry earth is reported from the Boston City Hospital:

"The patient entered with an extensive but superficial burn covering the right ankle, the dorsum and outer side of the left foot, the ankle and leg for some four inches above, produced by boiling water four days before. The true skin was very much reddened and painful; there was considerable discharge; some blebs.

Dry earth, finely powdered, was dusted from a dredging-box over the entire burned surface it was applied at frequent intervals, whenever a moist spot showed itself. In a week's time the earth had absorbed the discharge completely and formed a nearly impervious coating, so that but two applications a day were required. The pain had quite disappeared. This treatment was continued for three weeks, at the end of which time the scab formed by the earth was washed off. A fine cicatrix beneath appeared. For three days more, castor oil was applied when the patient left with ulcers nearly closed

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How to Treat the Sick.

TREATMENT OF AGUE.—The most usual ethod of treating the ague among physicians id patients, is to take quinine, and for the sake variety Peruvian bark, brandy, wine, arsenic, c. Where the disease is obstinate, as is often he case, the result often proves that the articles reat the health of the patient rather than the isease. There are thousands who have to ear the disease out after all, for the malady omes back as soon as the effects of the weakess is over. The reason why the disease reurns, is because the causes have not been removed. Dr. Bedortha, one of the most extensive practitioners of Water-cure in this country, gives his method of treatment, as follows:

"We do not say that no person is ever cured by drugs, but what we wish to be understood in saying, is this, that these cures are not in accordance with the indications of nature. It may be desirable in some cases to use some simple medicines to modify or even break the paroxysms, as we sometimes advise to do, but we can never depend upon this course of treatment for a cure. Therefore, whatever we may do by way of palliatives, we must ever remember to complete the cure by ridding the system of this poisonous malaria. This can only be done as nature indicates, by the skin, bowels and kidneys.

It will be observed that the closing or last stage of the paroxysm is sweating. This is generally profuse, and continued several hours. After the sweating the system becomes natural and quiet, and the patient feels comfortable until the next paroxysm, when the same symptoms return as before. With long observation we have come to the conclusion that the sweating is the most important operation in the cure; that those who pass through the paroxysms without sweating continue to have the ague much longer than those who sweat freely. Every one accustomed to the ague has observed that the exudations from the skin are of a peculiar odor and stain the linen of the patient; also that the urine is highly colored, and the evacuations from the bowels and kidneys are usually scanty and very offensive. Taking then these indications for our guide, we are prepared to see what ought to be done, and to inquire into the best mode of accomplishing it. *Water* is by far the most efficient agent of which we have any knowledge. We are aware that quinine is the medicine which is principally depended upon for the cure of agues. This medicine is a tonic, but does not rid the system of the virus which produces the ague. Water is both a tonic and antispasmodic, and serves to cleanse the system as no other medicine does, and at the same time will act as a tonic even more powerfully than quinine. The applications of water can be varied in many different ways to meet the peculiarities of different cases, different temperaments and idiosyncrasies of the patients. Keeping the end constantly in view, which is to cleanse the morbid matter from the system, and remembering also the tonic effect, which must be ever observed to prevent the patient from extreme prostration, begin in the cold stage with the hot fomentations applied over the region of the liver and stomach. These should be used thoroughly until the chill is completely over, and the hot stage fully established. Then if the heat be very oppressive, we apply cool or cold compresses over the stomach and abdomen, or envelop the patient in the full wet sheet for an hour or more. The object is to shorten the first and second stages of the paroxysm. The patient may be allowed as much cold water as he desires to drink; if the fever should rage high, the whole body may be cooled by pouring the back part of the head with cold water. This is done by placing a washtub by the side of the bed, letting the patient lie on the edge,

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with his head over the tub, face down; then with a bucket of cold water and a dipper a thorough application may be made, cooling effectually the whole volume of blood, and the whole body After the sweating is fairly established, the heat subsides and the pains cease. We usually encourage and prolong the sweating stage unless the patient be greatly prostrated. Many persons suppose that a patient will surely be weakened by profuse sweating, and they are disposed to stop it as soon as possible. These persons forget that a man may work in the harvest field for hours under the most profuse perspiration, and continue day after day without exhaustion. All that is necessary to prevent exhaustion from sweating is to give plenty of cold water to drink, and all the food the patient can digest in the intervals of the paroxysm. Also great care is to be taken to keep the brain from becoming congested. Sometimes when you wish to break the paroxysms with water the chill may be anticipated by giving the patient, about one hour before the paroxysm, a cold plunge, shower bath, pail dash, or dripping sheet either way, that a thorough shock may be given. Then, after a brisk and thorough rubbing, wrap the patient in flannels, putting the hot fomenter at the stomach, back, and feet. or the hot compresses may be used without changing until the patient begins to be chilly. When this is thoroughly done, the chill will often be passed over and broken. Then we always advise a free sweating, and after this a sponge bath or dripping sheet out of cold water, if the patient be able to bear it. This process should be followed every day, until the miasma be eradicated from the system. The wet sheet pack may be used as a substitute, by letting the patient remain in it for one or two hours each day, until the system be free. The hot hip bath of 106° F. from fifteen to twenty minutes, is a favorite way of sweating with some persons, for this disease. So also the vapor bath. These can be followed by the cold dash or dripping sheet, or they may be tepid. As was said, there is a variety of applications, which can be made in any given case, by changing from day to day, as the circumstances may require, or any given process may be repeated day after day until the disease be removed."

WATERMELONS FOR DIARRHEA.—A writer in The Medical and Surgical Journal says: "A lady had suffered from diarrhea, which was growing worse; she had decided to take medicine in the afternoon. At dinner she eat watermelon, and thought no more of the diarrhea. She had one passage after dinner, eat watermelon again at tea, and was afterward entirely free.

A medical friend mentioned to me that he had seen the beneficial effects of watermelon in his own experience."

Will others give an account of their experience in this respect, or try the value of this remedy? It would certainly be one of the pleasantest medicines we could prescribe to tell our patients to eat as much watermelon as they desire. Would it not, too, be a refreshing and beneficial diet in case of fever or feverishness? We give lemonade and neutral salts, why not give watermelon?

This subject brings to mind another of kindred nature. Many persons have a horror, a dysenteric dread of fruit; they never eat any themselves, nor do they allow their children to have any. Is this consistent with perfect health? Do we not need and crave during warm summer weather the acid contained in our summer fruits? It seems not unreasonable to suppose that where all fruits are shunned, the system may acquire unhealthy tendencies and really be less able to resist injurious influences, and so there may be more liability to derangement of the *primæ viæ*. Another view worthy of consideration is that children have this craving for fruit, and if it is not gratified at home, they will indulge in unwholesome fruit, unripe or fermented fruit, away from home; whereas, if ripe, fresh fruit is furnished on the home table, they are not likely to partake of other—they will prefer the good to the green and rotten.

There is little doubt that physicians have

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de a serious mistake in not giving more minence to the use of fruits for the sick. atermelon is excellent not only for diarrhea, for gravel, and nearly all kinds of fevers. re than eighty cases of yellow fever were ated with watermelons alone, by a physician South America a few years ago, and all re- ered. He gave each one half of a large on, and told them to eat all they wanted. e physician learned the fact from a circum- ce it may be well to relate. A patient with low fever was given up to die. While lying is sick room he observed in an adjoining rtment some watermelons. He crawled out bed while the attendants were asleep, and ped himself to what he wanted. The next the physician called and found him better. ing what had been done, he was told about melon. The doctor was too wise to fail to ob- e that he had made a great discovery, and nce adopted the treatment for others with at success.

NERVOUS DYSPEPSIA.—Those persons o use their brains much, and who have but le tone or power to their stomachs, should ve all things avoid purgatives. Very much of natural distress which this class of dys- tics feel, is caused by the large intestine be- ing weakened, dislocated, and filled up with nding matters which there is not strength to ove. In such cases, it is important that the ient do less work with his head, and more h his muscles. If there is strength enough, daily use of axe or hoe for three or four rs will prove highly beneficial. Riding on seback is an excellent exercise, providing the dle is a comfortable one and the horse an y goer. Hard-trotting horses are not good s for invalids to ride. A galloping horse is best for such a person. Those who live in country can easily take either of these forms exercise, but they are not always available the city. In such cases the Gymnasium or vement Cure are valuable means of treat- nt. Half an hour daily for a nervous dys- tic in a Movement Cure will work wonders.

The diet should be plain and nutritious. It will not do to overload the stomach, yet as much food as can be digested well should be taken. Mastication should be slow and thorough. Such invalids are apt to eat too fast. The remedy for that is to talk a great deal at the table; to get if possible into a good humor before taking a mouthful, and keep in it to the end of the meal. It is generally best to omit the dessert. Fruit is often condemned by the nervous dyspeptic. We are sure, however, that it is not always the fruit which is at fault, but the way of using it. Let it be taken in the morning, and before any thing else is eaten, if possible; at first, take small quantities to accustom the stomach to it. Avoid fine bread, vegetables, and pastry; also tea, coffee, and tobacco. Omit the supper, or at least, let conversation at the table be much, and eating little.

It is often advisable to cover the abdomen with the wet compress in this disease for an hour or two daily. The compress should be covered with a dry one. A sitz bath at bed time is very serviceable if there is a disposition to sleeplessness, as sleep is very necessary. Patients can not have too much sleep. If mental labor is performed, let it be done between 9 in the morning and 1 P. M. After this, dine and recreate, or perform light physical labor. The after-dinner nap may be useful, providing it does not interfere with sleep at night, in which case an hour of quiet and rest is better.

The habit of drugging for this disease with all sorts of quack nostrums is very absurd. Hygiene medications will do all that can be done much better. The grand rule should be to live naturally and happily, and throw medicines to the dogs, and nine cases out of ten the sufferer will get well.

HAY FEVER.—This disease is properly known as summer catarrh. A large number of cases have been reported during the present season. Indeed, if it keeps on increasing as fast for a few years to come as it has for a few years past, it will be a very common disease. None of the doctors yet know how to cure it. The

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most common prescription is a trip on the salt water, to occupy the time when it appears, or a residence on the sea-shore, or near the White Mountains, where patients are likely to escape the disease. The exciting causes which produce it are yet unknown, but the primary causes are no doubt excess in eating and drinking, which causes obstruction of the excretory organs. We have known a few persons to get great relief from a diet very largely fruit, and believe that in many cases, if adopted in time, it would prove a preventive.

HYGIENIC TREATMENT OF DIABETES.—This disease is characterized by great augmentation of urine, a marked change in its character, great thirst, and emaciation. Usually the urine contains much sugar. The causes which tend to produce the excess of sugar in the blood are thought by Bouchardot to be due to the transformation of the starchy elements of the food into glucose, through the agency of the pancreatic fluid, in such excess as to cause its appearance in the urine. Some of the principal causes of the disease are:

1. Insufficient exercise, particularly when accompanied with a highly farinaceous diet.

2. Strong mental disturbance, whether of an exciting or depressing character, such as violent passion, sexual excess, deep sorrow, trouble, etc.

He notices that while those who pursue out-of-door occupations are rarely subject to the disease, those who put forth great mental exertion, lead a sedentary life, eat largely, rapidly, and without regard to mastication, are most likely to suffer.

The treatment of this disease should be mainly by attention to hygienic habits. Moderate but regular exercise is important. The exercise of the Movement Cure is often valuable. Above all things, increase the respiratory power of the lungs, by taking deep inspirations. The occasional use of the Turkish bath is a means which has proved very excellent. Avoid intellectual labor, and above all things sleep much, The wet-sheet pack about the middle of the body, where there is a dropsical co[n]dition for a half-hour daily, together with fricti[on] a healthy person of the entire body, will [h]elp to give relief. It is not necessary that [t]he patient be deprived of drink, but the food [s]hould be simple, contain but little starchy matter, [a]nd be carefully masticated. Improve the digestion and general health first. The disease will recede in proportion as this is done. Live much in open air when the weather is fine, ride horseback a good deal, with a gentle, easy-going horse; boating, carriage riding, light gymnastic exercise, and such labor or recreation as is agreeable. The disease can be most successfully treated by proper attention to hygiene.

DISINFECTING SICK ROOMS.—The old practice of burning rags, sugar, vinegar, etc., in sick rooms, is now no longer tolerated by well informed people, as the smoke and fumes of these substances only add to the impurity of the air, and hide its fetid condition. In place of these substances for general use, comes carbolic acid, a cheap and powerful disinfectant for cleansing foul places about the house. Carbolic acid is used in solution of water; a half pint placed in any vessel, the contents of which need deodorizing is sufficient. Carbolate of lime placed in saucers in a sick room produces good results. Cleanliness, fresh air, and sunshine are, however, more important than any disinfectant, and should always be made a matter of constant thoughtfulness wherever the sick are confined.

RHEUMATIC FEVER.—Drs. Gull and Sutton have recently treated, in London Hospitals, twenty-five cases of rheumatic fever without drugs or blisters, but by what is called the expectant method, which means, wait for Nature to make the cure. They insisted on perfect rest, and a reduction of the temperature by sponging. The results showed no heart disease, no drugs to clog the system, and perfect recoveries. In this disease, where it is possible to administer it, the Turkish bath has proved a great aid to the treatment, or in lieu of this, the careful application of the wet-sheet pack.

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ANSWERS TO CORRESPONDENTS.

BY A. L. WOOD, M. D.

mpaired Taste.—Of all the senses, that aste is the worst treated, the most perverted. delicate little nervous fibers which are dis-uted to the minute papillæ that cover the ace of the tongue, soft palate, and fauces, which constitute the organ of taste, are ed by hot tea and coffee, burned by hot , and irritated and inflamed by salt, pepper, es, vinegar, liquors, etc., until it is a wonder they can distinguish a peach from a potato. t these things *do* blunt and injure the finer eptibilities of the nerves of taste, there is a shadow of doubt. The only wonder is they do not destroy the sense of taste en-y. Persons accustomed to using these gs freely can not distinguish the delicate ural flavors of food, and therefore lose a e share of that gustatory enjoyment which y should experience, and which those who possess a healthy taste do experience. To nperverted taste water is the sweetest and t agreeable of drinks, while to many it is cely endurable, unless it has mingled with me sharp, strong-flavored substance. Many ons can not relish the delicious peach even, nout peppering and spicing it highly, and it is not the peach that they taste but the diments used with it. To such persons, n, simply prepared food tastes insipid, while e whose organs of tastes are unperverted food is filled with delicious flavors. Those have impaired their sense of taste can, to a ain extent, have it restored, by carefully iding the use of the substances which caused injury. The increase of gustatory enjoy-nt which they will experience from such a nge, will only be believed after thorough trial. re is scarcely one in a thousand whose taste is more or less perverted and blunted by the use highly seasoned food or drinks. Simple, lthful food is the exception, while rich, strong-lavored and complicated dishes are the rule, nuse demanded by the perverted tastes of the ple.

The following is one of the "Fifty Ways Preparing Fruit" described in Arthur's ne Magazine for August, and is a good sam-of the way healthful and delicious articles ood are pampered and tortured into engines destruction, not only to the sense of taste, to the function of digestion as well:

"PEACH MANGOES.—Take fresh, unbruised clingstones, and throw them into salt and water for twenty-four hours. Remove the stones with a fruit-knife, and put the peaches into cold vinegar and water, equal parts of each. Make a stuffing of grated horseradish, white mustard seed, mace, cloves, allspice, pepper, nutmeg, and a very little mixed onion, with brown sugar enough to make the stuffing rich. Fill the cavities, plug the holes, tie a thread around the peaches, and drop them into cold vinegar. Some persons use freestone peaches, and put a little tumeric in the stuffing."

When will people learn the simple truth that plain, simply prepared food is not only more healthful than such conglomerations, but vastly more palatable.

The Gastric Fluid.—"Why does not the gastric juice, which digests meat of all kinds when it comes in contact with it, also digest the coats of the stomach which contains it, and is in close and constant relations with it?"

The only reason is, that in one case there is life, while in the other there is not. While the physiological processes are going on in any part, the gastric fluid has no more influence upon it than so much water, but as soon as life ceases digestion commences. Thus, the stomach, during life, is not affected by it; but, as soon as death takes place, the gastric juice, if the stomach contains any at the time, commences its action upon its coats and sometimes entirely destroys its walls.

When not to Eat, and Why.—1. Do not eat except when the appetite demands food. Whenever the system needs nourishment and is in a condition to appropriate and use it, the sensation of hunger will be felt. If food is taken at other times it is not properly digested, it deranges the digestive organs, and clogs the system with useless material.

2. Do not eat when laboring under any great excitement of mind or body, when much fatigued, or while any of the passions are aroused. These conditions greatly diminish, or entirely stop, in proportion to their intensity, the secretion of gastric fluid, and the food remains in the stomach subject to rapid decomposition, owing to the moisture and high temperature, and gene-

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rates poisonous substances which inflame the stomach, which are absorbed into the blood, and thus poison the whole system.

3. Do not eat a short time before any expected great or unusual mental or physical exertion, because, first, the vital force being largely occupied in digesting food, there is not near so much power available for other purposes, and, second, digestion is greatly retarded thereby, and many times stopped entirely.

4. Do not eat between regular meals. The stomach requires, in order to properly perform its function, that food should be taken at regular periods. If food is taken at irregular times and often, the stomach becomes over-worked and weakness is the result.

5. Do not eat less than three or four hours before retiring. During sleep, mind and body should be at rest. Digestion can not proceed as well during sleep as while awake, and sleep can not be sound while digestion is going on.

Treatment of Hysteria.—"Will you have any articles on the nervous disorders of women, Hysteria particularly? Something better than Allopathic treatment is needed."

During the fit the patient should be treated by hot foot baths, hot fomentations to the abdomen, and cold applications to the head. The treatment between the fits should be directed to the restoration of the general health and the strengthening of the nervous system The patient should be kept in as calm and tranquil a state of mind and body as possible. Some easy and pleasant occupation or amusement, a plain, healthful diet, with special attention to keeping the bowels regular, pure air, exposure to sunlight, a moderate amount of gentle exercise, and sufficient bathing for cleanliness, are the leading indications of treatment.

Gray Hair and Hair Dyes.—"Please tell me what is the cause of the hair turning gray at thirty, as it should be at forty-five, and is there any remedy except coloring? What kind of hair dye, and hair oil or grease, is best for the hair?"

It is always the result of some weakness or disease. It may be hereditary, and it often is. Intense and long-continued mental excitement often causes it. Many cases are the result of dyspepsia and insufficient nutrition. To prevent the hair becoming gray, avoid the causes as far as possible. When once gray there is seldom any change for the better. The only things advisable to be done, are to keep the general health as good as possible, the scalp clean and vigorous by bathing and friction, and avoid all hair dyes, oils, etc. Nearly all the hair dyes contain deadly lead poisons, and many cases of paralysis have been occasioned by their use. A committee of doctors appointed to investigate the death by poisoning, of Dr. Witherwax of Scott County, Iowa, declared that the poison from which he died, was introduced into his system by the use of hair dye. The report states many instances where people have died from the same cause. They also state that all the hair dyes except one, contained the same deadly lead poison, and that one contained nitrate of silver which is ruinous to the hair. Such being the facts in the case, those who use these articles need not be surprised if they suffer therefor.

Phosphorus and Iron.—"Will you please inform me through the columns of The Herald of Health, what kind of food contains the most iron; and also, what kind contains the most phosphorus?"

Iron is contained in small quantities (but amply sufficient for the wants of the system) in most kinds of grain, fruit, and vegetables. The blood of animals contains it in larger proportions. Phosphorus is contained in many kinds of food in much greater proportion than is required by the system, and the excess is thrown off through the excretions. Among the articles which contain the largest proportion of phosphorus are fish, oysters, cheese, eggs, brains of animals, potatoes, wheat, rye, barley, and oats.

What is Hunger?—Dr. Beaumont's observations in the case of Alexis St. Martin established the fact that the sensation of hunger is caused by a distention of the vessels which secrete the gastric juice.

Health.—Physical health is the first and highest duty of life, because the proper performance of all other duties depends upon it. It is a duty we owe to our Creator, to ourselves, and to others. Physical health is at the foundation of mental and moral health, of happiness and usefulness. Without health, life must prove a failure.

Hernia.—"Can a slight hernia (the cause of which is probably constipation) be cured without the use of a truss?"

Probably, yes. Cure the constipation and strengthen the abdominal walls by exercising their muscles, being careful to avoid strains.

Fainting.—If a man faints place him upon his back where he can have an unlimited supply of pure air, and let him alone. This is all that is necessary.

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NOTICES OF NEW PUBLICATIONS.

'NARIUS, A VISITOR FROM THE MOON. New York: National Temperance Society Publication House. 1869.

he National Temperance Society are publishing a ge number of books, and in this way gaining respect l influence. Some of their works are admirably ipted to the uses for which they are designed, the sup- ssion of intemperance, and will produce results that l tell powerfully on the cause. The little one before though unfortunate in name and not well written in first few pages, warms up to the subject before we are f way through, and presents arguments against alcohol t ought to for ever silence the tongues of all its friends. tells us what this foe to the race does so plainly, that one can fail to see. Let every man who sells alcoholic nks have a copy presented to him, and if he has any se of shame and guilt, he will give up the iniquitous ffic and commence an honest business. The book has 50 pages and sells for 30 cents.

E AMERICAN WOMAN'S HOME; or, Principles of Domestic Science. Being a Guide to the Formation and Maintenance of Economical, Healthful, and Beautiful Christian Homes. By Catherine E Beecher & Harriet Beecher Stowe. New York: J. B. Ford & Co., Publishers. Sold only through agents by subscription.

t is not too much to say of this handsome illustrated ume, that it is well worthy a place in every home. It book to be read, studied, and its teachings worked out o beautiful results. It gives a large amount of useful l practical information, which, if acted upon, will aid atly in making the American home what it should be, a place of beauty, a haven of rest, an abode of health, happiness, and virtue.

WEDLOCK; OR THE RIGHT RELATIONS OF THE SEXES. Disclosing the Laws of Conjugal Selection, and showing who may and who may not Marry. By S. R. Wells. 12mo, pp. 238, cloth. Price $1 50. New York: Samuel R. Wells, Publisher.

This book contains twenty-two chapters, in which are discussed marriage and all those questions which pertain to it, as consanguinity, conjugal selection, duty of parents, jealousy, its cause and cure, divorce, etc. etc. Marriage has its foundation in the adaptation of the sexes to each other. Man was made for woman, and woman for man. Those faculties of the brain which bring them together are the social ones, including Amativeness, Friendship, Parental Love, Love of Home, and a faculty named Union for Life. Without the first faculty the sexes would not love each other, without the last they would never unite for life as now. To fulfill the requirements of the natural laws of marriage, the sexes should be sound in mind and in body, otherwise the children will be feeble and prematurely die. So again, there should be certain social endowments. If a person of either sex has no love for the opposite sex, no love for home and children, then nature has not endowed them for marriage. Such should shun it. Education is necessary, particularly in the laws of life, that all the duties and responsibilities of a married life may be fulfilled. And more than this, industry and economy must exist, else idleness and extravagance bring poverty and woe.

It is hardly necessary to say that the aim of the book is a good one, and that the author has made it very valuable by excellent hints, observations, and study.

THE PUBLISHERS' DEPARTMENT.

Announcements.—We shall begin in January number of THE HERALD OF HEALTH a uming and appropriate story by our esteemed con- outor, MRS. ELIZABETH OAKES SMITH, which will con- ue during the year. The pleasing, instructive, and in- esting papers entitled "Kitty Howard's Journal," by same author, which has been so highly praised by the ss and our readers, are only a guarantee of what we re in this new and original contribution to our maga- e. To enable our friends to form clubs at once, we r those new subscribers who send in their lists now October, November, and December numbers of this r FREE! THE HERALD has reached such a command- and influential position among the magazines of the y, both at home and abroad, that we are sure our sent subscribers will take an honest pride in not only ewing their own subscriptions, but sending along the nes of others. A journal, like ours, that teaches a owledge of the Laws of the Body and Mind, and how obey them; that earnestly works to induce people to opt good habits and to keep in good health, is needed very familly. Its monthly visits help the old and the ung into better ways of living and thinking, and, in usands of instances, saves lives, prevents sickness, increases health and promotes temperance and happiness. We shall, as heretofore, be aided by a corps of writers not surpassed by that of any magazine in the country. Now is the time to lay plans to send in clubs, single subscriptions, and to work for Premiums.

See further announcements on second and fourth pages of cover.

See also Premium List 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.

A Grover and Baker Sewing Machine worth $55, for 30 new subscribers and $60. See Premium List.

Two New Books.—See advertisement on second and fourth page of cover.

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For 12 *subscribers and*.....$24

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ITS CONTRIBUTORS.

THE COURANT the coming collegiate year will have, besides the contributions of the past year, many other able writers. Perhaps no better idea of these contributions can be given than by enumerating a few which have recently appeared in its columns: *The Alabama Claims, two articles*, by Rev. T. D. Woolsey, D. D., LL.D., President of Yale College; *War in Colleges*, by Paul A. Chadbourne, LL. D., President of University of Wisconsin: *The Ancient and Modern Languages*, by Rev. Jonathan Blanchard, President of Wheaton College; *Thoughts on the Marking System*, by a Connecticut College President; *Military Education*, by Rev. J. H. Fairchild, D. D., President of Oberlin College; *Old Age of Continents*, by Prof. Alexander Winchell, LL. D., University of Michigan; *A Plea for a University*, by Prof. W. S. Tyler, Amherst College; *Educational Quackery*, by a Wisconsin College President; *Secret Societies in Colleges, three articles*, by Rev. Jonathan Blanchard, President of Wheaton College; *Geological Excursions, six articles*, by Prof. J. D. Dana, LL. D., Yale College; *The Marking System*, by Prof. Charles Martin, Hampden Sidney College; *Impending Crisis in Nature*, by Prof. Alexander Winchell, LL.D.; *College Corporations*, by a New England President; *Our National Schools of Science*, by Prof. D. C. Gilman, Yale College; *Literary Culture, three articles*, by Prof. J. M. Hoppin, Yale College; *Educational Growlers*, by a Celebrated Author; *Do Animals Think?* by Prof. John Bascom, Williams College; *Dartmouth College Library*, by Prof. E. D. Sanborn, Dartmouth College; *Notes on Western Colleges*, by a well-known Writer and President; *Co-education*, by Prof. D. H. Wheeler, Northwestern University; *College Secret Societies*, a reply, by Prof. O. F. Lumry, Wheaton College; *College Spirit*, by Prof. John Bascom Williams College; *Matthew Arnold on Continental Universities*, by Prof. Noah Porter, D. D., Yale College; *Colloquialisms*, by Prof. Brainerd Kellogg, Brooklyn Polytechnic Institute; *Early History of Yale College, six articles*, by Hon. R. D. Smith; *The Marking System*, by Prof. John Bascom, Williams College; *Hygiene for Students, twelve valuable articles*, by George M. Beard, M. D.; *Romantic School of German Literature*, by Prof. E. R. Ruggles, Dartmouth College; *A Practical Education*, by Prof. W. F. Whitlock, Ohio Wesleyan University; *Morality of Marks*, by Prof. John Bascom, Williams College; *The Chicago Telescope*, by F. A. P. Barnard, LL. D., President of Columbia College; *Where the Vertebrates Live*, by Prof. Sanborn Tenny, Williams College; *The Dormitory System*, by a Distinguished College President; *College Commencement*, by Prof. Cyrus Northrop, Yale College; *Essay Style and Oratorical*, by Prof. B. Kellogg, Brooklyn Polytechnic Institute; *College Government*, by Prof. John Bascom, Williams College.

In addition to the above, there have been articles by Donald G. Mitchell (Ik Marvel) Rev. Leonard Bacon, D. D., Rev. John Milton Holmes, Rev. S. W. Duffield, Prof. Schele De Vere, Prof. Edward North of Hamilton College, President Allyn of McKendree College, Robert P. Keep, Prof. Timothy Dwight, D. D., Prof. Elias Loomis, LL.D., the late Hon. Henry Dutton, Prof. C. S. Lyman, Prof. O. C. Marsh and Prof. A. E. Verrill, of Yale College; President Hunsell, of Illinois Wesleyan University, on the Co-education of the Sexes; President McCosh, Inaugural Address; George Farrar Rodwell, F. C. S., on Science Teaching in Schools; Prof. T. H. Huxley, on Scientific Education, and many others.

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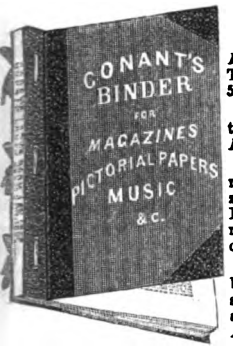
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No. XVI.

Parturition without Pain.

N 1841, there was privately printed in England, a small pamphlet of twenty-two pages, which a gentleman, who was a chemist, gave an account of an experiment he himself tried in the case of his wife, whose *labors* had been so excessively painful that there was much reason to fear she would not survive the next one. The result was so favorable that he felt it his duty to publish it with his name and residence, and a reference to "the ladies, No. 27 Charlotte Street, Portland Place, London," where inquiries might be made by others wishing to verify the experiment; and where it was requested might be left accounts of other successful results of the same plan of action.

A few experiments were made in Boston and vicinity with distinguished success; when the discovery of ether rather threw it into the shade. As, however, there are persons, especially out of New England, who do not use ether, I am impelled to send this account to your journal, in which I make extracts from the time-worn pamphlet, which I am not willing to let go out of my hands. I will begin by stating the conclusion with which the experimenter ends his account, viz.: "In proportion as a woman subsists during pregnancy upon aliment which is free from earthy and bony matter, will she avoid pain and danger in delivery; hence, the more ripe fruit, acid fruit in particular, and the less of other kinds of food, but particularly of bread or pastry of any kind is consumed, the less will be the danger and sufferings of childbirth."

The subject of this experiment had, within three years, given birth to two children; and not only suffered extremely in the parturition, but for two or three months previous to delivery her general health was very indifferent; her lower extremities exceedingly swelled and painful; the veins so full and prominent as to be almost bursting; in fact, to prevent such a catastrophe, bandages had to be applied; and for the few last weeks of gestation, her size and weight were such as to prevent her attending to her usual duties. She had on this occasion, two years and a half after her last delivery, advanced full seven months in pregnancy before she commenced the experiment at her husband's

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earnest instance; her legs and feet were, as before, considerably swelled; the veins distended and knotty, and her health diminishing.

She began the experiment in the first week of January, 1841. She commenced by eating an apple and an orange the first thing in the morning and again at night. This was continued for about four days, when she took just before breakfast, in addition to the apple and orange, the juice of a lemon mixed with sugar, and at breakfast two or three roasted apples, taking a very small quantity of her usual food, viz., wheaten bread and butter. During the forenoon she took an orange or two and an apple. For dinner she took fish or flesh in a small quantity, and potatoes, greens, and apples —the apples sometimes peeled and cut into pieces; sometimes boiled whole, along with the potatoes; sometimes roasted before the fire, and afterward mixed with sugar. In the afternoon she sucked an orange or eat an apple or some grapes, and always took some lemon juice mixed with sugar or treacle. At first, the fruits acted strongly on the stomach and intestines, but this soon ceased, and she could take several lemons without inconvenience. For supper, she had again roasted apples or a few oranges, and rice or sago boiled in milk; sometimes the apples peeled and cored were boiled along with the rice and sago. On several occasions, she took for supper apples and raisins, or figs with an orange cut among them, and sometimes all stewed together. Two or three times a week she took a teaspoonful of a mixture made of the juice of two oranges, one lemon, half a pound of grapes, and a quarter of a pound of sugar or treacle. The sugar or treacle served mainly to cover the taste of the acids, but all saccharine matter is very nutritious. The object in giving these acids was to dissolve as much as possible the earthy or bony matter which she had taken with her food in the first seven months of her pregnancy.

She continued this course for six weeks, when, to her surprise and satisfaction, the swelled and prominent state of the veins, which existed before she began, had entirely subsided; her legs and feet, which were also swelled considerably, had returned to their former state; and she became so light and active, she could run up and down a flight of more than twenty stairs with more ease than usual when she was perfectly well. Her health became unwontedly excellent, scarcely an ache or a pain affected her up to the night of her delivery. Even her breasts, which, at the time she commenced the experiment, as well as during her former pregnancies, were sore and tender, became entirely free from pain and remained in the very best condition after her delivery also, and during her nursing.

At 9 o'clock on the evening of March 3, after having cleaned her apartments, she was in the adjoining yard shaking her own carpets, which she did with as much ease as any one else could have done. At half-past 10 she said she believed her "time was come," and the accoucheur was sent for. At 1 o'clock the surgeon had left the room. He knew nothing of the experiment being made, but on being asked on paper by the husband two days afterward, if he "could pronounce it as safe and as easy a delivery as he generally met with," he replied on paper, "I hereby testify that I attended Mrs. Rowbotham on the 3d instant, and that she had a safe labor and more easy than I generally meet with." On his asking the female midwife if she thought it as easy as usual, she replied, "Why! I should say that a more easy labor I never witnessed—I never saw such a thing, and I have been at a great many labors in my time."

The child, a boy, was finely proportioned and exceedingly soft, *his bones being all in gristle*, but he became of large size and very graceful, athletic and strong as he grew up. The diet of the mother was immediately changed on his birth and she eat bread and milk and all articles of food in which phosphate of lime is to be found and which had been left out before. She also got up from her confinement immediately and well. After her last delivery, July, 1838, for ten days elapsed before she could leave her bed and then she swooned at the first attempt; on this occasion, March, 1841, she left her bed the fourth day, and not only washed but partly dressed herself. Had she not been influenced by custom and somewhat timid, she might have done so sooner. To be assisted appeared like a burlesque to her, not to say annoyance. She had no assistance from medicine, only one bottle had been sent by the surgeon and this she refused to take.

In the former pregnancy she had subsisted very much on bread, puddings, pies, and all kinds of pastry, having an idea that solid food of this kind was necessary to support and nourish the fœtus—and it is quite right to suppose that nutritious food is necessary for this purpose; but nutritious food can be had without the hard and bony matter, which is so large an ingredient in wheaten flour, for instance. The West Indian grains—sago, tapioca, rice, etc.—have little of it; and Mr. Rowbotham made a table of substances with the proportion of phosphate of lime in each, so that it may be avoided

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in the food during pregnancy, and used afterward in nursing, when the bones and teeth of the child are made. Wheat contains most earthy matter. [In "Parke's Chemical Catechism," page 194, he quotes La Grange as saying that a person who eats a pound of farina a day, swallows in a year 3 ounces, 4 drachms and 44 grains of phosphate of lime.]

Beans, rye, oats, barley, have *not so much earthy* matter as wheat. Potatoes and peas not more than *half as much;* flesh of fowls and young animals *one-tenth;* rice, sago, fish, eggs, etc., *still less;* cheese, *one-twentieth;* cabbage, savoy, broccoli, artichokes, coleworts, asparagus, endives, rhubarb, cauliflower, celery, and fresh vegetables generally, turnips, carrots, onions, radishes, garlic, parsley, spinage, small salad, lettuce, cucumbers, leeks, beet root, parsnips, mangel-wurzel, mushroom, vegetable marrows, and all kinds of herbs and flowers, average less than *one-fifth;* apples, pears, plums, cherries, strawberries, gooseberries, raspberries, cranberries, blackberries, huckleberries, currants, melons, olives, peaches, apricots, pineapples, nectarines, pomegranates, dates, prunes, raisins, figs, lemons, limes, oranges and grapes, on the average are *two hundred times less* ossifying than bread or any thing else prepared of wheaten flour.

Some articles, as honey, treacle, sugar, butter, oil, vinegar, and alcohol, if unadulterated, are quite free from earthy matter. But still worse than wheaten flour is common salt, and nearly as bad are pepper, cinnamon, nutmeg, cloves, ginger, coffee, cocoa, Turkey rhubarb, liquorice, lentils, cinchona or Peruvian barks, cascarilla, sarsaparilla, and gentian.

With regard to drinks, no water except rain and snow, as it falls, and distilled water, is free from earthy matter, and every family should have a distilling apparatus; and perhaps it would pay capitalists to form a company, for the purpose of distilling water, on a large scale. Filtering water is not sufficient to purify it of earthy matter, because a filter can only remove such particles as are mechanically mixed, and mere boiling produces no beneficial change. Spring water, pure and limpid as it appears to the eye, is found, upon chemical examination, to contain a very large proportion of calcareous earthy matter; so much indeed that it has been calculated that a person drinking an average quantity of water per day for forty years, will, in that time, take into his body as much as would form a pillar of marble as large as an average-sized man. As it evaporates from the body, it leaves behind the earthy matter which it holds in solution, and thus tends to choke up or incrust the bloodvessels, nerves, in short, to harden and petrify the whole system, in the same manner as we find it incrust vessels from which water is evaporated (for this incrusting only takes place where the water goes off in the form of steam or vapor.) Water from rivers and pits, in addition to calcareous earthy matter, generally contains putrid or vegetable substances.

But drink of any kind is foreign to human nature in its original capacity. If men ate every day as much fruit as they ought, they would never be thirsty, and so need no drink at all.

Before adding to the above account of the experiment others made in consequence of it, by persons in England and America known to me, I will copy Mr. Rowbotham's account of the origin of his idea. It was from reading, in the "Penny Cyclopedia," the following paragraph:

"When first the human embryo becomes distinctly visible it is almost wholly fluid, consisting only of a soft gelatinous pulp. In this gelatinous pulp, solid substances are formed, which gradually increase and are fashioned in organs. These organs in their rudimentary state are soft and tender; but in the progress of their development, constantly acquiring a greater number of solid particles the cohesion of which progressively increases, the organs at length become dense and firm. As the soft solids augment in bulk and density, bony particles are deposited, sparingly at first and in detached masses, but accumulated by degrees; these, too, are at length fashioned into distinct osseous structures, which, extending in every direction until they touch at every point, ultimately form the connected bony frame work of the system. This bony fabric, although soft, solid, and tender at first, becomes by degrees firm and resisting."

Upon the above remarks he reasoned thus:

"If the first visible state of the human being is that of a fluid, or soft gelatinous pulp; and if the embryo or fœtus gradually consolidates, or increases in firmness and density by the accumulation of bony particles, will it not, at any given period of its existence, be more or less firm according to the bony matter which has been deposited?

And is not the mother's blood the source of this bony matter, since it builds, supports, and nourishes the fœtus?

And is not the mother's blood derived from her food and drink, and according to the proportion of bony matter existing in them will

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not the fœtus become more or less firm and resisting?"

Moreover, he knew that it made all the difference whether the fœtus were in gristle or not, at birth, with respect to the pain of labor; and that it was better for the future size and beauty of the child and even its strength, that it should be born with gristle, and not with the bones hardened, but that the latter process should be the consequence of its own food taken after birth. Hence he very philosophically concluded to try the experiment of having his wife feed during gestation on substances which did not hold a large proportion of phosphate of lime, which is the hard ingredient of bone, but take those substances during her period of nursing, and feed the child upon them during its growth.

The experiment succeeded in a partial trial in this morbid case, and it has succeeded in every normal case in which it has been tried, as far as I have known. The first case I know of at all personally, was that of an English lady, from whom I learned of the pamphlet. She brought to America a most beautiful child, which attracted every body's attention; looking, as one person said, "like a young god." She said that from the first moment she thought she was pregnant, she lived without eating any bread, potatoes or milk; but subsisted on sago, tapioca, rice, young meat—when she took meat—fruits of all kinds, and vegetables; and drank tea and lemonade made with distilled water. She said she never had an hour of nausea or discomfort during her pregnancy; had so easy a labor that she thought it not worth dreading; and her boy, small and soft at birth, became unusually large, hard, and strong at six months. When born, he, like Mr. Rowbotham's, was covered from head to foot with a downy substance that could only be seen when held against the light, superior to the finest velvet, and of a beautiful feathery appearance.

An American lady, who usually suffered terribly in labor, immediately procured the pamphlet and governed her diet by it partially, and had the easiest labor she had ever had. Another, who governed herself *wholly* by it, from the first moment she was aware of being pregnant, like the English lady, never experienced a moment's discomfort before delivery. She had taken nothing made of our grains, but confined hersef to the West Indian ones—rice, sago, tapioca; and taking a disgust to our summer fruits, subsisted largely on oranges, tamarinds, marmalades, and also took a great many lemons. At first, the fruits made her bowels too loose, but she did not abandon them on that account, but took mutton broth with rice in it to correct this effect. She also took fish and sardines, and the young of meats; for the older animals are, the greater quantity of earthy matter is contained in their secretions, and so it is even with milk. She had so little thirst that she drank nothing but a little tea made with distilled water. This lady and her husband were neither of them very young—she was 37 and he 40 at the birth of her eldest child; and she had been an invalid in her chamber from fifteen to thirty years of her life, though very well at the time of her pregnancy, and, for the first time of her life, taking much exercise in the open air. Consequently, and because of her extreme nervous delicacy, she did not escape pain in the labor the first time, and the process was several hours. But in the two succeeding times, at the last of which she was 40, the labors were very short and not at all severe. In all the cases she had rigidly adhered to the diet, without a single day's exception; and her three children were perfectly splendid instances of large healthy, strong, and beautiful *physique*. The youngest of them is now 18 years of age. Only one ever had any important illness, and that from extraneous cause, surmounted, as the physician said, by her perfect constitution. The teeth of all these children are very hard, like rocks.

In no other case have I known of such exact compliance with the conditions as this one, but in very many cases partial compliance, with corresponding success; and it is worthy of observation that in all those countries where tropical grains, rather than those of the temperate zone, are the food, and where vegetables and fruits predominate in the diet, as in the south of Europe, among the negroes of the Southern United States, among the Hindoos, and tropical nations generally, parturition is nearly painless. Combe says: "The very easy labors of native American negresses are not explicable by any prerogative of physical formation, for the pelvis is rather smaller in these dark-colored races than in the European and other white people."

Nor is it to be referred to habits of great exercise: "The Hindoo and other females whose habits are any thing but laborious, have always very easy labors."

In short, *the diet* is the only cause to which easy or difficult labor may be referred in general. In twenty-five years I have never known a mother who tried this experiment who has not blessed the knowledge of it; and it has saved many a young mother needless terror.

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Not too Much.

BY REV. CHARLES H. BRIGHAM.

THE "cause" of temperance is usually claimed as one of the inventions of this neteenth century. But the idea of temperce is as old as morals, as old as history. The hical writings of all nations have precepts and axims of self-restraint, and rebukes of excess, foolish and fatal. "Let your moderation be own to all men," is a sentence of an early Chris-n pastoral letter; and this is only a graver tement of the pithy "*ne quid nimis*" of the man, and the quaint "*Meden Agan*" of the eek. Temperance is a very ancient virtue, d its fine examples are in the fables of my-ology, not less than in the stories of worthy n and women. It is a virtue of the heavenly, en more than of the earthly state. As men come divine, they learn how to control their petites and passions, and to become masters of mselves. The gods lose all their dignity en they go mad in rioting, and give them-ves recklessly to feast and wassail. Sobriety heir celestial sign.

t is unfortunate that the broad word "Tem-ance" has become a technical term, as it has n connected with reform from a single vice. the ear of most men it expresses the idea of tinence from strong drink—it is the antith-s only of drunkenness. One may be very itable, extravagant, unmanageable in all er things, yet he is called a "temperate" n, if he drinks nothing but water. He may half crazy from gambling in stocks, may go he opera six nights in the week, may plunge he surf twice in the day, may cram himself h rich food at every meal, yet he is "tem-ate," because he eschews all intoxicating erages. One may be violent in speech and ement in action, hasty to judge and swift to ke, yet he is a "temperance man," if he only ains the Maine Liquor Law, and will have wine upon his board. Indeed, the technical of the term has made its meaning equivocal, le seeming to give it more precision. One even be a temperance man without being tally temperate in the special sense. The Mas-usetts law-makers, who voted that it is sin crime to sell all exhilarating fluids except r, are classed as belonging to the "temper-e party." Yet not a few of them gladly ac-the prohibited draughts, and are far from Moslem or Nazarite strictness in the use of liquors. Probably in nothing is there more intemperance than in the style in which the good cause of temperance is advocated and defended.

In the suggestions of this essay, we shall use the word "temperance" in its larger and more accurate meaning of moderation, of general self-restraint. As an antidote to diseases and as the means of preserving health, it must be taken in this larger meaning. It is folly for one to plead that he is temperate, because he is abstinent in one way, while he is self-indulgent in many, or in all other ways. Restraint from ardent spirits is good, but this does not guarantee from the evil result of excess in other directions. There are other hills than sand hills which we may hurt ourselves in running down; the risk is in the running as well as in the kind of hills. One may be ruined by intemperance who signs and keeps the abstinence pledge, just as truly as one who has no bound to his love for whisky. There is as much intemperance in swallowing a baker's dozen of raw eggs fresh from the basket, as in swallowing the same quantity beaten with brandy into the creamy foam of the Baltimore Christmas goblets. The moral difference of packing the stomach with hard barley loaves, and of loading it with the same mass in form of lager beer, is hardly to be appreciated. The advocates of the grape cure may deny that excess is possible in the use of this luscious food; and yet one who stuffs himself with four or six pounds of grapes at a sitting will seem intemperate in more ways than in the money he spends, as much so as a "four-bottle man" at a dinner. And one whose anger makes him red in the face, and whose nose and eyes reveal the tumult of his blood, counterfeits well, to say at least, the special poison of alcohol in the veins. How much better is the delirium of one who trembles with passion, than the delirium of one who has tarried long at the wine and now suffers from its reaction?

Temperance in single things loses half of its value, sometimes all its value, if it does not go with general temperance. Excess in one direction may spoil all the good of restraint in other directions. This is a common plea in the matter of excess in drinking. By all sorts of facts and illustrations it is shown, that drunkenness neutralizes all the virtues, and makes the best men

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as bad as the worst. A drunkard may be prudent in business, discreet in counsel, slow of speech, abstemious in food, and yet men confidently predict that he will come to want and grief and destruction, and they mourn over his miserable blindness. His fate will be no better than the fate of a spendthrift or a madman. But this is just as true of excess in other habits. Any kind of excess destroys that balance of mind and temper which is essential alike to physical and moral health. No intemperate man, whether the intemperance be of appetite or passion, of sense or of sentiment, is really a "well" man, in the proper meaning of that word, though he may have strong muscles and unchecked digestion.

The physical excess into which the American people are most liable to run, is excess in *eating*. Probably no people on the earth eat so much of solid food as the people of these United States, and of the Northern and enlightened half of these States. While professional epicures are fewer here than in England, where gout is so fashionable, while the cookery is far inferior to the cookery of France, where the wants of the palate are more considered, it is yet true that the American people eat more than any others. The ordinary breakfast of a stalwart Englishman of fourteen stone weight, seems ridiculously inadequate to the need of a Boston school-girl. A Bedouin Arab will live for a week on what a New York mechanic eats in a day. Yankees in Naples are amazed to see the heaped-up plates of maccaroni which those *Facchini* consume; but this single plate of maccaroni is all that the *Facchino* eats in a day, and when he has washed it down with his flask of wine his single meal is over, and he is ready for work or play until the sun comes round again. All his pile of hollow pastes will not match the ten or twenty courses that the Yankee critic will eat with his dinner. Possibly the difference between the American and other nations in this matter of hearty eating, may sometimes be exaggerated, yet the general statement made both by friends and foes can not be far out of the way. The average American does not consider himself to be properly fed unless he has had three solid meals in the day, each of them with abundant nourishing food, and he is quite ready to add intermediate lunches and a late evening supper. He counts it the part of wisdom, if he is going to a public dinner, to fortify his system by a preliminary private dinner, although the preliminary dinner rarely checks his appetite for the second venture. That the ocean steamers have so many tables, five or six time in the day, is in deference to the habit of the American voyagers, who are always ready to eat, and are not more easily satisfied than the daughters of the horseleech in the song of the Hebrew prophets.

It is not practicable, of course, to make an exact statement of what is temperance in eating or of how much any individual, man or woman ought to eat. That depends upon appetite, upon temperament, upon the time and place, and the quality of the food. The quantity of food that the system can take with benefit, can not be limited exactly either in weight or measure. For some a pound in a day will be quite enough, while others can eat three or four pounds in the day, and lose flesh in the process. What may be excess to a delicate woman may be almost fasting to a hard-worked man. The tough stomachs of the reapers require more than the slower digestion of those who work in the house. Appetite, as a negative rule, is always safe. We may eat, and enough, when we eat inside of appetite, but we ought not to eat beyond it. Every ounce of food taken into the stomach after the craving is satisfied is superfluous, dangerous, and is swallowed intemperately, though it may be swallowed deliberately. Any man who eats more than his appetite craves even of the most tempting and delicious food violates a law of nature and makes a fool of himself. Appetite is the proper guardian at the gate of indulgence; and when this guardian is set aside there is no check upon the taste which becomes depraved. A wise man will resist all invitations to eat beyond the want of his appetite, to eat when he is not hungry, or when his stomach is full; and he will make no exception to this general rule for any favorite food. Strawberries and peaches are very wholesome fruits and rarely cloy the appetite. Yet there may be intemperate eating of strawberries and peaches. Crumpets may be very nourishing and very "filling at the price." Yet the man of whom Sam Weller tells, who ate six dozen crumpets to prove that these were wholesome and then blew his brains out, did well to end his madness in that summary way. And the excessive eating of oysters is as pitiable a weakness in an American evening party, as in the memorable case of Mr. Noah Claypole.

Temperance in eating is necessary to keep the pleasure of eating. The reason why we tire of food of one or another kind is, that we eat too much of it. The great art of letter writing, according to shrewd authority, is to make the letter so short that the one who receives it will "wish that there was more of it." And the great art

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of wise eating is, to stop so soon with any viand that we shall want it again, and want more of it. The Chinese and Hindoos never get tired of their rice, because they never eat too much of it at one time; while, on the other hand, there are few Americans who do not lose all relish after a time for food which they have once passionately desired. We knew a lady who said that she "hated" Washington, because she had heard Mr. Everett's address for the second time, with all the gestures and tones so nicely repeated. And we remember how an ardent lover of Bologna sausage, who was proof even against the argument of the multitude of useless dogs in that quaint old town, was disgusted once and for ever with that questionable food, by eating a double portion on an October morning, in the banquette of an Italian diligence.

With intemperance in eating goes intemperance in *drinking*. And this kind of intemperance may be just as real, and, in the end, almost as hurtful, when it is in drinking nourishing or harmless fluids, as in drinking diluted alcohol in any of its seductive forms. Temperance is as necessary in drinking water as in drinking brandy, in drinking pure milk as in drinking milk punch. A gallon of lemonade taken into the stomach at a pic-nic (by no means an uncommon case) will make work for the doctors as surely as a quart of old Bourbon. There is intemperance enough at temperance tea parties, where the sisters swallow four or six cups of the hot decoction; and a Russian *café* has far more of this vice than a Roman *café*. There can be intemperance in drinking "root beer" as much as in drinking lager beer, intemperance in drinking Congress water, that mild purgative, as much as in drinking the fiery draught which the French call "Water of Life."

But we need not illustrate a kind of excess which has been so abundantly discussed in these last forty years. It is only important to protest against the limitation of intemperance in drinking to beverages of the stimulating or poisonous kind; to protest against the notion that abstinence from these gives the right to indulge to excess in beverages of another kind. When Paul told his young friend Timothy to drink no more water, but to take a little wine for the stomach's sake and his frequent infirmities, he may have gently rebuked an intemperance which had brought on some dropsical complaints. Possibly a too constant and ardent use of the water bottle on his journeys had made necessary that remedial cup of wine. The Bedouin of to-day are equally swift to empty the water bottles of the travelers that they guide, though they rarely taste the juice of the grape. There is no drink so sweet or so reviving that we can not take too much of it. Whether the "divine" drink be water, as Pindar sings, or gin, as the verse of the Dutch bard celebrates it, it is better always in small glasses.

It would not be fair to pass by here another kind of intemperance, which marks the American people almost as much as the Turkish people—indulgence in narcotics. Settidg aside the general question, whether any use of narcotics is good, whether opium and tobacco are not to be shunned utterly and in all forms—a question on which the judgment of this magazine has often been pronounced—allowing for the moment, that the arguments of Mr. John Fiske and Mr. Surgeon-General Hammond has some weight, and that there is sanitary virtue in the nauseous weed which so many smoke and chew, we may still insist that the excessive use of this is to the last degree pernicious—such use as thousands make of it who pride themselves upon their "temperance zeal." Are there not "Good Templars," who have taken all the degrees of their order, and who religiously denounce the use of any intoxicating fluid, whom you rarely see in the streets without a lighted cigar? Are there not many who roll all day as a sweet morsel upon the tongue what will create a liquid more disgusting than the vilest lager, which may even, like the liquid of the sanctuary, in the Psalmist's song, run down upon the beard, and even to the skirt of the garment? Of the present President of the United States the charge that he drinks to excess is denied and disproved; but no one, even his warmest friend, can deny that he smokes to excess, and is intemperate with his cigar. Any man who smokes twenty cigars in a day, or chews his half pound of tobacco, has no right to denounce very severely the sin of the toper, or the extravagance of the spendthrift. Apart from the enormous waste of money, the inevitable nervous prostration of this kind of excess is enough to condemn it. The smokers, indeed, have their instances of men who have used the weed habitually and constantly all their lives, and yet have lived to vigorous old age—the answer of the venerable divine to brother Trask that tobacco in his case was a "very slow poison," since he had used it for eighty years, is often quoted—but these exceptional cases can not offset the general rule. For most constitutions tobacco is not necessary at all; for many, it is positively injurious; but in nearly all cases its excessive use is bad, and only bad. Tobacco is not a natural food of any animal; and any use of it by man which

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makes it the substitute for nourishing food, or brings it to vitiate the taste or diminish the appetite for nourishing food, is an intemperate use. It is miserable sophistry which justifies what is really only an indulgence, on the plea that it has sanitary benefit, which finds *food* in tobacco, and urges the general use of this good thing. If allowed at all, it can only be allowed in great moderation, and never as a habit that gets mastery of the will. The Wahabees, that sect of Moslems which answers to our Temperance Order, prohibit smoking along with drinking, and are as fierce against the pipe as against the cup. And to be consistent, our pledge of "total abstinence" ought to require abstinence from all kinds of narcotic, as much as from all kinds of alcoholic poisons.

In a previous article, we have suggested that the value of some excellent kinds of physical exercise is lost by excessive indulgence, that there may be altogether too much use of the muscles in play as well as in work. There is intemperate walking, both in the length and speed of the walk, as in the case of those who will walk six miles in the hour, or will walk a thousand miles in a thousand hours. There is not a man in the land whom the epithet "intemperate" more fitly describes, than Mr. Edward Payson Weston, who will travel on foot across the continent in the dead of winter. The amateur boatmen, who take half their time from regular business to pull their shells on the bays and rivers, are equally excessive in their sport. The most striking evidence of national intemperance is found to-day on the base-ball ground, rather than in the barroom. There is even an intemperate laziness, an excessive zeal in doing nothing, as we may see in August at Long Branch and Rye Beach; intemperance, too, in sleep, as in the case of those who get up at 10 o'clock in the morning. There is excess in indulging as much as excess in doing; excess in waiting as much as excess in watching. The fisherman, who waits all day in a broiling sun for a bite, and goes home with a face like a beet and a soul full of bitterness, realizes the issue of intemperance as much as if he had been under the table on a convivial bout. A good many temperance men, it is probable, violated their temperance pledge this year in their trip to the Adirondacks, in the mad haste of their plunging into the wilderness, although they may not have opened any pocket flask.

Temperance in all things is a prime rule of health; in business and in pleasure; in the ways of amusement, and in the way, too, of piety. Our people need to be counselled not to be religious overmuch, so far as religion is in outward demonstration. Revivals, as they are called, are often nothing but religious "sprees," in which the believers intoxicate themselves with the phrases and emotions of piety. Some are intemperate in going to religious meetings, as much as others are intemperate in going to the theatre. The asceticism of the Church denies the law of the Apostle as much as the vice which it seems to rebuke. There is more real excess in Romuald's cell than in Auerbach's cellar, more extreme folly, more violation of the natural laws. We usually associate intemperance with feasting, with eating and drinking too much. But it may be as genuine when it is in fasting, in eating and drinking too little; and the Massachusetts Fast Day perpetuates a weakness as real as the tradition of the Merry Mount. In religious history, the violation of the law of wholesome self-restraint, is found much oftener in the monk's cloister than in the bishop's palace. In our time and in our Protestant communities, there is perhaps less danger of this kind of intemperance, and most of the fasting and penance is involuntary, and the painful burden of poverty. But there is also an extravagance of sanitary fancies which may be abated with profit. Zeal for one and another reform, in diet, in dress, in habit of life, easily runs to excess. The teachers are intemperate, and the doctors are intemperate. There is intemperance in the use of the bath by those who believe in it; and some who will not touch meat will eat bran bread to repletion.

We have no space left to speak of temperance in speech and feeling, which have as important a part in the health of the body as eating and drinking. The chief need for every man is to be master of himself, to let no habit, mental or physical, have dominion over him. One who has this mastery can resist disease as he can resist temptation. All excess is exposure. It opens the vulnerable part. The statement so often made, that nineteen-twentieths of the sickness in the world is caused by the use of strong drink, may not be altogether true; but it is strictly true that nineteen-twentieths of the sickness in the world is caused by *intemperance*, by the lack of self-restraint, in some direction, in one or in many kinds.

A DAIRYMAN was awakened by a war in the night with the announcement that his best cow was choking. He forthwith jumped up to save the life of Crummie, when, lo! he found a turnip stuck in the mouth of the pump.

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A Magnetic Cure.

From the Manuel de Magnétisme of Dr. A. Teste, with Comments.

BY M. L. EDGEWORTH, M. D.

IN the course of April, 1840, I was consulted by Josephine Dulau, aged 25½ years, a ervant maid resident at Paris, who, after having ssayed several ineffective treatments, came to ne, as a last resort, for magnetism, as she said, o kill or cure her. Josephine is of middle tature, her face wears a pleasing expression, lthough very pale. She complains of extreme veakness, but is not thin, and does not give the mpression of such organic disease as would ustify her despair. But eighteen months ago he left her native village of Dordogne: her arents were robust. Previous to her present nalady, she had enjoyed good health and was f cheerful temper. She is now sad, morose, nd taciturn, is vexed at trifles, dreads the fu- ure, and twenty times a day wishes for death, f which none are more afraid than she is.

SYMPTOMS.—Mouth dry, with stale and some- imes bitter taste. Tongue nearly natural, ex- ept a slight yellow coating at its base. Breath harp with carbonic acid; her saliva instantly eddens blue tournesol test paper. Thirst is in- reased and appetite diminished; pit of the tomach very sensitive. The abdomen is some- hat puffed with wind; frequent colic pains are ollowed by half liquid passages. Her pulse 96, s small, often inappreciable, or again, rendered nly by a confused tremor without rhythm. The ounds of the heart are normal, but of extreme veakness. Violent palpitations often trouble er, they seem to ascend even to the vessels of he neck (without *bruit de diable*), and compel he patient to be still or go to bed. The breath- ng is natural, though rather frequent. Per- cussion of the chest produces a normal sound ver the lungs on both sides; auscultation re- veals nothing wrong, yet a dry and painful ough attends every attack of palpitations. No weats. Menstruation has been completely sus- pended for more than six months. The pelvic region is not painful, but a whitish flux, contin- ual and very copious, confirms the diagnostic of hlorosis, inferable from the earthy pallor of the kin, the state of the heart, and the disorders of nnervation.

The physicians previously consulted by Jose- phine had doubtless formed the same opinion of her case, as they had exhausted the list of fer- ruginous tonics, from the old-fashioned subcar- bonate, and iron rust dissolved in water, down to the lactate and the *chocolat ferré*. Nothing had availed, neither iron, nor digitalis afterward, had helped her at all, and without my present knowledge of homœopathy, I could not with a clear conscience have prescribed any medicine for this poor girl. Fortunately for her, I was a magnetizer.

"Take that seat," said I, "and we shall soon know what Dame Nature will have done for you."

Josephine had already decided, she made no resistance, and all went well.

FIRST SESSION.—[The opening of the Spring is a season auspicious to the cure of atonic ovarian maladies, as it is the epoch, when throughout animated nature, the genesic system awakens to functional activity. This reveals plants and animals as polariscopes or magnetoscopes, since the Spring of each hemisphere is the effect of solar attraction on the corresponding pole of our great terrestrial magnet, which, during the winter months had been averted. Probably science will one day ascertain analogous phenomena in the mineral world, since crystals of the mine, as well as germs and sexes, individuate the collective polarity of the planet. This individuation is at the same time a differenciation; not a mechanical division and multiplication such as occurs when a magnet is cut in pieces and each piece proves to be a complete magnet, bi-polar like the whole. The problem of individuation is more complete and fruitful in admirable consequences; thus, while mineral magnetism varies only in quantity, or intensity, animal magnetism varies in quality, and is differenciated by temperaments, sexes, ages, and personal character. Perhaps no two organisms generate it identically. Hence, the exquisite adaptations possible, and which correspond to the nervous idiosyncrasies of patients.]—E.

At half-past 2 o'clock, I begin to magnetize Josephine. The freezing gravity, half piteous, half resigned, with which she yields to my intentions, almost makes me laugh, but I refrain. Eight or ten minutes after, a smile is visible upon her lip. "What are you laughing at?" I asked.

"I don't know why," she answers, "but I am dying to have a good laugh."

"At your ease, my poor child; do not restrain yourself, but let me go on."

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I continue magnetizing: Josephine uses my permission freely, in bursts of laughter, with deep drawn sighs at intervals.

In twenty minutes she is calmer. Her eyelids are heavy, beads of sweat drop from her brow, and she feels some desire to vomit. Now, if I continued, sleep would soon overcome her, but I am myself fatigued; so after a few transverse passes which restore the patient to her usual state, we agree to resume the experiment to-morrow at the same time.

[Punctuality is desirable in a course of magnetism, not only from obvious considerations of expediency, but because of *periodicity*. Medicinal or morbific influences generally acquire increased power by their repetition at regular periods of the solar day, lunar month, or annual season; a law upon which the *chronothermal* theory is founded. Inside this so beridden and borated hobby a real horse, in which science will find good understanding.]—E.

Second Session.—Josephine is punctual. I begin again to magnetize her at half-past 2 precisely. Nothing unusual has occurred since yesterday; her confidence is somewhat increased by her reflections upon my encouraging words. During this session, the same hilarity as yesterday, the same sighing and desire to vomit; only these phenomena pass quicker. In about twenty minutes, she repeats several times, "I am going to sleep," and in twenty-five minutes, she is asleep. I continue to magnetize her five minutes longer, after which I ask her if she is asleep. She does not answer. I ask again; the third time, she answers, "Yes, sir," and to farther questions, says: "she feels well, and is no longer afraid that magnetism will kill her." "Will it cure you?" No reply.

"See now, Josephine, reflect; do you think that magnetism can cure you?"

"Yes, sir."

"Will it take long?"

"I do not know."

"How long do you wish to sleep?"

"Half an hour."

I follow this indication to the letter, and awaken her thirty minutes after. Her awakening is perfectly calm. "I seem to be coming out of a bath," said she.

[I have experienced all the shades of this sensation from magnetism, without somnambulism, but it is best rendered by the kind of reposed lightness felt after a judicious vapor bath, or wet-sheet pack and *abreibung*. In all, the physiological cause is probably the same, viz.: restored equilibrium of nervous and vascular currents, with increased activity of the vegetative processes.]—E.

Third Session.—Josephine has been feeling better, dined yesterday with more natural appetite, has not wept at all and has passed an excellent night.

"And the palpitations?"

"Oh, a little in going up stairs to bed, but nothing to compare to what I had before I came to you. In fact, I thought I should have died at your door, the first time I came up here."

"Was the walk too much for you?"

"Yes, at first, but besides . . . .

"What else, then?"

"*Dame!* I was frightened; it seemed to me that I was coming to a goblin (*loup garou*, weir wolf."

[The European peoples had supernatural or spectral wolves as well as natural wolves. The former was especially assigned baby-eating and the moral suasion of the nursery.]—E.

"Well, I am pleased to see you pluck up courage; but let us lose no time, for this hour is passing, and afterward we might have trouble."

It is now 3 o'clock. Josephine yields herself with confidence, and in ten minutes she is asleep, with a smile just perceptible, instead of the expansive gaiety of the previous session. This smile is not the expression of an amusing thought, but is a physiological symptom remarkably developed by the passage of my hands over the sides of the chest and below the ribs. This purely physical sort of hilarity is a very frequent precursor of the magnetic sleep. Many nervous affections occasion either laughter or tears; we need not then be surprised at similar results from magnetic influence.

"Josephine, are you magnetized enough?"

"Yes, sir, but when you pass your hands over my chest, you do me the greatest good."

I make passes several minutes over the region of the heart, from which she says that she experiences a soothing and agreeable sensation.

"Do you now think that magnetism will cure you?"

"Yes, I am sure of it, and it will not take long, either."

"How long will it take?"

"I can not see that yet; I shall be able to tell you in a few days."

"Do you not see clearly?"

"No, but I soon shall . . . Stop . . . . I shall see clear to-morrow."

"At what hour?"

"At 3 o'clock . . . No . . . . at a quarter past 3."

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"Shall you be able to tell us what will be useful for your cure?"

"Oh yes, I shall tell you that."

"How long must you be left asleep?"

"Until a quarter of 4."

"What o'clock is it now?"

"Twenty-five minutes past 3."

She is sitting with her back to the clock, it indicates exactly the time mentioned.

"Shall you have an appetite for dinner to-day?"

"Not much, but still I ought to eat."

"What?"

"Soup and beef."

"But you told me that you could hardly digest soup, and that meat always made you ill."

"That is true, but this evening it will not hurt me."

"I must remind you, then, of that when you awake?"*

"Yes, sir. Oh! I pray you," she adds, "magnetize me still a little more over the heart; that does me so much good!" . . .

I do as she requests, and she thanks me several times very warmly. Then I awaken her at the appointed moment. She smiles on awaking as on going to sleep. Her looks express first stupidity, then surprise, then enjoyment and gratitude. She rises with vivacity, and exclaims with frank enthusiasm:

"It is astonishing how much better I feel than I used to. I seem to be as light as a ballet dancer at the *Ambigu* (theater)."

I tell Josephine of the obligation she has imposed upon herself to take soup and beef at dinner. At this, she makes a funny little mouth, but promising to conform on every point to all her prescriptions, she leaves me and skips down the stairway.

FOURTH SESSION.—Josephine appears with a cheerful countenance and bearing. She looks certainly less pale.

"If this goes on so, sir," she exclaims, "I shall think myself almost cured. I have had no palpitations. I have eaten well, drunk well slept well, and especially, laughed well, so that my mistress thinks I am beside myself. First, you see, sir, I am pleased because I am better; and then I am happy *at not being sad any more.* You laugh at me? well I don't mind being a simpleton, so that I only have my health."

"So your dinner has agreed with you?"

*Oblivion on awaking is the characteristic feature of the magnetic sleeper; but it may depend on the magnetizer to except from it any particular impression, or the knowledge of any words spoken or heard, facts performed or witnessed. Let the magnetizer *will* energetically that it be thus, let him express this will so that it shall reach the spirit of the magnetized subject, there is the whole secret. I confess that I was ignorant of this peculiarity, which is mentioned in most works on magnetism, when one day a lady whom I had magnetized asked me to explain to her a very delicate affair concerning her own family. Nothing would have induced me to risk mentioning it to her when awake, but finding it impossible to evade her entreaties, I told her with reserve as well as I could, all she desired to know, and when I had done so, I exclaimed immediately, "Faith, Madam, I wish that you could bear all this in mind!"

"Do not fear, sir," she replied, "you desire this too earnestly for the remembrance of it to escape me."

Hardly was my somnambule awakened, when I said to her: "Well, now, Madam, do you remember any thing to-day?"

"I recollect every thing, sir," she answered; and it was so, for she blushed.

Since then I have often repeated the experiment, and always with the same success, but it has seemed to me that these reminiscences, in blending the events of ordinary life with those of the magnetic state, compromise the lucidity of somnambules. I reserve such exercise of my will, therefore, for cases in which somnambules have prescribed for themselves the use of certain therapeutic agents which they would otherwise forget, or to which they would not submit unless convinced of the good that will result from them.

It is important to add, that this phenomenon has several times been put to precious use in education. Young Pradhier, a painter of Hamburg, sought my Cure for a chronic neuralgia of the face. He went to sleep at our second session and afterward attained a rare degree of lucidity. His case was remarkable also from the horror and pain which metals caused. The mere approach of any metal sufficed to throw him into convulsions. Mr. Pradhier is a very intelligent man in the magnetic as well as in the ordinary state, so that I liked to converse with him during the hour of our sessions; but his unfortunate German accent detracted much from the charm of his narratives and often provoked my impatience. Thus, one day, when he had perpetrated a phrase in which he seemed to have collected with malice prepense all the consonants that he mangled most abominably, I exclaimed: "I beseech you, Mr. Pradhier, speak French as we speak it in Paris!" . . . —My somnambule stopped short, seemed absorbed in meditation for a minute or two, then, on my invitation, he resumed the thread of his story, but with a purity of accent that amazed me. I asked him then, whether it would not be possible to preserve, after he waked, the happy effects of this singular grammar lesson, which, without premeditation, I had just given him.

"Nothing easier," he answered, "you have only to will it." "Ah, well then, I do will it—so be it." . . . M. Pradhier, awakened, speaks French like a Parisian. Next morning, however, a few Hamburgianisms disfigure his speech, but he resumes the French accent on going to sleep. On the third day, his improvement is great, and a week afterward, you might hear him talk by the hour without suspecting his German origin. Strange to say, this young man is himself the only person who does not perceive the change in his manner of speaking. I have recently published several facts of the same nature. (Mag. An. expliq. 10th less.) Animal magnetism thus becomes a powerful means of intellectual and moral education.

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"Perfectly, sir, and yet I eat like an ogre."

Magnetized at 3 o'clock, Josephine goes to sleep in eight minutes. Slight spasmodic contractions of the lips have replaced the inextinguishable laughter of the first sessions. She seems to be in a natural sleep. Questioned, she replies that she feels well, does not see yet, but shall presently.

"In how many minutes?"

"In seven minutes."

"Shall I continue to magnetize you?"

"A little more, if you please, over the breast and below."

I obey, and the patient again expresses her delight at the good I am doing her. Meanwhile, the seven minutes pass, and Josephine exclaims with a tone of admiration that contrasts with the repose of her features:

"Oh behold, behold! I see as clear as if in open daylight Nay, I see inside of you as if you were a lantern! Ouf! There is fire at your finger ends! How astonishing this is! But I see inside myself, too. 'Tis sure; there is my heart! Tic, toc! . . . . tic . . . . toc . . . . Oh, how drolly it beats! . . . . And my blood then! Hold! . . . Hold! . . . . Red one side and dark on the other! * * * *

"And your disease, Josephine, do you see that?"

"No, I do not see it, because I think it is all over me; but never mind, I feel well what must be done to cure me."

* * * * * * * * * *

"Ought we to give you preparations of iron again?"

"No; I think it was that which took away my appetite, but it will soon come back to me again."

"Must we magnetize you every day?"

"Yes, sir, for the present; then on the first day you will magnetize me again to prevent colic pains; then we will suspend two days, after which we shall resume for some time . . . . Oh how amazing is what I see! To say that one has all this in one's body!" * * *

"Shall I magnetize you at the same hour tomorrow?"

"Yes, sir."

"'Tis well. Wake up."

Josephine Dulau continued to be magnetized every day until the 22d of April, when her *menses* appeared as predicted. The general improvement continued. The excessive secretion of mucus was reduced to its normal state. Her strength was rapidly restored with her cheerfulness, and after having prescribed to herself a slight purgation and a blood-letting of three ounces, Josephine declared herself quite cured.

[Small blood-lettings, especially from the feet, used to be very much in fashion under the title of *derivatives* in uterine fluxions. Lisfranc, especially in Paris, had accustomed the people to them at his renowned hospital cliniques, and Josephine may have either been acquainted with this practice, or may have, to use a figure of speech which is perhaps literally true, appropriated this idea, as she might any other then floating in the medical atmosphere to which somnambulism gave her access. Dr. Teste would not himself have approved of it, and mentions it only as curious. In sleepwaking lucidity, we ought carefully to distinguish, as in ordinary perception, what is positive, from what is speculative. Thus, Josephine might perfectly well see within her own or another's body, this kind of insight being a natural faculty of the magnetic state. It is conceivable and verified by facts, that some lucid sleepwakers discern the properties and fitness or unfitness of any given drug presented to them. Even the lower animals make judicious selections for themselves when sick; but when no particular substance is before the sleepwaker, and none is even mentioned, then their directions of treatment must be speculative, whether arrived at by the operations of their own minds, or read in that of their magnetizer, or impressed upon them otherwise.

It is unfortunate that we have no comprehensive and accurate medical name for that typical morbid state to which chlorosis and green sickness are usually applied. The greenish pallor in question, which betrays depravation of the blood with loss of its red corpuscles and relative increase of its serum, may own divers proximate causes. It may be observed in either sex, before as well as after puberty. No single symptom makes or should give name to a malady. The practical points in diagnosis are to know whether the blood-change in question, on which the persistence of the symptoms depends, is itself due to a primary lesion in the sphere of the affections; or else to a physical impression, viz. chill, loss of fluids, exhaustion, etc.; then whether the nerve centers of digestion and assimilation, or those of the procreative organs, received the first shock, and remain the foci of morbific radiation. It is not always possible to know the truth, nor consequently to group the symptoms in their natural filiation—first step toward a rational selection of the remedy. Josephine's case admonishes us that our duty as physicians will not be performed, until we have

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stored the soul of our patient to a healthy attitude.

The rapidity with which the cure of this hronic and serious malady was effected, ows that neither tuberculosis nor other grave rganic lesions had yet occurred in the solids. he nervous system long remains omnipotent ver this blood-change, and must take the itiative in the cure. Now, the soul is to the ervous system as the nervous system is to the uids and solids of the organism. Therefore, edicine properly begins with the soul. In agnetizing, there is the magnetic current, then ove that is the will, then above the will is the ediation of the spirit. In Josephine's case, a owerful and benevolent spirit has enjoyed in s mediation the advantages of health, sex, vigr, social grade and culture, with the absence of ie wretched complication of fees, and the disrust which they engender.

No less real for the patient were the advanges of her peasant extraction and country reeding, which imply good stamina of constiition, simplicity and earnestness of character, nd chastity which augments the power of the leal. Such patients possess and long preserve standard of personal integrity, and definite onception of their health-state, that greatly ids the operations of cure. Teste took hold of his soul by hope and held it in the grasp of ith. Such are the true conditions of effective harity. After the first salutary impression, ame the admiration of this subtile power, with rateful and affectionate subjection to it, an experience not only precious in itself, but also as practical lesson in the Christian religion.]—E.

THE HIGHEST CHARITY.—We have all great task to perform. It should be our effort, s far as it lies in our power, to raise the standrd of culture of our people, as Humboldt has levated that of the world. May the community at large feel with equal keenness the importance of each step now taken for the expanion in every direction of all the means of highst culture. The physical suffering of humanity, he wants of the poor, the craving of the hungry nd naked, appeal to the sympathy of every one who has a human heart. But there are necessiies which only the destitute student knows; here is a hunger and thirst which only the ighest charity can understand and relieve; nd on this solemn occasion let me say that very dollar given for higher education, in whatever special department of knowledge, is likely to have a great influence upon the future character of our nation, that even the thousands and hundreds of thousands and millions which have already been spent and are daily spending to raise the many to material ease and comfort. In the hope of this coming golden age, let us rejoice together that Humboldt's name will be permanently connected with education and learning in this country, with the prospects and institutions of which he felt so deep and affectionate a sympathy.—*Agassiz.*

WONDERFUL SOLVENT POWER OF WATER.—So great is the amount of mineral matter taken up by water in flowing over the earth to the sea, that were the process of returning it to the soil any other than that of distillation, the water on the globe would soon become unfit for use in the animal economy. The circulation of water from sea to sky, from sky to land, and from land back again to the sea, is one of those grand operations of nature, which, when understood, excite the highest feelings of admiration. The sea is a great distilling apparatus, which, under the actions of the sun's heat, throws off enormous volumes of vapor into the grandest of all condensers, the atmosphere. Here the vapor is again converted into liquid, and falls upon the earth; but it has left in the bed of the ocean the burden of lime, magnesia, and other earthy and saline matter it carries to the sea on former journeys. It will return again with another burden, and be again distilled, and so on as long as the earth remains in its present form and condition. There can be no question that this process of abrasion and solution would eventually fill the seas and level all the mountains on the face of the earth, were it not for upheavals of portions of the earth's crust and the depression of other portions by the action of powerful internal forces. In this point of view even earthquakes may have their uses, and act to prevent the world from gradually becoming a vast aqueous desert.—*Scientific American.*

PRAYER.—Prayer, with the Christian, is the calm and confident gaze of the child upon his father; of the sick man who discloses his malady, and interrogates his physician; of the friend who invokes his friend's presence; because all help is therein implied. When our desires are of a mixed nature, we must see to it that the void of our longings is not filled with the *débris* of partially consumed passions; and that a persistent wish for success does not induce those violent internal oscillations which threaten us with conflagration and darkness.

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The Lifting Cure.

BY LEWIS G. JANES.

AN able writer in the last HERALD OF HEALTH, whose versatile pen so often renders its pages attractive, has given me a text for a short discourse on what has been much talked about of late, but little comprehended—The Lifting Cure. If less gifted in sermonizing talent than the writer of the article referred to, some years of experience in various forms of exercise is my reason for attempting to add somewhat to the intelligent discussion of the question, "What exercise shall we take?" Our writers and experimenters upon physical culture are yet wandering in the mazes of empiricism, and only recently have we seemed to approach the discovery of an *underlying law*, which reduces the culture of the body to a science as well defined as that which upholds our systems of mental cultivation.

In presenting the claims of The Lifting Cure, we do not refer to that indiscriminate, careless, senseless straining at heavy weights, on rude and imperfect apparatus, for the mere object of lifting an immense number of pounds avoirdupois of cold iron. Ordinary lifting, where the action is not properly graduated to the movement and condition of the body, and where the object is an inordinate development of some portions of the muscular system, is undoubtedly injurious in its effects, as it is crude and unpleasant in its operation. The public as yet know little of the beautiful apparatus and system of training which are comprised in The Lifting Cure of Dr. Butler, by which exercise becomes pleasure instead of drudgery, and results in the development of the interior vital forces, instead of the external muscles. Against the prevailing muscle-mania of the day, we desire to enter our protest—firm and decided. In place of "Muscular Christianity—a religion of externals, we would posit a *vital* religion. We would cultivate strength upon the basis of health; a strength which can be applied as readily to mental as to physical exertion, and without which a clear and vigorous mentality is impossible.

The old trinity, wherein the World and the Flesh were linked with the Father of Lies, and with him held up to reproach and mortification, is well-nigh overthrown. The world, we now behold as an ever-new revelation of God's loving kindness; the flesh, we regard as the temple of that wonderful spirit which is akin to the infinite Source of Life. We reverently enter and cultivate both, that they may fittingly minister to the soul, which is greater than either. We sometimes question even, whether we do not tend in the opposite direction to build up the external of the body at the expense of the mind. But the true idea is to regard man as a unity; to neglect no part of his being in the attempt to cultivate another.

The new science of physical development bases itself on these fundamental principles:

1. Perfect mental as well as physical manhood is conditioned upon a system of *physical culture*, as complete, as perfect, as scientific as that bestowed upon our intellectual nature.

While our minds have been civilized by culture, our bodies yet remain savages; undeveloped by any adequate exercise of their wonderful organs. As well claim the superiority of the savage life of the Indian or Hottentot, who seeks his only mental culture in thought given to the necessary labors of each day, as uphold the sufficiency of a like mode of physical culture. We have the most complete system of mental culture which the world has known, in our graduated, harmonious method of education through primary, grammar, and university school, leading the mind easily from step to step to a comprehension of its powers. We do not place before the student simply the practical problems of every-day life, but more wisely, we select that course of study which shall result in *the most perfect mental discipline*, knowing that with the power fully developed, conscious of its intellectual manhood, he can seize and master circumstances as they occur. Have we builded as wisely in our physical education?

The necessity of *exercise* has indeed been recognized; but the scientific, graduated, and thorough *culture* of all the bodily powers has been almost totally neglected. Physicians and Hygienic teachers have recommended exercise very much as our good old New England grandmothers believed in eating, careless whether the material was pork, butter, pickles, or health-giving bread. The writer was brought up in a family where the latest thought on health subjects, in book, magazine or vocal instruction, was ever at hand. During his student days, his exercise was chiefly *walking*—never less than four miles a day—

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he open air, often twice that distance, with a ramp of six or seven hundred miles and a month r two of open-air life in the summer. All this lid not prevent him from falling into three ears of invalid life, which rendered him unfit or either mental or physical labor. This pre-ared him to accept the principle that it is not o much *exercise* and *food* that we need, as *proper* xercise and *healthful* food; and he was ready to ccept another principle of the new method of ealth exercise, which is

2. A scientific system of physical culture de-velops the whole body *harmoniously*; which an only be accomplished through a single co-perative action.

The nearest attempt at harmonious physical levelopment which we have had hitherto, has een through an application of a variety of ex-rcises to different parts of the body to bring ut deficient organs and increase the strength of hose already developed, as illustrated by the Light Gymnastics of Dio Lewis, and the varied appliances of the pangymnastikon and ordinary gymnasium. This attempt to develop the body by piecemeal has been necessarily a failure. It implies a perfect knowledge, on the part of pupil and instructor, of every part of the human frame, and the application of the exact kind and amount of exercise to secure its appropriate use and development;. thus requiring an almost infinite intelligence to render it successful. Applied usually in classes, alike to weak and strong, while some have been temporarily bene-fited, others have been permanently injured. We do not refer to this in a spirit of captious criticism, but simply to show how these inevita-ble failures of the old systems are obviated by the new. In the coöperative effort of lifting, on suitable apparatus, we have not only a *systematic* exercise, but the whole body, from head to foot, internal as well as external, vital as well as muscular tissue, viscera, veins, arteries, and mind itself through the will, is brought into simultaneous and effective action. But the necessity of lifting *properly* to secure this result, leads us to consider another principle embodied in scientific exercise; which is

3. The exercise must be *properly graduated*, not only must *each effort* be gradually adapted to the body, but varying conditions of strength and health, of natural temperament and present condition, must always be observed.

The Lifting Cure, unlike any other form of exercise, may be *accurately prescribed*, thus en-abling us to secure this essential result. By the action of springs, the weight is taken upon the body pound by pound, and as gradually relieves the muscular tension in the reverse action. There is less liability to strain or injury in lift-ing heavy weights in this way, than in any other form of exercise, even with light weights, of simple mechanical movements without weights. There is little of that soreness of muscle or stiff-ness of joint which comes to the novice from all other physical exertion. Exercise becomes a pleasure. Effort alternated with rest results in a glow and sense of exhilaration that no one unacquainted with the method can comprehend without personal trial. And there is no un-pleasant reaction. Stimulation is not followed by weariness, but power developed is retained, not used up by frequent repetitions of the same degree of effort. The graduation of weights enables all degrees of strength to find accommo-dation; and the strength is gradually developed and increased by addition from day to day. No invalid is so weak, if able to take an upright posi-tion, with or without assistance, and to go through a simple motion, that he can not receive benefit and invigoration. By the increase of weight, an increase of will power is necessitated, so that mind as well as body is interested, not in ex-ternal objects, as in horseback riding or walk-ing, but in the exercise itself. A new life pul-sates through the weary arteries; congestion is removed, impurities are forced from the system. Each organ or part helps every other. Man is a democracy of organs; none so poor or weak as to be slighted with impunity.

This graduation of the weight to the body by springs and rubber cartilages, secures the other fundamental condition of a scientific physical culture, which is

4. Interior or vital action and development must predominate over external or muscular de-velopment.

All the old systems of physical training tend to inordinate development of the extremities; of limb and external muscle. Vitality is drained to supply muscular tissue. The citadel is emptied of force to man the out-works. Man is made "iron-clad without; weak, rotten, and un-developed within." But in exercise with a prop-erly constructed lifting apparatus, the effort is slow and graduated, bringing into action not only the larger muscles, but the more minute, and the internal organs themselves. Here the action culminates in its perfection, and here the predominant development takes place. Years of proper lifting do not produce the deformity of large and excessively hard muscle which would result from a few months of ordinary gymnastic exercise. The blood courses freely from center to circumference, the capillaries are cleared, and

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a new life-force leaps into every part of the system.

What need to go to Sweden or Germany for our systems of exercise? America presents one of her own, not destined, by rapid movements, long continued, to draw on the already over-active, and excitable nervous system so common in our country, and to weaken by exhaustion, but adapted to rest, strengthen and bring new life. Action is life. Cultivated, organized, harmonious action is health and success. Disease is slavery to mind as well as body. Let mind and body join in a systematic, harmonious, triumphant endeavor to be free.

Exercise by lifting is one element of this freedom. It does not substitute pure air, healthful food, sunlight, bathing, or any other hygienic agency. The Lifting Cure does not claim to do this. It claims, however, to have embodied more nearly than any other form of exercise the underlying and essential principles of a proper system of physical training, without which man knows but half his possibilities. We join hands with all who would build up a natural system of cure. But by *natural* we mean *cultivated*, not savage; *scientific*, not accidental; *philosophical*, not empirical. We recognize gladly and gratefully the labors of all who have aided in awakening the public mind to the necessity of systematic bodily culture. They have paved the way for the introduction of a science. As Alchemy preceded Chemistry, and Astrology was the forerunner of Astronomy, so have the crude methods of the past prepared the way for the new science of health exercise, the Lifting Cure.

Having indicated thus the principles upon which this method of exercise is based, in another article we will describe farther its process and effects.

English Speech.—I have never heard our noble English spoken with such clearness of articulation and energy of tone, as during my visit in London. There is a far greater variety and power of emphasis, and expression of sincerity and earnestness, a frank and hearty candor of intonation, if I may so call it, which is no less refreshing to the ear than to the heart. They speak as if they meant something by their words instead of experimenting with glittering soap bubbles. The women, in particular, not only those of the cultivated classes, but to a great extent, in the common walks of life, have a certain melodious sweetness of expression, a graceful undulation of tone and cadence, that reminds you of the warbling of birds, and more charms, which Hawthorne so eloquently deplores as characteristic of the blood. You seldom find this melody and grace of expression among American women. You at once detect the difference in the crowd of travelers that you meet with in Europe. Whether it is the effect of the atmosphere, or of physical constitution, of mental habits or domestic culture, I can not say, but the fact is undeniable.—*George Ripley.*

Universities Open to Women.—Without entering upon the discussion of the question as to whether women, as men, should participate in political government, I can not doubt that she has an equal claim with man to all the advantages of our universities. Universities can not be duplicated for the accommodation of the sexes any more than churches. There is no sex in learning more than in religion. It is no more proper for man to determine this question for woman than it would be for woman to determine it for man. Science should be free to all. The world demands the development that shall arise from a free participation in the benefits of knowledge and thought. If there are particular difficulties growing out of the time of life usually devoted to study in the university, these difficulties must be met and removed on the free system of self-restraint and the highest Christian cultivation, not on the heathen system of exclusion and bondage to prevent vice. Determination and practical wisdom can overcome all obstacles in the way of what is right. I doubt not that before the nineteenth century shall close, all the best universities in Europe and America will educate both men and women.—*E. O. Haven, President of Northwestern University.*

Death of Friends.—Among all the events which bear the terrible character of irremediability, the death of those we love doubtless stands foremost. To see a part of our being snatched away; to survive, through grief, the affections which constituted our glory, our strength, our joy, or our security, and perhaps all these—this is to feel ourselves broken, impoverished, transfixed. These legitimate regrets are more than permitted; it is our dignity to cherish them; and Christianity merely arms us against their excess. Only here as elsewhere, by changing our point of view, Christianity gives us a deep insight into the nature of our affections, in order to sanctify and purify them from all that might irritate or envenom.—*Ex.*

Hay or grass alone will not support a horse under hard work.

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November.

BY ALICE CAREY.

O WINDS, ye are blowing too rough, too rough,
Thrilling and chilling too soon the hours,
And the summer has not been long enough
For all your beauty, my flowers, my flowers!
Not half, nor half of long enough
For all your beauty, my dear, dear flowers!

O frosts, ye are falling too soon on th' leaf,
Dulling th' grasses, and dimming th' groves,
And the summer has been too brief, too brief,
For all your cooing, my doves, my doves!
Too brief, the summer has been too brief,
For all your cooing, and wooing, my doves!

O waters, hold to your fountains fast
Nor faithless fly from the sedge-sown nooks,
And the summer has gone too fast, too fast
For all your sweetness, my brooks, my brooks!
Too fast, the summer has gone too fast
For all your ringing and singing, my brooks!

O clovers, clovers, keep to your red
And stick your little leaves grey with dew,
Too early the summer shades are fled,
For all your moaning, my insect crew—
Aye, all too early, summer has fled
For all your droning, my insect crew!

O wane from your roundness not, fair moon,
But make the land with your brightness, bright,
And the summer has gone too soon, too soon
For all my joy, because o' th' light—
Too soon, the summer has gone too soon
For all my joy because o' th' light!

Ah colder, closer the shadow slides,
And leaning sunward the daisy stands,
Like one o'er reaching the icy tides
To catch the touches of loving hands—
Aye reaching to catch o'er the closing tides
The last warm touch of the loving hands.

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And the daisy will die, and the waning moon
Will fail in the sky, and the murmurous grove
Stand hushed, and my life will be o'er too soon,
For all my joy because of His love,
Who made the land, and the leaves, and the moon,
And all that is fair, with the light of His love.

Kitty Howard's Journal.—No. XII.

EDITED BY MRS. ELIZABETH OAKES SMITH.

APRIL 30.—I am sure that mothers should avoid discomforts and discord as much as in them lies. I think they should not even indulge in exhausting studies, or intellectual pursuits at the expense of the nervous system. While they move in the sphere of wifedom and maternity they should be content therewith, and be calm and lovely, as was the blessed Virgin of Judea, even when an angel may salute them. They should be tranquil, and put off ambition, and tumult, and excitements of every kind. Byron's life was embittered and his respect for his mother lessened by the knowledge that his slight deformity was caused by her discordant life, and all the errors and miseries of this wonderful child of genius may be traced to the same source.

My last baby, my sweet, gentle Elizabeth, is nothing near so robust as my other children, and I begin to see that my first real grief is knocking at the door. Tom is more distressed than he ought to be, and says: "Dear Balm, I should have kept trouble away from you at such a time," and then I say, of course—what else should a wife say?—

"Dear heart, Kitty shares all your joys, and she must be noble enough to share your sorrows."

The trees are green and beautiful, and the birds give us a wilderness of song, beginning as early as 4 o'clock in the morning. It may be that the warm summer days and the fresh air will revive my pretty child, who has no disease—only lacks vitality. Her large eyes and waxen skin are lovely to look at, but they indicate clearly a brief existence, and so I try to resign it. I water my dear bud with my tears, and feel it will bloom only in Paradise.

MAY 2.—This morning I saw Tom (and, by the way, I am learning to call him Mr. Howard, as comporting better with the dignities of a household; and I say Tom only when we are quite alone); well, I saw him, in reading the morning paper, compress his lips and look quite flushed in the face, whereat I put my hand on his shoulder and whispered: "What is it, dear? I hope nothing is there to vex you."

Tom tossed the paper aside and talked with me very pleasantly, and called David to hear his lesson, for the boy is studying his Latin and his father hears him recite every morning; but it is his mother's work to shorten the task by affording a little oral help now and then. No sooner was breakfast over and Tom gone to the office than I seized upon the paper, and the article therein made Kitty's blood boil; yes, boiled till my ears rang and roared like a furnace. Oh the wicked, cruel people in the world and editors have no heart nor soul in them!

My husband is a candidate for the Senate, and the opposition are calling him every thing but a good man. I could not stand it. I put on my hat and started at once for the printing office, paper in hand. Mr. Blank was sitting with his feet on the table, in his shirt sleeves, smoking a cigar. He opened his eyes wide at sight of me, and put his feet down. I took a chair without asking, for I found myself trembling from head to foot. I held up the paper and said:

"Mr. Blank, don't you know that every word in that article is false?"

"No, Madam; how should I know it to be false?"

"Did you try to know whether it was true before you put it in print?"

"Well, we editors have a busy time of it and we send our reporters round to pick up news and facts, and intelligence, and that is all we have to do about it."

"Mr. Blank, that is the way the great black buzzards do down South; they go round as human scavengers and pick up every thing, and then disgorge it down the chimney, just as your reporters do into a newspaper."

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r. Blank turned pale and bit his lips, and Kitty saw she had not helped her cause. ook up a pen and began to write. I went

Mr. Blank, Mr. Howard is the kindest, the of men. He would not do a wrong for his t hand. Do you never think when you at- a man or a woman in your paper that you rounding the hearts of others; that you not inflict a wrong upon the individual, who or may not be guilty, but you lacerate the ngs of the innocent?"

Mine is a party paper, Madam, and as in all is fair in politics."

No, indeed, sir; an editor should promote l morals and disseminate just ideas, or he ites the public mind and makes the people se."

r. Blank has an odious laugh, like the rasp- of a file; and he did not look engaging, I t say. At length he replied:

We editors must live; we must promote the rests of the party; it never hurts a man to abused."

Oh, sir, if this is the principle that actu- an editor, he is the meanest and most con- ptible man alive!"

That may be, Madam; you are an aristo- and have the notions of your class."

Well, if truth and justice and manliness are e exiled from the public press, they will soon nly fictions and traditions with the people. me beg you, sir, to let my good husband ve."

found I was just ready to break down at mention of my husband, and I rose to go. Blank opened the door and said very coldly:

Your husband is an excellent subject for an cle, Madam, and I can not forego the use of . Good morning."

went home to have a good cry, and see to schold matters, but I was very nervous and an to fear I had better have staid at home. ept up pretty well through the day, but when n came home to dinner he said:

Kitty, Mr. Brown said he saw you go into office of The Spread Eagle; what in the world ld have called you there, darling?"

owned up to the whole, and repeated the st words of Mr. Blank, and feeling a renewal ny indignation as I did so. Gracious! it is ething to hear Tom laugh! I thought he ld never be done laughing. He took me on knee and tried to talk, but could not say a d, only laugh, laugh; whereat I laughed, boxed his ears and told him he ought to be med of himself.

"And so my Kitty went out to teach the editor morals! A pretty singing thrush in the midst of screaming vultures!"

"No, Tom, I do not think Mr. Blank understands us. He thinks we are proud, bad people, when we are only too good, all of us!"

"To be sure we are, Balm; and they know it, or where would be the fun of abusing us?"

MAY 3.—This morning The Spread Eagle is out with an article which has cut me to the quick—all about "petticoat government, female influence," and touches of sarcasm aimed indirectly at poor little Kitty—cruel, cutting irony, which was as mean and unmanly as it was ungenerous; for at the worst I have done a foolish, green thing, but not an evil one. Tom kissed away my tears and only said:

"Dear Balm, let matters take their course—do not try to help them again; hearts clear of all guile and evil in any shape may bear abuse and be calm under it. We will grow wise; and be patient, Kitty."

And so I shall let editors "severely alone" from this day forth, even if they break my heart.

MAY 4.—Every Friday I say to the children, "who will keep fast to-day, and eat only dry bread with a glass of water?" For several months David and Paul have joined me in this, in a very bright, manly way; and I observe that Hannah is really heroic in her observance of our little fast. I do this not in the way of penance, but to aid my children in a manful government of the appetites and passions.

To-day I had a pleasant testimony to the singleness and religious honesty of the boys in this matter. They had been invited by Mrs. Prince, a good friend and neighbor, to a little party of the small folks. Of course, there was a plentiful and wholesome table for young appetites, but Mrs. Prince observed that my two boys declined all luxuries, and when questioned about it David whispered, "It is our fast day." The lovely hostess was deeply impressed, and told me with tears in her eyes, that she never saw such noble children in her life. I think they have noble qualities, and they make no parade of them.

MAY 5.—Such a pickle as my two boys came home in to-day! torn, dusty, and covered with blood. I was terribly frightened, but nothing very serious had happened—only a "big boy had pitched into David," and Paul had come to the rescue, and both had been well beaten. They

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did not snivel nor cry about it, and I simply told them that a brave boy would avoid quarrels, but if attacked he must take care of himself.

Our good clergyman, the Rev. Mr. Goodwin, hearing my lesson, thought I ought to teach them to turn the other cheek when smitten on one, but I told him I believed in the manly art of self-defense, and that a boy must meet all battles bravely; if he showed the white-feather in his teens he would be recreant to principle—a sneak and a coward in his manhood; whereat Mr. Goodwin thought I might be right, but being a soft, timid man, was not quite sure.

MAY 17.—I do not believe that women realize how unheroic they may make their souls by perpetually dwelling upon petty details. I find my interest in my books begins to flag, from the incessant preoccupation of my mind in household matters; after every thing is looked after, from garret to cellar, I have still a vast amount of energy left, and I must look about and see in what way I may best use it. Whenever a woman has a surplus power she had better try to find a use therefor, or it grows sour in the mind. I do not think men coöperate with women quite enough; all their coöperation is apt to concenter in their own sex, and women having, from whatever cause, less executive ability, waste themselves upon trifles or grow bitter and discontented.

MEM.—I will consult with Mr. Howard and perhaps visit the workhouse and prisons, get up a reading class or something of the kind.

MAY 18.—Harriet is quite uneasy, and neglects her work. She goes often to Mrs. Brown's, and slily washes and does up articles for Jane. I think I am not mean in these little things, but I do not like the deception which it involves. I do think the great troubles of life can be better borne than these petty, rasping ills, which spring out of the malice and falsehood of people of low aims and unscrupulous habits. I begin to think that the moral perceptions of the majorities of women are terribly blind.

MAY 20.—Harriet has gone to live with Mrs. Brown. I miss her good service greatly, and much fear that she will decline to her old habits. Mrs. Brown offers her higher wages and more privileges than would be consistent with the order of my household, and more than I think is well for the girl herself; for where a living is to be earned a habit of diligence is all important. It is well for the comfort of my family that I do not fret at trifles, nor get bewildered over the pressure of what looks like a burden to a merely fine lady. It is a serious loss, a good cook; and I had need of some patience and expertness in getting up our dinner to-day. I sat David and Paul to dust the parlor and library and look after the baby, while Hannah and I made the dinner; Rachel watered the plants and "picked up things" in general, so that really we got along nicely. I was a little flushed and had a dab of smut on my hand, which I did not see till Tom kissed it with a smile, and rubbed it off with his pocket handkerchief.

Women are mean and dishonorable in the matter of servants, and if I were an author I would write a book about this, and show that fine moral sense must be carried out in every aspect of life. One says to my good, capable girl, whom I have been at great pains to train and teach: "Harriet, if you should leave Mrs. John Howard I should be glad to employ you, but I would by no means take you from Mrs. Howard, only if you are going to leave, I mean." and so the girl grows discontented and neglects her duty, thinking herself in demand at any time; when ten to one, if removed into a less orderly and conscientious household she would not do as well, nor be the most desirable help. Another will inquire: "What wages do you receive at your place, Harriet?"

"Ten dollars, ma'am."

"Ten dollars! you are worth a great deal more. I give fifteen, and am in want of a girl."

In this way women undermine each other and teach servants unfaithfulness and greed. Ten dollars in one family, where the girl is sure of her wages and of kind, considerate supervision is worth more than twenty would be in one less carefully ordered. I always see that my servants do not squander their money, teach them to mend their clothing, and inculcate habits of neatness and forecast.

MAY 29.—Often and often have I thought of the pearl which turned black in my dream, and of the filmy mist which dear Tom complains as coming between him and me in our mutual night visions. Our sympathy is so entire, our companionship so complete, that I daily regret I had not been perfectly candid about the death of poor, dear George. It is better to meet the exigencies of life bravely and frankly than to resort to any subterfuges. To-day I have confessed all, in a poor, womanish way, to be sure, but all is told.

In looking over the papers of his deceased brother, it seems Tom found a life insurance policy in favor of himself, and a letter most tender, yet sad, begging us to be kind to poor Jane

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ıd saying the insurance money would remu-
rate Tom for the large sums he had drawn
om him in what he called his "useless, de-
ıted, melancholy life."
Mr. Howard had called at the insurance office
ıd he told me he had been closely questioned
to the cause of George's death: "And what
d you tell them, dear," I asked.
"I told them he undoubtedly died of disease
the heart; and, Kitty dear, I think we will
ppropriate half the amount to the use of Jane,
hich will render her quite independent."
"Certainly, Tom. But why did they inquire
closely? I do not understand."
I felt a deathly sickness stealing over me; I
lt my heart jump spasmodically, and could not
e, though I heard Tom's voice distinctly.
"They object to pay life policies, dear, where
ere is reason to believe the cause of death to
suicide."
I heard no more—I knew no more. On my
turn to consciousness Tom was holding me in
s arms and applying cold water. He looked
to my eyes in a questioning but kind manner.
knew he had penetrated my secret.
"It is true, dear Tom."
He was very pale and even stern, as I had
t often seen him. "Tell me all, Kitty; tell
e why you kept this dreadful truth from me."
I confessed all, and the mistaken kindness
hich had prompted my concealment. He was
t pleased with me—how could he be? True
iends, true lovers, true partners on the thor-
ghfare of life should have no concealments
om each other, unless it involve a secret be-
nging exclusively to third parties.
Mr. Howard held me firmly by the arm and
ıd my face; at length he said:
"Now I understand why your pearl turned
ack, Kitty, and that something had dimmed
e white luster of your soul, as it had once
oked to me. My precious child has been un-
ise—do not ever seek to walk any path, dear
alm, which we can not walk together. I have
ıt one duty to perform, which is to leave the
fe policy unclaimed; and we will be kind to
or Jane, just as George desired us to be."
Thus was I relieved from my weight of mind
ıd thus I went on singingly, with a heart all
en to the man, not "who owns me," as Mrs.
ımeson used to say, but who loves me and who
so wise and manful that I feel nothing but
ace and joy in his presence.

MAY 22.—A warm, lovely day. Our toad has
me out from his winter quarters under the
one steps, and for several hours sunned him-
self in the warm, dark earth. He seems to have
grown wondrously; is nearly black, and has a
heavy aldermanic movement that is quite gro-
tesque. The children hailed his advent with
shouts of delight. "Jewel," as we call him, has
eyes that are very bright, and I wonder what it
is he keeps swallowing all the time. Once, a
man was observed watching Jewel very intently,
while waiting an answer to the front door bell
and making good aim he spirted a quantity of
tobacco juice into the face and eyes of toady.
I was very indignant and rated him somewhat
upon the filthy, cruel act, whereat he gave a stu-
pid grunt and chuckle, and went away whist-
ling. Jewel at once beat a retreat into his
domicil and did not reappear for several days,
and when he did so his skin hung upon him
like rags, and he was weak and dispirited. We
fed him with bits of meat, and he slowly recov-
ered his flesh and the brightness of his spots.
It is evident tobacco does not agree with toads.

MAY 23.—Worked several hours in my gar-
den. I can handle rake and spade and hoe
with considerable dexterity, and the change
from in to out-of-door work is pleasant and re-
freshing. My example is beginning to be fol-
lowed by several of our neighbors, who a few
years ago were unwilling to be seen doing even
the ordinary and necessary work of the house-
hold. Poor pale-faced Emma Lott, who takes
in needle-work of several kinds to eke out a
scanty wardrobe, resorted to all kinds of subter-
fuges to conceal it, and always pretended to be
doing some pretty work for a dear friend, but I
talked so candidly about the propriety of every
woman's doing something to relieve the toil of
a hard-working husband or father, brother or
son, as the case may be, and that no woman had
a right to be a drone in the human hive, con-
suming and never producing, that I have cre-
ated quite an enthusiasm for work in the neigh-
borhood, and I think there is much less of dis-
content, and much less of idle gossip now that
women are learning that it is healthful, digni-
fied, and harmonizing for them to work.

I have laid out a plat of ground for each of
the children and have helped them to plant it.
They are delighted with their flowers and very
impatient for the seeds to come up. Paul takes
his small fingers and digs around his corn at
least once a day to see if it is sprouting, and I
fear his harvest will be but small. Rachel
makes a barricade of little sticks around each
of her plants, and has buried a dead chicken in
the center of her garden with a suitable mound
and head and foot stones.

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The Woman Question.

BY NELSON SIZER.

WHEN man paints the lion and himself on the same canvas, he is sure to place his foot on the lion's neck. If the tables were turned, and the lion were to assume the brush, his foot would be on the neck of the man. No longer subordinate in attitude to man, he would assume the position of king of man as he is now acknowledged to be king of beasts.

So long as man was the master of literature as well as the maker of the laws, woman was, of course, represented as man's inferior; he was Gamaliel and she at his feet, but of late, the general diffusion of learning, the newspaper and other means of mental culture, have given woman a turn at the brush, and the world is beginning to feel that woman is, in general terms, at least the equal of man, not necessarily his equal in each power and faculty, but his equal in the aggregate, of equal value, his peer. Beyond this concession, the public, we mean those of right thought and feeling, does not incline to go, and beyond a doubt this point is as far as reason and justice require us to go. Some writers on woman's nature and sphere have recently claimed more than equality for woman. The late Mrs. Farnham and some others maintain that woman is transcendently man's superior—is of finer grain, of more excellent quality, is the silk of life's fabric, while man is but strong hemp at best, like a coarse warp on the back of a carpet, to serve as a base for the beautiful pattern which glows charmingly on the surface—a mere setting for the brilliant and priceless gem.

I am unwilling to accept the carpet-warp as a proper illustration of man's place in the fabric of society; for mere background and strength is all that such a hypothesis allows to him. A better, because a juster, illustration of the nature and relation of the sexes would be that of the warp and filling of broadcloth. Both are spun from the same fleece, the only difference between them being that the warp is twisted harder. In the weaving, the filling being softer (but not finer in thread or fiber), is made to fill up all the spaces between the harder threads of the warp; and in the fulling process, the soft filling becomes closely felted or knitted, not only with itself but with the warp, thus making the whole fabric a homogeneous unity, at once strong and soft. Moreover, in the process of finishing, more of the nap of the cloth comes from the filling than from the warp, consequently more of the gloss and polish come from the filling than from the warp, while the greater part of the strength comes from the warp, and the strength of the cloth is greatly augmented by the union which the fulling process establishes between the hard warp and soft filling. Every body knows that cloth tears easily lengthwise, because it is the filling which is involved, but that it tears with much difficulty crosswise; in one case, the strong warp resists the effort to tear it; in the other the resistance is something, but not very much. True manhood and true womanhood find complete illustration in the warp and woof or filling of a piece of broadcloth. Some would have that man is cotton warp, while woman is soft filling, making the combination a handsome satin on the surface, with coarse cotton and worthless and hypocritical back.

In a sensible article in The Independent "Woman and Idiots" we find these remarks: "Wholesale denunciation of men is quite too common in lectures on the woman question. I have often wondered, in listening to such speeches, where all the good fathers, and husbands, brothers, and devoted sons, and loving suitors came from? * * * But one method still more common of slandering men is to deny fathers any merit for the nobility of sons. Pretty Miss Cousins, of Missouri, told us, in Boston, a few weeks ago, that "the greatest men who ever lived owed their genius *chiefly* to wise, good, devoted mothers." Let those who believe this common error ask themselves why its genius should be transmitted in its source to one sex only?

People often state truths in a fragmentary way, and fail to agree with each other, simply because they do not see the missing links in the chain which, if supplied, would unite the fragments and bring the differences of opinion to an end. The doctrines of the "Sovereignty of God" and the "free will of man" have agitated several generations of theologians, and it is only lately that their sons have found out that both doctrines belong to the great circle of truth, and are, really, parts of one harmonious whole. The opinion, venerable in its antiquity, that man is justly the lord, and woman but the serf, has nearly run its race. The opinion on the contrary

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that woman has all the refinement and goodness as well as genius and wisdom of human nature, will be found, if not so shocking to the consciousness, quite as far from the exact truth. There are natural differences between the male and female, aside from those of mere sex, which are as distinct in the human race as they are in the lower animals. The horse, the lion, and the males of many kinds of birds, show marked differences in appearance, but we incline to regard them as radically equal, or else the Creator made a mistake and mismated them. If we were to assert that male birds of heavenly plumage and rapturous song were not beneath their consorts in beauty and refinement, however that may be with the human race, we should not be contradicted by any of the Mrs. Farnham school. The bodily differences between man and woman are no more marked than are those of feature and disposition. Let us state some of these. The male form has high, broad, square shoulders, a strong, sturdy neck, a large chest, moderate development of the abdomen, narrow hips, large joints, rigid muscles, and the entire outline is marked and angular. The female figure is less in size, the limbs shorter, more plump and smooth, hands and feet smaller relatively, the neck smoother and longer with no Adam's apple at the throat, shoulders sloping, chest narrow and plump, the abdominal and nutritive system larger, and the hips broader. The entire figure is rounder, and the muscles softer and less marked.

The face of the male has a larger nose, higher cheek bones, broader mouth and chin, deeper lines, and heavier brow. The cranium of the male is broader at the base, higher at the crown, generally larger in the forehead and shorter and more vertical backward from the ears. One accustomed to crania will separate male and female skulls as readily as others could distinguish boys and girls of fourteen years of age by the face. In disposition the feminine has a predominance of Cautiousness, Conscientiousness, Benevolence, Spirituality, Parental Love and Friendship; the masculine has more Combativeness, Destructiveness, Amativeness, Self Esteem, Firmness, Causality and Calculation.*

Now it is the true glory of human nature to combine as many of the bodily and mental characteristics of both sexes in each person of each sex as possible. It is then and only then that the highest order of excellence, either in man or woman, can be attained. The father and mother being equal, the sons who resemble the mother, and the daughters who resemble the father are 33 per cent. superior to those in the same family, who resemble the other way. This produces a strengthening of the feminine and a softening and modification of the masculine. It infuses vigor, and courage, and manhood into the feminine nature; and on the contrary it gives the refinement, affection and sensibility of the female to the masculine constitution, and both are thereby largely gainers. Thus each sex is prevented from becoming so extreme in its own peculiarities as to be distorted. When sons resemble the father for two or three generations in succession, they become hard, rough and coarse. They have too much strength and too little refinement; while on the contrary, females resembling the feminine branch wholly for several generations, become characterless, timid, pathetic and dreamy. They become all emotion and no logic; all tenderness and no force.

It is often said that the men of great distinction resembled their mothers, and we have Washington, Franklin, President Edwards, Napoleon, Gen. Scott, Henry Ward Beecher and others, cited as examples—on the other hand we may assert with equal truth that women of marked talent and distinction like Madame De Stael, Lady Mary Wortley Montague, Harriet Martineau, and Mrs. Farnham, resemble their fathers; thus each combining all there is in the masculine and feminine—all there is in human nature—a union at once of the strength, courage, firmness, dignity and logic of the masculine, with the intuitive, spiritual, sympathetic, affectionate, tender and susceptible of the feminine.

Here is the key to human rights and human distinction; here is the basis and the law of human relation masculine and feminine, and here the logic of woman's equal rights and woman's sphere. Each has a right to all the duties and immunities of human nature; neither is in any just sense master in all things, and each is the God-appointed superior in some things. In their proper union and coördination there is strength; without freedom and culture there is only weakness to either. "Let us have peace."

DODGING TROUBLE.—Men have thought before now that they could take refuge from trouble and vexation by sheltering themselves as it were in a world of their own. The experiment has often been tried, and always with one result. You can not escape from anxiety and labor, it is the destiny of humanity.

* For an extended and illustrated exposition of this subject see an article by the writer in The Illustrated Annual of Phrenology and Physiology for 1870. N. Y., S. R. Wells, Publisher. It may be ordered from the Office of THE HERALD OF HEALTH. Price 25 cents.

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Stop Worrying.

BY WASHINGTON GLADDEN.

I SUPPOSE we have all learned by this time that trouble is an inseparable accompaniment of life. We have ceased to dream, as we were wont to do in our younger days, of a blissful release from care and vexation. Some of us have learned to endure it with considerable firmness, and some have even learned, perhaps, how to turn it to excellent account in the economy of life. But many persons are harrassed and distressed beyond endurance. Life seems to them a burden because of the multitude of their troubles. A large share of the dwellers in the cemeteries were sent thither by annoyances and cares, smaller or greater, that fell to their lot in life. More people are worn out by grief and regret than by overwork. Work has slain his thousands, but Worry his tens of thousands. To such care-worn creatures, already surfeited by the platitudes with which the moralists have based them, what can be said?

This first: *"Don't cry over spilled milk!"* The remark may not be original, but there is force in it. That is just what a good many men, and more women, are all the while doing. For every quart of milk that is spilled barrels of tears are poured out!

It is strange that people can not see the folly of grieving over the irreparable and the inevitable. Disappointments and losses that have transpired, and can by no possibility be repaired, are to many persons perennial sources of sorrow. If the grief had the slightest tendency to mend the mischief done, there would be some excuse for it; since it has no such tendency it is the merest absurdity. Naturally enough, every trial brings with it some pangs of regret or sorrow; but when that first bitterness is tasted throw away the cup. Do not keep mixing over and over again, and pressing to your lips, with memory and imagination, a draught so bitter. When trouble that ought to be the soul's medicine becomes the soul's food, there is fatal disorder somewhere in the mental constitution or soon will be.

The things at which you repine, either can be helped or can not be helped. If they can be helped why do you sit worrying about them? Why do you not rise up and set them right? If they can not be helped what is the use of worrying about them? These are common places of the baldest sort, but to some people they must be given new every morning and fresh every evening.

In answer to this some poor victim of worry cries out: "All this is very fine philosophy but how am I to apply it? How shall I stop worrying? I fall to thinking of the things that distress me—things that I have suffered or things that I fear to suffer, and I can not drive them out of my mind. I can not be reconciled to my grief. I can not think of my trials approaching with composure. I can not help worrying."

Nonsense! You mean you will not. You mean that you do not intend to try. Is there nothing of you but a bundle of sensibilities? Did your Maker neglect to supply you with a will when he gave you existence? If he did, you are not a complete human being; you are intellectually deformed, and, of course, are not responsible for what you do. But if you have all the faculties of the healthy human soul, no such plea can be admitted. If God gave you a will, he intended that by it these sensibilities of yours should be controlled. If you call upon it to exercise its royal prerogatives, it will obey your call. If you are not demented you can stop worrying, by determining to stop and holding yourself steadily to that resolution. Very likely, if you have for a long time failed to use your powers of volition, they may at first do their work imperfectly, you will find your will giving way now and then; but after a little it will get accustomed to the throne, and its reign will be undisputed.

Some persons seem to be hardly aware of the possession of any such power. Theologically they may believe strongly enough in the doctrine of free agency, but that they are free agents in any other than a moral or religious point of view, they do not know. So long have they been under the sway of their sensibilities, that they have no consciousness of power to govern them. Not long ago, in conversation with a professional man, he gave me the following account of himself. I was at loss to know whether he meant it for a boast or a confession.

"I am," said he, "one of the most curious creatures you ever saw. My moods are all the while changing. Sometimes in company I will be lively and gay as a lark, and will keep the

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company around me in constant merriment: then suddenly, for no apparent reason, my feelings will change, and I will become taciturn and gloomy, so that every body will leave me, wondering what ails me. I can not account for these peculiarities. My life is all the while passing in this way through endless transitions of light and shadow." Here was a man who went about exhibiting himself as a curious specimen of natural history. The idea that he had any thing to do in controlling these moods of his, was an idea that had not occurred to him. He studied his sensibilities as one would study meteorological phenomena, evidently supposing that they were no more under his control than the winds or the clouds. That he could repress his too exuberant spirits, that he could rally his spirits when they began to flag, that he could act otherwise than as the fit happened to take him, was incomprehensible to him. Such a plight is pitiable indeed. When one throws overboard his manhood, and floats on the current of his whims and caprices, let him look out for breakers!

To every such feeble soul let me commend these strong words of that grand old heathen Epictetus, who was a thousand times better Christian than many of those who bear the Christian name:

"Well, and have you not received faculties by which you may support every event? Have you not received greatness of soul? Have you not received a manly spirit? Have you not received patience? What signifies to me any thing that happens when my will is above it? Do you therefore, likewise, being sensible of this, consider the faculties you have; and after taking a view of them say, 'Bring on me now, O Zeus, what difficulty thou wilt, for I have faculties granted me by thee, and powers by which I may win honor from every event. No: but you sit trembling for fear this or that should happen, and lamenting, and mourning, and groaning at what doth happen; and then you accuse the gods. For what is the consequence of such baseness but impiety? And yet God hath not only granted these faculties by which we may bear every event, without being depressed or broken by it, but like a good prince and a true father, hath placed their exercise above restraint, compulsion or hindrance, and wholly within our own control; nor hath he reserved a power even to himself, of hindering or restraining them. Having these things free and your own, will you not use them, nor consider what you have received, nor from whom? But you sit groaning and lamenting, some of you, blind to him who gave them, and not acknowledging your benefactor; and others basely turn themselves to complaints and accusations against God! Yet I undertake to show you that you have means and powers to exhibit greatness of soul and a manly spirit; but what occasion you have to find fault and complain, do you show me if you can."

Even over the physical conditions, these wills of ours may have powerful sway. The nervous system ought to be, and often is, in great measure, under the control of the volitions. More than one human being, whose nerves have been disordered by disease or overwork, has learned to rule them by mind power; has found that it is possible to turn the hours of restlessness into hours of refreshing sleep by a little persistent determination. It is often quite unnecessary to yield to the solicitations of wakefulness; it is possible by sheer force of will to drive the crowds of fancies out of the mind, and to cast one's self into the arms of sleep.

When the nerves are tingling, and the muscles are jerking, and the heart is thumping, one who has learned the art of command may say to these mutinous members "Peace, be still!" and if they know his voice to be the voice of a master, they will obey him. Now, if over these involuntary operations of the body the will has gained control, it is certainly not emotional to suppose that it may govern the mental sensibilities. It always does govern them when it is called on to exercise its prerogative. There is no need that any man or woman, who is possessed of all the faculties of human nature, should be the victim of wrong. If all those who are fond of rehearsing the pranks of these irrepressible sensibilities, would try the efficacy of a good stout "I will!" in subduing them, I believe they would often find it an excellent sedative, far better than lavender or valeria.

DOUBLE WANTS.—We have double wants. Wants of the body and wants of the mind. Between them there is the most perfect harmony when worked together. When developed one-sidedly, one is strengthened at the expense of the other, and both must soon suffer. Let then the mind and the body each receive their due attention and care. Let the circumstances which surround us, that seem untoward, be controlled in a great measure by us, so that they shall become the very means of lifting us up and making us strong in the full use of the faculties of the whole man.—*Young Men's Monthly.*

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The Power in Man to Overcome Evil.

BY REV. HENRY WARD BEECHER.

ALL men are clothed with ability efficiently to resist evil. Therefore, I affirm the existence of a plenary power of men over themselves, by which they can control their whole being, so that it shall be coincident with natural law and with moral law. This is the side which has been made weak in every age of the world by philosophy. Different philosophies, springing from different roots and elements, have agreed very largely in attempting to show that men were in some way compelled to follow their nature. In our day these philosophies, if possible, are more rife than they ever were before, for they are coming to be used on the side of physiology. A fuller knowledge of natural law, the introduction of many elements of knowledge that have hitherto been hidden from our understanding, is bringing the attendant evils of new discoveries in truth. There is a great deal of skepticism springing out of the bosom of a great deal of good.

Men once erred by giving too little influence to the constitution of things in men. There have been a great many that have taught that all men were born substantially alike. Certainly the influence of this teaching has been to make it appear that all men were alike responsible—responsible, that is, as if each one was just as liable to temptations, and was indorsed with just as much power of resisting temptation as every other.

But now the tendency is to go to the opposite extreme. Since men have found out that organization is a fact; that men differ from each other according to the various elements in the composition of their body and mind; that different men carry different qualities in them, in differing proportions; and that the responsibility of each man is to be estimated, not by any comprehensive philosophical principle, but by his own nature—since this truth has become more popularly diffused and believed, there is a tendency among men to go over the laxity and demoralization on that side, and to argue that men are so made that their nature is inevitable and irresistible; that their being placed in certain conditions and circumstances will determine what they shall feel and will and do; and that their being good or bad is the result of the outworkings of two necessities, one psychological within, and the other, circumstantial without. This is a favorite ground in our day. It is a kind of physiological naturalism and fatalism.

The organization of men will certainly have great influence upon them. A man's organization, for instance, will determine the relative strength of the various parts of mind and body. Some are strong in one part of the body, and some in another. Some are swift of foot, some are strong of hand, some are powerful in the chest, some have their power in their loins, and the power of some is equally distributed; in some the muscular system predominates; in others the cerebral; and in still others the assimulative and circulatory.

And as it is with the body, so more signally is it with the mind. Men are organized differently in mental as well as physical respects. Some are strong in the intellect—and of course in the intellect there are various gradations. Some are perceptively intellectual, and others are reflectively intellectual. Some are both perceptively and reflectively intellectual. Some are stronger in the moral than in the intellectual elements. Some are weak in the moral elements. Some are strong in the social faculties, and others are weak in those faculties. Some are strong in appetites and passions, and some are almost free from them. A great many men are so strong basiliary that they do not answer the end of life. They are too strong at the bottom, and too weak at the top, to be of much use. Other men are too strong at the top and too weak at the bottom, and are useless for that reason. They are strong in the moral nature, but they have no impelling force. They have neither courage nor power. Though they carry a good head, it is an inefficient head. It is good but not powerful.

We must recognize these facts; and we must recognize them just in the proportion in which we teach by a knowledge of men, rather than by a knowledge of books. Let a man learn his theology in the study, let him shape his views of truth according to the schools, and he will be apt to substitute mere philosophical ideas or conceptions for the truth. But let a man learn his theology from men, and let his business be not so much to authenticate certain systematic views, as to look at men individually and in classes; let him, like a physician, examine their nature, and see what they are, and how they

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n be made better; let him see where they are o strong, and where they are too weak, and w their strength can be rightly distributed; t him make sermons from men, and preach em to men again, with his eye upon the living, lpitating human heart, feeling first what they int, and then attempting to supply their defi-ncy—let a man do this, and in the proportion which he does it he will have to recognize the ference between one man and another.

It is supposed by some that this will lead to city; and that it will tend to make men feel it sinning is merely the result of their con-tution. Sinning is the result of men's con-tutions—and so is every thing else that they . It is so, whether the act itself is right or ong. But that does not touch the question. old that there can be no doctrine of freedom m general responsibility based upon the pe-iarity of a man's constitution. This consti-ional condition will determine which part of an will be most active, and which part he l use with most facility. It will go far to ermine whether he shall work by force, by ling, by thought, or by imagination. It will ermine whether he shall be engineer, philoso-r, poet, orator, artist, or loving friend. It l go far to determine what elements shall dominate in a man—whether caution, or e, or vigor, or gentleness, or love, or cour-, or firmness, or yieldingness. What part a man's feeling shall act will depend largely n his organization.

But there we must stop. We have come to end. Organization merely shows which of instruments of a man are strongest. It does determine either of these two things: first, objects to which we shall apply our several d forces; and, secondly, the restraint of nger feelings from excess. In these two gs lies the whole of sinfulness—namely, ng direction or wrong application of our lties and inordinateness or excess in them. , traced back from the technical to the phys-gical, comes to be one of two things—either g right feelings in wrong directions, or us-right feelings in wrong degrees. It is mis-lication, or it is excess—one or the other. re is not a sin or a vice that is not the mis-dication of the normal feeling, or the excess t.

ow organization does not touch either of e two things. It may determine that a man ld be cautious, but it does not determine re his caution should work. It may give the power of excessive caution, but it does take from him the power of limiting it and holding it within due bounds by other faculties. There is in every man who is fit to be out of the lunatic asylum, a power by which every faculty may be held to right objects.

And here lies the popular fallacy. It is supposed by many who believe that Phrenology reveals the true science of the human mind—I believe it is far from being a perfected science, but that it is further toward the truth than any other—it is supposed by many such, that a man's character is determined by his constitution. They teach substantially that if a man has large Secretiveness he must be a thief; that if he has large Cautiousness he must be a coward; that if he is swift of foot he must always be running away from danger. You might as well say that because a man is exceedingly ingenious and inquisitive, he must be a maker of false keys and a picklock to open other people's doors! You might as well say that because a man is adapted to engraving, and has great powers of of imitation, he must be a counterfeiter! Just as though there was but one way on which secretiveness can act, and that the furtive way, the illicit way, the immoral way. Just as though it were not a faculty world-wide in its beneficence. Just as though it were not what walls are to defend a city, or what vails are to hide things sacred from the gaze of vulgar eyes. Just as though it were not a divine feeling, lent for a divine purpose. To use it for a wrong purpose is a sin. The sin is not in having the feeling, but in putting it to a wrong use.

Some men suppose that if a man is born with large Combativeness he must be a pugilist. But are there no right objects in life that call for combative forces? To him that tunnels the mountain, combativeness is indispensable. In boring, and cutting, and grinding physical things we need combativeness. Combativeness is the engineer's dependence. You will find contractors, nineteen out of twenty, have this faculty large. It is a gift peculiar to those whose business it is to subdue material things

Some philosophers argue that because a man is born with a large brain behind the ear, and above it, he must be a fighting man or a murderer. They say that some are born thieves, that some are born liars, and that some are born murderers. This theory may gain currency among people that are ignorant, but it has nothing to do with the fact. The fallacy is this: the supposition that there is but one direction in which Secretiveness, Combativeness, Destructiveness, or any animal appetite or passion can act, and that that is inevitably the wrong way; whereas, the fact is that no man has any

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of these faculties in excess, who has not also the power to direct them right as well as wrong. For each of them, and for every passion, there is a life-work, indispensable, and in its degree noble, and the very guilt of wrong use is that it perverts a legitimate right use.

Organization, then, will determine what part of a man is strongest, and indirectly it will determine what his tendencies and ambitions in life will be; but it does not determine the use to which his strength shall be put. Actions may be good or bad; regulated or unregulated; but whether good or bad, regulated or unregulated, they have nothing to do with organization. That inheres in every man. And there is where responsibility takes hold. God has given you great forces, not to be held for promiscuous unregulated uses, but to be directed in right channels. In the stalls of the human soul, in all the lower range of faculties, there is not one steed for which there is not harness or bridle, and which, being bitted and trained, a man can not ride and drive.

We are not to attempt to suppress the faculties with which God has endowed us. Do you suppose that when God gave the fabric of your being that he put into it one thread too many? Do you suppose that he erected you with one faculty which you do not need? Do you suppose that when he implanted pride in good nature that he meant that it should be rooted out? You might as well take the backbone out of a man, as to deprive him of this faculty. What is a man without a backbone? and what is a man without this central element of self-respect? It is called self-esteem. When it is perverted it works mischief, but when rightly directed it is beneficent in its effects. It is to be not eradicated, but properly controlled.

Imagine a dove saying, "I dislike this glossy green on my neck," and trying to remove it, it may rub the feathers off, but they will speedily come again. It can not eradicate the color of its feathers. The sunflower will be yellow, however much it may prefer to be violet. Every thing will have its own peculiar form, its own peculiar color, its own peculiar juices, its own peculiar odors, and its own peculiar constitution. God meant that it should be so; he watches to see that it is so; he holds things down in their places, and you among them, and your faculties in you. He gives you liberty to control one faculty by another, but he never gives you liberty to rub out one figure. The problem you are to work out in life requires that you should use every thing that is put into you.

You must go through the world with just such faculties as God has given you. Every man looking at himself, should say, "With this hull, with these spars, with these sails, with this compass, I must make the voyage of life." Are you finely built? Are you an object of beauty? Do you sit like a duck on the water? It will be comparatively easy for you to make the voyage alone. Are you the next one—blunt at the bow? Are your sails clumsy? Is your rigging unwieldly? Then need not cut your bow. You may cut it till the vessel sinks, but you can not change her form. And you need not attempt to change the sails and rigging. You must take that bow, those spars, and that rigging, and make the voyage with them as they are. God shoves you off and says, "There, put to the other side!" And you must go through the same storms and the same currents that those of better build are obliged to go through. Some are built like noble steamers, some like fine sailing vessels, some like scows, and each is to take what God has given him, and go across the ocean with it. Now many men are lying on the beach whining, "Oh, if I were built so!" That has nothing to do with it. You are built just as you are. Your form is just what it is, and you can not change it. If a man's power is basal, it is worse than useless for him to lament that it is not intellectual.

We are not to attempt to make ourselves over; we are not to struggle to change our nature; we are to take what God has given us and make our voyage homeward with it. Whether a man has large endowments or small ones, if he accepts them, such as they are, and applies them to their highest use, he answers the object for which he was created. This is the end of life.

In order to do this, there is of course to be resistance in some spots, and solicitation in others. We can not change the fundamental elements of our nature, but we can change the results of those elements upon our character and conduct. By a timely, thorough, persistent determination in the use of all proper means, men can resist evil, that is, they can put all their faculties on good courses. They can resist every tendency to deflect and go to wrong courses. Of course casual and momentary inducements to evil can be resisted; but I affirm that dispositional currents tending toward evil can be restrained, can be rightly directed, can be entirely controlled.

Or, to come close to the matter, a hot, irritable nature may not be made to be an even and calm one. But a man who has a great deal of

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rve, who is like a flame of fire, who is consti-
ionally quick and imperious, can teach his
ture to work in such a way as to make his
ickness and imperiousness a benefit and not a
rse.

When a steed is first brought into the ring to
broken, he is wild and fiery; he snorts at the
ght of the bridle and saddle, he is restless under
e rider; there is nothing at which he does not
y; he has no such thing as a regular gait.
it patient, firm, diligent training by-and-by
bdues him, so that he becomes docile. His
iginal frantic efforts become nimbleness and
ie action. He is not changed so that he has
her than a quick, sensitive disposition; but
s quickness and sensitiveness are disciplined,
that he is steady and easily manageable. He
broken not in his absolute nature, but in the
ay in which he carries that nature, which is
ntamount to the eradication of it.

You must learn how to direct the elements of
our being aright, and then you must make
our physical, intellectual, social, and moral
owers coöperate in the accomplishment of that
oject. You must use the whole man to build
p the whole man. Men may go far toward
ualizing their very moods. The disposition to
ave moods will never change, any more than
e disposition of the ocean to have tides will
hange. If a man is so made that his blood
urses in his veins like tides in the Bay of Fun-
y, how can it be otherwise than that when
e tides go out he should be on the sand? So
ng as a man's constitutional tendency to
ave moods is uncultured and uncared for, he
ill be unable to control them; but let that
ndency become a matter of culture and care,
nd he can keep them within bounds, so that he
hall habitually be in a joyful state of mind, in-
ead of a dismal one. Such control over men's
oods can be attained, but not without pains
nd time.

Men may overcome stinginess, closeness, ava-
ce itself. Not by defending it; not by saying
ey do not care; not by building up expenses
it of other men's examples; not by hoping and
raying, and putting forth no effort; but by
uthenticating God's promises, by making use of
l proper agencies to fulfill his commands. A
an can change himself from being avaricious,
o as to be really generous. He can so far re-
rain his disposition as to overcome the little-
ess which that disposition begets. Carefulness
ecomes avarice, and avarice corrected may be
ut carefulness again.

Men must not compare their own peculiarities
ith their neighbor's, and say "Their constitu-
tional tendencies are such that they can easily restrain their faculties from working in wrong directions, and they ought to do it; but I am so organized that I can not do it, and it is of no use for me to try." I assure you that by faith and patience you can do it. There is release for you from your evil inclinations if you will but employ the powers which God has given you to overcome them. As a crooked piece of timber can be made straight, though its nature can not be changed, so a man's faults can be corrected, though his natural disposition can not be rooted out.

Men may overcome timidity and cowardice so that they shall not appear to be what they are. Timidity when rightly manifested is beautiful, but when wrongly manifested it is hateful. Where a man ought to be bold it is hateful, but where a man ought to be timid it is beautiful. On the field of battle where a man should be fearless, it is despicable, but in places where timidity is becoming it is admirable. In many situations it is beautiful in men, women, and children—or was when children were timid.

Indolence, carelessness, heedlessness—all these spendthrift tendencies men may overrule and readjust.

Men may so direct and modify those two opposites, that yet always work together, Self-esteem and Love of Approbation, or vanity and pride, that they shall be wholesome and abundant in whatever is pure and noble and right. Approbativeness—it is the broad road through which God sends angels down to the soul. The love of approbation, if wrongly directed, leads a man to want to be loved for things low and ignoble; but love of approbation, if rightly directed, leads a man to want to be loved for things high and noble. It is harmful or beneficient, according as it works up or down. And so it is with pride.

Men may overcome passions and appetites. Not by simply letting the sun shine upon them. any more than great swamps can be improved by letting the sun shine on them. The engineer, by striking channels through the low, level morass, where nothing thrives but noisome reptiles and insects, can drain it and make it capable of yielding luxuriant growths useful to men. A man may subsoil and drain himself. To succeed, he needs to take hold of the work with discretion and firmness. Physicians and ministers are consulting engineers in such work. It is a work which requires to be carried on in the body and in the soul coördinately.

In order that men may succeed in this great

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work of overcoming what is evil in themselves, they must have such a sense of being, here and hereafter, as to make it seem worth their while to employ every motive of time and eternity in endeavors to control the powers of their nature and put them to right uses. They must make the right ordering of themselves a business of life, as much as engineers do the undertaking to which they devote their energies in physical things.

All about the island of Great Britian, on every out-jutting rock, in every mountain district, along every river, and at every shipyard, there are indications of what engineers can do. Smeaton could take a rock against which the whole ocean seemed to thunder a declaration of war, and build thereon a lighthouse. During many a wild and screaming storm has the light which he kindled in Eddystone Lighthouse shone forth to warn from danger the imperiled mariner.

And think how, by means of immense banks, half of the kingdom of Holland has been reclaimed from the ocean. Now, like a vast spirit of evil, that scowling enemy lurks, raging along the coast, beating in every bay and estuary and river, and undermining with every tide, seeking to regain its lost possession. But the same watchful eye, the same bold heart, the same industrious hand which put the ocean out, has kept it out.

And is there not here an image of that lurking foe, temptation, by which every man is beset? If you keep out the ocean of evil, you must throw up dikes of resistance. In that way you can exclude it, and once having excluded it, by watchfulness, and boldness, and industry, you can keep it out. No man can by indolence overcome evil, but for him that has a will to do it, there is a way. No matter what our organization may be, we may keep ourselves from going wrong if we are willing to faithfully employ the powers which have been given us for that purpose.

The Boston Wonder.

BY J. B. F. WALKER, M. D.

A DOZEN years ago it was the good fortune of the writer of this article to be the classmate, in a New England Medical College, of a quiet, modest, Christian young man from Boston. After graduating he returned to his native city and married. In four years he lost his wife, from consumption. This insidious and fell disease is, perhaps, more common in Boston and other Atlantic coast cities than elsewhere, owing to the variableness of the climate. Consumptives are often sick for a long time, and need careful nursing and all the comforts of a home. The disease frequently attacks the best, most delicate and refined of men and women—those who are illy adapted to bear the "slings and arrows of outrageous fortune." They suffer a lingering illness which unfits them for work, and consumes, in many instances, all their means of subsistence. It so happens that in Boston there are thousands upon thousands of poor sewing girls, who are developing the seeds of consumption in their organisms by hard and confining labor, together with poor diet. They are forced to tread the path which leads to an untimely grave, and fortunate are they if some kind hand smoothes the pillow for them, quenches their thirst, and fondly folds their hands, giving them a decent and Christian burial.

The young Boston doctor, of whom we have spoken, soon discovered this sad state of affairs in his native city, and was often applied to for assistance by these poor, death-stricken men and women, many of whom were denied admittance into the general hospitals. But he was just starting out in his profession, and of himself could do but little. After his wife died of the same fell disease he thought deeply and seriously of the subject, until at last a plan was suggested to him of a home for consumptives, where the poor might be cared for, free of all expense, until death or restored health relieved them. But he was neither a Peabody, a Josiah Mason, a Stewart, or a Coutts. He had no money with which to carry out his plans. So he gave the whole matter into the hands of the Lord, who is a bountiful giver, and hears the prayers of all His children. For over two years he continued to supplicate the Father of all Mercies before a door seemed to open for him to enter. A few of his friends gave him small contributions, and at last he was encouraged to purchase a house on Vernon Street, in Boston, the owner of which

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very easy in regard to payments. So far his young physician was concerned, the work entirely one of faith. He said with David, evening and morning, and at noon will I pray cry aloud; and He shall hear my voice;" with Luke: "Men ought always to pray." the money he made by the practice of his fession was given to aid in the establishment his home. The institution was eminently essful, and has now been in operation some r or five years. From the smallest of beginnings it has grown to be a large establishit. It is the wonder of Boston; not unlike ller's "Bristol Wonder," in England. We ntly visited Dr. Charles Cullis, for that is name of the young physician, at No. 1 Ashton Place, Boston, and with him went through Consumptive's Home on Vernon Street. It ndeed, a most remarkable, praiseworthy inition. It now comprises no less than eight e buildings, and receives annually from sixto seventeen thousand dollars, every penny which comes unasked—the free-will offering he friends of the establishment. In other ds, the gifts are those of Providence in anr to special prayers, and the establishment is irely dependent for support upon those who charitably disposed.

Four large brick dwelling houses are used for consumptives. Two of these are occupied women and two by men. The idea of a *home* been carried out, and the institution in no e resembles a hospital, save that it is full of alids. The patients are not arranged in long rds, with the plainest of surroundings, and treated upon general principles, as if they re dumb cattle. The chambers contain beds, any first-class dwelling house, and as one is nitted into the presence of the sick he feels t he is in somebody's family, all the members of which are seriously ill. The people of ston have been liberal in their contributions his Home. The rooms are all well furnished, decorated with choice prints, statuettes, illuated texts of Scripture, and every thing which pleasing to the eye. We found an abundce of flowers in all the rooms. Many of those icacies which the sick crave are given to the me, such as fruits, jellies, melons, etc. Upon visit, most of the patients were eating some cious watermelons. It was a beautiful but sad ht to see the pale form of a young girl supted by a nurse while she sucked the juices of ed-ripe melon, so delicious and cooling. The tients are received without money and without price. They are those whom the world has t to die in the highways and hedges, in dark attics or noisome cellars. The Home is unsectarian; it recognizes no nationality. A Catholic is as welcome as the Protestant. It is simply a place for smoothing the path to the grave. The Home has all the modern conveniences; and every thing possible for the comfort of the patient is done.

The court which connects the four buildings has been converted into a beautiful chapel. Here religious services are held on Sunday, and all those consumptives who desire it, and can be moved, are brought into the chapel on couches, to hear prayers and a short discourse. A more remarkable congregation it would be hard to find. The majority of those composing it are on the brink of the grave. It is a blessed thing to know that many accept the water of life, and pass to their long home rejoicing.

As parents died, many little orphans were left on the hands of Dr. Cullis. It became necessary to establish an orphan's home; and this has been done—a large house being devoted to the purpose. It is indeed a home, where they are brought up the same as they would be if their parents had lived. The system of cropping the hair, of dressing in blue check and driving them about in droves is not tolerated. They are treated like children who have varied tastes in dress, amusements, etc., and the matron who cares for them does the same as if they were her own children. Here the children will be kept until they are fourteen or sixteen years of age, and places are found for them where they can earn their own living.

A school house, mission chapel, and tract depository have been established in another building on the same street. Here the orphans go to school, here a missionary holds services, and the people of the neighborhood attend worship.

Applicants for admission to the Home are so numerous that another building is being fitted up for that purpose, as fast as contributions enable the work to proceed. Thus the good work goes on. It is one of the noblest charities of Boston, and shows what one poor young man can accomplish when he gives his heart to the work.

SECRET OF LOW AMUSEMENTS.—What is the secret of the low amusements, the pleasure that is not pleasure, with which so many unhappy men contrive at once to waste and shorten their lives? Why these things are, in ninety-nine cases out of a hundred, merely the resources which they adopt to fill up vacant hours—to get rid of the intolerable.

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Recent Thoughts from Our Best Thinkers.

STARTING CHILDREN IN LIFE.—Fathers often do injustice to their children by not giving them sufficient to start with, preferring to let them earn sufficient by working for a moderate salary. This is wrong. It is taking just so many years from a son's life. The father who withholds means from a faithful and industrious son, and lets him occupy a position of clerk when he might be a partner or proprietor, is degrading that son and making him a slave. Young men are often very anxious to start in life, and justly so; still, they ought to submit to a little schooling, by way of introduction. It is not good to depend upon papa's purse, because it is papa's; for his money is the same as another man's; nor will young men depend upon it if they are properly taught to appreciate value. Papa's money is just as sacred and valuable as any man's; but it should be a *little* more easy of access, for any legitimate use, than the money of a stranger. Therefore, it is, that the wealthy parent who says to his son, "Make yourself, earn your money as I did mine," does an unjust thing. To-day is not thirty nor fifty years ago. To earn money enough to start in business, now requires a lifetime; thirty years ago, seven year would afford a man capital to start. Business relations have greatly changed in ten years. New-York City is not to-day what it was fifteen years ago, in point of opportunity. Small firms do not stand any chance, now, as they did once. Moneyed corporations delight now to gobble up all the small fry. Twenty thousand dollars, to-day, are not equal to five thousand just after the crisis of 1837, for starting in business; and yet men who lost every dollar of their property in that upheaval, and who had five thousand dollars advanced them to start anew, say now to their sons, "Earn your money as we did; we believe in self-made men."—*Builder.*

CO-EDUCATION OF THE SEXES.—Boys brought up with women are more gentle, pure-minded and conscientious than those educated wholly with their own sex.

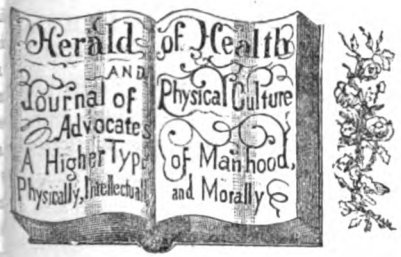
So girls brought up with men are ever more vigorous in thought and action, less vain and frivolous, than when under the care of women alone. Boys and girls in schools together are more healthy and refined in all their associations than either sex alone. When we ask that woman be admitted into the world of politics that it may be purified and elevated, it si not that we consider woman better than man, t that the noblest sentiments of both are ca out by such associations. In California a Oregon, when society there was chiefly m and rapidly tending to savageism, women large numbers went out, and order and dec were soon restored to life. Look, too, at w man's influence in the world of letters. Th she was long forbidden to read and write, s has scarce been recognized in literature m within the last century, yet what a change s has already wrought in popular taste. W she began to read and think and write, s men as Fielding, Rousseau, Swift and Sm went out of fashion, and became themselves t target for the poisoned arrows they had prepa for her.—*Elizabeth Cady Stanton.*

AN INTERESTING COMPARISON.—I ha walked all over England, from Land's End John O'Groat's, in the spring and summ months. It is a beautiful country. Near the whole island is cultivated like a garde The amount of labor applied to its cultivation perfectly wonderful, especially to an Americ like myself. And while I wonder, I put t and that together in this comparison: They s it takes 700,000 agricultural laborers to ma this island such a garden of beauty and fertili Their wages average ten English shillings a week. Then the labor of the whole 700,000 m and women for the year cost £18,200,000; a what a glorious show of green and golden cro they spread over the whole island for that sum I look at it with admiration. But I can n help looking at something else at the same tim I look at the English war budget for 1866 a year of armed peace. I see £26,000,000 p down for the cost of mere armaments for war t that year! That is £2 for the plow against £ for the sword in time of peace! This comparis stirs up sad reflections about producers and co sumers. I once heard it stated in the Britis Parliament, that a certain bombshell, of a ne pattern, cost £11 when ready for use. Then it would cost the labor of an able-bodied man a the plow, sickle, and hoe, for six spring an summer months, to pay for one of these death-dealing shells!—*Elihu Burritt.*

A SAILOR, recently landed, seeing a little lady with a large muff, politely offered to carry it for her as he was going the same way.

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EDITORIAL DEPARTMENT.



EW YORK, NOVEMBER, 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."

A New Premium for All!

We have had engraved a very fine **Steel Engrav-**
ıg of ALEXANDER VON HUMBOLDT
ter an Original Oil Painting owned by A. T. Stewart,
q., which we shall present free to every subscriber to
IE HERALD OF HEALTH for 1870, except those who
oose to take Seeds and Plants. It is of large size for
aming, and has been pronounced by competent judges
excellent likeness. It will be sent postpaid by mail.

TOPICS OF THE MONTH.

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

1870.—WITH one more issue this ear's volume will be brought to a close. The olume for 1870 will commence under favora- e circumstances. We have arranged for a most xcellent story, to run through the year, by ır well-known contributor, Mrs. Elizabeth akes Smith, whose charming papers have so ng graced our pages and given pleasure, com- rt, and encouragement to multitudes of our aders. It will be a story preëminently be- ting the family circle, and appropriate to our onthly. Alone, it will be worth the subscrip- on price for the year. We shall also, during ıe year, publish four papers by the Professor of Physical Culture of Oxford University, England, on the Law of Development. These papers will be found very valuable; they show in a new light this most important subject of health and physical perfection. Besides this, we have in store a large variety of valuable matter, which will make the monthly better and better with every issue.

Though professedly a health journal, we shall take the broadest meaning of the word health and include in it all that relates to physical, moral, and intellectual improvement. Our mission is to teach mankind how to live, so that ignorance, misery, and suffering shall be done away, and the reign of health, beauty, and perfection of life shall come in. We want to see the day when health shall take the place of sickness, strength the place of weakness, beauty the place of deformity, and good habits the place of evil ones; temperance substituted for intemperance, a good life for a bad one, and ignorance of one's self be unknown. We ask all who read this to help us, by sending in their own subscriptions and as large clubs as they can, at an early day. As special inducements to our friends to send in clubs early, we offer any of our old subscribers who will send in their own subscription and $2 00 for 1870 before the 20th day of December, 1869, the privilege of sending along at the same time as many *new* subscribers as they please for 1870, for $1 00 each. It must be distinctly understood that the names sent in at one dollar must be of persons who have never taken THE HERALD. Our object is to bring before new readers a magazine we believe they will like, and continue to take.

For two subscribers, one old and one new, and $4 00, we will give the new book entitled "A Winter in Florida," just out, and one which is very entertaining and instructive; or, in place of this, "Physical Perfection."

For three subscribers, one old and two new

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and $6 00, we will send Professor Welch's new book, entitled "Moral, Intellectual, and Physical Culture; or, The Philosophy of True Living," just published. See descriptions and prices of these works in advertisements. These offers are liberal, and intended to help our present subscribers send in large clubs at once. In addition, we offer any old subscriber who sends in his or her subscription of $2 for 1870, before the first of December, this year, the new book, "A Winter in Florida," for the additional sum of 75 cents, sent at the same time. Now is the time for our friends to work and to double our list for next year. A more extended List of Premiums will be found on another page.

CURIOUS FACTS REGARDING MIND.—In a recent article in a New York weekly journal is made this statement: "What lesson so universal as that people go on thinking in the way they have been accustomed to think, notwithstanding the blazing evidences of their error?"

We think it was Buckle, who declared in one of his able papers published a few years ago, that men and women rarely change their opinions on great questions after they are forty years of age. Probably the reason of this is because the mental character of human beings is built up for permanence and not change. And, like the altering over of a building which has been built of solid material, all changes causes disruptions and, for the time, distress. If this be true, how very important that the minds of children be directed wisely in their plastic state, so that in after years they shall not be obliged to change entirely their whole course of life and thought in order to adapt themselves to truth. Particularly is this true in regard to habits which influence health. It is much easier to teach the young to live naturally than the aged. And if it is true, as Buckle says, that people rarely change their opinions on great questions after forty, it is equally true that they do not often materially change their physical habits after that age. This rule, however, ought not to apply to men with bad habits. The most vulgar and debasing habits ought to be given up, no matter at what age the party may be. [illegible] we believe, in a large majority of cases, be[illegible] break off the use of tobacco, opium, a[illegible] toxicating drinks, even if the person is o[illegible] to retain them. It is true, the change whi[illegible] body must undergo in such cases is often a[illegible] one, and not unlike that undergone in a [illegible] when it is remodeled and new improve[illegible] added, and old carpets, furniture, and r[illegible] demolished. In the latter case, it require[illegible] tal and sense to make the change an imp[illegible] ment; in the former case, it requires also [illegible] cal energy and a careful adjustment o[illegible] strength to the work to be accomplished. [illegible] may, in conclusion, be remarked that even [illegible] fact, that people rarely change their opinion[illegible] ter mature age, it ought not to be so, and w[illegible] not be so, were all ardent lovers of and se[illegible] after truth. How wisely it has been said, "[illegible] ye shall know the truth, *and the truth shall* [illegible] *you free*;" a saying quite as applicable t[illegible] present, and all future time, as when it [illegible] spoken, over 1800 years ago.

WHAT SHALL BE DONE WITH THE B[illegible] —The Young Men's Christian Association [illegible] New England are soon to have a gatheri[illegible] their members at Lowell, Mass., where, ac[illegible] ing to their programme, they are to discuss [illegible] matters as relate to human welfare, particu[illegible] of the young men or boys of the country. [illegible] of the subjects, which they have wisely ch[illegible] is, "What can be done for the boys bet[illegible] eight and nine years of age, who may [illegible] moral and reformatory labor in their beha[illegible] The spirit which prompts the discussion of [illegible] a question is certainly a wise one, and [illegible] nearer the root of all reform, its prevention, th[illegible] lopping off the branches of the tree of evil a[illegible] reform is almost impossible. It is to be hop[illegible] that the subject may be discussed from a [illegible] and philosophical standpoint, rather than a [illegible] one. Almost all of us know what is needed [illegible] be done, but how to do it, is not so easy to d[illegible] mine. Between the ages of eight and nine[illegible] boys learn most of the vices which afterw[illegible] sap their moral and physical nature. Pure [illegible]

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teen, and with true ideas of life, a noble man-od is almost sure to follow. Impure and ious at that age, the contrary is almost cer-n. While we would not over-estimate the ue of good bodily habits, as compared with ral ones, we believe that, if we would save the ng we must teach them the laws of health te as early in life as the laws of honesty and dustry. The following are some of the points should urge in the case :

Teaching the young boy how properly to care his body.

Teaching him the nature and function each organ of the body, and how best it y be kept in health and strength.

Teaching him the simple, easy truths of moral ence, or what are the faculties of the mind, d their right use.

Teaching him what habits are vicious and d to physical and moral ruin. Teaching him pecially to avoid tobacco, alcohol, and all those ivate vices that lead to death.

Teaching him self-respect, and especially aching him to be upright and honorable. As general rule, we believe the young are capable being taught all and much more than we ve named. Above all should they be taught dustry. This is of first importance. Idleness not natural to boys, and they are easily, if not er-tasked, made to love labor, and with this ve they are free from half the vices of life. he love of learning, too, should not be forgot-n, indeed, Labor and Learning are two hand-aidens, which, when they go together, are sure make a strong man. Religious instruction is so not to be overlooked, especially so far as it lates to a true life.

How is all this to be done? Yes, that, after all, the question, and it is not so easily answered. ill, where there is a will, there is a way. It is ot the work of lilliputs, but of giants. In large ties, for instance, to meet this class (and we ould not keep the girls out), we would build a rge hall for their use. It should be no plain, heap affair, but made attractive and home-like. his hall should be used to give them instruc-on in all the questions we have mentioned, and many more beside. Every night in the week this should be open to all who deported themselves well, and they should then have the highest order of instruction. Agassiz should teach many of them some of the plain and simple facts of Natural History. Equally gifted persons, if they could be found, should teach them Physiology, Hygiene, etc., etc. Gifted women should teach them of love, tenderness, truth, justice, honor, and industry. If rightly conducted, it would be to them a temple of knowledge, where they would love to go. Amusements should not be forgotten, music should lend its charms, and the young should be taught from the best masters. Boys that showed merit should be helped, by those who can help them, to places of trust and responsibility. Responsibility alone is a great educator, and its value should not be forgotten.

Home life, however, should not be forgotten. A father's or mother's love is something that there is no substitute for in the young, and with it they can be molded almost at will. This is something our associations for ameliorating the condition of the young can not supply, but they can teach at least the lesson. Those parents who love their children wisely and well are the greatest benefactors. Love without wisdom is not enough. Parents should do more for their children than they do; then there would be less need of others doing it for them. It is a shame that so many parents send their children out into the world without habits which will save them from vice. Parents ought to make their children happier than they do. Not by indulgence in every fickle notion, not by the giving of sugar plums and cake, but by all normal opportunities for the exercise of their bodies and their minds. We verily believe, if parents would try to make their children supremely happy, so far as happiness in this world may be secured, there would be little need of jails and prisons for them in after life. Our theme is a suggestive one. We ask that our readers may follow up the line of thought indicated. Surely, if they do, great good will come of it.

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MODERN REFINEMENTS.—James B. Olcott sends us the following as his notion of How to Treat the Cow. We should decidedly object to his plans of a cow stable as a part of the house, unless the greatest neatness and cleanliness were practiced, in which case it might not be more objectionable than a thousand other things tolerated by farmers and others.

"If there be direct communication between the kitchen and the pasture bars, or stable, there is a deal of forage, in the way of vegetable and fruit parings, pea-pods, corn-husks, etc., which, while fresh and crisp, the cows will be glad to get. But where there is no immediate connection and sympathy between these two points in household and farm economy—where it is 'Bridget! tell Patrick to tell John, or Thomas, to take away this refuse to the cows!' there will generally be found a waste basket or slop tub of stale, fermenting garbage, in which may be found broken crockery, coal clinkers, clam shells and crinoline—in such mixture, with various odds and ends, the effluvia of civilization—that no sensible John, or Thomas, will think for a moment of asking any cow to eat it. Of course, *he* won't demean himself by assorting it for the compost, so it must go, very likely, into some rubbish pile, to breed flies and corrupt the morning air.

Is there not greater comfort in contemplating the Old Country and old-fashioned plan of treating the cow as one of the family? She certainly is more nearly akin than a cross stepmother, and there is pleasure, as well as profit and cleanliness, in giving her a reminder of our good will in a basket of dewy corn-husks, or small potatoes, during the getting of breakfast or dinner. To the over-delicate sensibilities of the excessively "modern" female, no matter how recently imported, or whether by inheritance or cultivation the possessor of unstrung nerves, the convenient Scottish 'lyre,' the home of the Ayrshire, opening directly from the kitchen, may be a shock.

A notion has become prevalent that the barn and out-buildings, with their occupants, are a posterior portion of human necessities, to be kept most inconveniently out of the way, as if they were something to be ashamed of. [illegible] thousand-dollar cottage must, now-a-days [illegible] its barn at a wide remove, like the arrange[illegible] of an English lord for a hundred horses, [illegible] of hounds, and their care-takers.

I know a philosopher, no man of hobbies [illegible] one who thinks and acts from his own ideas [illegible] suspect he built his house from instinct, as [illegible] birds do. He is a great student, and knows [illegible] necessity in his family of having pure milk. [illegible] the stable was planned under an extensive [illegible] the same roof, and no matter how deep in [illegible] tation or discussion he may be, if 'mooly-[illegible] loos in hunger or discomfort, he has but to [illegible] a door in his study to see what is the ma[illegible] and to supply her wants. In that family the[illegible] direct connection between the kitchen wa[illegible] basket and the cows' manger, without any [illegible] cumlocution among indifferent servitors.

Modern refinements and improvements go [illegible] far for some of us. We shall need, by-and-[illegible] to be cast upon some Crusoe's island to le[illegible] how common after all are the means and s[illegible] ances of a happy life. The simple arts of [illegible] getting and preparing are in danger of becom[illegible] so overborne by the complications of mod[illegible] housekeeping and farming, that timid so[illegible] except they be happily ignorant of the latest [illegible] ventions, must despair of ever possessing a q[illegible] hearth and home in the country.

What can a young woman do, pray, in th[illegible] days of polish and pulmonary complaints, w[illegible] has no 'call' to teach, preach, or doctor, b[illegible] would be glad, heartily glad, but for the ou[illegible] of her big brothers and that bugbear, 'soci[illegible] to bury her talents for small talk in the ra[illegible] cares of a dairy, and to sniff occasionally the vi[illegible] ifying ammoniacal airs of a spic-span-clean co[illegible] stable?"

THE AVONDALE DISASTER.—Since our last issue was sent to press, the great calamity in the coal mines at Avondale has sent a thrill of horror through the heart of the nation. Over a hundred lives, precious lives too, were almost in a moment destroyed. Had it been an earthquake that did the work of death, we might

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bowed our heads to the decree of Provi-
e, but the earthquake was not at Avondale.
ough the voice of Providence may be in the
ter to give man a lesson, yet man can not
eld the less to blame on this account. The
n regarding this accident, and also the horrid
more recently at Indianapolis, where a
dred and twenty human beings were killed
wounded by the explosion of a boiler
ed to redness by excited men contending at
State Fair over their competitors, is simply
: Human life is not sacred enough to be
against the contests of labor and of life.
many who employ large numbers of work-
, a man is accounted little more than a ma-
ie, and if he is sacrificed his loss is soon
e good by some one else. If human life
more sacred, greater care would be taken to
erve it. As long as life is regarded as only
much force, so long will horrid accidents
pen. When we regard man as a man, a
er, husband, brother, the founder of families
nations, and the mover of the world, a crea-
of God, and when we make his life truly
iable, then will accidents that destroy hu-
ls at a blow be safely guarded against. The
l to the sacredness of human life lies in the care
he health. If each one had so much respect
his body as to never abuse it, then, in all our
es and factories, would accidents be almost
nown. But so long as the individual neg-
s himself, neglects his health, abuses his
nach by food and drink, abuses his lungs by
l or deficient air, abuses his muscles by too
ch or too little exercise, abuses his brain by
much or too little study, abuses his skin by
leanliness, so long will the mass of men take
i at his own estimate of himself and subject
i to risks of life and limb on railroads,
amboats, and in coal mines, or wherever else
ployed.

We spare our animals with tender care, that
y be not injured by over-work or expense,
derly we try to protect the beautiful flower-
plant that gives its rich perfumes to our rooms,
t the body, with its immortal soul, we sub-
t to abuses, to neglect, to privation and want
that ought to shame us into the deepest humilia-
tion. Let us all make our lives better, truer,
nobler, grander; then will we think our bodies
that hold the life-spark too sacred to violate, in-
jure, or wrong.

IMPROVEMENT OF FLOUR.—Prof. John Darby says that "it is a matter of the highest interest, that some plan should be devised by which the whole of the nutritive portion of the wheat should appear in the flour. Appreciating the importance of it, many attempts have been made to accomplish this end, but none have been successful. The Graham flour, in this country, has had some consumers, but has not become popular—fashion and a vitiated taste are insurmountable obstacles. Leibig, in Germany, made a similar attempt, but gave it up in despair. Those for whom he labored did not appreciate his philanthropy. The dark color of the bread seems to be the great obstacle to its introduction; and he would be a benefactor to mankind indeed, who could succeed in making a white bread out of the whole of the nutritious portion of the wheat. There is no doubt that untold suffering is the effect of our present practice. Dyspepsia in its thousand varying forms, liver disease, nervous ailments, decaying teeth, deficiency of bone formation, are some of the evils resulting from depriving the great staple of human food of its most active and important elements."

We believe that the principal reason why people use white flour instead of brown, is because they have been taught to do so in early life, and particularly by the public teachers of a generation ago, who almost invariably scouted the idea of brown, or as they termed it "bran" bread. Brown bread is really quite as beautiful as white bread, sweeter and healthier, custom has rendered it unpopular and it will take several generations to eradicate the notion, especially when scientific men, instead of teaching the truth, spend so much time in discovering supposed substitutes for the phosphates removed in the bran, thus complicating the process of bread making and substituting an ingredient of

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doubtful value instead of a natural and healthful one. A little common sense is what is needed on this subject.

Prof. Darby's own words on the subject of flour contain facts of the highest importance to bread makers, he says:

"The mineral substance contained in wheat amounts to about two per cent. In 100 parts of this portion, there are 30 parts of potash; soda, very various in amount, from 1 to 6 per cent; lime, 1 to 8; magnesia, 10 to 14; oxide of iron, 1 to 2; phosphoric acid, 40 to 49, with small quantities of sulphuric acid, silica, and carbonic acid. It will be seen that a large proportion of the mineral portion is phosphoric acid, which is nearly all rejected in the bran and shorts, so that this most important element of nutrition is not found in our fine flour, except in very small quantities."

A WINTER IN FLORIDA.—The new book, "A Winter in Florida," just published by the Proprietors of THE HERALD OF HEALTH, and written by Mr. Ledyard Bill, we have just read from beginning to end. The author, who has before been of service to his country as a writer of other works, has here done a service for which thousands will thank him. The book is full of valuable information about our semi-tropical State, relating to its early history, the soil and climate, the productions of the State, a chapter on orange culture, a chapter telling plainly and honestly the value of the place for invalids, and a large fund of information specially valuable to the invalid, the sportsman, and the tourist. It is already finding a large sale. It is most beautifully printed, and bound in admirable style. The illustrations, including a map, add greatly to its value. Price $1 25. Those of our subscribers who renew their subscriptions before December first, by sending $2, shall have a copy by sending 75 cents extra. This offer will undoubtedly be accepted by a large number.

In speaking of this book, The New York Tribune says: "Mr. Bill has furnished in this neat little volume a great amount and variety of the sort of information which people visiting Florida for health or amusement, or with a view to permanent settlement, are most likely to require. He has paid due attention to the soil, climate, productions, and natural advantages of the State; he gives clear and minute directions about routes, and sketches the aspects of social life as well as it was possible to do during a tour such as Mr. Bill made."

ON A PLATE OF GRAPES.—Dr. Trall recently exhibited a plate of grapes at a Horticultural Fair at Vineland, with the following verses accompanying them. He sends them for THE HERALD OF HEALTH:

O grapes to eat, and keep so long,
But not one grape to pervert to wine!
Never, Vineland, yield to aid the wrong,
Never turn to a curse that glorious vine.

O lady fair, stand up, protest—
Refuse consent to this plea for gain;
Prevent the birth of the poison-pest,
Save Vineland from the wine-cup's reign.

Beautiful grapes! such food for the blood,
For the brain, the nerves, the ethereal spirit;
But changed to wine, now *fire* and not food,
All-consuming fire, that *ardent spirit!*

Or pork instead of grapes for food,
To form part of blood and brain and tissue;
To impart to man a *swinish* mood—
That is, in truth, the only issue!

DRESS REFORM PICNIC.—D. M. Allen writes to us that the people of South Newbury, Ohio, have just held a Dress Reform Picnic, which has proved a great success. About 3,000 people were present, and there would have been 10,000 had the weather not been unfavorable. Mrs. Dr. Stillman Severance delivered an able address. Letters were read by a large number of persons who sympathized with the reform, who could not be present. Next year another gathering will be held, and it is believed that the good that will be accomplished will be incalculable.

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How to Treat the Sick.

OMESTIC TREATMENT OF CROUP.—*Sir:* were good enough, last autumn, to publish ter of mine on "Diptheria," with some ental remarks on Croup; I wish now to through your columns some further sugges- with reference to the management of the amed disorder, as it is unfortunately very alent among children at this time of the when the cold, damp weather first sets in. end to dwell chiefly upon preventive meas- because they come more particularly with- ie scope of domestic treatment; and when ay this, we speak of no trifling matter, for in the power of every mother and of every le member of a family who may have any rol or influence therein, to avert much of sickness and suffering around them; I say in their power, if they make use of their lties and energies in the right direction—let ersuade the mothers of England to that one le but striking fact, let them believe that by ns of the commonest forethought, the exer- of a very ordinary amount of intelligence hat end, they can, with God's blessing, not prevent much sickness, but save many lives. hey would be so persuaded, we might raise up hole army of women-workers in this impor- t field, and one great step toward sanitary rm would be gained, a step which no Board Health nor Sanitary Committee can—without h coöperation—ever expect to accomplish.

shall have to repeat a few of the suggestions ich I gave before, as to "precautions against ," some of the most serious disorders of the oat and chest in children being caused by a lect of those matters which may appear very ple or trifling, but which, from such neglect, d to a life-time of ill-health, if not to a more matare and fatal termination.

BATHS.

If the morning bath can not be followed up by ficient exercise to insure a *reaction*, that is to say, if the child should complain soon after of chilliness, headache, drowsiness, etc. let the bathing take place at bedtime. No bath should be taken within two clear hours of a meal; the water should be of a temperature which would not cause any shock to the nerves. It is necessary to attend to this at all times and in every case, even with persons in health, for when bathing ceases to be agreeable, it not only ceases to do good, but produces positive harm. A bath, when used for the purpose of an every day ablution, should be as low in temperature as can be borne, without inconvenience or distress; but a tepid or warm bath should be given at the exact degree of heat ordered or needed, according to circumstances.

DAMP FEET.

This is one of the most prolific causes of mischief; the feet and legs of children are not, in general, sufficiently well protected from wet and cold; some improvement has taken place of late, but too many instances are still seen in want of care in this matter.

It is a melancholy sight, that of a pair of little bare red legs, supporting an undue load of finery above—velvet, furs, and so forth—entirely unneeded for health and comfort; indeed, offering a great impediment to both. Such a sight must call up a wish in any thoughtful, humane mind that the cost of some of those feathers and finery had better been expended on warm stockings to cover those bare legs, and stronger boots to protect those paddling little feet.

COLD WINDS.

Mothers should know where their children are to be found, when sent out of doors for air and exercise. At this season of the year, they should certainly keep moving, but it is too much the custom with lazy nurses, to seat themselves on the benches, and, it may be, the children on the ground; this can be done without mischief

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in summer-time, but no distinction is made as to the weather in these matters. When nurses are "to gossip inclined," they will often keep children for half an hour at the corner of a street, should an old friend or a new acquaintance happen to come in the way. Children are frequently taken into hot kitchens or close rooms and kept with their out-door garments on, during the time appointed for walking, and are then brought out into the cold air in an over-heated condition. These practices, if more generally known, might account for many a cough and cold, the origin of which remains wrapt in mystery.

Mothers who do not give orders relating to the walks of their children, should ascertain that their nurses are capable of deciding upon the safest locality for air and exercise—for instance, when the wind is blowing from N. E., the corner of a terrace or square looking S. W. would afford ample shelter.

Any one having the charge of children should know which way the wind is blowing, and understand its *qualities* according to the quarter it comes from. When it blows off the sea, on a southern coast it is mostly a warm and a safe wind, even to an invalid, but is often shunned because it may be considered a little "rough" and "troublesome"—and yet we find the back streets courted at a time when a cutting northeast wind may be blowing directly down them.

These are matters which must no longer escape attention, at a period like this, when sanitary science is said to be progressing in all directions.

It is to be hoped that ere long it will be deemed a matter of surprise—and of disgrace—to be found ignorant of the common laws which regulate our being.

If sanitary knowledge is to become *popular*, it must eminate, in the first instance, from the educated classes; if the poor are expected to know and to practice these things, the precept and the example must be set forth by the ranks above them.

I am, sir, yours truly,

MATER.

QUIET IN THE SICK ROOM.—In coun places, when a neighbor is taken sick all friends go to see him and offer to render as ance. They often do great harm by enter into conversation with the invalid, or members of the family; no matter if they occ another room and only whisper, the sick per is sensitive and hears it, and must suffer matter how slow he is to complain. T sick often need rest and quiet more than treatment, and ought to have it. Never, w with the sick, do any thing in haste, nor ap excited and anxious, for invalids notice t things and are pained by them. Never rea a sick person when he is too ill to read himse

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THE BEST REMEDY IN DYSENTERY. Dysentery is prevailing widely, and in a se form. It is traceable to local causes and th of unripe fruits. Where it is due to diet it generally easily controlled, but when more p erful causes produce it, as the respiration o air befouled with emanations from domestic l or the drinking of waters contaminated w similar materials, the disease is one of the m difficult to manage; though dysentery is t treated according to the cause and the co tions under which it appears, and hence a va riety of remedies is employed to meet the var indications; yet there is one remedy always a plicable and always important above all oth and that remedy is—*rest!* Rest is Nature's gr restorer in acute disease. As far as she can always compels the sick to rest, and to pl diseased parts in a position of absolute rest. If the foot is inflamed, we lie down on account the pain in walking; if the hand is inflam we bind it up carefully to the side; if the br is affected, we keep it quiet, and if the lungs inflamed, we suppress the cough. In dysen (an inflammation of the lining membrane of lower part of the large bowel) there is the sa necessity of rest; but the sick person does n realize it, because the disease is not pain Hence the difficulty which we experience in forcing this most important part of the tre ment. Business men and children will conti

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ıove about often, in spite of the most posi- restrictions. By this means, simple cases often made severe and even incurable. To ·e the value of rest to an inflamed bowel, ine a patient suffering from dysentery, who continued to walk about, to the recumbent tion on the back, with the hips and feet ·d above the level of the body for a few rs, and he will soon experience almost entire ·f to the most distressing symptoms. At the r outset of treatment, therefore, I always st upon rest as *the* remedy, without which all ·rs will probably fail.—*Hearth and Home.*

TREATMENT FOR AN IN-GROWING TOE-IL.—Dr. J. M. Quigley gives the following thod of treating an in-growing toe-nail. We y add, that we have used a very similar thod with excellent success. Dr. Quigley 's of his method: "A triangular notch was le midway in the free edge of the nail, ex- ding to its body (the piece out of which ould be in size about like the tooth of a tenon- w); from the pointed margin of this notch a row was made, as near to the quick as pos- le without penetrating it, through the middle the root as far as the duplicature of skin; a ce of cork was then inserted under the nail, hose bulk was large enough to extend a few es on either side of the notch, as well as to mpactly fill, without uneasiness, the interspace tween the skin and the extremity. This com- ated the 'operation.'

In a few hours relief was marked, rapid im- ovement followed, and in a very short time it as quite evident the cure was complete. The evating tendency of the piece of cork caused e corners to raise from the inflamed flesh, hile, at the same time, the furrow through the nter allowed the nail to flatten, and the bur- wing edge of the in-growing corner to event- ally pass over and beyond the limited space of s former confinement. Thus, it is plain, all ıe indications of cure were fulfilled.

Since then I have pursued no other plan of eatment in such cases, and in every one with nfailing success."

A REMEDY FOR COLD FEET.—It is always unfortunate for a person to suffer habitually with cold hands and feet. It indicates that the blood is indifferent in quantity or poor in quality, or that the digestion is injured, or that too little exercise is taken. There are many means of partially or wholly remedying the evil, which we will give:

1. Go barefoot in hot weather and expose the feet as much as possible to the direct rays of the sun when it is hot. This remedy may not always be agreeable or possible, but where it is, it surpasses most others. Most people have feet so deformed and miserably tender that the thought of touching their feet to the ground is almost terrible, but a little practice will make it pleasant. Children should go barefooted in summer. They will have more perfect and healthy feet if they do.

2. Lying with the face downward, with thin-soled shoes on, let some one pound the feet with a wooden mallet, not larger than an egg. Let the blows be of such force as are not unpleasant to bear.

3. Stamp with the feet on the hard floor when the shoes are on.

4. Dance for an hour or more three evenings in each week. By this we do not mean attend fashionable parties, but the home dance, where dissipation and late hours are unknown.

5. Take a great deal of exercise of the lower extremities, such as walking, running, etc.

6. If you have not sufficient strength of your own, have some person, while you are lying on a couch, knead, percuss, stretch, flex, and extend the limbs in such a way as to draw the blood to them.

7. At night soak the feet in hot water for five or ten minutes, and then, after suddenly dipping them into cool water, have them carefully dried with soft towels and rubbed as hard with the bare hand as they will bear.

8. If you are dyspeptic, improve the digestion. A person with sound digestion is very rarely troubled with cold feet.

9. To the above, add loose shoes, clean, dry stockings, and wholesome food.

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PREVENTION OF AGUE.—Don't live in those districts where it prevails so extensively as to affect people periodically, or, if you must live there, try and be away during the ague season. There are, however, many places where ague prevails, but yet, with proper precaution, a majority might avoid it by proper care. Let such: 1. Avoid exposing themselves to the malarial air after sunset and before sunrise. 2. Occupy rooms at night on the sunny side of the house and up stairs. 3. Build a fire in the house as soon as the dew begins to fall. The heat of the fire will do much to kill the malaria. 4. Keep the skin healthy and active by a thorough bath every day on rising, in a warm room with sufficient friction to produce a healthy reaction. 5. Keep the bowels open by proper diet. In nine cases out of ten the causes of ague would be easily overcome, if the depurating organs were not overtaxed and morbid matters allowed to accumulate in the system to oppress it.

TEMPERATURE OF CHILDREN.—There is considerable fluctuation in the temperature of children during every twenty-four hours.

1. A healthy child is from two to three degrees warmer than a healthy adult.

2. At night their temperature falls from two to three degrees. This fall begins before sleep, and reaches its minimum before 2 A. M.

3. From 2 to 4 A. M. the temperature rises considerable, and by noon has reached its highest point, which continues till about 5 P. M.

These facts show the importance of having the child kept from great exposure to cold after 4 P. M. In practice, this has been found useful.

A MISTAKEN NOTION.—The practice of stimulating persons in fever every half hour with brandy and beef tea, is now considered by many of the profession as entirely erroneous. Dr. Gairdner would substitute milk for both of these articles, as likely to prove nourishing, and valuable. We hope to see the time come when the unfermented juices of fruits properly preserved shall be used very largely for the sick, particularly those with fevers. Many forms of fever need little else to effect a cure.

WATERMELON FOR DIARRHEA.—In a recent number we gave a brief notice of several instances where diarrhea had been cured by the use of watermelon. Dr. E. B. Cutting, in a recent number of The Boston Medical and Surgical Journal, details nine cases of this disease treated with this melon and nothing else, and in each case the result was a speedy cure. Thus does the domain of Hygienic medication enlarge, and with its enlargement is seen little necessity for poisoning the sick.

DEATH FROM SCARLET FEVER.—It is reported that 20,000 youth and children die in England every year from scarlet fever. This great loss of young life is a blot upon the intelligence of the age regarding Hygiene, and shows the necessity of more extensive study of the laws of life and health by parents. To extend this information, a health journal should go into every family.

A REMEDY FOR MOLES.—DR. HOLBROOK—*Dear Sir:* I see that Mr. Fuller offers a hundred dollars for a recipe to rid his premises of *Moles*. I will give him one for nothing, if he likes, which I have tried at my place, The Willows, for several years, with entire success:

Let him plant the Castor Bean (*Palma Christi*) about his premises, and the mole will disappear. I took the hint from an old astrological work, which once belonged to Cotton Mather, of witchcraft memory. It is an effectual remedy, and besides, the plant is highly ornamental.

Yours truly, E. OAKES SMITH.

THE WILLOWS, Patchogue, L. I., *Oct.* 4, 1869.

A GOOD APPOINTMENT.—Mary H. Stinson, M. D., of Norristown, Pa., a graduate of the Woman's Medical College of Pennsylvania, has been appointed Assistant Physician in the Woman's Department of the Massachusetts State Lunatic Hospital, at Worcester, Mass. Miss Stinson was at one time an assistant at the Hygienic Institute, 15 Laight Street. She is well posted on Hygiene and Hygienic treatment, and her services will be found valuable wherever she goes.

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ANSWERS TO CORRESPONDENTS.

BY A. L. WOOD, M. D.

ght Air.—"Night air is generally con-ed unhealthy. You teach that it is un-hful to sleep in close rooms without venti-n. Good ventilation can not be obtained out letting the night air in from the outside. what shall we do? Please answer and e a new subscriber."

t the night air in, the more the better, it not harm you if you only get enough of it. have got to breathe night air during the whether you wish to or not, for there is no . The choice lies between that which is and that which is impure; between that a has during the day been wafted about e breezes of heaven, purified of its carbonic and other gases and impurities by the rains y the growing vegetation which seek them nd take them unto themselves for their own nance, and vitalized and still further puri-y the life and health-giving rays of the sun, hat which has been kept stagnant and con-within the walls of the house and is and be filled with all kinds of dust and poison-gases and emanations from the skins and of the inmates with no chance for purifi-n. Which will you choose? If the former, your windows and doors and freely let in ure air from without, and as freely allow npure air within to escape to the garden, eld and the forest, where it may become ed, and in becoming so impart strength igor to the vegetable life therein. If you e the latter, keep the doors, windows and s closed, breathe the impure and poisonous er and over again, and prepare to grow weak and scrofulous, and to lead a short, s invalid life. The following from Flor-Nightingale is to the point: "An extra-ary fallacy is the dread of night air. t air can we breathe at night but the night The choice is between pure night air from ut and foul air within. Most people pre-e latter. An unaccountable choice. What hey say if it is proved to be true that fully alf of all the diseases that we suffer from ccasioned by people sleeping with their ws shut? An open, window most nights e year, can never hurt any one. In great , night air is often the best and purest air had in the twenty-four hours. I could better understand shutting the windows in town during the day than during the night, for the sake of the sick. The absence of smoke, the quiet, all tend to make night the best time for airing the patient. One of our highest medical authorities on consumption and climate, has told me that the air in London is never so good as after 10 o'clock at night. Always air your room, then, from the outside air if possible."

Progress of Hygiene.—The increase of Hygienic and decrease of drug medication during the past few years has been very great. Physicians, year by year, place less dependence upon drugs and more upon Hygiene. A great many give no drugs at all, but amuse their patients with bread pills and colored water and give nature a chance to effect a cure. The teachers in our medical schools and many of the medical journals are becoming more enlightened upon the subject, and the people themselves are beginning to think that disease may possibly be cured without filling the system with poisonous drugs.

The following remarks from the Philadelphia Medical and Surgical Reporter will serve to show which way the wind blows. "Year by year the belief in specifics, or any doctrine of signatures, has been diminishing, until now we may consider it extinct. We trust in the natural power more, in the individual capacity more, less and less in foreign impulses communicated to the system. This is true in prophylaxis as well as treatment. Thorough, careful, systematic hygienic remedies are better than any drugs or preventive agent.

It is one of the signs of the times that the care of the body in health has been attracting the attention of medical men of late years, as much as the care of it in disease. Personal hygiene should occupy quite as prominent a place in medical discussions as public hygiene. For every valid effort in this as in political life, must start from the individual.

We should, therefore, as a body, encourage the dissemination of correct views on Anatomy and Physiology; we should strive to introduce such studies into schools, and we should give more attention to the education of adults in these matters."

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Scrofulous Sores and their Treatment.—"I wish to inquire through your journal what you think would be the best treatment for a scrofulous sore which I have had on my cheek for more than a year. Sometimes it will heal for awhile, then it will soon swell and inflame again and discharge a rather thin matter. Please give a word of advice. I am 24 years of age."

Scrofulous sores indicate an impure condition of the blood and are a consequence of it. No attempts should be made to heal them, except by purifying the system. When that is done, they will heal without assistance. If they are healed in any other way, it is liable to be followed by disease of the lungs or other vital organs. The indications always are to purify and invigorate the system. A plain, vegetable, bread and fruit diet, daily exercise in the open air and sunlight within the limits of the strength, pure air at all times to breathe, no drink but pure, soft water, strict attention to cleanliness and regularity in all the bodily functions must be observed. Perspiration should be induced every day or two, or three times per week, according to circumstances either by exercise, Turkish or vapor baths or packs according to convenience. Exposure of the entire body to the direct rays of the sun, from half an hour to two hours daily, is one of the most valuable means of treatment, and should be practiced when possible. Care must be taken to prevent taking cold.

Worthy of Imitation.—An exchange says:

The authorities of Waldeck, a German town, have given public notice that no license to marry will hereafter be granted to any habitual drunkard.

Treatment of Erysipelas.—Erysipelas indicates an impure state of the blood produced by gross habits of living. The treatment should be directed to the purification of the blood. Consequently, if accessible, the Turkish bath should be taken daily. There is nothing so effective as the Turkish bath for purifying the blood. If this is not attainable use the wet sheet pack or vapor bath in its stead. If there is much general fever it should be kept under control by tepid spongings of the body as often as the temperature of the skin rises above its normal standard. Cold wet cloths should be kept upon the parts most affected and frequently changed. Care must be taken to keep the feet warm. The bowels should be kept free by tepid water enemas if necessary. No food should be taken till the violence of the fever is allayed and then only a limited amount of the simplest, most [illegible] lating kinds, as oatmeal gruel, wheatmeal [illegible] boiled rice, nice ripe fruits, etc. Cold water [illegible] and should be drank freely. Pure air at [illegible] times is indispensable.

Transfusion of Blood.—"W[illegible] would be the probable result, for a person [illegible] is troubled with a very bad humor, to ta[illegible] large portion of blood from them and transf[illegible] an equal quantity? Would it be advisable [illegible] such a person to do so?"

No. Transfusion should only be attem[illegible] to save life. Live so as to cleanse and pu[illegible] your blood of its humors and not throw it aw[illegible] and borrow another person's blood—you m[illegible] get some worse than your own. Besides, pe[illegible] generally prefer to keep their own blood as l[illegible] as they can.

Sweet Cream and Fresh Butte[illegible]—"Which do you consider the best to eat [illegible] bread (gems) sweet cream or fresh butter? [illegible] fresh curd injurious to dyspeptics?"

If the butter is fresh, not salted, there is [illegible] little to choose. If salted, then the cream is [illegible] best. As a rule, fresh curd is not particula[illegible] injurious to dyspeptics.

Wheat and Rye Coffee.—"Sh[illegible] space admit I would like to have you tell us [illegible] person who uses wheat or rye coffee get[illegible] benefit of the bone-food contained in th[illegible] grains."

Yes, to a limited extent. If not drank [illegible] they are no more objectionable at meals tha[illegible] water. All fluids taken with food dilute t[illegible] gastric juice and retard digestion.

How to Keep Well.—Learn h[illegible] what, and when to eat and drink, how and w[illegible] to sleep, how to breathe, how to exercise a[illegible] how to rest, how to clothe yourself, how [illegible] bathe, and how to regulate and control your [illegible] petites and passions. After having learned [illegible] this, *put it in practice.*

BREAKING THE LAW OF THOUGHT.—A carpenter, for example, steps upon a scaf[illegible] which gives way, and he breaks his neck. N[illegible] physical law has been disturbed. The w[illegible] was too much for the fastenings, and the di[illegible] cation, after a fall of thirty feet, was quite a[illegible] cording to law. The law that was broken w[illegible] the law of thought. He inferred that the [illegible] fold would hold him and fell a victim to [illegible] logic. The difficulty was, *his thought did [illegible] represent the truth of things.*

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NOTICES OF NEW PUBLICATIONS.

ANUAL OF PHYSICAL AND VOCAL TRAINING, for the Use of Schools and Private Instruction. By Lewis B. Monroe, Superintendent of Physical and Vocal Culture in the Public Schools of Boston, Mass. Illustrated. Philadelphia: Cowperthwait & Co. 1869.

This little book, containing 100 pages and twenty chaps, embodies in a condensed and available form the experience of Prof. Monroe, who is one of the most successful teachers of his profession. Other teachers have made more voluminous books, but few, we think, better ones. He takes up the subject of physical culture in schools, and without ado makes a plain statement of what was, is, and ought to be. He tells us how the body should be carried, how the chest developed, how to breathe, control the organs of voice, articulate, and gives a choice collection of examples for practice in form, stress, modulation, etc. We like the book because it is plain, practical, simple, and in a shape to be easily mastered, and yet appears to contain all that is necessary on the subject of which it treats.

OUR OWN BIRDS; A Familiar Natural History of the Birds of the United States. By William L. Baily. Revised and Edited by Edward D. Cope. Philadelphia: J. B. Lippincott & Co. 1869.

While not so extensive or fascinating as the writings of Wilson or Audubon, yet the work is pleasantly written, and gives valuable information about the most common birds of this country. The subject of Ornithology is an interesting one, and every young person ought to know all about the birds that live in his vicinity. This book will help him to do it.

THE SERMONS OF HENRY WARD BEECHER in Plymouth Church, Brooklyn, from Verbatim Reports. By T. J. Ellenwood. "Plymouth Pulpit," first series. Sept. 1868, March 1869. New York: J. B. Ford & Co.

In this elegantly bound volume are twenty-seven sermons preached by Mr. Beecher, the poet preacher. Nearly or quite all of them are full of practical thoughts and suggestions, and adapted to the wants of the times. It is safe to say that no preacher to-day is so extensively read, and it is argument enough in his favor that he sustains himself ably in all that he does. This volume is timely, and deserves what it must of necessity have, an extended sale.

THE PUBLISHERS' DEPARTMENT.

This Number.—We need hardly commend this number of THE HERALD, as it will commend itself. The first article, "Parturition without Pain," is an eminently valuable one, and was written by one of the most esteemed and well known women of New England, whose labors for the good of the race are being felt in many directions. The style is such that even the most fastidious could not object to it.

Mr. Brigham gives us an article entitled, "Not too much," and in it he shows that intemperance is not confined only to those who drink, but that there is a great deal of intemperance not recognized as such by people generally. We commend the paper to every class of readers.

Dr. Edgeworth gives us a paper on the "Effects of Magnetic Treatment," in a case reported by Teste, which is very curious and instructive as well.

Prof. Janes defends the "Lifting Cure," against Mr. Brigham's recent paper on Exercise.

Mrs. Elizabeth Oakes Smith gives a very interesting chapter from "Kitty Howard's Journal." In January, it is to be remembered, this author gives us a story which can not fail to instruct and please.

"Stop Worrying," by Mr. Gladden, is in his vigorous vein. Mr. Gladden's articles have the merit of being fresh, sparkling, and suggestive.

We specially commend Mr. Sizer's paper on the "Woman Question" from a phrenological standpoint, and a good standpoint it is, too.

None can fail to read the brief account given by Dr. Walker of the Home for Consumptives in Boston.

The "Topics of the Month," "How to Treat the Sick," "Answers to Correspondents," we need hardly speak of, except to say they give a variety of practical matter, such as will be very valuable to all who read.

We urge all our readers to send us at least *one new subscriber* for 1870, and now is the time to get one.

A Winter in Florida.—This book has been pronounced most excellent and timely. It is most beautifully gotten up, and full of instruction of just the kind for tourists and all who think of going to our semi-tropical State. It will be observed that any of our subscribers can have it for seventy-five cents, by remitting their subscription for THE HERALD OF HEALTH for 1870, before December 1 this year. Send on the names at once.

A Good Sewing Machine is given free for a club of 30 and $60. This premium is very popular. If there is a poor deserving family in your neighborhood help them to get a good machine by subscribing. Perhaps your minister's wife wants one. If so, help her to get it, by helping her to get up a club.

Don't Fail to read the Premium List for 1870. The best time to get subscribers is now, when the October, November, and December numbers are to be had free.

Clubs of Twenty-five.—Any person who will send us at one time twenty-five new subscribers to this monthly, shall have them for Twenty-five Dollars. Remember they must be new subscribers, and all be sent, at one time.

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.

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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.

Caution.—

Our friends in writing to us will please be very particular and give Postoffice, 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.

Home Treatment.—

Invalids wishing prescriptions for home treatment can have them for Five Dollars. They should send full particulars of their cases. Any person sending five new subscribers to THE HERALD OF HEALTH and Ten Dollars, will, if he does not choose other premiums, be entitled to a prescription for treatment free.

A Grover and Baker Sewing Machine

worth $55, for 30 new subscribers and $60. See Premium List.

Two New Books.—

See advertisement on the fourth page of cover.

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

THE SENSIBLE

Woman's Magazine

The Ladies' Own Magazine

EDITED BY MRS. M. CORA BLAND (former associate editor of the *North Western Farmer*) every where acquired the title of the *Sensible Woman's Paper* in contra-distinction to those filled with stories and fashionable folly.

The Cincinnati *Gazette* says: "Mrs. Bland resister women a high compliment in supposing they sustain a sensible paper. And we are glad to learn it is a success."

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CONTENTS OF LADIES' OWN MAGAZINE FOR OCTOBER.

The Open Shutter; Self-Culture; Lovely Women; Female Education; Something about a Natural Protector; Morning Dawns; Torturing Women; Something Dreadful; Fashions on the Road; The Pension Officer; Letters to Young Women; Can Women Farm: *et Tuum*; Mary Wollstoncroft; Is There Sex in Mind; Our Domestic Beggar; The Mind a Sculptor; The Fitness of Things

THE LADIES' OWN MAGAZINE furnishes at the *cheapest* as well as the best reading to be found, its price is only $1 50 a year.

SPECIAL OFFER.—All who subscribe now get two numbers *free*, that is from the 1st of November to the close next year for $1 50. Remarkably liberal terms to for making up clubs. Full particulars in each number samples only 10 cents Address

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"It is the largest, finest, and best journal of the kind the West"—*Cincinnati Times*. "It has no superior of its kind, East or West"—*Christian Advocate*. "An honor to Indiana and the West"—*Indiana School Journal*. "We could scarcely say too much in its praise"—*Cincinnati Gazette*.

Send $1 50 and get twice the worth of it. Or send 25 cents and get three numbers on trial. Or at least 10 cents for a sample copy and terms to Agents.

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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.

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for the cure of Chronic Diseases.

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ne who wishes to get a practical knowledge of Phre-ogy and Physiognomy in the shortest possible time, and hout burdening his mind with theoretical speculations, find this just the work he needs. So far as any book give him the instruction he requires, this will do it; so clear are its explanations, and so full, complete, effective its illustrations, that the lack of an oral cher will seem but a slight drawback. It begins at the inning; describes the brain and skull; illustrates the peraments; shows how the organs are grouped together he cranium; points out the location and function of h organ, with the correspondin physiognomical signs; es practical direction for the cultivation or restraint, nay be necessary, of each organ; explains fully the rt of Character Reading," showing how to proceed in examination, how to find the organs, how to distinguish temperaments and other physiological conditions, and to "take the measure" of each man, woman and d, so as to estimate correctly the mental physical state very subject examined.

Wedlock;

, The Right Relations of the Sexes—Disclosing the Laws of Conjugal Selection. and showing Who May and Who May Not Marry. A Scientific Treatise. By Samuel R. Wells. One vol., 12mo, 250 pages; plain muslin, price, $1 50; in fancy gilt binding, $2 00.

mong the subjects treated are the following: Mare a Divine Institution; Qualifications for Matrimony; Right Age to Marry; Motives for Marrying; Mares of Consanguinity—of Cousins, when Justifiable; jugal Selection—Affinities; Courtship—Long or Short; y of Parents; Marriage Customs and Ceremonies of Nations; Ethics of Marriage; Second Marriages, are Admissible; Jealousy—Its Cause and Cure; Causes eparation and Divorce; Celibacy—Ancient and Mod-; Polygamy and Pantagamy; Love Signs in the tures, and How to Read Them; Physiognomy; Sensi-Love Letters—Examples; The Poet's Wife; The lel Husband and the Model Wife—their Mutual Obli-ons, Privileges, and Duties; The Poetry of Love, rtship, and Marriage—Being a Practical Guide to all Relations of Happy Wedlock.

ne book is handsomely printed and beautifully bound. as intended more especially for young people, but be read with interest and with profit by those of every Copies will be sent by post to any address on receipt rice, by

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"Take it all in all, it is the best magazine for children in the world."—*Sunday School Times.*

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AN ILLUSTRATED MAGAZINE FOR THE LITTLE ONES.

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is the most beautifully illustrated magazine published.

For 1870, it will exceed in interest and beauty all previous years.

In The Children's Hour for January will be published four original illustrations, on tinted paper, by Bensell, and engraved by Lauderbach, of Longfellow's exquisite poem,

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Alice Cary, Virginia F. Townsend, Phœbe Cary, Mrs. M. O. Johnson, T. S. Arthur, Mrs. L. A. B. Curtis, Ada M. Kennicott, Mrs. M. L. Clark, Rosella Rice, Irene L. ——, Kate Sutherland, and many other gifted authors, write regularly for

THE CHILDREN'S HOUR,

and will make it for 1870 the most attractive and charming children's magazine in the country.

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is pronounced by the secular and religious press, by fathers and mothers all over the land, by ministers of all denominations, the purest and best magazine for children in the world. Young and old everywhere read

THE CHILDREN'S HOUR

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1 Copy	$1 25
5 Copies	5 00
10 Copies, and one to getter-up of club	10 00

☞ Specimen numbers 10 cts. Postage 12 cts. a year.

Every one sending a club of five or more subscribers to The Children's Hour, will receive as a premium a copy of one of our splendid steel engravings, "BEDTIME," or "THE ANGEL OF PEACE." Inclose ten cents to pay for cost of mailing.

PREMIUMS.

Tool Chest Premium.—For 10 subscribers to Children's Hour, at $1 25 each, we will send, as a premium, a Boy's Tool Chest, containing fifteen different tools of good size and best quality. For 5 subscribers at $1 25 each, a Miniature Tool Box, containing nine tools of fine quality, good and strong, all fitting in one patent handle.

Doll Premium.—For 6 subscribers to Children's Hour, at $1 25 each, we will send, express charge pre-paid (except to Pacific States), a beautiful wax doll with eyes that open and shut.

Sewing Machine Premium.—For 50 subscribers to Children's Hour, at $1 25 each, we will send a Bartram & Fanton $55 Sewing Machine. If a double thread machine is wanted, we can, for 60 subscribers, at $1 25 each, send the $60 Empire Machine. These are, in all respects, equal to any in market.

Mason & Hamlin's Organs.—We can offer to schools and families most advantageous and easy terms on this premium.

For 90 subscribers, at $1 25 each, we will send a Mason & Hamlin Organ, price $50.

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☞ In almost any Day or Sunday-school, if children and teachers unite in the work of making up a list for The Hour, an Organ may easily be obtained.

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8. Two White Grape Currant plants,
9. Two Concord Grape Vines,
10. Two Hartford Prolific Grape Vines,
11. One Delaware Grape Vine,
12. One Iowa Grape Vine,
13. One Japan Lily, Long-flowered (white),
14. One Japan Lily, Rubrum (red),
15. One Japan Lily, Roseum (rose-colored),
16. One Japan Lily, Album (white),
17. One Lilium Candidum (fragrant white),
18. One Choice named variety of Gladiolus,
19. One package of Lilium Auratum seed, the new gold-banded lily from Japan,
20. Early Rose Potatoes for seed.

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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 lends 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 the 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.

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We will send ONE OF BICKFORD'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 as great value to the household as has been the sewing machine.

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THE NATIONAL
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 its Editor is permitted to announce

WENDELL PHILLIPS

as a Special Editorial Contributor. Full reports will be published of the Addresses of Mr. Phillips, revised and corrected by himself.

The Standard, though chiefly devoted to 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.

AARON M. POWELL—*Dear Sir:* Inclosed is $3, our yearly subscription for The Standard. Money can not pay for the privilege of having a paper that speaks the truth boldly, without fear or favor, alike unfettered by sect, and untrameled by any political party. Such a paper was never more needed than at the present time, and I am thankful to see that so many friends rally to its support. Yours, cordially,

L. MARIA CHILD.

PREMIUMS.

We offer to friends what we are sure will be esteemed very liberal and welcome compensations for their efforts to add to our subscription list, namely: to old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who will send two new subscribers ($6) we will send either of the following very desirable books.

Wendell Phillips's "Speeches, Lectures and Letters." 562 pages, with steel portrait—price $2 50.

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TERMS OF SUBSCRIPTION.

One Copy, One Year.....$3 00
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BOARDING IN NEW YORK,

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(PUBLISHER OF WOOD'S HOUSEHOLD MAGAZINE)

A SWINDLER?

The existence, responsibility, and character of S. S. Wood, of this place, have been so frequently called in question by letters from all parts of the United States, similar to the following, that I deem it proper to offer for publication, a general reply to all such inquiries, the multiplicity of which have become very annoying:

Postmaster, Newburgh, N. Y.

DEAR SIR: Is there such a person as S. S. Wood, Publisher of Wood's Household Magazine, in your place; and if so, is he a responsible person, doing what he agrees to, or is he a swindler? His premium propositions are so exceedingly liberal as to seem too good to be realized. Inclosed find stamped envelope for reply.

JOHN CROCKER, St. Louis, Mo.

[REPLY.]

I have been acquainted with Mr. Wood during the past three years. I know that he is sending out an immense amount of mail-matter, and have every reason to suppose that he is doing a legitimate and honorable business. I also believe the statements which he publishes in connection with this are truthful.

EZRA FARRINGTON,
U. S. Postmaster.

NEWBURGH, N. Y., Sept. 20, 1869.

FURTHER DEFENSE.

We have stated, from time to time, that we were giving away tens of thousands of dollars' worth in premiums, in proof of which we submit facts and figures. Wilson's Sewing Machine is but one of One Hundred and Thirty-four different articles which we offer as premiums for new subscribers to Wood's Household Magazine. The following is our ninth shipment of these machines:

Received, Cleveland, O., Aug. 30, 1869, of S. S. Wood, payment in full for forty-two Wilson Shuttle Stitch Sewing Machines forwarded this day as premiums for procuring subscribers to Wood's Household Magazine, this being the ninth shipment from Feb. 9th, 1869.

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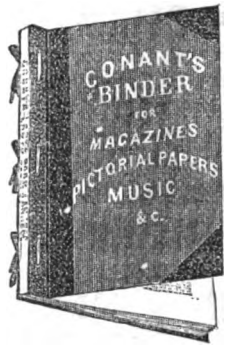
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The Care of Children's Blood.

BY A PHYSICIAN AND MOTHER.

HE most remarkable fluid in the world is blood. Water has been glorified as a ·kling, crystal, and health-giving liquid. wonderful fluid, milk, has been made by st all dietists the representative of a perfect ; but blood, the crimson tide, a fluid few o look upon, is a compound marvelous in aptation to certain ends, rich in its composi- mysterious, except to physiologists, in its , use, and transformations; and is the sub- of more thought, more speculation, more st, than any thing else that goes to make an's composition. In studying this fluid, are several things necessary to consider. er the bread, fruit, and meat we take our stomachs as food has been mixed with uids secreted in the mouth, the stomach, intestines, and reduced to a condition of it is ready to be absorbed by the delicate l-like filaments called *villi*, projecting from testinal surface, so small they can not be guished by the eye, and so multitudinous orm a surface like velvet, with its millions e silky points standing side by side. These villi hang out into the intestinal cavity, and are everywhere bathed in the digested material. The result is they absorb the nutritious portion of the chyle. If the villi were examined during digestion by a microscope, they would be found tinged with digested food or chyle. Each of these villi is made up of a network of minute vessels which terminate in a little vein. These veins unite together forming larger and larger veins, until at last they are all connected into one large trunk called the

PORTAL VEIN.

The portal vein passes on until it comes to the liver, where it divides and subdivides until it reaches the lobules of this organ, when it forms a plexus of vessels filling the whole organ with its ramifications. Passing through the lobules of the liver the small plexus of vessels again unite into the larger and larger veins, till at last they emerge from this organ in one large vessel called the hepatic vein, which empties into the great vena cava inferior, or large vein, which returns the venous blood to the heart.

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Not all of the chyle, however, is taken into the blood by this route, as the lacteals take up a portion of it and empty it into the blood-current through the *thoracic duct*, which passes upward along the side of the spine and empties into the subclavian vein near the lower part of the neck and not far from the heart. A portion also of the food goes directly into the general circulation through the capillaries of the stomach and intestines. Each means of access to the blood is probably for different ingredients of the food, and what goes through one course could not so well go through the other. This is very much like the different sets of cars to carry freight and passengers on our railroads.

The digested food would be worthless for nutrition if it remained in the stomach, and thus this elaborate and curious system of absorbents to take it to the blood. That portion of the food too coarse for absorption passes on through the bowels, and is ejected. The chyle is somewhat modified in its passage through the minute capillaries, villi, and lacteals. It will at once be seen that no coarse substance could, by any possible means get into the blood, as there are no holes leading into these passages from the stomach, but the chyle goes through the walls of the vessels by absorption. When the chyle, modified by its passage through these channels, reaches the venous blood, it is still unfit for nutrition, but soon it reaches the heart, and from the heart it goes to the lungs, where it is spread out, as it were, into the millions of capillaries of these organs upon the membrane of the air cells and brought in contact with the oxygen of the air, and thoroughly mixed with the blood, whence it is returned to the heart and sent to all parts of the body. The character of the blood varies materially in different persons. While viewed under a microscope, scarcely two specimens are found exactly alike, although in general appearance they are the same. In a perfectly healthy person the blood appears thicker and less crude than in a sickly one. In the former, the blood corpuscles are regular, and abundant and healthy. In dyspeptic persons, those who drink strong tea and alcoholic stimulants, they often present a half broken down appearance, as if worn out. The blood of a nervous dyspeptic person often looks crude, half-made, when magnified. Persons who do not exercise do not have the old blood and the newly arrived chyle so well mixed together and incorporated as those who are active.

The blood of children, when they are healthy, is rich in all that gives growth to the body. The character of their blood depends much on the character of the food they eat, and ve much on how well the food is digested. S too, it depends much on whether the excr organs—the skin, lungs, kidneys, etc.—carry the worn-out, refuse matter of the syste leave it in the body to corrupt the vital flu It may be well to know how the blood of ch dren becomes impure.

1. By improper food. Crude, half-dig vegetables injure the blood very much; m salt, and all the spices do the same. Whe blood of a child is strongly impregnated w salt and condiments, it irritates the lining m brane of the blood passages all through the b as these substances irritate a sore when ru on it, but of course in lesser degree. It believed by many that a meat diet tend corrupt the blood of children, and as a ge rule all physicians who have given attent the subject advise that they should not e flesh a part of their diet in early life, but e the cereals, and fruits instead. Observa proves that children thus brought up have pe cleaner, brighter skins, and are more lively healthful than those whose diet is mixed. are they so liable to attacks of illness. A putrescent food is bad for the blood.

2. The blood may become impure by brea ing impure air. Staying long in a close, sm apartment, not only allows the lungs to tak the poisonous substances in the room, but p vents their throwing out as much carbonic a as they otherwise would. Breathing tob smoke is very bad for children, and to a cert extent impregnates the blood with it. So does breathing an air contaminated with mal or any foul gas.

3. The drinks children take have a gr influence on the blood. Alcohol in any f tea, coffee, have no business within the veins arteries of the young, on account of their rupting, heating influence. Milk, water a the juices of fruits, are all bland and the proper drinks for children.

4. The medicines given to children, if pass through the walls of the stomach a intestines at all, will find their way into blood. If they are poisonous in their char as most medicines are, they poison the bl The practice of dosing children with medi of whatever kind is a useless one, does m harm, no good, and we condemn it. Its effects are on the stomach first, and after on the blood, because it next goes to this and is incorporated with it thoroughly in course through the body. Poisonous drug bad enough for strong men and women, the

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solutely absurd and murderous for children. 'e beg fathers and mothers to protect their tle ones from them as a duty and a privilege.

5. The blood becomes impure from the accu-ulation of broken-down, effete matter that cumulates in the body to be thrown out rough the skin, lungs, kidneys, and bowels, henever these organs become obstructed and not perform their functions.

How to keep children's blood pure may now easily understood:

1. By using only good food and drink.
2. By sufficient exercise in pure air.
3. By keeping the digestive organs healthy id vigorous.
4. By avoiding drugs and poisonous medi-nes.
5. By keeping the skin clean by proper bath-g and the bowels open by healthful food.

The processes of purifying the blood adver-sed in papers by the patent medicine men are ll vicious, the only object to be attained by the advertiser is to get the money of the people without a proper equivalent. If parents would study Hygiene and practice it in their families, they will have no occasion to patronize these vampires on their purses and health.

It makes a great difference in the growth of a child whether its blood is abundant and rich in materials of growth, or thin and poor, and for this reason the questions "How the Blood is Made," "What it is For," and "How it is Cared for," become of very great importance; and therefore we suggest that all parents study the subject thoroughly. They will not only find it profitable, but full of interest. A microscope, if they can gain access to one occasionally, will do much to help and make the study very interesting, but without it, good books and wise teachers will do all that is necessary to be done. The great value in every family of a health magazine in which the functions and the uses of the body are discussed thus becomes apparent, and no family can afford to be without one.

Pleasure.

BY O. B. FROTHINGHAM.

PLEASURE must be considered as a want, a necessity of existence. It is not enough to say that without pleasure life has no charm. Without pleasure, life is not life, in any true or acceptable sense. We crave enjoyment. Every faculty craves enjoyment; and the craving must be satisfied. They that deny it, try to escape it, try to eradicate it, do but meet it under some more terrible and revolting form. The old ascetics could not elude their imagination; visions of pleasure pursued them when pleasure was out of sight and reach. They fancied they saw clusters of dancing girls in the waving trees. The wild flowers took the shape of gleaming cups, and in the voices of the night they seemed to hear the rippling laughter of youths at their revels.

The provision for pleasure is as abundant as the need of it. We are full of capacities for receiving it, and the exercise of the capacities is always a delight. In fact the ministries of pleasure are so numerous, the invitations to pleasure are so urgent, the enjoyment of pleasure is so intense, that it seems as if pleasure might be one of the chief ends of existence; as if we might innocently live for pleasure alone. This is the first and last, the ever-ravishing, the ever-fatal delusion. They who fall into it, be the pleasures they pursue sensual or intellectual, gross or refined, do universally sink in character and esteem. They lose earnestness, seriousness, weight of purpose, fitness for work at life's most pressing concerns. Sometimes they become trifling and often evil; at best they become ornamental.

To make pleasure an end in itself, is to deprive pleasure of its real charm, to make it a toil, a weariness, a pain. Pleasure so quickly turns to fatigue! Smiles so easily change to tears! Appetite cloys; gilding rubs off; novelty gets stale; romance disappears. The delights that were going to satisfy a life-time, are presently insufficient to fill or kill a day. We can not live on sweetmeats. They refuse to feed us, and they spoil the relish for wholesome food. All nature is against the idea that Pleasure can be made a distinct and separate object of pursuit. Interpret the word Pleasure as largely and generously and nobly as we will, the quality that belongs to it as pleasure, that

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constitutes it pleasure, and will not let it be any thing but pleasure, belongs to it still. The pursuit of it, is in spirit the same, and the effects of the pursuit will be the same. If, with the gratifications of passion, we mingle the gratifications of taste and refined luxury, still the one perverting strain runs through them all, the element of selfish desire, the hunger for enjoyment for enjoyment's own exclusive sake.

We plant ourselves here as on an immovable rock. Pleasure is not to be regarded as an end, but as a means. It is stimulus, not food. It is leaven, not bread. It is flavor, not meat. The realm of pleasure is the tropical realm of existence. We go there for delight and recreation. We come back thence for usefulness. Now to perform this great office of recreation, so important, so essential, pleasure must, in the first place be INNOCENT. It must cause no physical harm; it must be attended by no physical pain. If it be followed by nausea and headache, by cramps, stupor, vertigo, or faintness; if the plums must be corrected by pills, if the champagne must be rectified by Vichy water, if the night revel spoils the morning, if the intense thrill of one nerve involves the slackening, the exhaustion, or the torture of a hundred; if the ecstacy of a moment brings on the misery of a day, the pleasure answers no good end. Pleasure was not designed to make us languid, sick, and useless. "Pursue no pleasures but such as can be remembered with pleasure," is one of the beautiful bits of wisdom that gem Auerbach's great story, "On the Heights."

But if pleasure is to answer its appointed end it must be more than innocent; it must be satisfying. It must not merely teaze, and tickle, and irritate the nerves; it must tone them up. It must cheer the animal spirits. It must fill the time, if it be no more than an hour, with solid and enduring good. The pleasure that only creates an inordinate longing for more pleasure of the same kind, that leaves no deposit in the memory on which it can quietly draw in after time, but causes an aching void in the heart that swallows up thought like a quicksand; the enjoyment that occasions restlessness instead of quiet, and in place of making us cheerful because we have had it, makes us discontented because we can not have it any more, is an injury either to mind or body, perhaps to both; for it scatters reflection, weakens will, fills the hours with regrets, and grain by grain diminishes the number of solid satisfactions. A genuine pleasure is like a sunny day, a delicious landscape, a charming book, an hour in the woods, a strain of music, or a meeting with agreeable friends, something that communicates a perfume to the mind.

I am not sure that we may stop here; justice to the subject compels us to go a step further and say that pleasure does not fulfill all its providential purpose unless it leaves us a little better than it found us; a little happier at least, if not considerably stronger and nobler. It should be like sleep to the tired traveler, like food to the hungry laborer, like a run in the fields to the shop-boy or the clerk, like a summer among the hills to the inhabitant of the town. It should make us more elastic and competent for the duties of practical life. If it be conceded, as it will be by all readers of a HERALD OF HEALTH, that the aim of rational beings should be the development of their rationality; and if this depend, as of course it does, on the general tone of mind and character, it must be wished and demanded and expected that experiences, so large and important and fascinating and powerful as those suggested by the word Pleasure, shall make some contribution to this design. They may not do for nothing. They must be a positive force and benefaction to the scheme of human development; otherwise, the time and effort given them are worse than wasted; they are deductions from the sum of advantage, they go to frustrate the opportunity and defeat the privilege of worthy living. Within these conditions, that pleasure be innocent, satisfying, and morally invigorating, it may be enjoyed to the full extent of capacity. And on these conditions it may be enjoyed by all classes of people, and by all ages of life. It is not the peculiar privilege of youth. It does not pass away with middle age. It is not diminished in old age. The pleasures of youth are heavy, crude, and raw, as compared with those of mature experience; and happy old age, if wise, intelligent, sweet-tempered, may have a fund of delight as copious and as rich as the world affords to any. Nature strews flowers in every pathway, and they who have no gardens of their own may inhale of their neighbor's bowers.

Pleasure means Passion. There is the misfortune. Youth tastes it first, in the season of passion, and the draught is so bewildering and intoxicating, that every other species of excitement is stale beside it, and seems flat for years after it has gone. The very memory of it maddens. The flame it kindles burns on in the blood and brain of the old man, making him feel sometimes as if he were an outcast from Paradise. There is no use in denying the irresistableness of pleasure. There must be even in the lowest forms of it, a delight that has never been

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scribed. There is pleasure in ordinary in-xication, enough to make thousands forget ery dear, good, and blessed thing in this world d the next, enough to make them rush into e very jaws of destruction. It is pleasure that anges men first into beasts and then into de-ons; and to do that it must be intense in char-ter. There is pleasure in over-eating, in ex-ssive smoking, in opium, pleasure so terribly scinating that men will kill and then damn emselves in the pursuit of it; but it is waste time to say that any of these pleasures meet e conditions of innocence, satisfaction, and nefit. It can hardly be claimed that any one them, regarded purely as a pleasure, adds to e tone or the weight of character; it is their culiarity that they do not satisfy, and if they e not hurtful, it is more than the majority of ople, even among those who indulge in them, n be brought candidly to avow.

The ordinary pleasure-seeker furnishes ma-rial enough to justify the darkest and most sperate belief that pleasure is of the Evil One. ut cease to associate pleasure with passion and e good God comes to his own again. There e out-of-door recreations exquisitely fascinat-g. There is art and literature, painting, mu-, the opera, the play. There is reading and nversation, dancing and merry-making. It ust be an unfortunate organization that can d no recreation among all the rich provisions at our modern society supplies; it must be an ganization coarse and low, and predisposed to ce. Such organizations there are, full of in-rited predispositions to dirt and depravity, e wretched products of generations of unin-lligent, unregulated animal desire, the relics, is to be hoped, of an old order of things that passing away. But why make such the stand-d to which we are to conform? Why take eir interpretation of happiness? Why accept eir definitions of pleasure? Why allow them tell us what is enjoyable and what is not? hy consult their experiences, or listen to their es? They are the living refutation of their n theories; they doom to reprobation their n delights, they warn us never to do what ey do. If the pleasures they revel in are the ghest they are able to enjoy, the more is the y. It can not be expected of men that they ll soar above their highest flight. But they o can soar higher should do it, and by seek-g the highest pleasures they can obtain should pare themselves for higher still. That beasts rive on beastly delights is no wonder. They the only delights they can thrive on. Their ture has become suited to them. The poison does not poison; the fire does not consume. The sot may live on liquor. What if he can? Is there any thing worse than what liquor has made him—a sot? It is certainly a shame, than which there is no bitterer, that the dissolute and demoralized, the idlers and triflers, the destroy-ers of health and happiness should be permitted to put under a ban the sweetest delights of ex-istence, to bring reproach upon the loveliest creations of Providence, and to spoil the flower gardens of the world. That thousands of noble-minded, earnest people, that hundreds of thou-sands of plain, honest, right-minded working people should be deprived of the relaxation they need, to say nothing of the delight they need, because some overgrown, reckless boys make the means of enjoyment disagreeable and dan-gerous, is something that ought not to be borne with patience. But there would seem to be no remedy save in making the low delights over to them, and bringing the worthier delights into play. Gradually we are climbing up out of the mire of sensual pleasures. Healthful sports are detaching themselves from the brutal accompa-niments that once were inseparable from them. Dancing is decent. Sobriety and purity can go to the theater and come away without being shocked or offended. The most delicate may enjoy the concert, the opera, the evening ball. The most fastidious virtue may light up with merriment at home when the bright games are introduced by the young folks. The malignant spirit of gambling, consort of every other evil spirit, is banished from the domestic card table, so that the gravest can become innocently gay along with the gayest over "whist," "euchre," or "Boston." And these are but the beginnings of harmless delights. If we come to speak of the delights that were more than harmless, that were satisfying and in a fine sense beneficial, it would be difficult to stop. The awakening wit of men invents pleasures for old and young, in these days of discovery, that really leave nothing in the way of variety to be desired. There need be neither wine nor cigars, neither whisky nor opium, neither betting nor pledg-ing, and yet the eye may kindle, and the face shine, and the heart jump with joy. The in-tellectual excitement has more zest than the physical.

I truly believe that Pleasure is coming hon-orably to its rights again. There is more fun and frolic than there was a generation or two ago—innocent fun and joyous frolic. But there must be more yet before men and women will be as happy as God means them to be.

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On the Influence of Alcohol upon the Temperature of the Body.

BY PROF. C. BINZ, OF THE UNIVERSITY OF BONN.

INTRODUCTORY.—[The following paper possesses a high degree of interest to the non-professional readers. The doctrine that alcohol is a supporter of combustion and vitality, and especially the general belief that it supports animal heat, has long been maintained by both medical and non-medical men. The experiments detailed in this paper show that alcohol is not a supporter of combustion in the body, and that the temperature invariably falls instead of rising under its use. From this, the author argues that alcohol is not a good medicine, except in fevers where we wish to reduce the temperature, but we may add that in fevers it has been proved, time and again, that water and the juices of fruits, or such forms of bath that are admissible, will reduce the pulse and temperature to a normal standard far better than can be done by alcohol, and not leave those baneful effects so often seen in the use of the latter substance. The article is also an interesting one, without reference to its scientific or medical bearing.—*Ed. H. of H.*

I beg to present a few of the results which have been obtained at my instigation by some of the students who are working in my pharmacological laboratory. Considering how extensively alcohol is employed in England for the treatment of serious forms of disease, I think I may venture to say that every experimental research bearing upon the questions of its nature and mode of operation will prove of interest. So far as I know, Lichtenfels and Fröhlich were the first who (in 1852) published any scientific investigations on that part of the alcohol question which bore special reference to the operation of small doses on the animal economy, and the results they obtained were briefly as follows:

1. The temperature in the mouth was 37°·0 Centigrade. About 24 ounces of beer, containing between three and four per cent. of alcohol, were then drunk: in fifteen minutes the temperature had fallen to 36°·5, and remained so for sixty and even for one hundred minutes.

2. The temperature was 36°·9 Centigrade; a flagon of wine containing about eight ounces was drunk, and after forty minutes the temperature had fallen to 36°·6.

3. Four ounces of water containing eight per cent. of alcohol, warmed to 36°·8 Centigrade were quickly ingested. The thermometer stood previously at 36°·9; after five minutes at 37°·1 after twenty-five minutes at 37°·0; after forty five minutes at 36°·9.

4. Two ounces of water, containing seven per cent. of alcohol, were drunk while lukewarm. In two minutes the thermometer rose from 36°·6 to 36°·9. In thirty minutes it stood at 36°·7; in forty-five minutes at 36°·6. We may easily convince ourselves then that, as the Viennese authors maintain, the primary augmentation of temperature is occasioned by the stimulating action of the alcohol on the blood-vessels of the mouth. More recently Tscheschichin, of Russia, has published the results of some researches which he has made on rabbits. He mixed 10 C.cm. of alcohol of eighty per cent. strength with a little water, and injected the fluid into the stomach. He found that in twenty minutes the temperature sank from 38°· to 37°·2. Both the respiration and the pulse became quicker, and the vessels of the brain were strongly injected. After the lapse of rather more than an hour the thermometer showed a temperature of 35° 7. The animal was insensible, but recovered in a few hours. Very similar results were obtained by Möller, of Konigsburg. Both authors state that when large doses of alcohol are administered to warm-blooded animals, their temperature becomes reduced; and Möller adduces the well-known fact that a drunken man soon freezes to death when exposed to severe cold.

All the observations detailed in the following pages were made with the Centigrade thermometer (Celsius's), the one now very generally employed both in medical practice and by the scientific world generally, and which, it may be added, like the decimal system, may be regarded as the most rational and intelligible instrument. In all, about forty-nine experiments were made. The first series were undertaken with the object of determining the effect of very small quantities of alcohol upon the temperature of the body. We started with the conviction that the stimulating influence of the alcohol was as inimical on the vital properties of the juices, as on the nervous system. But the results of our experiments were not in accordance with this view. I append only one of this series of experiments

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since all the others gave identical or very similar results.

EXPERIMENT.

Strong terrier, about two years old, deprived of food for ten hours previously.

A.M.	Temp.	Pulse.
10·40	38°·7	114
10·50	38 ·7	110
10·55	38 ·6	110

Two cubic centimetres of alcohol 86 per cent., diluted with a little water, were subcutaneously injected.

A.M.	Temp.	Pulse.
11·10	38°·5	112
11·30	38 ·1	118
12·0	38 ·2	116
2·30 P.M.	38 ·5	—

After a few days had elapsed, the same dog had one C.cm. of the same alcohol, diluted with water, injected subcutaneously. The temperature quickly sank about 0°·4 cent., but after the lapse of two hours was again normal.

Experiments on man, made with small quantities of alcohol, led to very similar results. Half a glass of light hock, or a small glass of cognac, caused a fall of from 0°·4 to 0°·6 in a very short time.

The second series of experiments were instituted, to determine the effects of large doses of alcohol.

EXPERIMENT.

A strong poodle, about four years old.

A.M.	Temp.	Pulse.
11·15	38°·4	89
11·30	38 ·3	92
11·45	38 ·3	90

In the course of half an hour from this time, 25 C.cm. of alcohol, mingled with water, were introduced into the stomach. The animal made attempts to vomit, but was prevented by exerting pressure on the œsophagus.

In the course of six minutes, it fell over on its side in a state of intoxication.

P.M.	Temp.	Pulse.
12·20	37°·5	108
1·0	37 ·1	112
2·0	36 ·7	118
3·0	36 ·5	117
4·0	35 ·8	112
5·0	35 ·8	113

The dog was then apparently lively, but walked with a very irregular gait, and occasionally vomited some tough mucus, having a strong odor of alcohol.

Experiments were now made to ascertain the effects of poisonous doses; and it was found that both in dogs and rabbits a constant fall in temperature occurred, amounting to between 4° and 5° in from one to two hours, at which period death took place.

In the third series of researches, dogs, cats, and rabbits were treated by the injection of pus, or of the juice of putrefying fodder, and having been thus thrown into a state of fever, were treated with alcohol.

EXPERIMENT.

Into a large shepherd's dog of mongrel breed, 3 C.cm. of pus from an inflammatory abscess were injected beneath the skin of the back.

P.M.	Temp.	Pulse.
3	38°·9	114
3·30—Injection of the pus.		
4	39 ·4	126
4·30	40 ·1	120
5	40 ·6	127
6	40 ·5	122

At this time 5 C.cm. of alcohol of 86 per cent., diluted with water, were injected into the stomach.

P.M.	Temp.	Pulse.
6·30	40°·0	130
7	39 ·6	126
7·30	39 ·2	120
8	39 ·0	122
8·30	39 ·3	126

As violent vomiting now supervened, 4 C.cm. of alcohol, diluted with 6 C.cm. of water, were injected subcutaneously.

P.M.	Temp.	Pulse.
9	39·°0	132
9·30	38 ·8	128
10	38 ·8	131
A.M.		
9 next day	39 ·0	141

The injection of 5 C.cm. of alcohol, with an equal quantity of water, was now practiced subcutaneously.

A.M.	Temp.	Pulse.
9·30	39°·1	136
10	38 ·7	133

No more alcohol was administered after this, and the febrile symptoms were now observed to rise rapidly in intensity, and the animal soon died. Throughout the whole experiment, no trace of intoxication was exhibited by the ani-

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mal. After the alcohol had been given, it sat quietly in the corner, whimpered slightly, and had its eyes constantly open.

A final series of experiments were occupied with endeavors to solve various questions, and first, in what way alcohol operated when taken coincidentally with full diet. It was found, in regard to this point, that the so-called fever of digestion—that is, the exaltation of temperature after meal times—was comparatively slight. This was in accordance with the observation of Vierordt, that after food the amount of carbonic acid exhaled is considerably increased, but when alcohol was taken with the food the quantity of that gas eliminated was less. Just so, here it appeared, that the augmentation in the temperature of the blood, resulting from a full meal, either did not occur at all, or only to a very slight degree, when alcohol was taken.

In all these cases the temperature of the rectum was alone taken. An experiment made on a man in whom the temperature of the mouth and anus were coincidentally taken by the introduction of a thermometer into each, showed that there was no difference between them, and that consequently the place where the temperature was taken was a matter of no importance. The same result was obtained in the case of a rabbit in which one thermometer was introduced in ano, and another beneath the skin of back.

Two circumstances are opposed to the extensive employment of alcohol in acute disease: first, its effects upon the pulse; and secondly, its influence on the tone and diameter of the vessels.

In all our experiments, the number, and it appeared also the strength, of the contractions of the heart rose. Whenever, therefore, such an effect is from any cause to be feared, alcohol is obviously an improper remedy to be employed.

According to Waller and the remarkable researches of Cohnheim, pus originates in the passage of the moderately enlarged white cells through the relaxed walls of the dilated blood-vessels. I have convinced myself by direct observation of the perfect accuracy of the statements of Cohnheim, though they still are contested by some investigators, and have elsewhere, though undoubtedly with another object in view, furnished a sketch of my own. Alcohol induces dilatation of the capillaries of various regions of the body, but especially those of the head, with great precision and certainty. And perhaps it may even be said that it causes dilatation of the capillaries throughout the body. If now there be already present a strong tendency to the formation of pus, it may be materially favored by the administration alcohol. We may, perhaps, be allowed to attribute the injurious effects which now and again have been observed to follow the employment of alcohol to these actions.

The foregoing part of these researches was already concluded when I was made acquainted by a personal interview, with the researches of Ringer and Rickards, who had had the same object in view as myself, and who had also arrived at the same results upon the effects of alcohol in fever patients. (Todd, so far as I know, had only estimated the temperature by means of the hand, which is a very unreliable method.) The observations of these experimentalists had escaped my notice, because at the time when they appeared I was with the army in Bohemia. Moreover it is singular that our more important journals do not contain any notice of them. I understand, however, that the industrious English authors have now referred to the earlier German investigations. In fact all our scientific views on this point have been preceded by the convictions held by soldiers, sailors, hunters, and especially those who work with fire in smelting works and elsewhere, who have long maintained that the use of brandy cools down the temperature of the body. The difference in degree of the results obtained by the London observers and the Continental observers at Bonn, must, I think, be attributed to this, that the former took the temperature of the axilla exclusively, while the latter determined that of the rectum alone. On this account, perhaps, our experiments may be admitted to have a greater degree of accuracy. The sphincter ani embraces the thermometer in an hermetical manner, while, as every practitioner knows, a constant and persistent compression of the axilla is difficult to be attained. It may be provisionally noted that the authors above mentioned appear to have over-estimated the influence of the respiration upon the temperature. Liebermeister has shown that increase in the frequency of the respiratory movements, whether accompanied by normal or by increased depth, exerts no remarkable influence on the temperature of the body. The cooling of the blood, through the respiratory process, to any considerable extent is thus probably only a theoretical conclusion, just as the supposed heating of the blood by alcohol was up to a very recent period. In the medical world of Germany, even now, alcohol in small doses is held to be a stimulus for the nervous system.

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Little Cellie.

BY ANNIE CHAMBERS KETCHUM.

CELLIE, little Cellie!
Underneath the skies
Not a blue-bell blossoms
Brighter than her eyes.
Not a lake is margined
By a daintier fringe
Than her long, soft lashes,
With their chestnut tinge.

Cellie, little Cellie!
Through the golden air
Not a sunbeam dances
Brighter than her hair;
Curling o'er her forehead,
Or, in roguish grace,
Pulled by baby fingers
All across her face.

Cellie, little Cellie!
Through the sunny South
Not a rose is blowing
Brighter than her mouth;
Pouting proud, the Princess!
Laughing next, to show,
With her Grace's kindness,
Four teeth in a row!

Cellie, little Cellie!
Through the meadows sweet
Not a rabbit gambols
Whiter than her feet.
Dainty feet! but palsied
By a hateful spell,
Since that fiery sickness
Fiercely on her fell.

Cellie, little Cellie!
How we watched and prayed,
While the fever-vulture
On her vitals preyed;
Day by day beseeching
That the Risen King
Might vouchsafe to spare us
So beloved a thing.

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Cellie! Holy Saviour,
Who from Death's dark sea
Safely back hast brought her
With us yet to be,
By her baby patience
Teach us lessons wise,
So thou mayst receive us
With her to the skies.

Deterioration of Man.

BY REV. HENRY WARD BEECHER.

DETERIORATION almost invariably begins in minute things. As a little particle of dust is of no use to a husbandman, though an acre might be, so people think a small bit of conduct, a minute thought or feeling, a moral atom, is of very little consequence, although a complex series or combination of such diminutive elements might be of much importance. And many of those courses of life which lead men to destruction begin in these minute things, which seem to them unimportant on account of their minuteness.

In things which relate mainly to one's self, men are apt to judge it to be their privilege and right to vary from the truth. There are several popular maxims of great repute and harm in this matter. It is held, for instance, that we have a right to defend ourselves against questions which other people have no business to ask; that a person has a right to his personality, and that if questions are impertinently intruded upon him which must be answered, he has a right to answer them in such a way as to defend himself. When Sir Walter Scott published his novels their authorship was unknown; and, on being asked if he was not the author of them, he denied that he was; and in his autobiography he justified himself on the ground that he had a right to deny a thing which nobody had any business to know. And that doctrine is not confined to the few. I think men generally feel that they have a right to deny what other people have no right to inquire into. The question is not whether it is right between a man and other men; but whether a man can afford to violate his moral constitution in order to defend himself against impertinent questions. Lying is a question not merely of harm done to others, or of the preservation of one's interest, but of the moral quality of a man's life. And I hold that even if men interrogate you about things which they have no business to know, even if pickpocket questions do filch from you that which belongs to your own private affairs, duty to God first, and duty to manliness second, requires that every man should tell the truth, and the truth only. The ideal of what is true is very important, as all ideals are; and to fall back on this low maxim, that you have a right to lie because men have no business to ask of your conduct, is to destroy not your practical life, but the very principle out of which ethical health grows. You have no right to lie under any circumstances. Falsehood is always inexcusable, and is to be disallowed by every true man. Though you may suffer in your outward affairs great annoyance, great shame and great inconvenience, it is far better to suffer these things than to suffer this disintegration of your character and manhood.

Another maxim which men employ, and which, if possible, is worse than the other, is that where no harm is done to others, and where benefit accrues to themselves, they have a right to use untruth, and practice little dishonesties. The other is a kind of instrument of self-defense, but this is aggressive. Men think they have a right to use lying and dishonesty as a rod to fish with, and draw out their game from the pools of business, provided it does not hurt any body. But what measure have they by which to ascertain whether or not it does hurt any body?

You say, "A little small falsehood will not hurt any body." How do you know? Did

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ver trace the history of one? Did you ever ndertake to find out what the effect of this litle falsehood or that was in its reaction on you, nd its diminution of moral quality in your ellow-men, in families, in neighborhoods, and ommunities, and in lowering the standard of norals in business and in the professions? Beause that little which you contribute at any ne time does not seem to be capable of doing ny mischief, is it not an audacious inference or you to say that there is no mischief in it? There is no case in which a man does a dishonst act, or tells a falsehood, and is warranted in aying, "I have a right to do it, because it does obody any harm, and it does me good.' And et, this is one of the ways in which men deeive themselves, and learn, at least in many respects, to be untruthful and dishonest.

Where it is believed that an end may be ained, it is thought that an exceptional and are use of permission to violate these principles nay be resorted to. Men feel that, although he ordinary law is obedience to ethical rectiude, yet emergencies may arise which shall ustify a man in disobeying it. Ordinarily we refer to go into our house by the door; but if we have lost the key, then we turn burglar on our own house, and do not hesitate to break into it. Many a man violates the laws of principle in the ame way. Although we recognize the value of ruth and the necessity of honesty, we think hat in special instances we have a right to violate them.

The first step being taken in this direction, it s often followed by the second; and then, at diminishing intervals, the third and the fourth. When men mean to transgress, they almost always find necessities for transgressing. The ess a man sins, the less he feels that it is necesary to sin; and the more he sins, the more mperative it seems to him that he should in.

Casuistry is largely employed in this process of deterioration. There are certain kinds or modes of honesty and truthfulness which are upposed to inhere in certain callings, and not n others. It is supposed that there is an organic arrangement in business for untruth and dishonesty. When young men enter a profession, they say, "I did not organize this profession; I did not institute courts, nor their procedure; I did not originate the common law of he court room. What is there considered ruthful and fair I did not determine. When I commenced the business of a lawyer, it struck me that I should violate the truth if I did so and so; but I soon came to a different conclusion. I made up my mind that to conform to that which was the understanding in my profession was not a violation of the truth." Men go into business, feeling, with respect to many of its permissions and methods, "These are not quite the thing;" but the reply is, "Every body understands them; and, as you are not responsible for the business, you are to take it as you find it." The maxim that "among Romans you must do as Romans do," I think has sent many people to destruction.

There is a very dangerous division of life into spheres, which spheres are supposed to be under different ethical rules. There can be no question that there are different applications of ethical principles in different spheres. For instance, a magistrate has a right to do some things which it would be wicked for him to do if he were a private citizen. There can be no question that justice may have a different application according to whether you are dealing with your family, or with your fellow-men outside of the family. But any reasoning which makes it right to void truth and justice can not but be fundamentally false and pernicious. And yet there are many who suppose that a man must be immaculate in his private relations, but that in public affairs he has a larger liberty.

The very reverse is sometimes found to be the case. There are many men who are scrupulous and honest in public affairs, but who are debauched, dissolute fellows in their private relations. And men justify them on the ground that you can not expect a great man and a genius to follow the same laws that common men do.

This runs through life more than we think. With some people we feel ourselves bound to be true and honest With other people we feel as though we must fight fire with fire. We feel as though we must administer differently in different situations. There are many men who think they are bound to speak the truth when every body has spoken the truth to them; but that if any man has spoken an untruth to them, they have a right to speak untruth to him. Many think that they must tell the truth when they are good-natured, but that when they are angry they have a right to lie. Many think that when their affairs are prosperous they must be honest, but that when their affairs are complicated, and they are hard pressed and driven into a corner, and it seems as if they were on the very verge of destruction, they have a right to be dishonest. Many think that when they are in an extremity and in distress, they have a

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right to use the implements of untruth. But this feeling that a man has a right to different ethical standards in different parts of his life; this breaking up the essential unity of a man's life and character; this utter disintegration of a man's higher nature; this idea that a man may in certain relations, and by a part of himself, indulge in untruth and dishonesty, while in other relations and by other parts of himself he must indulge in truth and honesty—this is confusing and blinding, and is destructive to that simplicity, unity, and responsibility which is taught in the Word of God.

There is another thing which perplexes the young, and tempts them into untruth and dishonesty, and that is a want of faith in the opposite elements. Not only are young men afraid of these ethical principles from a want of faith in their safety, but their fear is corroborated by the sight of the examples of men that have succeeded in worldly affairs, and are known to be untrustworthy.

Now, in general, I do not believe that a man succeeds and keeps success once in a million times, that he has not some sort of conformity to truth and honesty at the bottom; who does not conform to them more than he varies from them. Many men are like dandelions, whose blossoms are at first golden, but soon lose their rich color, and are most frangible and transient. I see men to-day open their golden colors in life, and fan their success until it globes fair and tiny as this floral orb; and to-morrow I look for them, and the places that knew them know them no more for ever. The young that are pressing forward watch these men, and seeing only their first estate, say, "We are told that a man can not succeed if he lies or is dishonest; but does not that man lie? and has he not succeeded? Does not that man cheat? and has not he succeeded?" Ah! you must wait till men have run through their courses.

Oh, that when men are dead and buried we could have an analysis of their moral traits! For, although I suppose it may be shown that some bad men do succeed in getting together and administering wealth, and that they die in the possession of wealth, I do not consider that as success. I do not think a man has succeeded merely because he has money. The question is, What did that money do for him? Did it secure to him that which he aimed at in seeking it? Did it give him the respect of other men, or his own respect? Did it give him material for enjoyment, liberty of travel, uncounted stores in his household, or positions for his children? Did it polish him or them? Did it inure to manhood? Inquire into the history of men that have made money and died without leaving it, and you will find that if they were men that heaped up their possessions at the sacrifice of truth and equity, their children are not happy in their estate. The gold that wicked men wring from the suffering, God pours in molten indignation down the throats of their children. And you shall find that where men amass property by the violation of ethical principles God punishes them or their children. And yet, at first sight, a seeming success in wicked courses has a very deluding and disastrous effect upon the young, in making them think that success does not depend upon moral quality.

There is an influence exerted very largely upon the young to deteriorate their purity, their integrity, their strict morality, by the example of certain public men. As the dragon with his tail swept the very stars out of the heavens, so there have been in our own history—certainly in the histories of other lands—men whose lives were one broad immorality, and who drew after them the young men of their times, thus lowering the average of morality. There is something fascinating in public men, especially in this country, where they are public men not by virtue of any hereditary right, but by being raised to places of eminence and trust by the suffrage of their fellow-citizens. And when such men are bad, their example works universal mischief. And one of the wickedest of things is to exalt a bad man to an important public station.

And so it comes to pass, from these various reasons, that young men who are educated really to love the truth, end in being transgressors. Men that begin life with purposes of honesty, end life with the violation of honesty on every side. Men that go into the contest of life with noble ideas and purposes, end life with the violation of honesty on every side, and go out with the saddest of all retrospects. But the man, after the fevers of life are over, and the passions have subsided, looks at the things which he has suffered for the sake of principle, or looks at a career of heroic adhesion to rectitude, except with the profoundest satisfaction, and no man looks at the point where he has violated truth and honesty without feeling that these are mistakes that are irremediable. Oh, if we could go back and call up the wrongs that we have committed, and see them sowing their influences down the stream of time, and trace their effects upon our self-respect, our conscience, and our destiny in the future, what a terrible disclosure it would be!

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The Magnetic Cure.

BY M. L. EDGEWORTH, M. D.

[ESMER, d'Eslon, and other enthusiasts in magnetism, pretended to efface the word *nable* from its context with human infirmi-. All diseases, they argued, proceeded from urbed innervation, from an alteration in ntity or in quality of the "magnetic fluid," ch they identified with the vital principle lf. Possessing the means of acting upon this l, they hoped thus to attack diseases directly heir essence, and either prevent or destroy n, whatever might be the form of their nifestation.

Well authenticated cures of such numerous varied morbid states have, in fact, been le by magnetism, that it is idle to define or t its therapeutic power by any theory. Nu-on and secretion are under the control of rvation and circulation, so that the forces remove a headache or calm a hysterical xysm may also break a fever, or disperse a r. The medico-social position of magetihas seldom been such as to afford statistics, eatment for all kinds of diseases, in their l proportions of frequency and gravity. The nal, fairly kept, of a family and neighbor- such as the De Bonnevilles, in Rhode Isl-would be very useful. Until magnetism is rally established and regarded as the nor-medicine, not as an exceptional, miraculous ult power, it must be called to deal chiefly those least understood forms of nervous se which, after having run the gauntlet of medical systems, invoke the magnetizer as t resort.] The first magnetizers whom the f the Inquisition and ecclesiastical tyranny itted to practice their art, had signal suc-vith epilepsies, with Saint Vitus's dance, with rical, convulsive, and neuralgic affections, paralyses by defective innervation; then, ot so often, with fluxions, glandular swell-scrofulous, rheumatic or gouty cases in itated subjects, and as we have previously n, in amenorrhea and chlorosis. These sses caused so lively a sensation, that young ctizers came to disdain all distinctions or fication of diseases, persuaded that what-might be their nature, they had only to ctize in order to make them disappear. enthusiasm led to exaggeration, but what innovation ever succeeded without this? gnetism is not one of those goods which the lust of gain can monopolize. Facts like the following show how it may become the popular medicine of families:

When France was invaded in 1814, an unfortunate child, after witnessing the massacre of his family over the smoking ruins of their dwelling, had himself been stripped by the Cossacks, and hung stark naked to a tree. Some peasants rescued him, but the impression of these horrors rendered him an epileptic. He came to the neighboring town of Saint Quentin to implore such aid as his bereavement and destitution required. All knew of his misfortunes, and did what they could for him, but alms could not restore his health, and his frequent fits became the afflicting and hideous spectacle of the streets and public places, until by the pity of Heaven, M. Aubriet was inspired with the idea of magnetizing him. The wretched boy became somnambulic and got well, and as none could doubt the reality of the disease, its cure overwhelmed the most incredulous with conviction. Such enthusiasm was excited by this event that when, in 1817, M. de Puysegur repaired to Saint Quentin, he found half the town magnetizing the other half. Now while all were talking about M. Aubriet and his epileptic, there came a mason, Louis Pelletier, from Curlu, near Peronne, to the fortunate magnetizer, knelt down before him, and with clasped hands besought him to cure likewise his son, who was an epileptic. M. Aubriet tried, magnetized the youg man, and put him to sleep. He was confident of success, but the treatment would require time, and Pelletier could not remain long enough. In less than an hour, however, M. Aubriet imparted his knowledge to this parent, full of faith and energy, who, blessing his benefactor, returned to his village "*perfect doctor.*"

That same day Pelletier magnetized and put to sleep his son. The youth's lucidity is developed; he sees and treats other patients. The people come from round about to visit and consult him. Epileptics especially abound. Pelletier transforms his cottage into a magnetic cure house, receives boarders, makes somnambules, and the patients recover. But a great reputation has its inconveniences. The curate is persuaded that Pelletier has made a contract with the Devil, and comes, making the sign of the cross, to admonish him The pastor's protests

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set the police in motion; the Inquisition, some years earlier, would have burned the poor mason alive, the Sub-prefect of Peronne sends the constables after him. After all, however, it is evident that Pelletier has done nought but good, and that there is nothing evil in his way of working; so he is allowed to continue his miracles and to receive from his patients marks of gratitude. Within a few months, as we find in a report made to the Bibliotheque de Magnetisme and addressed to M. Aubriet; Pelletier had cured, 1, his own son, an epileptic of several years standing. 2. Catherine Leroux, whose epilepsy had been developed by fright. 3. Catherine's sister, who had contracted the same malady twelve years ago, from the same cause, and involuntary imitation, by witnessing the paroxysms. 4. Phillipine Cardon, a girl of 18, epileptic for three months, in consequence of an outrage on her person. 5. * * * , whose paroxysms of a nervous affection, produced by the ill treatment of her father-in-law, were so violent that it required two persons constantly to guard her. 6. Josephine Pale, aged 17, who became an excellent somnambule for consultations. 7. A man aged 36, who had been epileptic 18 years, and who was cured in five months; besides others, the indications of whose maladies are less explicit. These cures are all confirmed by certificates from the legal authorities of the village. This Esculapius of Curlu had deserved his reputation.

CONDITIONS THAT PREDISPOSE TO THE MAGNETIC INFLUENCE, OR WHICH ARE ADVERSE TO IT.

Chronic and wasting diseases facilitate the impression of magnetism which palliates suffering beyond the reach of cure, as in advanced consumption. It is worthy of note that nervous symptoms are developed spontaneously as the blood, circulation, and nutrition are reduced, so that these diseases fall virtually under the head of neuroses, grafted on organic lesions.

Convalescents are susceptible. Hysteria, epilepsy, and diseases of the eyes predispose to somnambulism.

Perfect health is by no means an insurmountable obstacle to magnetism, but the same person who resists a certain effort when in health, will yield to it when debilitated, or when in a nervous state. Several times, in vain, I had attempted to magnetize M'lle Julie S——, a young lady in her 23d year; lymphatico sanguine, and in excellent health, but in March, '39, she was attacked with a mucous fever, which after manifesting serious typhoid symptoms for several days, yielded rapidly to brisk purgation. At the tenth day after this attack, convalescent feeble, she requested me to magnetize her. said she, "Doctor, your *grimaces* are so fun they amuse me."

I magnetized her then, in presence of mother and two of her lady friends. This it was no joke. After making passes over ten or twelve minutes, she yawned, sighed, a little in her chair, fell asleep, to the great miration of our sceptical witnesses, and pa into complete somnambulism, during which spoke in very serious terms of magnetism.

Nervous diseases generally, and hysteria pecially, enfeeble the will. A frequent ca that of paralysis, in which the organic les it once existed, has ceased to exist; but effect remains until some strong impression the soul, whether made by another person some event, propels the life-force with ad power to move the palsied limb, and this ward continues subject to the will. Such the cures made by the "laying on of han or cures by *faith*. Imminent peril by fir restored to cripples the use of their legs danger incurred by a father has restored s to his son, etc.

The following cure was effected by the C de Puysegur upon an Augustin monk, 75 of age:

Father Borrit was seized with paralysis whole right side, in June, 1783. Next A he had gout in that knee and leg, after wh so far recovered as to drag himself along the help of a staff, but could not move the arm; then, after May, 1784, he could carr hand to his chest. He had become deaf in right ear and blind in the right eye; he with difficulty, his mouth was awry. Sin stroke of this affliction he could hardly g hour of sleep all night, and had often s pains in the right arm and shoulder. In state he was brought for magnetic treat August 28, 1784. After the first sess moved his right hand freely and used it in food, and he slept all night. Next day, his was straight; on the third, he joined the with other patients, and in a few days could walk without a staff and without ging his foot. He promptly recovered th of his limbs and of all his faculties, eatin good appetite, sleeping well, and not suf from changes of weather. To Father B own statement is added those of the Prior, Fa Mersalens and Father Larieu, provincial Grand Augustins.

Grateful for this cure, the reverend Aug

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hers offered the Count de Puysegur one of eir convent halls, to be used for his magnetic eatments during the winter. This success is e more notable from the patient's advanced e. Dr. Teste's own experience with the aged not encouraging. The only case, says he, at I can cite, is that of Pierre Courtois, aged , tall, of nervous temperament, mild character, obile and impressible. He was afflicted in his inary organs. On the second day of our periment, he was suddenly seized by a con-lsive cough with blood-streaked sputa; on e fifth, he went to sleep and talked, but in a nfused and almost senseless manner. I suc-eded no better on the following days, and out the ninth I discontinued all further trials.

Very young, as well as very old subjects, are nerally refractory. I have magnetized a great any children from the age of six months to at of five years, and I must confess that except ith a few sickly, suffering, or convalescent sub-cts, I have never succeeded. Children are inat-ntive and impatient, and their nervous system, ried, as it were, in the abundant fat that rounds eir forms, has certainly not yet acquired all s magnetic susceptibility. There are great lowances to be made for the development of sceptibility by disease, but it is often very fficult to magnetize a young child completely, ven when it is sick or epileptic. As soon as it ecomes sensible of an unusual influence it is ot to rub its eyes, turn its head aside, yawn, ss about, scratch itself, and finally get up and away. These obstacles, which proceed from lf-will, do not exist in the young infant, and is probable that the resuscitation of still-born abes by the usual process of blowing into their ngs, is really a magnetic effect.

In reflecting, observes M. Thiriat,* on the henomenon of respiration, I remark that the ntraction of the diaphragm takes places before particle of air has entered the chest, and ceases s soon as the air has entered, when expiration sults. It is not then the sensation of air which xcites to the first movement of inspiration, but he heart-beat is notably quickened by insuffla-ion, and respiration is established as a conse-uence of increased animation. Here is a case point:

After an hour of vain efforts upon a babe elivered by the forceps from a deformed pelvis. fter a very prolonged labor, the heart still eating feebly and slowly, it occurred to me to ct more immediately upon the heart and dia-phragm from the outer surface, by pressing my mouth over the soft fleecy wrapper and blowing with continued energy so as to produce a lively warmth. A few minutes sufficed to increase the force of the heart-beat quite sensibly; then I blew in the same way upon the front and lower parts of the chest. The babe soon began to move, then to breathe a little at intervals gradually less and less distant, until this function was perfectly established. The babe being feeble and pale, hardly moving its limbs, I began to magnetize now with long passes and almost touching. It lay naked upon a warm cushion with its face upraised. Soon the whole surface of the body assumed a rosier hue, and the limbs moved at every pass of my hand over the lower part of the chest, while the inspiration became deeper after a quarter of an hour longer, in all, an hour of magnetic influx. I could safely give the babe to the nurse to be washed and dressed.

All the ordinary means of mere excitement, frictions, the warm bath, tickling the fauces after cleaning out obstructing mucus, and even insufflation, had been previously exhausted. I can not then regard the method which succeeded in reanimating this dying babe as any thing short of a true vivification by the transfer of my own vital force.

MORAL CONDITIONS.

The magnetizer's first duty is to sound the disposition of his subject, and to incline it favorably to the end proposed. We ought to explain clearly, seriously, and kindly what we propose doing.

There is sometimes an antipathy of temperament between the magnetizer and the subject that nothing can dissipate, which may prove an insurmountable obstacle, and even when overruled, will occasion unfavorable results. I have seen a young lady permit, by politeness, the passes of a physician toward whom she felt involuntarily a great estrangement. The sleep occurred, but it was agitated, painful, and the lucidity which had previously been very remarkable during somnambulism, was on that day utterly deficient.

OF PLACES, WITNESSES, ETC.

How can we imagine a serious experiment made in the tumult of a mixed company, amid witnesses, noisy, inattentive or malevolent, or even simply incredulous? Explain as you will the reciprocal transmissions, if not of ideas, at least of moral dispositions, the transmission is certainly effected.

* Lettre a M. le Compte d'Aunay: Bibliotheque de Magnetisme, No. 2, p. 147.

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In all assemblages, whatever be their object, if they be sufficiently prolonged, there always comes a moment when a sort of equilibrium is established between the thoughts of its members, so that a uniform shade of joy, pleasure, gayety, annoyance, sadness, extends over all faces and reigns in the apartment like a common atmosphere. Well, let a magnetic experiment take place in such an assembly, the reciprocal influences of the two organisms about to be placed in rapport, will be crossed in all directions by external influences. This may seem obscure, but so it is, explain it as you will, that magnetic experiments rarely succeed before numerous witnesses.

[Teste refers doubtless to the higher order of phenomena, for the lower have been frequently, almost constantly produced by public lecturers and exhibitors of magnetism in this country. A large audience, that is, simply an audience, presents less obstacles than a mixed company in the unrestrained intercourse of the drawing room. The crowd is more passive and expectant, the small company more voluntary, more petulant, and more disturbing.]

Dr. Teste cites from his own practice cures of paralysis by magnetism, in cases far more difficult and refractory to other means, but in much younger persons. Such is a deafness of fifteen years standing, due to scarlet fever, and complete in the left ear, which still ran freely, and from which a polypus had been extracted some years previous. The fibro-mucous membrane is swollen and excoriated. No somnambulism could be produced, the subject, M. G***, of Marseilles, being a young man of lymphatic temperament, and the affection altogether local. An impression is sensible at the eighth session, the patient says at its conclusion, "all the left side of my head seems to be empty," and next day, he hears better in that ear than he had during fifteen years. Three days later, he assures me with energy that he feels sure of getting well, and before a month had elapsed, his acoustic sensibility was perfect alike on both sides. I used no other adjuvants than salt water injections, and then soap and water, under which the running ceased. He had previously been under the care not only of the physicians of his native place, but of the most celebrated gentlemen in Paris, Prof. Andral and M. Jules Cloquet, the great surgeon, among them, and had taken a course of waters at Aix in Savoy, as well as a homœopathic treatment, without any benefit.

[These cases are generally refractory to electro-magnetism.]—E.

WHAT IS THE CAUSE OF SO MUCH LOSS OF LIFE?—What is the deeper cause of this wide-spread and lamentable destruction of human life; and, if remediable, how is it to be remedied? Obviously, the cause is want of the mental capacity of self-protection, and the sole remedy is to supply that want, which is the true work of education. We hear of the instinct of self-preservation, but the idea is erroneous; there is no instinct of love of life, but self-preservation is an affair of the reason and of knowledge. Again, there is much said about the injurious consequences of breaking the physical laws, but this also is a mistaken notion; it is not the physical laws that are broken in these cases, but the laws of reason; while the great mass of accidents from which people suffer, are simply the penal consequences of loose thinking.

CHANGES IN THE SUN. — Enormous changes are continually taking place on the surface of the sun, the powerful atmosphere of which rises in burning waves of ten thousand miles in thickness; a few metals reveal their presence, and hydrogen, which is perhaps the type of matter, forms an immense ocean around the star that affords us both heat and light. Now, this temperature and light emanating from such a remote source, have they always been of their present intensity, and will they be eternal? God alone knows; is it not, however, permitted to science to sound these great mysteries, and to investigate whether or not our globe bears traces of a heat more intense than that of any of our climates, or if we have good grounds to fear that the great light of the world will one day be extinguished in the midst of space?—*H. Lecoq.*

SWEET SONGS.—Many sweet songs have been written to illustrate the tender and deep affection for home that exists in the heart of every one. And of these it is our pride to remember that the most charming of all was written by an American, "Home, sweet Home," by John Howard Payne, who himself illustrated the sentiment of his song in his long exile from home, and his death among strangers in a strange land. Among many other songs similar in character may be mentioned "The Exile of Erin," "Woodman Spare that Tree," "The Old Oaken Bucket," and "The Switzer's Song of Home," but the memory of the reader will doubtless recall many more, any one of which would soften the heart and bedew the eyes when heard afar from the scenes they depict and celebrate.—*F. H. Norton.*

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Little Seth.

BY HELEN L. BOSTWICK.

YONDER byway, weed-o'errun,
Shadeless in the summer's sun,
Skirts a barren heath;
And an alms house, blank and square,
Fronts the lonely common there,
And taints with feverish odors every straggling summer air.
At a window, listless, still,
Grimmed with cobwebs from the sill,
Drooping, haggard, and forlorn,
To a pauper's fortune born,
Stands little Seth.
Nothing seeks he, nothing heeds,
Save the sickly, steamy weeds
Dropping down their yellow seeds.
Tired little Seth!

All the dreary April days
In an attic bare he stays,
Moaning every breath,
Or, through deathly ague fits,
At the noisome fireside sits,
'Mongst the staring pauper faces, and the wand'ring pauper wits.
Yet when kindly strangers come,
Seeking from that doleful home
Desolate, orphaned ones to take,
For duty's or for pity's sake,
Hastening with his feeble might,
Vacant features all alight,
Comes little Seth.
Ah, some brighter wins the day!
There are shades in pauper clay;
Tripping feet are led away--
Sad little Seth!

Somewhere, he remembers well,
He has heard a gossip tell,
Slily, under breath,
That some millionaires of Lynn,
Are to him of nearest kin;
And one hope lives greenly on, the lonesome heart within.
Sweet dreams haunt him o'er and o'er,
Of a summons to the door
Of a stately coach and four,

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And a lady gay and grand,
Beck'ning him with small gloved hand.
Child faith, doomed faith!
Older, must he learn of shame,
And the dead, wronged mother's name,
And why proud ones never came
For little Seth?

Nay! Beside the almshouse gates,
At a sultry noontide waits
One who summoneth.
But no little bare, blue feet
Come out hurrying, now to greet
That strange carriage waiting in the hot and weedy street.
Three or four will walk beside,
But the pauper child may ride.
Little hands washed clean at last,
Little heart-aches over, past—
Gone home with Death.
In a grassy corner, where
Low white clover scents the air,
And the bees sweet burdens bear,
Sleeps little Seth!

The Lifting Cure.

BY LEWIS G. JANES.

IN a preceding article we have briefly presented the philosophy of this new science of physical culture. We have endeavored to show that, while the public mind has become educated to an understanding of the need of human beings for *exercise*, the quality and mode of a scientific system of bodily training have been little comprehended. We have presented some of our reasons for regarding "The Lifting Cure," as the most perfect fulfillment of the law of action in the human machine which has yet been contrived. In this article we propose, briefly to examine its process and practical effects.

A minute description, in detail, of the lifting apparatus is unnecessary to our purpose. It is sufficient to say that the principles of its action are essentially those which govern the action of the human body. It comprises a substantial table, through the center of which passes a vertical rod on which the graduating weights rest, varied to the condition of the patient. Between every joint in the ma[chine] are inserted artificial cartilages of rubber. [The] weight is suspended on a line with th[e] upon a steel spring, by means of the conta[ct] rod, which is surmounted by an eye or s[ome] containing a pivot rest, on which the ha[ndle] cross-bar, padded with buckskin or rubb[er] pressed in lifting. Beneath the platform which the patient stands, is a series of [four] elliptical or spiral springs, which are depr[essed] as the weight is taken upon the body. [The] combination of spring and rubber with [the] rod and handle, which is covered by the [Ja]patent, adapts the action of the machine to [the] of the body, prevents all injurious strain, [and] a coöperation of the smaller muscles and [the] internal organs in the effort, and is also [as] essential to the most perfect curative results.

In lifting, the entire body from hips to h[ead] including the spine and viscera, ma[y be] throughout its normal, upright position, [the]

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fundamental law, that no action which com-s the body to assume an unnatural, stooping ture, or any contortion whereby the viscera disarranged from their natural condition of ecutive dependency is allowable, as a scien-c method of health culture. The importance maintaining this upright position of the body, n when at rest, can hardly be over-estimated. illure to do so is constantly resulting in visceral placements, rupture, disturbed circulation, gestion, and a large share of the ills which ct humanity. The necessity of maintaining upright posture *in action* must be even greater. fulfilling this law, "The Lifting Cure" be-es the most natural and effective remedy in es of *prolapsus uteri*, hernia, and all visceral placements. The position of the body brings the internal organs as nearly as possible into ir proper relations, and by perseverance, ates in a permanent and effectual cure. minal hernia or rupture is thus relieved by compressing, contractile action of the ab-minal muscles, which are consolidated instead eparated, tending to restore the parts to their per positions and retain them there, by ing tone and vigor to them and their adjacent cles.

Contrary, perhaps, to the ordinary opinion, lifting of heavy weights, under a proper tem of training, upon this apparatus, does not d to stiffen or harden the muscles. Much of stiffness of joint and muscle which results n misdirected exercise, is due to the produc-n of continued impressions upon the muscular bony system while in abnormal or con-ined positions. The Lifting Cure, which ds this action, and never results in abnormal scular development, secures not only vital er, but a proper degree of suppleness.

The upright position of the body maintained ifting, also renders it most effective as a cure ases of spinal curvature and other deformi-. Under the action of properly graduated ghts, the spine is compelled to assume as rly as possible a vertical position, which the scular tensions, gradually increasing in power der the influence of the weights, tend to assist render permanent. Ordinary lateral curva-s, double or single, rarely fail to yield to treatment when properly applied. It has proved effective in cases of inward curvature h breast deformities, stooping bodies, swollen nts, resulting from rheumatic or scrofulous ctions, and many other similar cases.

Nearly every form of disease is accompanied defective circulation of the blood. The Lift-Cure, being general in its action, tends always to *equalize* the circulation, and its influence upon all disorders arising from congestion, defective or unequal circulation is very marked. Congestive or nervous headaches are usually relieved by a single exercise, and where they have become chronic, are permanently cured by a proper course of this treatment. Many marked cases of this kind even in persons well advanced in years, have come under my observation, and my own experience furnishes additional testimony to the relief furnished in these cases. Many acute pains in other portions of the system, of which congestion is the immediate cause, are relieved by the lifting, and in process of time, their *cause* being removed, they return no more. The Lifting Cure also tends to prevent *hemorrhage*, in cases of consumption and other weaknesses. Hemorrhage is always preceded by local weakness and congestion. If, by equalization, we can remove the congestion, and at the same time strengthen the weak parts, it is evident that the liability to a rupture of the part is greatly lessened. Thus, in many cases where local or excessive action would endanger an aggravation of unfavorable symptoms, the general action of a properly graduated lifting exercise will relieve and finally cure. Cold hands and feet, and torpid conditions of the vital organs, obstructing their healthy action, which are caused by defective circulation, here find their most appropriate remedy and a sure relief. Congestion of the liver, where other treatment had failed and the life of the patient had been despaired of has been cured.

The equalizing influence of the lifting exercise upon the *nervous forces*, is none the less positive and beneficial than upon the circulation of the blood. In cases of nervous debility it seems to produce the effect of a tonic, with no subsequent reaction or prostration. Calling upon the will and nerve-energy by ever-increasing demands, it gives a tone and vigor to the system, and an encouragement to the patient, the value of which can be hardly over-estimated in the cure of diseased conditions. In instances of over-nervous excitement, to which American people are peculiarly liable, the effect of this treatment is always sedative and quieting, and constantly invigorating. Many marked cases of improvement come under this head. In cases of chronic and acute neuralgia, The Lifting Cure has effected some noticeable cures. One case in Boston, of ten years standing, which had resulted in a partial paralysis of the lower limbs, yielded to this treatment, when the patient had been under the care of some of the most noted physicians in Europe and America, without obtaining

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any relief. The American people, who are over-active in mind and body, constantly exhausting the nervous forces, certainly need a quieting, equalizing exercise of this nature, rather than one which prolongs the conditions which are already preparing the way for debility and disease.

By its action upon the circulation and nervous forces, The Lifting Cure relieves the system of various humors, and poisons latent in the tissues and blood. In cases of vegetable poisoning of many years standing, all the original symptoms have been reproduced, and the poison expelled through this acute action. In a like manner has mercurial salivation recurred after many years lapse, and as a result of these actions the patient has always experienced great improvement in general tone and vigor of health. So also, in cases of broken bones and injuries to the frame which had occurred a long time previous to the application of the treatment, and which nature had healed to the extent of the power then present in the system, when this power has been raised to a higher level by the systematic culture of The Lifting Cure, the old symptoms have been reproduced, the healing process continued, and the part greatly strengthened and improved. In some of these cases the patient had entirely forgotten the old injury until it was recalled to memory by the reappearance of the symptoms. In all these conditions of crisis under The Lifting Cure the general strength of the patient is not reduced, as in many other forms of treatment, but is greater than ever.

In the treatment of consumption, by giving a powerful and healthful action to the lungs, by promoting a healthy circulation of the blood, and aiding the system in appropriating the elements of nutrition, The Lifting Cure becomes an invaluable agent. In dyspepsia, torpid liver, weak or diseased kidneys and kindred troubles, it furnishes an action which strengthens and invigorates. It is also most effective in preventing and curing gout and paralysis. Catarrh and deafness arising from it yield to a systematic course of this treatment. A patient nearly fifty years of age, a well-known business man of New York, recently assured me that he was more than compensated for his years' tuition by the improvement in his *hearing* alone; and the marked change, noted by all his friends, emphasized his assurance. Indeed, since all diseased conditions arise from either local or general *weakness*, it is difficult to conceive a method of cure more natural or sure than one which, by systematic culture and use, results in both local and general invigoration.

As an exercise, for business and professional men, and those of sedentary habits, it is more economical in time than any other. But a quarter or half-hour daily for most people, a little longer for some invalids, suffices to give the entire body complete, harmonious, and sufficient exercise; thus becoming perhaps even more important in its prophylactic than in its remedial bearings.

Especially does it offer to ladies a convenient method of obtaining exercise, which adds grace and symmetry to the body, beauty to the complexion, strength and health which they all so much need. To the prospective mothers of the race it offers an invaluable aid. In every case, upwards of forty in number, where the mother has been under our treatment during pregnancy, parturition has been very easy and healthy offspring the result. To the coming generation it promises even more, perhaps than to the present. In all those weaknesses and diseases peculiar to women, which arise largely from insufficient or improper bodily exercise, The Lifting Cure is a most effective remedy.

It is also peculiarly adapted to children and youth, whose great liability is to exhaust vitality through excessive nervous action. As a method of health culture, tending to equalize and soothe, without deleterious incentive to excitement or rivalry, it adds to the vital force and lays the foundation for health and long life. To aged people it also offers a gentle and appropriate exercise, and they have already availed themselves of it in sufficient numbers to test its value and tendency to longevity.

It is impossible in an article like this to do more than simply indicate the scope and measure of usefulness of this new method of body culture. By its own merits it must stand or fall. Founded upon the basic law of "self-help" as a curative agent, we believe that the public and especially all interested in the preservation and restoration of health, should know more of it than they now do. And when thus comprehended, its value as an exercise and curative agency will certainly be recognized.

THE first of all virtues is innocence; the next is modesty. If we banish modesty out of the world she carries away with her half the virtue that is in it.

BETTER by far not start an object, than its pursuit is to be abandoned at the first difficulty.

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Regular Habits.

BY REV. CHARLES H. BRIGHAM.

WHY are there so many old people in the State of Connecticut? The answer to question is in some sort implied in the far name by which that State is known, ne Land of Steady Habits." By this name only the general temperance of the people narked, but also their regular and orderly of life. And there is no sure hope of a life upon the earth, except as life is kept he regular and orderly way. By a fortunate nce, your fitful and eccentric genius, who us all method in the employment of his , and the use of his food and sleep, may to the allotted term of human days; yet it ore probable that he dies before his prime, is lost before he has time to see his folly. e man of impulse may laugh at the man of hod, but the latter has a much better enjoyt of life while it lasts, and a much better mise of its lasting, than the former. A k, even with its mechanical motion, wears ger and makes "better time," in the end, than race horse. Regular habits are excellent many reasons; not only for physical health, he light of which we here consider them, but their convenience in the relations of business social life. Every body knows where to find egular man. Even a dishonest man, or a lman may be tolerated, if you know their s and can calculate upon them. Such cusers as the older Weller, who expect when sit in the coffee room "a double glass of inwariable," are always popular with waitand barmaids. Indeed, success in any work arely gained except through regular method. affairs of statesmanship and affairs of war, regularity is just as necessary as in the nagement of a small shop or in driving a key. It is the cardinal sin of a Minister of ance or a Secretary of State to be unsystetic. The Ship of State requires the same dly handling as any ship. If you ask Stewor Astor how they have gathered such mils of treasure, they will show you as the secret heir success, not any fortunate venture, but hodical and well-ordered ways of business. but we leave this large and tempting field of ark to speak in this essay especially of the itary value of regular habits, of method in bearing upon health. There are, indeed, e who are painfully methodical in their way, yet are obstinate dyspeptics, and suffer every day from the distress of the bread which they eat in stinted measure at the appointed hours. But where the constitution was not depraved at birth, such men have usually become dyspeptic from early irregularities. The careless indulgence of many parents to let their children eat whenever and wherever and whatever they choose, at any hour of the day and at all hours of the day, prepares the way for the weak stomach of the man or woman which defies all healing. Regular habits often fail of their saving influence, because they are taken up so late, because the mischief is done and they come only as a death-bed penance. There is something ludicrous in that saying of the fast liver that he has "sown his wild oats," when he has reached forty or fifty years. At that age of sowing, he can not expect much valuable physical harvest.

"To every thing," says the wise Preacher, "there is a season and a time for every thing under the heaven;" a time to laugh and a time to weep; a time to rise up and a time to sit down; a time to eat and and a time to sleep. For every man and woman it is desirable that these times should be wisely adjusted. Two things all men and women have to do, three things all ought to do, in every revolution of the earth upon its axis. They must sleep and must eat, and they ought besides to work in some way. We might add, too, a fourth requisite in the order, that they "play" in some way. Eating and sleeping, however, are physical essentials. Prolonged fasting is madness and death; prolonged waking is madness and death. The richest man must eat and sleep as much as the poorest man; the wisest man must eat and sleep as much as the most ignorant. The king needs his food and rest as well as his peasant subject, or the beggar at his gate. The motive of life may have terms and items. But its lowest term must be in at least these two items. It may have no sport, no work, no study, no toil of the hands or toil of the brain, no other break in the steady listlessness of inert existence, but it must have at least these points of interruption, the meal and the sleep. The line of the hermit's day passes through these two points as much as the line of the merchant's day. The recluse of Walden Pond, brooding all day over the narrow

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landscape and the memories of the past, has as much need of bed and dinner as James Fisk, Jr., with his head full of gigantic schemes, and his hands full of railway wars.

Sleep is a valuable "invention," and was discovered to be so before the Spanish squire announced his immortal word about it. But its value can not be fully known, unless, like some beverages, "it is taken regular." Spasms of sleep, long sleep in one night, with short sleep or no sleep in another night, spoil the best benefit of this sweet "balm of life." There is no possibility of taking a week's sleep in advance, or of making up lost time in this duty. You can not gather into a consecutive slumber the rest which ought to be distributed through three or six nights. "Loss of sleep" really means loss of regular sleep, and not merely loss of so much in quantity. Four hours of sleep on each of two consecutive nights is worth more than ten hours in one night, if on the next night the eyes are not to close. In nothing is regularity more important than in the matter of sleep. In nothing is it more important to have a rule and keep to it. President Quincy of Harvard College, one of the brightest thinkers and hardest workers this country has produced, who lived to the age of four-score and twelve years, with eyes hardly dimmed and natural force but little abated, referred his long life and his rare health to his invariable rule of going to bed at 10 o'clock, no matter what guests were in his house. "Early to bed and early to rise" is not a maxim of universal force; and length of days not seldom comes where there has been habitual burning of midnight oil. But the substitution of the word "regular" in place of "early" will give a rule of health that few will be found to gainsay. The wise man will have his hours of sleep as steady in the night as his hours of study in the day. If six hours satisfy him, he will have the six hours come unfailingly from 10 until 4, or from 12 until 6 of the clock, as the case may be. If he will take, more wisely, eight hours, he will take them in every night, not eight hours in one night and four in the next—will not introduce into his night the custom of the "dog watch" on shipboard.

The night is the proper time for sleep, and it is against Nature to sleep much in the daytime. The after-dinner naps, dear to so many languid souls, can not supply the deficiency of the better repose of the "night season." In our civilization, nevertheless, there are unfortunates to whom sleep by night is forbidden. Patrolmen must lose their slumber as they pace the streets through the hours of darkness. Railway engineers and conductors, not to speak of wretched passengers, who court sleep in ... must find in the night their toil, as they ... the order of the "time tables." The news... men have to work when others are sleep... the breakfast gathering is to enjoy its daily ... of news and incident. The nurses in the ... pitals, and the watchers by sick beds, mu... their own sleep as they listen to the br... of those that they watch. These unfort... must take the day for that sleep which th... in the night. It is a fatal mistake to think ... any occupation can justify loss of sleep, o... vent the wear of this loss upon the frame. I... lar sleep, too, is just as important to thos... work mainly with the brain as to those ... work with the hands. A preacher nee... much as a plasterer, and if he does not ... will be likely, like the foolish prophet in ... Hebrew song, to "daub the wall with un... pered mortar" in the foolishness of his pr... ing. Mr. Beecher answered shrewdly, wi... was asked how he could preach so many ... and vigorous sermons, that he did it "by ... ing a good deal." The preachers who hol... and keep their power, are usually good sl... if not *sound* sleepers, at any rate *regular* sl... This is the first element of a regular li... life, to go to bed in season, and to stay ... as a rule, until the brain is satisfied wi... quiet that has come upon it. If there we... other objection to fashionable Parisian l... the style of the ballroom, it would be suf... objection that it breaks up all habits of ... sleep.

Hardly less important than regularity ... sleep is regularity in taking of food. W... incidentally spoken of this in previous ... but it must not here be left without m... The time in the day at which meals are ... matters less than the intervals betwee... meals. At whatever hour breakfast or d... comes, they should come regularly, and ... should have no hindrance or supplement ... termediate meals. The boast of eating a... hour, just as it happens, is a poor boast; a... stomach can be kept in good condition whe... is trifled with in this careless way. The... hundreds of clerks in the cities who live ... irregular way, dine when it is convenient, ... they can get a few minutes to run away ... their work, at 12 o'clock to-day, at 3 ... to-morrow, hoping to amend this irr... larity by that worst of dietetic habits ... evening supper. There are others who cha... petite all through the summer and satis... eating fruits and ices at all hours of the ...

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id leaving no rest to the digestive process. here is no beauty, it may be, in a rigid and unding rule, which will always hold to certain ours of food, and never touch it at other times. et this rigid rule is better than no rule at all. table always spread in the house is a sign of rge hospitality; that perpetual table, nevereless, should not invite the children of the use to follow their whims in the hours of their eals. It is a very disorderly house, even if wine is drunk and no rioting is heard there, which the father eats at one hour, the mother another, the brothers now and the sisters by-d-by, no one meeting the others at the board; d in that house the doctor will be a frequent est, and the sexton will not be long absent. The ace said over such irregular meals will not be ore saving to the bodies of those who eat than prayer of the Legislative chaplain is saving the members who come too late to hear it, aggling in an hour or two hours after the sion has begun.

Of regularity in *drinking*, we have nothing e to say. Unhappily that is one of the regu- habits, which many who are careless in er ways easily fall into. In the city and in country, there are not a few who are alys prompt at the accustomed hour to get their ly "bitters." The worst drunkards, because most incorrigible, are the "regular" men. intoxicating drinks are taken at all, it is h safer to take them occasionally, or only at g intervals, than to take them at stated rs. The less order we can have in that matthe better. But for harmless fluids, the only d rule is thirst. There is no use of drinkwhen we are not "dry," or of making it a it to take pure water, or soda water, or sulr water at regular times in the day. ne have the habit of always drinking glass of iced water before getting into with the idea that sleep will be induced ner in that cooling draught. The habit nciful, and there is probably no good foun- on for the notion.

egular hours of *work* aid regularity of sleep- and eating in the preservation of health. nost of the mechanic trades these hours are rately fixed. A carpenter, a blacksmith, a ter, a shoemaker, have ordinarily so many rs before dinner and so many hours after er that they give to their regular work. there are some callings in which it seems ssible to be regular, and others in which e is great temptation to be fitful and spasmo- In haying time, a farmer must "make while the sun shines," must begin with the earliest light and continue till dusk, springing to his task. The rain will disturb his plan of toil. In a dead calm at sea, a sailor has little or nothing to do; he can only wait till the breeze starts up. A merchant in business has his "dull times"—and again, times when he is over-driven. Laziness and weariness tempt many to put off their work until the eleventh hour, when it has to be done in a hurry and at unfit time. The sermon that should have been written calmly in the earlier days of the week and carefully corrected, is written at fever heat in the late Saturday night or Sunday morning. The brief that should have been prepared before the session of the court and well digested, is rapidly noted in the court room on the morning of the trial. Taking out the mechanical trades, probably a third, or a half, of all the men that work have no well-defined plans, and attend to their work as it happens to come up, doing as little of it as they possibly can. The modern translation, or "version," of the old maxim, "Never put off until to-morrow what you can do to-day," runs "Never do to-day what you can as well do to-morrow." But the more steadily we can keep to a plan of work, so many hours in the morning, so many hours in the afternoon, so many hours in the evening, making this the rule, the better for physical as for mental health. The number of hours may vary for different persons. For some four working hours in the day are quite enough; for others, even twelve hours are not too much. The length of proper working time depends upon the kind of work to be done and the constitution of him who does it. Some work may be done all at one time, in six or eight consecutive hours, with play in the rest of the day, while other work requires frequent intervals, and can not be continued more than an hour or two at a time. No system of work can be positively enjoined as best for any one beforehand; but each of us can soon discover what is best for ourselves. The misfortune is that so many know the wrong way well enough from experience, but take no pains to find the right way. Every body knows that irregularity in work is bad, that it unsettles the mind, and brings physical lassitude, inertia, and hypocondria, but most of those who know this never trouble themselves to try any plan of labor. To keep the nervous system in good condition without systematic habits of work is impossible, except in the case of very lymphatic or very stupid people. Great things are sometimes accomplished by spasmodic efforts, but this is at the expense of physical health and strength.

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With regular work should go regular play. What constitutes play is not easy to be decided. To some work is play, they want no other amusement than their toil, as in the case of most scientific pursuits. An astronomer finds his duty his amusement, and no joy can be so high as in discerning a planet in his sky-searching tube. A naturalist delights, even in mature years, to find "six new species in a dish of greens." A chemist gets more sport among his crucibles than he could get on the ball-ground or by the trout-stream. The play of some men is the work of others; and a game of chess ought to be hard work for any brain. One eminent writer takes his play in varying his work. When he has written an article for a Review, he recreates himself by writing a sermon; and then eases off that work by writing a letter; and then it may be goes for farther play, to the abstruse scientific book, on which he is at work. Work and play, in our civilization, are interchangeable terms; and it is the easiest thing in the world to make work into play, as it ought to be the easiest to make play out of many kinds of work. To an artist the two things are identical.

But every man ought to have some regular time of recreation, some hours in the day when he does something, or says something, or sees something, which is not part of his ordinary work, and which he will not call his "work"—ought to have leisure which is filled with pleasure and is not a mere season of waiting. A good deal that is said about "amusement" in our time is very loose and ill-considered, and much of what is called amusement is noxious, both to body and soul. Most certainly, we should not commend to one class a regular attendance at the theatres, dear or cheap, to breathe bad air, and gaze upon tawdry finery or disgusting contortions. Regularity in going to gambling saloons, or club houses, or any place where the sport is of an equivocal kind, is not that kind of method in play which fills the true office of amusement. But a well-adjusted system of out-of-door or in-door sport, which has no element of cruelty or vulgarity or excess, is one of the efficient aids of sanitary discipline. Our Sunday is the best of all holidays, because it comes so regularly; and it is not irreverent to say that it would not be a good day or a "holy day," unless it were in some sense a "holiday." It is a pleasant sign of the times that our legal holidays are becoming more numerous, and that the ancient season of *fasting* is now a time for mirth and jollity, better for health than any fasting. But every day ought to have a little of this time of sanctification, of this anticipation of heaven, which in the thought of most believers is all to be play-time. Even old age has need of some kind of play; and it is a cheering sight to look upon four grave Seniors, white haired, and quiet of tongue, because their ears are slow to hear, intent upon whist around the table. The regular rubber, albeit it has not full evangelical warrant, will help to prolong days upon the earth.

We leave these details lest they should seem trifling, as they certainly are, in special cases. Perhaps it is good for the world that every body is not regular, that all men do not move like machines, and that there are eccentric and spontaneous lives, to break in upon the social clock-work. It has been the theory of some essays in this series, that men shall be left free to follow their tastes and appetites, and shall not be bound to any rigid rules of diet or dress. In consistency, it may be said, they should be free in the disposal of their time, and should eat their hours, as their fancy or desire may guide them. Such regularity as makes stiff martinets—unbending, precise sticklers for minute regulations—is certainly not to be praised as the best style of life. There is a regularity so punctilious and exacting that it spoils the temper and brings on physical derangement. Mr. Dombey was not so healthy a man as the erratic Harold Skimpole or the careless Micawber. Extreme and unyielding regularity, which holds life as in an iron cage, is as bad as a diet which has only one kind of food, The treadmill should not be typical of the human machine.

With this essay, the series, begun in the first month of the year, and continued in successive months, comes to its end. We may trust that the light manner in which we may seem to have discussed very grave and momentous topics will not prevent heed to the suggestions of the essays so far as these are timely, or to their criticisms so far as these are just. We have preferred the light to the learned style, in the hope that it might win attention to topics somewhat worn in a magazine of this kind. With more space at command, we might have justified the statements of these essays with abundance of facts and figures, and filled in a due measure of exhortation and warning.

We have not wished to venture too far into the physician's province or assume to speak dogmatically in matters which are "out of our beat." Most of what we have ventured to present is that which the best educated physicians of all schools will approve, and which we have learned from intercourse with them.

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Kitty Howard's Journal.—No. XIII.

EDITED BY MRS. ELIZABETH OAKES SMITH.

[AY 30.—To-day has been one of the most solemn days of my life. No person has a ıt to allow his children to grow up creatures mere impulse, inclination, and passion. The ole nature of the child ought to be, from the t, subjected to God's immutable laws of truth, ice, and beneficence. He who brings a child) the world is in God's stead to that child, l should be alive to the responsibilities im- d. Alas! poor little Kitty, soft-hearted, and ttle vain, has had so much to learn, and had never been a mother I fear she would have n almost idiotic. But, let me tell of my mn day:

)avid had been to visit a young friend, and ught home a small dog, which had been pre- ted him. I refused to accept the creature, ing sufficient reasons therefor, made perfectly ple and plain to his understanding, for he is v nine years old, and is by no means deficient ntelligence.

do not think the dog is of sufficient value to human race to justify the keeping of him the hazards involved. He is faithful and ichable, it is true, but subject to a terrible ase, which he imparts to others, creating suf- ng, the utmost terror, and death. He has ome a scourge, and should be dispensed with. hould never feel at ease with one in my fam-

Human beings suffer enough from the mad sions of each other, and it would be well for m to abstain from augmenting their trials by presence of a creature liable to bring the rful calamity of hydrophobia, superadded to inevitable ills that flesh is heir to.

)avid submitted, but with a very bad grace; eed, he was more violent than I had ever wn him. I could readily pardon this, know- the natural fondness of a boy for this most acious and affectionate companion, but I was olute in my denial. After awhile he asked a question, which I felt must be answered a mother, and only a mother. I would not the hazard of his receiving the deeply sacred wledge of the mysteries of life from coarse ds, coupled with a jest, and made profane vulgar association. I took him to my breast in a low, solemn voice, explained all that necessary for him to learn. The boy was d with an innocent and beautiful awe, a re- us veneration most lovely and touching. It lesson he will never forget.

When Tom came home, and dinner was over, and the children peacefully in bed, and we seated, we two wedded lovers, for our precious evening chat, I told my husband what I had done, what solemn knowledge I had thought it best to impart to David, whereat, to my amaze- ment, he dropped on his knees before me, and laid his forehead upon my two hands and prayed aloud, saying:

"I thank Thee, Father, Lord of Heaven and earth, for the gift of this woman, my true wife and mete-help in this world."

Whereat I, too, thanked God for the gift of my noble husband; and never did I more deeply feel the sacredness of the holy relation of mar- riage.

MEM.—A husband is such a comfort!

MAY 31.—David is a manlier boy to-day— holds his head higher, is quite grave, and sweetly gentle. My lesson of yesterday is a subtle an wholesome leaven, lifting and stirring his who moral nature. Tom said this morning:

"Balm, a true mother is the wisest, noblest, most august of all God's creatures. Almost two thousand years the great lesson of 'The Virgin' has been a part of human history, and we do not yet penetrate the mystery."

Mr. Howard has been a judge on the bench for two years, and I will note it down here, where no one will see it, and where it will not seem vain nor proud, that he always talks over all his cases with me; and when little Kitty flares up at any wrong, or weeps over some vic- tim, he smiles and tells how the *law* is, and then I put my heart aside, and think it all out; and Tom says he is often strengthened in his judg- ment by my *impressions* and *opinions*.

MEM.—Two heads are always better than one, and a woman's head is a great help to a man's, if she does not think too much of it. Angels do not need logic.

JUNE 2.—The birds are building in the trees and vines about the house; in the morning the children listen, and join in the morning chorus. Tom wakes earlier than he used to do; he says where the heart is at rest, and the head well furnished with early knowledge, less sleep is required.

MEM.—It is the wear and tear of the heart

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that kills people. I should not wonder if Tom and I should live a hundred years. We are a sort of John Anderson and wife, and Tom likes to hear me sing:

"John Anderson my Joe, John, we clum' the hill thegither,
And many a cantie day, John, we've had wi' ane anither;
Now we maun 'totter down, John, but hand in hand we'll go,
And we'll sleep thegither at the foot, John Anderson my Joe."

JUNE 3.—Hannah was holding a skein of coarse thread and Rachel was winding it, when, suddenly, after a glance from the window, Hannah dropped the skein and with wild eyes, cried out, "Oh, Madam!" and darted out of doors. Presently she almost dragged into the house a feeble man, more old from toil and hardship than from years. She kissed his hand and patted his back, weeping silent tears but speaking not a word.

The man twirled a hat with only a shred of brim, in his thin hands, and stood half bent looking me straight in the face, but with such a sad look at the eyes, and a sad smile at the mouth.

"It is the fault of my little maid, Ma'am. You see I couldn't help coming to see 'ow brave she looked!"

And the tears struggled, and the old honest face worked to keep the sobs down.

I placed him in a chair and gave him a glass of water, and then said:

"How did you know Hannah, my good man?"

At this Hannah cried out, throwing both arms about his neck, "It is my father, dear Madam, it is my father; so good, so kind to his little maid while he had a crust to eat."

The man seemed afraid to caress her, but looked indescribably fond and tender, and at length said:

"You see, Ma'am, I'se a walking adwertisement."

"A walking advertisement?" I repeated mechanically.

"Yes, Ma'am. In the city I is plastered all over with great letters, and walks in a hoop skirt, but I knows better than to appear before gentility in such a fix. I wanted to look on my little maid, not thinking she would see me."

"But why should she not see you?" I asked.

His old face worked again to keep down the sobs. "You see I is getting old, and I wanted my little maid to forget me."

"Oh! no, no, never, father!" ejaculated my Hannah, and at this the old man fairly b down, and for the first time placed his trem arms around his child and wept aloud. At l Hannah lifted up her head, and coming t said:

"I have not seen him, poor dear, for so m years; but I knew his good old back on w I have traveled for miles and miles."

I then told him how cruelly his child been treated, and asked him if he had know why he had not taken her away from s hard-hearted people.

He spoke slowly, and explained in this w

"You see, Ma'am, I was a porter in a g ware'ouse. My wife died in England, and I nothing to live for but my little maid—a t in them times."

I observed he repeated "little maid" w tenderness of accent, as if the term gave pleasure. He went on:

"I left Mary in the churchyard, and wa to get away from my trouble, so I raked u my earnings and came to America. I d complain, Ma'am, but people in this cou work wondrous 'ard; no let up—all work, w for the poor man. I took a 'crick' in the b and was laid up with it. I thought I mi took off, and nobody to care for my poor maid. When I got better I traveled wit on my back, and worked 'ere and there, as I work to do. Then I fell sick again, and w put in the work'ouse. My little maid bea thrive, and was bound out. When I got w went to see her."

He stopped for the sobs, and Hannah p his shoulder tenderly, and whispered, "It all right, dear father, all right."

"I thought so then," he replied in an stracted way. "I reasoned in this wise. ' is poor. My little maid will 'ave to work for her poor old father is getting past it she is treated tenderly, 'ardship and labor come rough to her; if she is *cruelized* so she'll bear her lot better."

I burst into tears at this, but my brave H nah exclaimed, "All right, dear father, were wise and good!"

MEM.—To remember this stern logic of poor, and be more charitable.

"Did you know that she had been taken from the place, and what had become of h I asked.

"In course, I did, Ma'am. I could n work near by, so I went to the city and tra it. You see my back was cricked, and m bones good for nothing but to 'ang adver

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nts on. I walked up and down all day, wonous weary, but the thought of lookin' on my le maid at night gave me 'eart. I used to go t, and sometimes it took me most all night to and come, just get a look at her, and go k."

"O father, father! and I thought you had gotten me! wicked girl that I was."

"Twould a made us both weak like to talk over. I thought 'twas the best way."

"Then you knew that Hannah lived with me, good men."

In course I did. Ma'am you is larned in Bible and will remember the story of the triarch, who sat up a stone in Bethel, and ing down his ead there, saw angels come and

O Ma'am many's the hour I've watched lights in your window, and when I 'eard little maid a singing God's praises I thought ard a angel; and I knelt in the storms and knees, and 'ad no sense of them because of brightness your goodness made."

Hearing this I said inwardly, Kitty Howard's is not utterly devoid of use, and I felt, not y glad, but thankful to know this.

He now arose to leave, and I asked him *where* would go, to which he replied:

I am off duty to-day, because I was weak , but to-morrow I shall not be a man—only alking adwertisement."

t this poor Hannah said, weeping:

O Ma'am, it will break my heart to go away n you, but if my poor father is cold and hun- I must be so too! I can not lose him again."

he old man rocked himself to and fro, exming:

So much for my poor old eyes, that did not quick enough to get away! my little maid be a beggar, and her old father the cause. y could he not creep away and die alone? oh! the weakness of the 'eart! the weakof an old 'eart!"

t this moment Mr. Howard came home, and iefly explained the case to him, at which the man stood up, half bent, and held his hat a washbowl before him. I thought Tom ed unnecessarily stern and penetrating at which caused him to say with a flush:

I's a walking adwertisement, yer Honor— , but 'ouest, yer Honor—not a beggar, to e my little maid."

t this Tom softened; and finally the man t away, leaving poor Hannah in tears.

NE 4.—It is such a comfort to have a wise, er-hearted, strong-minded man for a hus-l. Suppose I had married one like poor Mr. Brown! Gracious! I should have tormented his life out of him. It is too much for a woman to be obliged to think for herself, her children, and husband into the bargain. Tom *is* a treasure, a darling, a comfort!

To-night who should come home but Tom, with the "walking adwertisement," in a new suit and hat, and shoes, and I don't know what not, and now he sits by the kitchen fire, turning griddle cakes! He is to live with us and help us, and we him, and David and Paul are planning boats, and martin-houses, and bows and arrows, delighted with a dear old friend.

MEM.—I have an idea that aged people are a comfort in a household.

JUNE 9, 18—.—I do not think we should need sensation novels if people were attentive to what transpires around them, and even in their own families. Even Kitty Howard has her domestic tragedy, and we, conscientious, intelligent, and good as we are—Kitty being the worst of the lot—with her weakness, and tendency to flare up, have been the subject of more wicked gossip and scandal than any body in the place. I sometimes feel as if I had been skinned alive, and have learned to pity eels in the frying pan. It is women who make all this cruel mischief; women who do not read nor study, and have nothing upon which to expend their surplus energies but their neighbors. Every household should be considered safe in its own domicil, as its doings are nothing that concern others, unless detrimental to the public good.

MEM.—I wish I was a Judge, instead of Tom. I would get a stiff law passed, to restrain women from slander. Gracious! when we get power into our own hands won't there be doings.

JUNE 10.—Harriet is in prison! I have just been to see her. She is in great distress, and owns that she purloined from Mrs. Brown and Jane.

"I do not know what made me do so, Ma'am, I had enough; but somehow they lived so noisy and so quarrelsome—no order nor goodness—and I could not help it. Bad mistresses make bad girls, Ma'am."

I have been to beg Mrs. Brown and Jane not to appear against her, but they are inexorable. They declare that mistresses are not safe, when servants can steal with impunity. Jane told me that I was "*demoralizing* the public in trying to defend a thief." Kitty was rather flushed at hearing this, and when I repeated it to Tom he laughed heartily, and called it Satan rebuking sin, and sent me to read Milton.

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JUNE 11.—Poor Harriet will have to go to the penitentiary. She is terribly cast down. I have promised to go into Court with her, and as her case will come before Tom, he will be lenient.

JUNE 20.—Poor Harriet has been carried away to prison. She plead guilty; being guilty, I told her it was better for her to meet her punishment bravely. I shall take her into my family again as soon as her time expires.

JUNE 21.—All this beautiful season seems partially lost to me by my increasing cares and anxieties; and yet not lost, for I am conscious of a delightful sense of joy coming to me by the odors of my roses; and my dear old man, Hannah's father, every day lays a bunch of flowers by my plate, and helps me in many ways. The angel child, Elizabeth, he carries in his arms, never tired of pleasing her. What a strange, unearthly beauty she has! Alas, alas! not for earth! To-day "Father Broom," as he likes to be called, spread her rubber mattress among the roses, and croned to her old ballads, which soothed the dear one. I sat by and saw how softly her blue eyes dwelt upon the blue sky, as if they belonged there; and when they closed in sleep, Father Broom whispered:

"The hangels are coaxing her away, Ma'am."

Mamma Howard came in her carriage to-day, and took us to ride. She truly loves me, and when I said it gave me pleasure to know it, she replied tenderly:

"We all love what is lovable, my daughter. I love you for your own sake, Kitty, and a thousand times more because you make Tom happy, and because you have strengthened and confirmed his manhood."

JUNE 28.—Elizabeth is now nearly three years old. At one time she grew quite strong, and we began to hope she might be spared to us, when we saw her pretty feet treading among the flowers, and chasing the butterflies, but now we see that she will leave us. She does not suffer in the least. The children are all so tender, so gentle with her, that the lesson is a lovely one in the household. Paul has an intuitive understanding of her. To-day the little ones covered her couch with roses, and brought their prettiest toys to amuse her. I heard Paul say:

"Tell me, sister, all about the children who come to play with you," and she answered very softly:

"There is David, here is Paul (kissing him), and Rachel, and all the darlings, dressed in white;" and she looked around with a glowing smile.

"Pretty sister, don't you go away with the white children, will you, darling?" whispered Paul.

The child lifted her white hands and said in a voice quite loud and distinct:

"Mamma, I'm going to play with the children by the bright water."

Pretty Elizabeth is gone!

It is June again, and Kitty writes—she has many, many pages filled with the tender grief of a tender mother, and we find scraps of poetry, which show that sorrow had idealized and sanctified the true woman. She gives a wintry record, which she calls "After the Storm," and alludes to the departed child. It is dated:

JAN. 4.—The scene is lovely, indeed, after the storm, but the heart does not lay down its background of sorrow. The pine trees are all bending under white garments, and each one looks like a serene lady sitting with her pure hands folded. Snow, snow, every thing is snow. The rails of the fence are a string of ermine—each part is a section with a silver head, for it is the top is a globe of snow. The uncouth stump is a Turk's head, with its silvery turban. The magnificent elm in front of my window stands threaded in long folds of swan's down. On one upper branch is a bird's nest of the last year, a rounded cup, frosted to the brim.

Alas! for the beautiful bird's nest, cold and desolate, like the empty cradle which mothers cherish, in still, cold, solitary rooms, and which they look upon alone and silent; and straightway they behold a small mound, rounded with white snow, out under the drear winter sky, like the little snow-filled nest upon the leafless tree.

JUNE 28.—It is a year since Elizabeth left us. I wrote these lines with streaming eyes, and dear Tom sobbed like a baby when he read them.

THE LITTLE FEET.

Once when springtime roses came,
In our garden blooming sweet,
I one morning in the mold
Found the prints of Little Feet,
Two small feet which deftly trod
Over beds of mignonette,
All across the violets blue,
And where daffodils were set.

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None of these had staid the pair
  In their light uncertain tread,
Till they reached a lily bloom,
  Pure as her pure baby head.
There the Little Feet were stayed,
  Tiptoe prints were left behind,
Where she plucked a lily bud,
  Sealed in beauty, like her mind.

Then my heart grew fond to trace
  All the prints of those dear feet,
And my fancy saw the child,
  Golden-haired and winsome sweet.
These small prints upon the earth
  Seemed a promise to me given
That my little one should not
  Over soon be called to heaven.

She should walk with maiden grace—
  Be a woman in bright bowers—
And her noble feet should walk
  Over thorns to find the flowers.

Months have come and passed away,
  June-time roses, as of yore,
Bless the summer with their bloom,
  But the Little Feet no more

Leave their print upon the earth,
  My two hands, the dear, dear feet,
Bound together, still and cold,
  Underneath the winding sheet.
Now I close my eyes with tears,
  And again the picture trace
Of the summer long ago,
  Gladlier made by her sweet face.

And I trace the Little Feet
  All along the darksome road—
Down the valley, to the gates
  Of the Paradise of God;
And I whisper, "it is well!
  Sometime we again shall meet;
For to welcome me to heaven,
  First will come the Little Feet."

The Modern Artemis.

BY MARY ALICE IVES SEYMOUR.

RUSKIN has said, in "Queen of the Air," "Of all types of young ladies' education ere is nothing so splendid as that of the ung daughters of Pandareos. They have liter- y the four greatest goddesses for their govern- ses. Athena teaches them domestic accom- ishments, how to weave, and sew, and the e; *Artemis teaches them to hold themselves up aight*, Hera how to behave proudly and op- ssively to company, and Aphrodite — de- htful governess—feeds them with cakes and ney all day long."

We have heard of the athletic sports and mnastic exercise practiced by the youth of an- nt Greece, but the fact that there were women mnasts and teachers has not been so widely own. Nor is Ruskin our only authority, as aders of Count Caylus, Max Muller, Keightly, d a host of writers upon Mythology and Greek rt very well know. Antiquity is no plea for e use of this much decried science of "Phys- al Culture for Women," still it is pleasant to member that beneath the sunny skies of reece and amid the classic groves of the Cy- sarges dwelt those whose duty it was to de- velop the beautiful forms that haunted the dreams of Pygmalion and Phidias, and inspired the love which empowered them to impart life and immortality to cold, passionless marble.

But alas! our modern Artemis has fallen far below her sister of classic days; and she is seldom competent to mingle with the Heras and Aphrodites of this world. And why? The fault is not hers. The blame rests with those who strive to decry physical culture, gymnastic exercise for women—those miserable, puny, feminine specimens of modern moneyed aristocracy who fear to tread outside the rules of French fashion plates, but order their manner and social relations according to the pictured life of the *demi-monde*. We do not refer to the strictly aristocratic mothers and daughters of America, those grand old families whose names are found in our early colonial history, nor to the more recently wealthy, whose intellectual culture renders them superior to those who merely boast

"The claims of long descent,"

but there is, in America, a class of snobs more detestable than their English cousins who bear that

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name. There is no excuse for snobism among Yankee trades-people, it is only a contemptible lack of moral courage in them to leave that estate in life to which they where born, and adopt *demi-monde* manners for want of knowing in what true aristocratic breeding and intellectual culture consists. These are the first to cry out against physical culture for women.

"It makes girls hoydenish," say they—"rude, coarse; we don't want our daughters ballet dancers or circus-riders." Then some lazy woman will remark, "that pulling, bending, twisting the body, surely it can't be healthful;" while an elderly maiden sister will exclaim against the immodesty of wearing a short dress. This latter objection is generally governed by the size of the speaker's feet and ankles; the larger they are the greater the outcry. Another class suggests dancing, insisting that such exercise will do as well.

To one and all we reply (for the present), cultivate your brains till you know what you are talking about, and capable of listening to reason; then there will be some use in answering your objections.

There is *one* grave objection we admit, and to meet it we have chosen as our theme, The Modern Artemis. The first requisite of a good gymnasium is a *good teacher*, and the first requisite of a good teacher is an intellectual comprehension of the science she teaches, bodily strength to perfectly exhibit and explain the exercise, womanly tact to adapt herself to her pupils, and the attendant graces of pure womanhood, gentleness in voice-tone, dignity and courtesy, yet unwavering firmness in preserving discipline and order during moments of exercise in the gymnasium. Such teachers are rare. Those found in too many of our young ladies' schools, are women who have educated themselves for the position as a trade, a means of support merely, and not loving it, or studying it as a science. They are generally women of excellent common sense, who have seen the necessity of systematic physical exercise, but their early education has not been equal to their desires or abilities; they have held no position in intellectual and cultured society, and are therefore unable to adapt themselves to the delicate and aristocratic pupils they meet.

All honor to these grand pioneers in the wilderness of physical development, they have swept aside many of the briars that rise in the pathway of Artemis, but now, since the science is an established necessity, it is well worthy the careful study of intellectual and refined women, it becomes their duty to elevate the practice of the science to an art, and lend their sup culture to making the gymnasium a re pleasure and profit, mentally, as well as

How can this be made practicable, has asked. Simply by doing what has been d Fill the gymnasium with exquisite works Let the Venus of Milo, and the stately of the Agrippina, of the Musée Bourbon look down upon the young girls, and let learn from that glorious brain fancy of our Harriet Hosmer the calm, aristocratic dignity Queen. Yes, let her Zenobia, with Pa White Captive and Indian Girl, and Pow Greek Slave teach them the perfect contou form, and graceful *pose*.

Nor should flowers be forgotten. Vase our own wildwood blossoms, the darling meadow and mountain, gems from greenh and garden, with rare exotics, should gl us by their brilliant beauty, and teach us graceful, sweet, and pure as they; teach develop these bodies of exquisite mechanism good God has given us, by exercise which the rich blood bounding through our veins the rosy hue of health to our pallid cheeks, we rival the lily in purity, and the rose rich passionate beauty.

And music! Ah! we must have of the that that Heaven-sent science offers. Mo Mendelsohn, Rossini, Schuloff, are none to and women of musical culture, as the mo Artemis should be, will not endure com place dance music. Its influence on the is injurious, for the very effort of thoug required to mark rhythm and accent, in or preserve uniformity of motion, aids the pu apprehend fine harmony and proper phra therefore, as the greatest amount of bene *every direction* is the chief thing to be s ered, let the music be thoroughly exec There is nothing "visionary" or "impra in all this. A few hours ago we left a girl's gymnasium where walls were lined admirable engravings of our best works of where the perfume of flowers came from cate vases filling the opened windows, and ing vines of ivy and clematis swayed in September breeze, while Meyerbeer's marv Les Huguenots rang out as if to guid graceful girls gliding through the mazes of Victoria March. Even as we write, Gottsch March de Nuit warns us that it is time to into our own cheerful gymnasium, and sup tend the young girls gathering there.

But we have wandered from the subje which we most desired to speak in this a the requisites of a good teacher. We hav

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: those requisites are, now let the demand
he intellectually educated Artemis be heard,
women of culture will answer such duty-
and gladly aid in educating the women of
rica to be graceful, healthful, and beauti-
to be all that Ruskin desires of them:

"Queens you must always be; queens to your lovers: queens to your husbands and your sons; queens of higher mystery to the world beyond. . . . But alas! you are too often idle and careless queens, grasping at majesty in the least things, while you abdicate it in the greatest."

Old Before the Time.

BY NELSON SIZER.

HE pictorial papers are supposed to reflect public sentiment, and I have noticed in all r representations of great concerts, recep- gala days, and jubilees, there are none but g ladies shown in the pictures. There are, sure, a goodly number of bald-headed, otherwise venerable men, but their asso- s are, in every instance, blooming young n. Do women die at twenty-five, or do retain their freshness and bloom till sixty, the elderly all stay at home and none but make their appearance on great public oc- ns? I am certain that artists can draw the re of a matron of fifty, whose youth and ty has departed, because, when there is a an's Rights Convention to be sketched, represent some of the active workers and othizers with the lines of age and dignified rity, or as sharp-faced, angular, fat, or ugly. artists can represent woman in a mature, nly form, and as carrying unmistak- marks of time, and since it is well known ladies of sixty do attend presidential re- ns and festive gatherings, it must be that s reflect a perverted public sentiment, by enting only young ladies in their cartoons. letter-press descriptions which accompany ictures assert that Mrs. Senator this, and the wife of Secretary that were present; very body knows that they have sons who ading lawyers, and at least thirty-five years yet these venerable matrons do not appear e throng as represented in the pictorial. the great Peace Jubilee in Boston I saw reds of venerable ladies, Mrs. Harrison Otis among the number, with her majestic e and abundance of nearly white hair, with ntenance at once intelligent, majestic, and volent. I rejoiced to see that she was among most noted and respected, and was the cen- ter of a large circle of observers and admirers. There is at least one elderly lady, and one audience that appreciates her, but alas for the cartoons of the illustrated papers, the face of a gay girl is placed where Mrs. Otis sat.

In regard to the other sex, there is also a singular public sentiment. The idea of *youth* has become obsolete; we have now only children and men. So soon as a boy lays aside his child clothes he assumes those of a young gentleman, and an eight-year old often sports a watch and cane, like a man of twenty-five. Boys of ten we very often meet in this city smoking a cigar or pipe, and swearing like a pirate. I was lecturing one evening to three hundred boys, members of a night school in New York, and having observed several boys of perhaps eight or nine years of age slyly passing around a paper of chewing tobacco, and desiring to give them some wholesome counsel on its use, I asked how many boys present had learned to chew and smoke, and suddenly requested all such to rise, when at least 250 of the 300 were on their feet. They thought it was smart and manly to chew and smoke, and looked with mirthful contempt on the non-using few who had kept their seats. I trust they went home with some new and valuable views on the subject. I remember how the countenances of the minority brightened up and the heads of the majority seemed suddenly to have become heavy, as I proceeded with the subject.

This vile habit, this precocious iniquity, this respectable degradation is sapping the life of our young men, and making them prematurely old. The use of tobacco is every year becoming more general. Forty years ago, comparatively few men used tobacco in any way, and those who did seldom commenced before they were twenty-five years old, and their bodies had be-

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come developed and consolidated; and then among young men there were ruddy faces and healthful and vigorous bearing, but now we find sharp visaged, wrinkled, nervous looking lads of sixteen, and from that to twenty, wearing all the marks of care, anxiety, and age. If we watch at the dock the landing of immigrants, we see the hardy sons of Ireland and Germany step ashore with their round, youthful faces and their healthful looks, reminding us of the youths we used to know in boyhood, when for persons to smoke under thirty years of age was a disgrace as it certainly was a rarity. One has only to stand on any thronged thoroughfare and see the shambling, cadaverous, nervous, irritable, half-alive young men pass for a single hour, to be convinced that some subtle, insidious enemy is working at the vitals of society; nor need we long wait for a sad solution of the mystery, for nearly every young man will be seen with a cigar or pipe in his mouth. The vice is respectable—well-dressed people indulge in it—most of them ignorant of its direful effects; even doctors and ministers practice it. The destruction of our people is being effected, and the public is not aware that this poisonous drug is at the bottom of the mischief. If youth, by a miracle, reach the age of manhood under the influence of such habits, they are comparatively inefficient; and if they attain to the age of thirty-five or forty, and succeed in business, it is more owing to their originally good constitutions than to any proper care they take of themselves. And their children, if they have enough vitality to grow, and what will they be but bankrupts in body, and caricatures of humanity? We verily believe that if there were not a continued infusion of healthy blood from abroad, and this evil habit of tobacco-using were continued by our countrymen for a hundred years to come, a man thirty years of age would then be considered old, if indeed any children would have constitution enough to reach the age of manhood.

But, young men who smoke and chew, say they feel well; tobacco does not injure them. A slight acquaintance with the laws of health will teach the observer that their very looks, their great glaring eyes, sunken cheeks, narrow chests flattened, dyspepsical abdomens, spindling legs, and anxious expressions of countenance, that the poison is working at the foundation of their life and health, and that they must soon break down or drag out the balance of life with only half their normal power and efficiency.

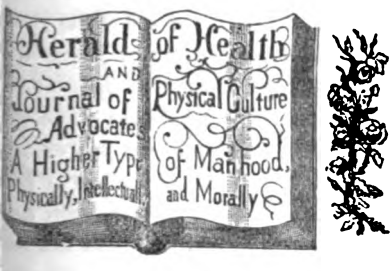
VANITY OF MEN.—I think there is sufficient proof that men have, by *nature*, quite as much vanity as women. Lord Byron for a time lived upon potatoes and vinegar, for his figure would cease to be slender; and belle was ever more sensitive about a per defect than he was concerning his lam When hair powder was in fashion, gent would sit for hours under the hands of ba in order to be presentable at parties. The and pigtails that were worn so long a tim quired the assistance of a servant. They not so deforming as chignons, but they sufficiently ugly, as well as unclean—v soiling the collar and scattering powder the coat. Did women ever wear bonnets inconvenient, more exposed to injury, and difficult to be repaired than the high, stiff, crowned hats which for so many years considered essential to respectability?—*L ria Child.*

WHAT A MAN KNOWS.—What a can write out clearly, correctly, and b without book or reference of any kind, th undoubtedly knows, whatever else he m ignorant of. For knowledge that falls sh that—knowledge that is vague, hazy, indi uncertain—I for one profess no respect a And I believe that there never was a ti country where the influences of careful tra were in that respect more needed. Men l haste, write in haste—I was going to say in haste, only that perhaps the word thin is hardly applicable to that large number for the most part, purchase their daily a ance of thought ready made. You find times more people now than ever befor can string together words with facility, with a general idea of their meaning, and ready with a theory of some kind abou matters. All that is very well as far as it but it is one thing to be able to do this and another to know how to use words as they should be used, or really to have thought the subject which you discuss.—*Lord Stan*

HOME SICKNESS.—We are accustom to consider "home sickness" as a transitory ex ment, that fades away among novel scene fresh acquaintance: and such it is with To those who have been educated amon associations of large communities, whose are under the constant influence of cha scenes and faces, the love of home does n peal with the force that it exercises upon viduals brought more closely into contact Nature and less with man.—*E. H. Nor*

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EDITORIAL DEPARTMENT.



EW YORK, DECEMBER, 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 indorsers every article which may appear in THE HERALD. *will allow the largest liberty of expression, believing by so doing this magazine will prove to be more useful acceptable to its patrons.*

Exchanges are at liberty to copy from this magazine wing due credit to THE HERALD OF HEALTH AND NAL OF PHYSICAL CULTURE.

TOPICS OF THE MONTH.

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

HE DYING OF THE YEAR.—All read- f English literature have, at some period eir lives, felt the solemn and sweet music ongfellow's "Midnight Mass for the Dying :"

"Yes, the year is growing old,
And his eye is pale and bleared!
Death, with frosty hand and cold,
Plucks the old man by the beard,
Sorely—sorely!

The Old Year dieth,
And the forests utter a moan,
Like the voice of one who crieth
In the wilderness alone,
Vex not his ghost!"

at time has swift wings, that the moments speedily leap into years and the years into centuries, that life is but a flitting vapor, that the young grow old, and that both old and young are constantly disappearing from the earth; these are among the everlasting commonplaces of December rhetoric. They come and they come again, and they will always come in this month, just as the snows come, and the icy breath of the north wind, and the crystal covering of the waters; and yet these ever-returning commonplaces do not seem to us hackneyed and old any more than do the snows and the stern winds and the ice masses which occur so regularly. The story about a passing time and an ending life, though we have heard it so many times, strikes us always with the interest of a fresh relation. Doubtless we do not weary of the tale, because at this season of the yea our sails are surcharged with the emotion which the season itself conveys to us. This last lingering relic of the year addresses us so eloquently that man's platitudes upon the subject seem but a murmuring echo of the mighty discourse which is never spoken in words. When Time turns orator, all the rest of us have but to hear and repeat his mighty utterances.

We claim that, in the most prosaic and practical view, these regular divisions of time are very advantageous to us. Were it not for them our lives would rush on and on, without ever a stopping place, until the final stopping. This closing era of the year suggests to us retrospection and rest. It reminds us to pause and cool the heated machinery of life. It instructs us to put ourselves in order, to settle up old debts with our own souls, to balance the accounts of nature, and to be ready, with new books, for a new departure in the great business of existence.

The Old Year is dying. And we must let it die. No medicine can cure it. No young blood introduced into its veins can recall it to its

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youthful vigor. It has a right to die. It has lived its full life, and has done its full work. Let it die, of old age, its own natural and inevitable death.

The Old Year has been, on the whole, an auspicious and a prosperous one; and it has not done much to make itself famous in history. It has fought no great battles. It has done no mighty deeds. It has amused itself with a political revolution here and there; it has kept society in sufficient activity to prevent corruption; it has seen civilization make a wholesome progress; it has beheld the demolition of a great injustice in Ireland; it has made Napoleonism grow pale and sick in France; it has seen America tremble on the verge of a financial panic; but, taking all things together, it has been a year whose annals will inherit the blessing pronounced upon all history that is dull.

If the Old Year has treated human society kindly, it has dealt rather more severely with the earth. It has given to Mother Earth many a hard wrench. It has afflicted her with ague-shakes in unusual places, and has blown hard upon her with tornadoes and whirlwinds, and has chilled her aged form with untimely frosts.

The Old Year is dying—and what should die with it? Let the poet answer:

"From the forest
Sweep the red leaves away!
Would the sins that thou abhorrest,
O Soul, could thus decay,
And be swept away!"

As the Old Year is dying, let bad habits die with it, and bad influences, and bad institutions, and—we were about to add—bad men. Upon the latter, however, we will not insist. Perhaps it would be inconvenient to have the population of the earth so much diminished! But let bad men die as bad men, and come to life again as good men. And let us all take to heart the necessity of grappling with the evil that is within us and that is all about us, and of burying as much of it as we can in the vast sepulchre into which the corpse of the Old Year will soon be interred.

The Old Year is dying—what else shall [illegible] with it? Ignorance should die with it. Sickness, suffering, and disease should die with It is to this sacred end that we labor. We [illegible] been toiling all the year to stay these evils [illegible] miseries; and now at the end of the year [illegible] gather encouragement from past progress, [illegible] dedicate ourselves anew to the beneficent [illegible]

To all the wide and widening circle of [illegible] readers we say, Will you not join us in [illegible] crusade against ignorance of the laws of [illegible] against willful violence to those laws, [illegible] all those infirmities and agonies of our [illegible] frames which can be averted by science [illegible] care, and against the vast glittering impos[illegible] and curse of the ordinary medical practice!

As the Old Year dies, this journal renews [illegible] life. A mighty and a beneficent mission [illegible] before us. Never have we received so [illegible] tokens of our influence and success in the [illegible] work as during the year that is just leaving [illegible] The past cheers us; the future beckons [illegible] with salutations of welcome.

Readers! Help us, that all the great [illegible] glowing truths which these columns offer [illegible] world that needs them may be uttered [illegible] larger audience, so that as the years succeed each other in dying, many human hearts may be quickened with new life!

HUMBOLDT.—As will be seen, we have offered a superior Steel Engraving to the our subscribers for 1870 who send us $2.00 THE HERALD OF HEALTH. The engraving done by the excellent German artist, E. D[illegible] sing, and has been pronounced, by com[illegible] judges, superb. It is copied after an [illegible] oil painting now owned by A. T. Stewart New York, and shows very plainly the [illegible] forehead and thoughtful face of this great [illegible] We have thought best to give his picture [illegible] premium this year, not at all because he devoted to Health Reform or Hygiene, but cause he gave in his day that impetus to study of science which has done so much the cause of education. Humboldt was greatest educator of modern times. Pro[illegible]

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Agassiz, in speaking of the debt we owe him, says: "To what degree we Americans are indebted to him, no one knows who is not familiar with the history of learning and education in the last century. All the fundamental facts of popular education in physical science beyond the merest elementary instruction we owe to him. We are reaping daily in every school throughout the land, where education is the heritage even of the poorest child, the intellectual harvest sown by him. See this map of the United States, all its important features are based upon his investigations, for he first recognized the great relations of the earth's physical features, the laws of climate on which the whole system of isothermal lines is based, the relative height of mountain chains and tablelands, the distribution of vegetation on the whole earth. There is not a text book of geography or a school atlas in the hands of our children to-day which does not bear, however blurred and defaced, the impress of his great mind. But for him our geographies would be mere enumerations of localities and statistics. He first suggested the graphic methods of representing natural phenomena which are now universally adopted. The first geological sections, the first sections across an entire continent, the first averages of climate illustrated by lines were his. Every school boy is familiar with his methods now, but he does not know that Humboldt is his teacher. The fertilizing power of a great mind is wonderful, but as we travel farther from the sources it is hidden from us by the very abundance and productiveness it has caused. How few of us remember that the isodal lines, the present mode of registering magnetic phenomena and oceanic currents, are but the application of Humboldt's researches, and of his graphic mode of recording them!"

The Rev. John Bachman, D. D., an American citizen, who enjoyed an intimate personal acquaintance with Humboldt, thus closes an address on his life before the German Societies of Charleston. He says:

"The lesson taught us in the simple reference to the life of a great man ought not to be overlooked. He who desires to be great must study to acquire knowledge. Humboldt considered every moment of time lost that was not devoted to the acquisition of knowledge. He who would be eminent must preserve his mind pure and elevated, and free from all irregularities, and indulgence in licentiousness. Humboldt's moral character was pure, and without a stain. He who desires to hand down his name to posterity among the great and good must follow the example of Humboldt, and labor to be an ornament to society and a blessing to mankind."

We hope every one of our present subscribers will renew at once for 1870, by sending us direct $2 00, and secure a handsome steel engraving of this great man.

Over-worked People.—Wherever we go among working people, whether the work be muscular or brain labor, the cry comes up to us, "I am over-worked," "I am worn out," "tired," "strained," "a slave to labor." The cry comes from all classes, all places, and at all times. Considerable observation has convinced us that there are not so many *over-worked* people in the world as there seems to be. Nine-tenths of those persons who think they are over-worked, if the facts could be known, would be found to be over-straining one set of organs or faculties and leaving another set idle, and thus producing an unbalanced state of the system which results in great distress. It is not the extreme amount of labor that produces the discomfort, but the unequal distribution of it. Take the case of a person who does brain labor. No organ of the body is so tough as the brain. If vigorous, it energizes the whole body; if weak, it weakens the body as well. Hard mental labor conduces to health and happiness, to longevity, but if the brain only is used in a longer or shorter period of time, the body suffers for *want of strain* as much as the brain from over-strain, and in this condition the sufferer complains that he is overworked. Let such persons keep the balance between their bodies and their brains, and they could do more work than now, without injury, but with positive comfort. Very often the dis

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proportion is on the other side, as is the case with those who use their bodies much and their brains little; in which case the body suffers for want of that energy which can only come from a healthy and vigorous brain. It is sad to see so many *unbalanced* people as there are in the world. Like trees, or plants, with their foliage and branches on one side smaller than on the other, they lack symmetry, beauty, strength. They go through the world limping, as a dog with one lame leg, or like a wheel out of round, as it unevenly rolls over the ground, with sometimes the high side up and sometimes the low. The greatest strength comes from perfect harmony of development, and this is what all should seek, but it can only be obtained by the exercise of each organ equally. If this could be effected we should have fewer one-sided people in the world, and a less number to complain of over-work.

A New Profession for Women.—Miss Emma Marwedel, whose article we published in September on Horticultural Schools for Girls, has since attracted many warm friends to her cause. Land has been appropriated by Mr. Cornell, the founder of Cornell University, near that seat of learning, and her pupils are to have access to the lectures of the institution. It only needs a few thousand dollars for building before she will be ready to commence operations. This we hope will not be long wanting. The shares are only five dollars each, and it is designed to pay this back or pay a profit to the shareholders after the school is well established. We may state in this connection that there will be a demand for well-qualified graduates of this school as teachers of Floriculture and Horticulture in ladies' seminaries. Already some of those schools who wish to be first in the enterprise have applied for persons qualified to fill such positions.

Would it not be well if the proprietors of ladies' schools in the country should each subscribe for one or more shares, and as soon as the school is open send to it for instruction such person as they may wish afterward to employ? The idea of a Horticultural School for girls may be novel to many, but it is sure ultimately to become an established fact, and we know of no one more likely to make it a success than Miss Marwedel.

Reserve Power.—It is not wise to work constantly up to the highest rate of which we are capable. If the engineer on the railroad were to keep the speed of his train up to the highest rate he could attain with his engine it would soon be used up. If a horse is driven at the top of its speed for any length of time he is ruined. It is well enough to try the power occasionally of a horse or an engine, by putting on all the motion they will bear, but not continuously. All machinists construct their machines so there shall be a reserve force. If the power required is four-horse, then they make a six-horse power. In this case it works easily and lasts long. A man who has strength to do twelve honest hours of labor in twenty-four and no more, should do but nine or ten hours work. The reserve power keeps the body in good repair. It rounds out the frame to full proportions. It keeps the mind cheerful, hopeful, happy. The person with no reserve force is always incapable of taking on any more responsibility than he already has. A little extra exertion puts him out of breath. He can not increase his work for an hour without danger of an explosion. Such are generally pale, dyspeptic, bloodless, nervous, irritable, despondent, gloomy—we all pity them. The great source of power in the individual is the blood. It runs the machinery of life, and upon it depends our health and strength.

A mill on a stream where water is scanty can be worked but a portion of the time. So a man with a little good blood can do but little work. The reserve power must be stored up in the fluid. It is an old saying among stock raisers that "blood tells." It is equally true that blood tells in the sense in which we use the word. If it is only good blood, then the more of it the better. When the reverse power of the individual becomes low it is an indication that

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a change is necessary, and that it is best to stop expending and go to accumulating, just as the miller does when the water gets low in the pond. Such a course would save many a person from physical bankruptcy.

"THAT'S THE GLORY OF IT."—Mrs. Frances Dana Gage sends us the following touching tribute to an aged woman: "She was old, as the world counts years, very old; *four-score years and ten!* Husbands and wives, youths and maidens, do you hear? Four-score and ten, and yet she eat with us, and chatted as cheerily as a matron of thirty, her memory running back eighty-seven years.

She told us of the wars she had lived through; and how, in her childish days, she heard the old men talk of the Revolution, just past, and how the wounded soldiers went from place to place telling of the battles they had fought and won, of their hair-breadth escapes, and deeds of daring valor. And then her mind came on, over the track down to the days of the Whisky Rebellion; on again to the war of 1812, to the hard times, when a yard of cotton cost more than ten now, and a yard of calico for a dress, of poor material, three-quarters of a dollar, and from that to a dollar and a half. Twelve and a half cents would buy a better one to-day.

Then she came to the days of her own heart trials, when her husband, who was a good man, died, and left her with nine little children; how she battled all alone with life and its labors, and taught her boys to be industrious and faithful, and her girls to be true and virtuous. Let me give her own words:

'It's just as you bring them up; don't you know it is? I knew they must mind and do as I bid them, or I could do nothing with nine of them; only think, and none to help me! But never one said "I won't do it;" no, never!

'They were all good to me as children could be, and staid by me till they married, one after another, and went off into homes of their own. I staid by them, too, and always kept a home for them to come to till my baby went, and then I went with her. Now I go and see them all; all living, every one.

'My boys have good farms, good homes, and good wives and children, and when I go to see them they give me such a welcome as makes my old heart glad!

'When evening comes and the lamp is lit, then comes out the big Bible, and they read a chapter, sing a hymn, and then comes the prayer for God's blessing. That's what I taught them when they were young, and now I am old I see them all good. AND THAT'S THE GLORY OF IT!' she exclaimed, after a moment's pause with animation. '*That's the glory of it!* I have worked hard and I'm very old, but I don't feel it; I am hearty and happy, and every body is kind. Why, I tell the girls I ain't but eighteen. I thank God every day for his goodness. But by-and-by I shall fall asleep.'

Oh for such mothers in Israel, to teach us how to live! Truly, it is the glory of a mother's life, to see all her children living 'to call her blessed' in her old age, and to carry beyond her four-score and ten."

ARE TOMATO WORMS POISONOUS?—A story is going the rounds of the papers that the tomato worm is a very poisonous creature; that he spits venom several feet and bites, leaving a deathly wound behind. Of course, this is all nonsense. Mrs. Mary Treat, a woman entomologist and botanist of Vineland, seeing the charge against this worm, sends the following statement:

"Of all the 'tomato worm' stories that I ever heard this beats. Of course, it is all *moonshine!* There is no Lepidopterous larva that can *spit* poison, and none of them are poisonous or can sting in any way, except some of the *hairy ones*, which hairs on the back of the hand irritate like nettles. Why the press are so determined to persecute this poor, harmless 'tomato worm' is a mystery to me. Now, it is not only harmless, but really one of our most beautiful sphinges. I have handled scores of them, and, if irritated, they will exude a green fluid from the mouth, as will grasshoppers, and almost

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all insects, but as for their *spitting* two feet, nobody ever saw one *spit half an inch*, but this fluid is never poisonous. I am very much interested in Entomology—it is a great study. I am collecting, rearing, and studying insects all the time I can get, and have many large volumes of the best authors of our country and Europe."

We do not quite agree with Mrs. Treat that this tomato worm is harmless, as several hundred of them attacked our tomato plants and eat them badly. A large plant will serve for about two days rations for one worm. When tomato vines are scarce, they serve potatoes in the same way.

THE MONEY FEVER.—A subscriber to THE HERALD OF HEALTH asks for a prescription for an attack of money fever. At first we thought the querist could not be in earnest, but on reflection we think he is. The recent Wall Street excitement shows that the money fever is a very dangerous disease. Unlike other fevers, it does not work its own cure. The victim likes the disease, and the more the fever rages the better he is satisfied. We do not object to a moderate development of the money fever. Money is a representative of power. It means a home, books, culture, refinement, civilization progress. It gives power to relieve distress, to build up business, to improve and perfect the farm or shop. It enables the possessor to travel. It gives him the means to build up noble institutions of art, education, science, and religion. It protects from want, from poverty's hateful clutches, from excessive toil, from much vice. We believe in money, and would rejoice to see the money fever developed in some places where it is not known, and is not likely to be thought of. But when it develops in excess, when the victim makes great haste to be rich, when he takes advantage of his neighbor and reaps where he had not sown, and gathers where he had not watered or planted, then there is no name bad enough to characterize the hatefulness of the disease. A man had better have cholera and small pox combined. When it rages in a community it often ruins hundreds of families in a moment, and makes people suffer who were ex guilty. It puts into the hands of mean m the wealth of good ones. The robbery tha tolerated among those who make haste to b come rich is no better than piracy, and ough meet as severe a punishment. A man is of entitled to money he never earned. Whe comes by inheritance, it is a rightful possess When a man by misfortune loses all, it is and just to help him on his feet by giving h means to start again. Those in great pover often deserve the alms they receive, but w such exceptions as these, it is better that a should give *quid pro quo*, or an equivalent what he receives. If this was always the c there could be no money fever severe enough do much harm. The cure for this disease is so easy. It is better to prevent it by teach the young honest industry, and a broad, generosity, not that generosity that frit away the gains of industry, but that wh shows the best use to which wealth can be p There is hardly a subject upon which pe who are rich need to be instructed so much regarding the best use of money. Its posses is nothing without this knowledge.

Mr. Beecher, in one of his recent discourse said that there were "Many men in New Y whose actual needs are not more than thre four thousand dollars a year, while their inc is twenty or thirty thousand. All above th three or four thousand goes to principal and b gins to breed again. And are they satisfi No. If they were with a hundred thousa dollars, safely invested, it would meet every of their rational needs; but are they satisfi No. They have carried it to five hundred tho sand, and to seven hundred thousand. And a they satisfied? No. They are less satisfie than they were when it was but a few thous They carry it up to a million. Are they sa fied? They are more unhappy than they w when they began. They have carried it to millions. What use have they for two mill Do they mean to give it away? No; they s the name of having two millions. They c it up to three millions. What will they

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the interest of three millions? Why, they slap it right on the back of the principal, set it to work. Then he works for four ions. And then he works for five millions. when he gets up to six or seven millions, t does he do with his money? Does he en- schools and colleges? Does he found insti- ns of charity? Does he make his money in the veins of newspapers? Does he send ad all through the land renovating social, lectual, and moral influences? Not at all. is merely a reservoir in which so much ey is laid up. And when he dies, then ? It is all scattered. And then *whose shall ese things be?* What was his life? Eager; greedy; compassing the earth with his to squeeze out more of its treasure than he ed—twice as much; five times as much; a red times as much. He was the possessor uch useless, cumbering wealth. He lived t, and prayed to it, going down on his before it. And he died as a fool dies, ng his wealth behind him. Why, these that live for wealth are the easiest of pil- out of this world, they carry so little with ! They do not need wings. They will anyhow. And as to convoys, angels do ouch them!"

t we have not given the cure for the dis- It consists in an expansion of the mind heart. Let the conscience grow large and hilanthropic element of the character be lated. Let a love of literature, of music, e arts be cultivated. And above all let on in its highest, purest type takes its place art of the character. This treatment, if thoroughly applied, will effect a lasting

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E MEDICAL COLLEGES AND HEALTH. m the complaints that reach our ears we the Medical Colleges are over-taxing students in the way of instruction this . Six lectures of an hour each, besides ily examinations, is the least that any col- gives, and some of them give seven or This is too much. Several of the stu- dents at the women colleges are almost breaking under the strain. Four good lectures each day are enough for any medical student and three would be better still. It is true that with such an arrangement the course would have to be extended over more time, six or seven months instead of four would be required. And this we are in favor of. To listen daily to six or eight difficult subjects and expect to get the benefit of all of them is unphilosophical and absurd. There is a much needed reform in the education of physicians. They, above all others, should not violate the laws of health in gaining a medical education.

GEORGE PEABODY.—What higher tribute to memory of a good man than the general and deep-felt respect for the memory of the philanthropist who has recently taken his departure for the summer land—George Peabody. If there was needed any better evidence that the world is growing better, the life of such a one furnishes it. His philanthropy proves that the pursuit of wealth need not harden the heart and blind the eyes to all good things. His example, may we not believe, will be widely followed by others, until it shall no longer be said, How hardly shall they that are rich enter the Kingdom of Heaven. George Peabody has not only bequeathed to mankind his perishable wealth, but he has shown the rich how much better it is to live for the world, for mankind, than exclusively for self. It is a lesson that the age was ripe for, and his is a lesson that will not soon be forgotten. He had an open, frank countenance, showing both thrift, intelligence, and charity. He lived a noble life, free from petty, narrow jealousy; he, indeed, laid up his treasure in Heaven, where moth nor rust doth corrupt and where thieves do not break through and steal.

THE CITY MISSIONS AND TEMPERANCE.—The New York City Missions are taking a deep interest in the cause of Temperance, and several earnest and efficient organizations have been formed at different stations. Many have

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already been reformed through their efforts. At one Station, No. 70 Columbia Street, there is a "Woman's Temperance Union," where over 800 women addicted to drink have taken the pledge, and great success has attended the work in thoroughly reforming some of the worst cases. Women, mothers of families, who have been utterly abandoned to drink, have become sober. There is also at the same place a society for men of about 600 members, industrious and respectable. Rev. Mr. Mingins, the Superintendent of City Missions, enters heartily and vigorously into this labor, and proposes to organize a movement similar to the above at every chapel and station.

NOBODY LIKES IT.—The Nation, in a recent article on manual labor, says that "It seems as if the time had come when the elaborate attempt to keep up this amiable fiction about labor should be dropped. Workingmen are no longer either ignorant or simple-minded. They know perfectly well that muscular toil is not agreeable, that nobody likes it, and none less than those who pretend to renew it."

The elaborate attempt spoken of is the inculcation of the belief by professional persons that there is dignity and delight in manual toil. Laborers know well enough by their own experience whether it is pleasant or not to work with the hand, and professional men, on the other hand, know how hard is the mental strain of a professional life. For our own part, we would, so far as possible, combine the two kinds of labor. The worker with his brains would love brain work more if he had a couple of hours of hand work to do every day. If such persons could have their gardens and shops to run to when their heads were tired, they would soon recuperate, and the muscular toil not being in excess would be a delight. If, on the other hand, the toiler with the hand could do daily some mental labor, it would add greatly to his happiness. The sharpening of the brain by culture would add effectiveness to the hand. The reason for this, is because man is a composite being. His muscles were not made for nonuse more than his brain, and the right use of each is a pleasure and not a pain. After a few generations we shall have what is now the prayer of thousands, more culture for the laboring man and more physical labor for the cultured man. This will establish a harmony between the two, which will add greatly to the prosperity, happiness, and health of both.

A CHINESE SAYING.—A correspondent says: "If heads of families would spend a few dollars for five years subscription to your excellent journal and give it one hour's earnest study each week, they would not take any money for the information thus gained. And yet, even when asked to subscribe, they think they cannot afford it. I wish they could be made to see clearly that the laws which govern health, like the knowledge of farming, mechanical, or any other knowledge, can only be learned little by little, time by attention and study. The Chinese have a saying that, every man is a fool or physician at forty, meaning that every wise person ought to be posted in regard to the laws of health at that age. I contend that if we do not get wise in our own conceit, we shall never find ourselves too old to learn something more in any direction we may study."

"PARLOR TALKS TO LADIES."—We shall publish in March next Mrs. Dr. Gleason's work entitled "PARLOR TALKS TO LADIES upon the diseases of women. Mrs. Gleason so well known to the readers of THE HERALD OF HEALTH that this announcement will be hailed with delight. The book is destined to meet with a very extensive sale. Pure and chaste in its diction, hardly a women in the land but will want a copy. Ladies who wish to canvass for work of this kind will find it just the book for them. A hundred could be sold in almost every neighborhood. The price has not yet been decided upon, but it will be somewhere from one dollar to one dollar and fifty cents, postage extra. Should any one, however, remit $1 for THE HERALD OF HEALTH for 1870 and this before the 1st of January, we will send whether the price is more or not.

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HYGIENIC VALUE OF TOMATOES.—A subscriber calls our attention to the following, and asks what we think of it:

"I recently inquired of a miller, in Kenosha, why none of the members of his family were ever sick?

In the family are, besides himself and wife, six children—the eldest twelve years of age.

Up to two years ago, there had been attacks of bowel complaint, and bilious attacks, such as are common to childhood.

Since that time, not a case of sickness has there been in the family; and he attributes their health to the free use of tomatoes the year round.

During the season of tomatoes, he uses the fresh fruit stewed. In fact, considers them not wholesome used otherwise.

For use during the remaining seasons of the year, he scalds them and puts them in jugs hermetically closed with wax.

When wanted for table use, a jug is opened and stewed, as is usual with the fresh fruit."

We think well of it. Such experience is not uncommon. The value of the tomato consists in this: it keeps the bowels regular. Almost any other fruit, however, would do as well.

PREVENTING BAD ODORS ABOUT THE FEET.—The diffusion of the abominable odor in ill-smelling feet may be effectually prevented by placing a sole containing a layer of powdered charcoal, either between the foot and the stocking or between the latter and the shoe. A paste consisting of

Powdered Charcoal.....	40 parts.
Water.....	10 parts.
Gum	15 parts.

should be thickly spread over a piece of filtering-paper, flannel, felt, etc., stretched over a board or pasteboard. The paste is then covered over with another piece of paper, which is smoothed over with the hand so as to remove all asperities. When quite dry, the sole may be cut of the required size. Being cheaply made they may be changed once or twice a day.

So writes Stanilas Martin, and we do no doubt that the remedy is a good one. Still another remedy is as follows: Dry and finely pulverize pure clay earth, and once a day, if necessary as often as this, rub as much of it between the toes as is necessary to absorb all the excretions of the parts. If there are ulcers between the toes, as there often are, the dry earth will so cleanse them of foul odor that they will heal readily. Still another excellent application is, very dilute carbolic acid. This disinfectant may seem more cleanly than the dry earth, but it is only to the eye. Clean dry earth is not in the least degree a dirty application.

INSANITY.—There are about 30,000 insane people in the United States and fifty asylums for treating them. Would it not be wise if people understood why it is that insanity exists, and how it may be prevented. At least seventy-five per cent of the insanity of the world might, by very little effort in the right places, be avoided. There is no organ in the body that endures so much abuse as the brain without becoming seriously diseased, but even it is governed by law and when abused beyond certain limits it goes to ruin. Are not subjects like insanity more important to be understood, than half that is taught in our schools. Why are we educated at all? Simply that the knowledge secured by education may be used in gaining the good and shunning the evil of life. Insanity is an evil. Ignorance leads to it. Knowledge would save people from it, but how shall youth acquire the knowledge? Why, where they do all knowledge, of their teachers, of course.

"THE PHILOSOPHY OF TRUE LIVING."—This book is now ready for delivery, and all copies ordered have been sent to the persons ordering them. The price has been fixed at $2 50. Prof. F. G. Welch of Yale College, the author, has made the book full and complete as a guide to Physical Culture, and added two parts which make over half the work on Intellectual and Moral Culture. We hope that a copy will find its way into the family of each of our subscribers.

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How to Treat the Sick.

TREATMENT OF CROUP.—The Homœopaths give the following remedies for croup: *Acon.*, *Hepar.*, and *spongia*. To this they sometimes add iodine, bromine, and glycerine. The powders are given of the 200 potency. This particular potency is said to be very wonderful. We have a friend, an Allopathic physician, who treats croup most successfully as follows: When the child is first attacked he gives a hot bath, prolonging it about ten minutes, so as to get up a vigorous circulation in the extremities and skin. After the bath, a fine, soft towel is wet in water and placed over the neck and throat, and changed once in half an hour or an hour, if the heat is not too great. The water used is cold, and the cloth is covered with a woolen cloth, to prevent its wetting the clothes or allowing too great evaporation. If the bowels are constipated, he gives a tepid enema to move them. For drink, he gives sips of ice water, hot lemonade, or the juice of acid fruit. His success is excellent. He gives no medicine.

Dr. Isaac Jennings treats croup Orthopathically. The method is this: Cover the throat and neck with a soft linen cloth, smeared with tallow. Cover this with cotton batting, to keep the temperature even. He claims that recoveries under this treatment are more satisfactory than under any other. The old method of drugging the child that has croup with powerful poisons is still somewhat in vogue, and we often see persons who are thus treated suffer all their lives from the injury done them.

Children who are properly bathed, dressed, and fed will rarely have this disease.

SLEEPLESS CHILDREN.—A very common cause for sleeplessness in children is an overloaded stomach. If the nursing infant is allowed to take, in addition, starchy preparations of food, potatoes, meat, and most gravies, there results an over-loading of the stomach, flatulence, colic, and restlessness. We are not believers in starving children, abundance of food they must have, or grow puny and delicate, but over-fed children are just as much starved as under-fed ones. Let children have wholesome food and they will not be likely to suffer, unless stuffed beyond the power of the stomach to digest.

Children are sometimes restless from cold hands and feet, showing a condition of congestion. This, too, often comes from defective nutrition. Where the blood is abundant, it is most likely to circulate to the extremities, in which case cold hands and feet can not be.

Sometimes worms cause children to be sleepless, but worms will not exist in bowels of children where digestion is perfect. Most of the worms come from wrong feeding, which destroys the vigor of the stomach.

Possibly sleeplessness may arise from over-excitement of the nervous system in the daytime. In this case, the remedy is as easy as it is in all the others, when sufficient thoughtfulness is bestowed upon the subject. Train a child to sleep well, and it will be likely to preserve the habit to old age.

CURE FOR SOMNAMBULISM. — Professor Pellizzari, of Florence, cures somnambulism by winding once or twice around the patient's leg on retiring, a thin, flexible copper wire, long enough to reach the floor. Eighteen somnambulists, treated in this way, have been either radically cured or temporarily weaned from their unfortunate infirmity. The Gazetta Medica of Venice, which reports the fact, says that copper wire is known to dissipate magnetic somnambulism, and that this fact led the Professor to try the remedy. A copper chain of No. 8 wire, three or four feet long, with one end to be held in the hand and the other end passed to the floor, is a more convenient application, and quite as effectual. It will also sometimes prove valuable in inducing sleep to those who are

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ervous and wakeful. The chain should be removed after the patient is asleep, as too long a ontinuance is injurious.

TREATMENT OF REMITTENT OR BILIOUS EVER.—The treatment of remittent fever will epend somewhat upon the period at which the reatment begins, as well as the complications onnected with it.

In the chilly stage, or during the remission ist before another paroxysm, take a vapor bath r twenty minutes, or until free perspiration nsues; or a hot sitz foot bath, being well enveloped with blankets until sweating ensues, eeping the head wet with cold water. After weating ten or fifteen minutes, wrap in a lanket and cover up well in bed with comfortbles, keeping something warm to the feet; fter being there an hour sponge off with tepid cool water, and rub dry; repeat daily until ie paroxysms subside. If the fever rises but oderately, frequently sponge the whole body, ien apply the wet compress over the abdomen id stomach, changing every two hours; if the ver is very high give a cool sitz for ten mines, or a wet-sheet pack for half an hour; ash off with cool water and rub dry; keep ie compresses properly applied during the ver.

For nausea and vomiting drink freely of hot ater, then follow with tepid until thorough omiting ensues; hot-water drinking should be ersevered in occasionally until the inflammaon of the stomach has subsided and the bilious, rid matter is diluted and removed; also until e dry red tongue becomes moist, and a slight rspiration supervenes.

In the more severe form, or typhoid characristics of the disease, great care should be ken not to expose the body to cold air.

Tepid spongings and compresses, and tepid z baths should be used, instead of cold. For ins or congestions of liver, spleen, or stomach e hot fomentations with flannel cloths, changed ery four minutes for half an hour, followed compresses, closely covered with flannel, anged every four hours. Keep the feet warm by foot baths and hot applications. The bowels should be moved daily, by topid injections if necessary. By following these directions, the majority of cases will yield within a week. I never had a case last two weeks during a practice of fifteen years.

REGIMEN.

Keep the room well ventilated, the body linen and bed clothes should be frequently changed. The patient should be kept quiet. Friends, by ill-timed visits and frequent questions of "how do you feel," should never be allowed to annoy the sick. Keep the chamber *free* from visitors; a neglect of this has frequently produced serious results. No solid food should be taken for some days, until there is a demand for it; then use rice and barley water, gruel, etc., as the stomach can bear it. Baked apples, baked potatoes, Graham mush, farina and Graham gems may also be used. The food should be taken very abstemiously; many have done themselves harm and retarded their recovery by over eating. Under Hygienic treatment the system soon throws off the effete and malarious matter, the engorged organs are relieved, and the patient comes out feeling better than before he was sick.

Not so with drugged patients; their stomachs are weakened by chemicals, their livers are left enlarged, and the spleen congested, leaving the patient to suffer out years of aches and pains. Often caries of the bones, fever sores, rheumatism, and chronic dyspepsia ensue, making the patient an invalid for life.—*Dr. H. McCall.*

A MEDICINE FOR SORE THROAT. — An enlightened country practitioner reports as follows: An intelligent (?) person came to me three days ago for medicine for his throat. I advised the wet compress. He was staggered at the idea. No; he would not use it. I filled a half-pint bottle with *aqua pura*, colored it, and directed one small teaspoonful to be taken every six hours; also to be used externally, to wet a bandage wherewith to compress the throat. He saw the force of using *medicine* to the throat, so I had no trouble to get him to do this. Well,

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he came to me this morning, to say that his throat was all right, and to thank me for giving him such effective medicine; it was very *strong medicine!* The "hot water stupe" is in frequent demand, and is superseding the usual poultices. —*Human Nature.*

TREATMENT OF CORNS.—The treatment you indorse for corns, perhaps, is well enough if you decide to retain them. I cultivated them some twenty-five years, but came to the conclusion that they were neither profitable nor comfortable, and resolved to abandon them.

The way I did was to have a pair of lasts made which were the shape of my feet; thus instead of fitting my feet to the boots or shoes, the boots or shoes were made to fit my feet—thereby saving the misery of "breaking in" a new pair.

The result has been, that for the last two years I have not found the least inconvenience from corns; in fact, they have abandoned me with apparent disgust. No traces of them are left. F. W. B.

[Our correspondent is perfectly right. If people would begin sensibly, and wear only such shoes as fitted their feet, they would never be troubled with corns. Neglecting to do this, the disease penetrates so deeply that the slightest pressure brings on irritation and pain.

The writer of this has suffered very much from corns, and has patronized all sorts of remedies, even resorting to the professional quackery of a corn doctor, but all to no purpose, until he found a shoemaker who was not only willing but competent to fit the shoe to the foot. The shoe is now made wide enough to allow abundant room for the toes and toe joints; all the annoyance of corns, quackery, and specifics is done away with. Such is the writer's experience. But for nursing purposes, the lemon application is good.—*Editor of Scientific American.*

CURING DIPTHERIA.—Dr. Gibbons, in an essay on the treatment of Diptheria, says that curable cases "will recover under almost any treatment, but that a certain number of cases will prove fatal under any management." From this we infer that, in either case treatment amounts to but little. Merely nurse the patient, and if he belongs to the first class he will get well, and if he belongs to the other class he will not. In either case it is the power of the constitution and the extent of the disease and not the treatment that decides the case.

A HINT TO THE DOCTORS.—Dr. John Bell, in The Medical and Surgical Journal, says very pointedly, that if half the time and attention now given by medical men to the subject of alcohol in its Hygiene and Therapeutical relations, were devoted to a careful observation, record, and summary of the effects of water as an aliment and article of the Materia Medica, they would find themselves able to speak with authority as teachers of Hygiene and improve medical science. Water has a million times greater value than all the alcohol in the world. It will support the strength far longer than any one dare claim alcoholic drinks do. The case of Reuben Kelsey is one in point, he having lived on water alone for fifty-three days, walking out in the woods every day during the last six weeks of this time with a firm, steady, elastic step. What man ever lived on any alcoholic drink half so long? Whatever the doctors have done, or failed to do, THE HERALD OF HEALTH has done its full duty in extolling the virtues of water.

THE WAY THEY DO IT.—At one of the largest dispensaries in New York, the other day a boy who needed more fresh air, exercise, and sunshine, to make his blood circulate, and perhaps better food than was furnished him at home, applied for a prescription. The attending physician, a young doctor, practicing for the sake of the experience, gave him the following prescription: "Take a tablespoonful of cod liver oil three times a day. In addition to this, steep two ounces of Peruvian bark in a quart of hot water, and take one tablespoonful before each meal." No advice regarding food, sleep, exercise, air or sunshine was given.

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ANSWERS TO CORRESPONDENTS.

BY A. L. WOOD, M. D.

How Shall we Dress?—"Now that ld weather is close upon us, please be so kind to give your readers some hints and direc- ons which will enable them to dress so as to nduce to their health and comfort."

The prevailing idea with regard to dress is to be in fashion." Health, comfort, and beauty e minor considerations. If the "fickle god- ss" says wear a style of dress which is known be highly injurious to health, which is deci- dly uncomfortable, and which is far from ing beautiful, the multitude will obey her hests without thought or question. There e a few, however, who think that fashion is t the only thing necessary in dress, and while ey desire not to depart from the customs of ciety to such an extent as to render themselves diculous in the eyes of others, they see the cessity of dressing in a manner conducive to alth and comfort. These remarks apply prin- pally to women and children. The dress of en is better adapted to promote these objects, d less liable to change.

Dress should be so constructed and arranged, st of all, as to be an aid, not a hindrance, to e healthful action of the various organs of e body. Second, it should be comfortable. If is healthful it will be comfortable, but it may comfortable and not healthful. For instance, woman may wear corsets, and wear them very ght, compressing the chest and weakening the uscles of the body. After a time she becomes customed to the unnatural pressure, depends on the corset to support her, having lost the e of her muscles through pressure and inac- n, and it becomes a comfort to her and she inks she can not do without it. Still, no one quainted with Physiology would claim that e wearing of corsets was promotive of health. irdly, dress should be beautiful, and tastefully apted to the wearer, and it can be all this to e highest degree and still be healthful and mfortable. Fourthly, dress should be so made to conform as nearly as possible to the cus- ms of society, after first fulfilling the above nditions.

To secure health and comfort, as far as dress ill aid in doing, requires, first, that it shall not pede the action of any part or organ of the dy by pressure upon it. As women usually ess, the parts subjected to pressure are the waist, the legs, and the feet. Pressure about the waist diminishes the capacity of the chest, lessens the breathing power of the lungs, and confines respiration to the upper part of the chest; it interferes with the proper action of the heart, and weakens the circulation of the blood; by preventing the action of the diaphragm and abdominal muscles, it weakens those important organs, and also prevents the regular respira- tory motion of the stomach and bowels which is absolutely necessary to their healthful action, and consequently dyspepsia and constipation result in part from this pressure; it prevents the full action of the liver, and aids in produc- ing disease of that organ; it forces the contents of the abdomen down upon the delicate organs of the pelvis, and is the principal cause of the various forms of uterine displacement; in short, it seriously interferes with the natural action of all the vital organs, and saps the very citadel of life. The dress about the waist should be loose enough to allow of the full, free, and nat- ural expansion of the lungs. No corset ever worn will allow this. The dress and skirts should not be supported from the hips, but from the shoulders, by a waist, or by suspenders. Garters, by the pressure which they exert, re- tard the passage of the arterial blood to the feet and prevent its return, giving rise to cold feet and congestion of the head or some internal organ. They frequently occasion enlargement of the veins. Garters should be abolished. The stockings can be attached to the drawers, or kept in place by various other methods. Tight boots and shoes are another almost universal mode of applying pressure, resulting in deformed feet, corns, bunions, etc. It also prevents the circulation of the blood, and is another cause of cold feet. Shoes should be made to fit the feet, and not the feet made to fit the fashionable shape of the shoe, and should be large enough to allow the free circulation of the blood.

The second great requisite for a healthful and comfortable dress is that it be so distributed as to maintain a uniform temperature of all parts of the body. Here again the dresses of women and children sadly fail. The body, which needs the least clothing, is usually burdened with twice as much as is necessary, while the ex- tremities, which need the most, are very im- perfectly protected. The whole thing needs to

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be reversed. The body needs *less* clothing, while the extremities require *more*. The feet, above all things, should be warmly clad, and *kept dry*. Upon your peril, neglect not this. An unequal distribution of clothing results in an unequal circulation of the blood, congestions of the head or internal organs, and the various affections which are liable to follow a deranged circulation. An excessive amount of clothing, whether local or general, unnecessarily burdens the body, and by overheating, weakens the skin and renders the wearer susceptible to colds. If the clothing is rightly distributed, no more should be worn than will serve to make the wearer comfortable.

The oftener clothing is changed, and aired, or washed, the better, especially that worn next the skin. No article of clothing worn during the day should be worn at night.

Bow Legs.—"What would you recommend to prevent a child having bow legs?"

Any thing which will tend to make the child healthier and stronger. Great care should be taken with weakly children not to allow them to begin to walk till their bones have become sufficiently ossified and strong to support the weight of the body without bending. Parents are usually anxious to have the "baby" begin to walk at as early an age as possible, and they force it upon its feet before the bones of the legs have become strong enough to support the weight of the body, and they bend under it.

Health Rules for Winter.—1. Have your sleeping room well ventilated. Pure air is just as necessary in cold weather as in warm. If you shut yourself up in a close, warm room through the night, you will be very apt to take cold the next day.

2. Have bed clothing enough to keep you comfortably warm, but no more, as an excess will prove burdensome and weakening. Have more clothing over the feet and legs than over the body.

3. Never go to bed with cold or damp feet. Always warm and dry them in some way. Dry them by rubbing with a towel, or before a fire. Warm them by exercise, if able. If not, before a fire, or by putting them in hot water, then in cold for a moment, followed by a brisk rubbing.

4. Before exposing yourself to the cold for any length of time get thoroughly warmed up, not by hot or stimulating drinks, but by exercise or by a fire. By exercise is best, if not to the extent of perspiration or fatigue.

5. In going from a warmer to a colder atmosphere always keep the mouth closed, and breathe through the nostrils, that the air may be partially warmed before reaching the lungs, thus preventing those sudden shocks and chills which frequently end in pleurisy, pneumonia, etc.

6. Avoid standing, sitting, or lying in a draft of cold air. Many a person has caught a cold which resulted in an incurable consumption, by standing in a hall or doorway waiting from five minutes to an hour for some gossippy friend to say the last word.

7. Protect the feet from cold and dampness by loose, warm, thick-soled shoes and an abundance of clothing for the legs and ankles.

8. Avoid compression by dress of any part of the body or limbs, as it interferes with the circulation of the blood, results in cold extremities, and congestion of the head or some of the internal organs.

9. Avoid bathing in cold water or in a cold room, unless there is a full and quick reaction. Chilliness after a bath is a sure indication that it was not properly taken.

Drink at Meals.—A cotemporary health journal, speaking of the use of tea and coffee at meals, says: "We will drink at our meals, and if we do not drink these we will drink what is worse—cold water, milk, or alcoholic mixtures." With certain persons cold water or milk drank at meals may be worse than tea or coffee, but as a rule they are not. They are both very objectionable. Cold water dilutes and weakens the gastric fluid and lowers the temperature of the stomach and its contents, thus materially interfering with the process of digestion. Milk tends to produce constipation or biliousness. But why drink any of these fluids at meals? They are all injurious. There is no question about that with any thinking observing person. There is no necessity for it. It does no good. It always does harm. It is nothing but a habit, and is very easily overcome.

Boils.—"What is the cause of boils on the lower eyelid, and the remedy?"

Boils are a result of an impure condition of the blood, and constitute one of Nature's means of purification. They are just as liable to come upon one part of the body as another. The only treatment required is the wet dressing, and when tardy about opening, the knife. To prevent them, keep the blood pure. To do this eat moderately of plain, wholesome food, drink only pure, soft water, breathe pure air, exercise daily, and keep the skin, bowels, and kidneys in a healthy, active condition.

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NOTICES OF NEW PUBLICATIONS.

TOBIOGRAPHY OF A SHAKER, AND REVELATION OF THE APOCALYPSE. By F. W. Evans. New York: American News Co., Publishers.

his work consists of the papers recently published in Atlantic Monthly, and will be found to contain many s of great interest regarding the spiritual manifestas common among the Shakers, long before the advent hat now claims that name among those not Shakers. work is an honest, candid statement for the faith of a few in number, but in spite of their, to us, unnatural ef, highly respected member of society.

V. DR. WILLOUGHBY AND HIS WIFE. By Mary Spring Walker. New York: National Temperance Society and Publication House.

his book, of nearly 500 pages, is another of the author's tributions to the Temperance Reform. It was intended severe rebuke to those clergymen who take no interin any of the moral reforms of the age, particularly the Temperance Reform. The points are most of them exceedingly well put, and the book will be eagerly read by those who are engaged in this field of labor.

AUNT DINAH'S PLEDGE. By Miss Mary Dwinell Chellis. New York: National Temperance Society and Publication House.

This has been pronounced the best work of this author. Aunt Dinah was an eminently good woman. Her pledge included swearing and smoking, as well as drinking. It saved her boys, who lived useful lives and died happy; and by quiet, yet loving and persistent work, the names of many others were added, who seemed almost beyond hope.

"This magic pledge! No words profane,
Nor vile tobacco's poison stain
Pollute the lips of those who sign it;
No wine, nor brandy, rum nor gin,
Becloud their brain, or lure to sin.
Then shame to him who does malign it."

THE PUBLISHERS' DEPARTMENT.

Contributors to this Number.

O. B. FROTHINGHAM,
HENRY WARD BEECHER,
PROF. C. BINZ
M. L. EDGEWORTH, M. D.,
ANNIE CHAMBERS KETCHUM,
LEWIS G. JANES,
REV. CHARLES H. BRIGHAM,
HELEN L. BOSTWICK,
MRS. ELIZABETH OAKES SMITH,
MARY ALICE IVES SEYMOUR,
NELSON SIZER,
DR. A. L. WOOD, and
THE EDITOR.

This Number.—This number closes up volume for the year 1869. We thank our friends sincy for their patronage and their kindly words. The Inwhich we present in this number, will give a general of what we have printed during the year. Give a ce at it and see for yourselves whether you have not fully two dollars' worth. We need to say but little of past. Its work is done, its book sealed, and nothing alter it. What is well done will bring forth good that shall never die. What is ill will soon, we hope, gotten. For the future we are full of hope. Our amme for 1870 is one that will insure for THE HERH HEALTH a still larger circulation than ever. Many our field a narrow one. It is because they do not behend it. If we were always harping on one string uld be narrow indeed, but we prefer not to do this. prefer to make a monthly that discusses all those ions that relate to life.

As we have already informed our readers, Elizabeth Oakes Smith has written for us a charming story for 1870, which will begin in the January number and continue through the year. This alone will be an attraction which will bring us a host of new names. The other departments will be made even better, if possible, than ever before. We hope that every one of our present readers will feel it a pleasure to send in their names for next year at once. By so doing they will be sure of all the numbers.

The present number of the monthly, we think, is an excellent one. The series on "Rearing Children" is concluded, as a series, with an article on "The Care of the Blood," which is unusually attractive.

Mr. Frothingham gives an excellent paper on "Pleasure."

The excellent paper on the "Influence of Alcohol on the Temperature of the Body," is very valuable in its revelations. It decides at once against one of the strongest arguments for the use of alcoholic drinks as respiratory food. It shows that exactly the reverse is true. Don't fail to read this paper.

"Little Cellie," by Annie Chambers Ketchum, is a fine poem. We hope Mrs. Ketchum will continue to favor us with her work. We are sure it will be appreciated.

Mr. Beecher's paper on "Deterioration of Man" is, as are all of his articles, good. We shall have his contributions monthly for next year.

Dr. Edgeworth gives us a very readable and especially instructive paper in this number on Medical Magnetism. This subject is one that in future is destined to claim more attention from medical men. We hope to do something to help on right knowledge on the subject.

Mrs. H. L. Bostwick has furnished us with one of her sweet poems for this number, entitled "Little Seth."

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Rev. Mr. Brigham brings to a close a series of twelve most valuable papers by an article in this number on "Regular Habits," which we are sure all will read. We are permitted to hope that Mr. Brigham will still continue to contribute for this magazine.

Mr. Janes concludes his paper on "The Lifting Cure." We believe this form of exercise, when judiciously applied, will do a great deal for invalids.

We are almost sorry to announce that "Kitty Howard's Journal" is finished in this number. From what our subscribers have written and told us, we know this Journal has met with great favor. We believe her story for 1870 will be still more popular.

Miss Seymour, in this number, gives us a classic paper on "The Modern Artemis," which is full of rich thought.

Mr. Sizer's article, "Old before His Time," deserves a careful reading by the young men whose habits are such as can not bring health and long life.

"Readings," "Topics," "Answers," etc., make up, we believe, a splendid number for this month. The number of new contributors who write for this month's issue is, as will be observed, large. We shall have several new writers for next year, who will help to make the journal constantly fresh, new, and attractive.

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 *Empire 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.

Home Treatment.—

Invalids wishing prescriptions for home treatment can have them for Five Dollars. They should send full particulars of their cases. Any person sending five new subscribers to THE HERALD OF HEALTH and Ten Dollars, will, if he does not choose other premiums, be entitled to a prescription for treatment free.

Two New Books.—

See advertisement on the fourth page of cover.

A New Premium for All!

We have had engraved a very fine **Steel Engraving of ALEXANDER VON HUMBOLDT** after an Original Oil Painting owned by A. T. Stewart, Esq., which we shall present free to every subscriber to THE HERALD OF HEALTH for 1870, who sends $3 00, except those who choose to take Seeds and Plants. It is of large size for framing, and has been pronounced by competent judges an excellent likeness. It will be sent postpaid by mail.

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.

Caution.—

Our friends in writing to us will please be very particular and give Postoffice, 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.

Wanted.—

Will our readers please send us brief items of news and experience referring to Health and Physical Culture topics. Make them pointed and practical, and we will publish them for the benefit of others. Do not mix them up with business or personal matters, but on separate sheets of paper and in readiness for the printer.

A Good Sewing Machine is given

free for a club of 35 subscribers and $70. This premium is very popular. If there is a poor, deserving family in your neighborhood help it to get a good sewing machine by subscribing at once. Perhaps your minister's wife wants one. If so, help her to get it, by helping her to get up a club. The Empire is one of the best sewing machines in use, and we are sure that it will give you good satisfaction.

Job Printing.—

We are prepared to execute in neat, substantial styles, various kinds of JOB PRINTING: such as Pamphlets, Circulars, Envelopes, Bill-heads, 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.

Back Numbers.—

We take great pains to see that each number of the HERALD is carefully mailed from our office. If any have failed to receive any numbers for 1869, and they are not out of print, we shall supply them on immediate application.

Clubs of Twenty-five.—

Any person who will send us at one time twenty-five new subscribers to this monthly, shall have them for Twenty-five Dollars. Remember they must be new subscribers, and all be sent at one time.

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 inferior articles will be used.

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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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I am perfectly delighted with it.—*Olive Logan*

Mrs. Bland pays her cister women a high compliment in supposing they would sustain a sensible paper. And we are glad to learn thatit is a success.—*Cincinnati Gazette.*

It is a Sensible Woman's paper, and it is to be hoped that there are sensible women enouh to give it a large support.—*Boston Herald.*

The first volume has been a great success, and the second, which begins January 1, 1870, will be a great deal better every way. Only $1 50 a year, or 10 cents for a sample number. Agents wanted everywhere. Splendid terms given. Lady agents make $5 00 a day soliciting for it. Full particulars in each number.

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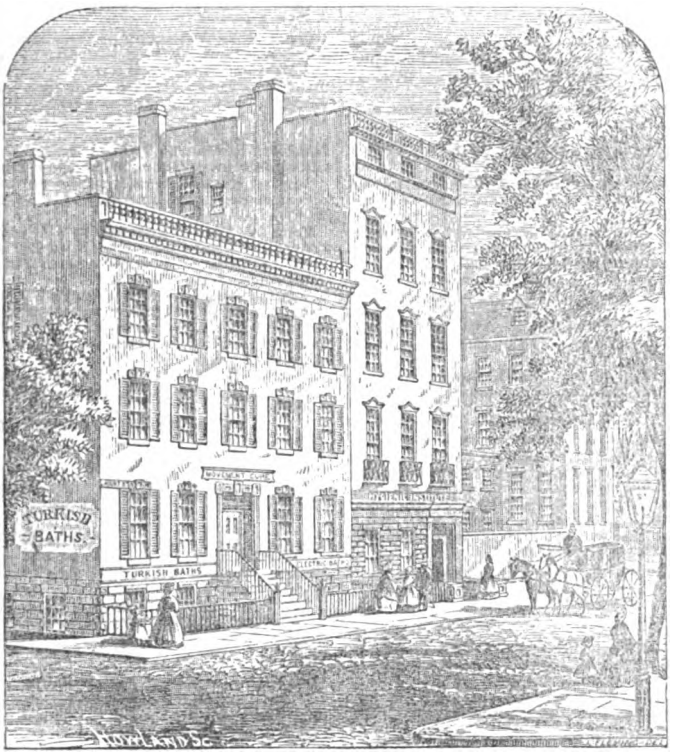
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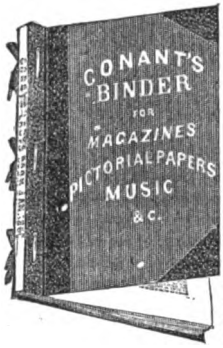
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☞ *Specimen numbers fifteen cents.*

☞ When a club is full, additions can always be made at the club rate. Club subscribers sent to different post-offices.

☞ The postage on this magazine is 12 cents a year, payable quarterly in advance, at the office where it is received.

☞ Canada subscribers must send 12 cents in addition to price for U. S. postage.

☞ *REMITTANCES.*—Remit in Post-Office Orders, or in Drafts on Philadelphia, New York or Boston. When these cannot be obtained, send National Bank Notes.

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Home Magazine and Children's Hour, one year	$2.50	Godey's Lady's Book and Home Magazine	$4.00
Home Magazine and Once a Month, "	3.00	Godey's Lady's Book and Children's Hour	3.50
Once a Month and Children's Hour, "	2.50	Godey's Lady's Book and Once a Month	4.50
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809 & 811 CHESTNUT STREET, Philadelphia, Pa.

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"Take it all in all, it is the best magazine for children in the world."—The Sunday-School Times.

THE CHILDREN'S HOUR.

A MONTHLY ILLUSTRATED MAGAZINE

FOR THE LITTLE ONES.

EDITED BY T. S. ARTHUR.

$1.25 a year. 5 copies for $5. 10 copies, and one to getter-up of club, $10.

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is the most beautifully illustrated magazine published.

The Children's Hour for 1870

will exceed in interest and beauty all previous years. In THE CHILDREN'S HOUR for January will be published four original illustrations, on tinted paper, by Bensell, and engraved by Lauderbach, of Longfellow's exquisite poem,

"THE CHILDREN'S HOUR."

Alice Cary, Virginia F. Townsend, Phœbe Cary, Mrs. M. O. Johnson, T. S. Arthur, Mrs. L. A. B. Curtis, Ada M. Kennicott, Mrs. M. L. Clark, Rosella Rice, Irene L——, Kate Sutherland, and many other gifted authors, write regularly for

THE CHILDREN'S HOUR,

and will make it for 1870 the most attractive and charming children's magazine in the country.

THE CHILDREN'S HOUR

is pronounced by the secular and religious press, by fathers and mothers all over the land, by ministers of all denominations, the purest and best magazine for children in the world. YOUNG AND OLD everywhere read

THE CHILDREN'S HOUR

with delight and profit. It speaks, through simple form of language, the highest truths, and while the little ones are fascinated by its sweet stories, these heavenly truths drop like good seeds into their minds to bear fruit in after years.

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THE CHILDREN'S HOUR:

"We can hardly speak too warmly in its praise."

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"We make it one of the few magazines that go into the hands of our children."

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THE CHILDREN'S HOUR:

"The moral and religious tone is pure, sweet and cheerful."

THE CHILDREN'S HOUR

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THE CHILDREN'S HOUR

will receive, as a premium, one of our splendid steel engravings, "THE ANGEL OF PEACE," or "BED-TIME." Unless otherwise ordered, "BED-TIME" will be sent. These pictures are the most beautiful ever offered as premiums, and sell for $2.50 each.

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Tool-Chests, Books, Dolls, Sewing Machines, Silver Ware, Organs, &c., &c., are offered by the publishers as premiums for subscribers. ☞ *Send for Premium List.*

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TERMS, IN ADVANCE.

1 Copy	$1.25
5 Copies	5.00
10 Copies, and one to getter-up of club	10.00

☞ *Specimen numbers ten cents. Postage twelve cents a year.*

Every one sending a club of five or more subscribers to THE CHILDREN'S HOUR, will receive as a premium a copy of one of our splendid steel engravings, "BED-TIME," or "THE ANGEL OF PEACE." *Enclose ten cents to pay for cost of roller and postage on premium.*

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TOOL-CHEST PREMIUM.—For 10 subscribers to "CHILDREN'S HOUR," at $1.25 each, we will send, as a premium, a BOY'S TOOL-CHEST, well made, with lock and lifting handles, containing *fifteen* different tools of good size and best quality.

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MASON & HAMLIN'S ORGANS.—We can offer to schools and families most advantageous and easy terms on this premium.

For 90 subscribers, at $1.25 each, we will send a MASON & HAMLIN ORGAN, price $50.

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We need not speak of the high reputation and excellence of these Organs. Their quality is too well-known to the public.

☞ In almost any Day or Sunday-school, if children and teachers unite in the work of making up a list for "THE CHILDREN'S HOUR," an Organ may easily be obtained.

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An Illustrated Magazine of Good Reading for the People.

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Our facilities for getting the very best literary matter are of the amplest kind. Every month there come to our table nearly all the best periodicals of Europe and America, and from these selections and translations are made of the finest articles they contain, which, with our original papers and the choice range of matter constantly appearing in new books, give us the largest stores from which to choose for our readers. Thus, we are able to offer the *finest productions of the best writers for periodicals on both sides of the Atlantic.*

While the lightness of a mere story magazine will be avoided, the editors will as carefully avoid the heaviness of political, financial and polemic discussion. Fresh, racy, instructive, curious, progressive and imaginative articles will only be published. In the departments of fiction it will be rich and attractive.

With the opening number for 1870, the page of "ONCE A MONTH" will be enlarged, and the quantity of reading matter increased. During the year it will be liberally illustrated.

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1 copy, one year, in advance	$2.00	8 copies, and one to getter-up of club	$12.00
3 copies, one year	5.00	15 " " " "	20.00
4 " "	6.00		

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☞ *Specimen numbers fifteen cents.*

☞ When a club is full, additions can always be made at the club rate. Club subscribers sent to different post-offices.

☞ The postage on this magazine is 12 cents a year, payable quarterly in advance, at the office where it is received.

☞ Canada subscribers must send 12 cents in addition to price for U. S. postage.

☞ *REMITTANCES.*—Remit in Post-Office Orders, or in Drafts on Philadelphia, New York or Boston. When these cannot be obtained, send National Bank Notes.

☞ *GREAT AND SPECIAL REDUCTION IN PRICE OF OUR PREMIUM PICTURES TO SUBSCRIBERS OF ONCE A MONTH FOR 1870.*—$2.50 engravings for $1. Every subscriber to ONCE A MONTH for 1870, will be entitled to order our splendid premium engravings, "BED-TIME" and "THE ANGEL OF PEACE," for $1 each. One or both of the pictures can be taken, as desired. None but our subscribers can get them for less than $2.50 each.

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Valuable and Elegant Premiums

For Subscribers to HOME MAGAZINE, ONCE A MONTH and CHILDREN'S HOUR.

OUR SEWING MACHINE PREMIUM.

We continue our offer of the "BARTRAM & FANTON MACHINE." For simplicity of construction, finish, reliability, and capacity for performing all kinds of family sewing, it is not surpassed, if equalled, by any other in market. Every machine sent last year gives the highest satisfaction. *See advertisement.*

This machine uses but one thread, and that directly from the *original spool*. It makes a beautiful face-stitch, locking the thread firmly.

Each machine is provided with a Hemmer, Braider, Gauge, Screw-Driver, Wrench, Oil-Can, ¼ doz. Needles; and perfect INSTRUCTIONS imparted to all purchasers of machines FREE OF CHARGE.

We offer the Manufacturers' No. 1 Machine, Black Walnut Table, with drawer, cash price, $55, and on the *following exceedingly easy terms:*

☞ For 30 subscribers to either "HOME MAGAZINE" or "ONCE A MONTH," at $2 each, a machine will be sent. (One or both magazines can be included in the number, as the price is the same.)

☞ For 50 subscribers to "CHILDREN'S HOUR," at $1.25 each, a machine will be sent.

☞ For 20 subscribers to either "HOME MAGAZINE" or "ONCE A MONTH," at $2, and 20 subscribers to "CHILDREN'S HOUR," at $1.25, a machine will be sent.

We also offer THE EMPIRE FAMILY MACHINE, rapidly coming into favor, as one of the very best of the double thread machines. We sent a great many last year, and all gave the highest satisfaction. *See advertisement.* We offer the No. 1, Family Machine, with Hemmer, Feller, Braider, and Self-sewer. Cash price, $55, as follows:

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For 40 subscribers to "HOME MAGAZINE" or "ONCE A MONTH," at $2, an "Empire" Machine will be sent.
For 60 subscribers to "CHILDREN'S HOUR," at $1.25 each, an "Empire" Machine will be sent.
For 25 subscribers to "HOME MAGAZINE" or "ONCE A MONTH," at $2, and 20 subscribers to "CHILDREN'S HOUR," at $1.25, an "Empire" machine will be sent.

☞ Any one wishing to see full circulars of machines, or samples of work, can obtain them by writing to the manufacturers. See their advertisement in HOME MAGAZINE.

☞ *All* machines will be shipped from New York, by Express, or otherwise, as may be directed.

Premiums of Fine Double and Triple Plate Silver Ware.

This Ware is made by Messrs. Garrett & Son, of Philadelphia, old-established manufacturers, whose work is known to the Trade as the best in the market. They make only one class of goods, the best and finest. All the articles we send will be of first-class quality, late styles, and *warranted double or triple plate. It is rarely that goods of this quality are offered as premiums.*

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The "CHILDREN'S HOUR" can also be included. In this case, two copies of the "HOUR," at $1.25 each, must be sent in place of every copy of "HOME" or "ONCE A MONTH," at $2, omitted from the number required for a Premium.

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Plain Tea-Set, 6 pieces, (Coffee, Tea & Water Pot, Sugar & Slop Bowl, and Cream Jug)	$45 00	35 Subscribers.
Chased Tea-Set, 6 pieces, " " " " " "	55 00	45 "
Dinner Castor, 6 fine Cut Glass Bottles, Revolving Frame	12 50	11 "
Breakfast-Castor, 4 fine Cut Glass Bottles, Stationary Frame	6 50	7 "
Chased Ice Pitcher, Double Wall, Air-Tight, Dining Room Size	15 00	13 "
Chased Ice Pitcher, " " Chamber Size	13 50	12 "
Set—Ice Pitcher, Waiter, Two Goblets, for Dining-Room	37 50	30 "
Set—Ice Pitcher, Waiter, One Goblet, for Chamber	28 00	23 "
Butter Dish, Chased	9 00	8 "
Oyster Tureen, Chased, on feet, 6 pints	18 00	15 "
Cake Basket, Chased	13 50	12 "
Syrup Pitcher and Plate, Chased	6 50	7 "
Pickle Castor, Two fine Cut Glass Jars	13 50	12 "
Toast Rack	6 50	7 "
Salt Stand, Chased, Gold Lining, per pair	4 50	5 "
Set of Six Tablespoons, *Triple Plate*	6 00	7 "
" Six Dessert Spoons, do.	5 00	6 "
" Six Teaspoons, do.	3 00	4 "
" Six Table Forks, do.	6 00	7 "
Six Dessert Forks, do.	5 00	6 "
Soup Ladle, do.	5 00	6 "
Oyster Ladle, do.	4 00	5 "
Cake Knife, do.	3 75	5 "
Crumb Knife, do.	5 00	6 "
Fish Knife, do.	3 75	5 "
Pie Knife, do.	3 75	5 "

Every article will be carefully packed and sent by express, or in any other way, as may be directed.

CHAMBERS' ENCYCLOPÆDIA PREMIUM.

We have made arrangements with Messrs. J. B. Lippincott & Co., Publishers of that great work, "CHAMBERS' ENCYCLOPÆDIA OF UNIVERSAL KNOWLEDGE FOR THE PEOPLE," by which we can offer it as a Premium for Subscribers to "HOME MAGAZINE" and "ONCE A MONTH," on very advantageous terms.

The work is contained in ten large octavo volumes of over 800 pages each, liberally illustrated. Price $4.50 per vol. It is a library in itself; a great reference work, always ready for consultation, and answering clearly, accurately and comprehensively, all questions touching History, Biography, Art, Science, Natural History, Mechanics, &c., &c. No family of intelligent people, at this day, can afford to do without a work of this kind.

Our arrangements enable us to offer a single volume at a time, so that any one desiring to procure the work, can order it in single volumes, and take as long a time as they choose to procure the whole ten volumes.

☞ For every 5 subscribers to "HOME MAGAZINE" or "ONCE A MONTH," at $2 each (one or both magazines may be included in this number, as they are published at the same price), we will send a volume of the Encyclopædia.

☞ For 20 subscribers to "HOME MAGAZINE" or "ONCE A MONTH," sent at one time, we will send five volumes of the Encyclopædia.

☞ For 35 subscribers to "HOME MAGAZINE" or "ONCE A MONTH," sent at one time, we will send the entire Encyclopædia of ten volumes.

WEBSTER'S GREAT UNABRIDGED QUARTO DICTIONARY. Price $12. For 12 subscribers to "HOME MAGAZINE" or "ONCE A MONTH," at $2, we will send a copy of this work. Or for six subscribers we will send the WEBSTER'S NATIONAL PICTORIAL OCTAVO DICTIONARY, price $6.

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CIRCULATION, **86,000** *COPIES.*

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Ballou's Monthly Magazine

of any periodical in the world. Each number contains One Hundred Pages of the choicest Stories, Poems and Engravings, or Twelve Hundred Pages every year for $1 50—being fully three-fourths as large as either of the *four dollar* magazines, at about one-third their price.

☞ NOW IS THE TIME TO SUBSCRIBE.

TERMS—$1 50 a year; 7 copies, $9; 13 copies, $15.

☞ Send stamp for specimen copy and prospectus to

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Publishers, Boston, Mass.

TO THE WORKING CLASS.—We are now prepared to furnish all classes with constant employment at home, the whole of the time or for the spare moments. Business new, light and profitable. Persons of either sex easily earn 50c. to $5 per evening, and a proportional sum by devoting their whole time to the business. Boys and girls earn nearly as much as men. That all who see this notice may address, and test the business, we make this unparalleled offer: To such as are not well satisfied, we will send $1 to pay for the trouble of writing. Full particulars, a valuable sample, which will do to commence work on, and a copy of The People's Literary Companion—one of the largest and best family newspapers published—all sent free by mail. Reader, if you want permanent, profitable work, address

E. C. ALLEN & CO.,
Augusta, Maine.

COMMON SENSE!!!

WANTED—AGENTS, $2 50 per month to sell the only GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. Price only $18. Great inducements to agents. This is the most popular Sewing Machine of the day—makes the famous "Elastic Lock Stitch"—will do any kind of work that can be done by any Machine—100,000 sold and the demand constantly increasing. Now is the time to take an Agency. Send for circulars. ☞ *Beware of Infringers.* ☜ Address

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THOMPSON'S PATENT

SLEEPING COLLAR

For Retaining Bed Clothes over Children.

Allows perfect freedom of movement. *Effectually secures the bed clothes.* Applied in a moment, and requires no further trouble.

From Mrs. Stowe's Hearth and Home, Aug 14.

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