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ADVOCATES

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"Mens Sana in Corpore Sano."

"By no means can a man come nearer to the gods than by conferring health on men."—*Cicero.*

"O, Blessed Health! thou art above all gold and treasure; 'tis thou who enlargest the soul, and openest all its powers to receive instruction and relish virtue. He that has thee has little more to wish for, and he that is so wretched as to want thee wants everything with thee."—*Sterne.*

"The first wealth is health; sickness is poor spirited, and can not serve any one; it must husband its resources to live. But health or fullness answers its own ends and has to spare; runs over and inundates the neighborhood and creeks of other men's necessities."—*Emerson.*

"A short life is not given us, but we ourselves make it so."—*Seneca.*

"If we have ceased to be as healthy and strong as our ancestors, the fault is wholly in ourselves, not in nature."—*Salzmann.*

"One of the burdens that bends the back of society is the sickness that does not need to exist."—*Beecher.*

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VOL. 19, No. 1.] NEW YORK, JANUARY, 1872. [NEW SERIES.

PUBLISHED MONTHLY BY WOOD & HOLBROOK, 13 & 15 LAIGHT STREET.

HEALTH LESSONS FROM OLD WRITERS.

Effects of Tobacco, Drink, and Licentiousness on the Health of Students.

BY PROF. BENJAMIN WATERHOUSE, M. D.

GENTLEMEN: During the first three or four years of our medical establishment, I frequently found it needful to give public lectures in this place. Even eight or ten years after its establishment, it was customary to commence and close the medical course by a public lecture in the chapel. The custom, however, has been discontinued several years, as nothing special excited a wish to address you altogether. Whether its revival, at this time, be for a trivial or beneficial purpose, you yourselves will judge.

When our venerable forefathers fixed upon this spot, as a fit place for the education of youth, they doubtless had regard to the health of its inhabitants. A gravelly plain, near the banks of a tide-river, and in the proximity of the sea, together with good springs of pellucid water, must have led our sagacious ancestors to conclude, that this was a salubrious spot for a college. Time has done honor to their judgment; as, during one hundred and fifty years, the town of Cambridge, and the College, have exhibited a succession of joyful instances of juvenile vigor, healthy manhood, and comfortable old age. From observations made by the late excellent Dr. Wigglesworth, it appears, that there occurred fewer, much fewer, deaths among the collegians, than among any set of young men in any part of the Commonwealth. Since my connection with this University as a Professor, I can bear testimony to the healthiness of the inhabitants of the town in general, and of the students in particular.† I have noticed the young men within these walls with pleasure, as a blooming, cheerful, hungry assemblage of youthful activity. But does this charming picture any longer exist? Is it not faded and fading, like a flower that has passed its bloom; and which is about to wither on its stalk? If this idea be just, surely the cause of this faded aspect in the plants of our seminary

* Delivered to the Students of Harvard University, Nov. 28, 1804.

† During twenty-seven years the death-rate had increased six-fold, mostly from consumption. At that time he had been a Professor in the University twenty-three years.

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calls loudly and affectionately for investigation. If the full bloom of exuberant health once marked and adorned these seats, and this bloom is fled, or fleeing away, it is certainly an object of prime importance to inquire whence this deterioration? Were I not persuaded, that it might be traced to a moral as well as a physical source, I would not have appeared at this time before you. My motive is your welfare, and the happiness of your parents; for what are riches and knowledge without health to enjoy them? But, alas! the young, the gay, and the giddy abuse health through ignorance; and when better informed, some of them refuse to stop, or lend a listening ear to the warning voice of Nature and common sense; while "he that taketh heed prolongeth his life."

In perfect health, the body continues in the exercise of its proper functions without the least sensation of difficulty or embarrassment. The mind, undisturbed by any violent emotions, agitations, or depressions of a corporeal nature, is in a state for exercising its noblest powers with tranquil vigor. The body is perfectly free from pain, oppression, hebetude, and every species of uneasiness; and a certain vivacity, not to be described, reigns throughout the system. This happy, but evanescent condition constitutes the "*mens sana in corpore sano*" of Juvenal, "a healthy body and a mind at ease."

The first derangement of this delightful state is felt in the stomach. Its faculty of communicating impressions, made by various substances taken into it, is such, that it seems more like a nervous expansion from the brain, than a mere receptacle for digesting food. We shall speak of this faculty hereafter, and confine our view at present to the function of digestion.

Digestion is the selection and conversion of some foreign pabulum, or food, into our own nature. There are within us two organs, performing at the same time two different kinds of digestion; for, while the stomach is digesting solid substances, the lungs are digesting air. Digestion of solid substances, by the stomach, is the conversion of food into chyle, and of chyle into blood. A regular supply of this milky fluid is necessary to recruit and repair those parts of the animal machine that are incessantly wearing down and passing off by the very actions requisite to life. When this function is impaired and much deranged, the patient languishes, becomes emaciated, faints, and at length dies. If digestion be well performed, that is, completed within three or four hours, the chyle is proper, be the food ever so various. Blood formed from this chyle is natural; the secretions and excretions are regular; and health, strength, activity, and cheerfulness ensue. But if digestion languish, the contrary of this will happen, be the food whatever it may.

That the lungs digest air may be to you a novel doctrine. These vital organs are made up almost entirely of two sets of vessels, one conveying air, the other blood. When we inhale atmospheric air, these organs, in the action of breathing, separate a portion of that inspired mass, called oxygen, or vital air, which, entering the blood, vivifies and animates the whole frame, and actually becomes one of the constituent principles of our bodies. Between this oxygenation of the blood through the lungs, and the digestion of the food by the stomach, there exists an inseparable sympathy, and a beautiful balance. When the stomach is loaded with a superabundance of food, we pant for breath. When we breathe the oxygenated air of the mountains, or of the open ocean, we feel not merely a keener appetite, but a greater quantity of food than ordinary will be digested without oppression of the stomach or labor of the lungs. In fewer words, it is oxygenation that excites the dormant energies of the brain and nervous system, which invigorates every fiber, giving strength for debility, and activity for sluggishness. Such is the conspiration of action between the stomach and the lungs, and such the sympathy of both with the whole system, that these organs are either primarily or secondarily affected by every malady that flesh is heir to.

The first intimation of a chronic disorder is almost always felt in the stomach. That wonderful organ has a remarkable contractility, by which it applies the inner surface closely to the materials it incloses.*

The healthy contractility of this prime organ of digestion is not owing merely to the force of its own fibers, but depends on the joint energy of the whole system, mental and corporeal; for the more vigorously the stomach applies itself to its contents, the more speedily is digestion performed; and the braver does a man feel, the better does he walk, think, and write.

The disorder progressing, the patient is oppressed with listlessness and sense of weight over all his body; he becomes pale at certain intervals, and a sweat breaks out, irregularly, in different parts of his body. Digestion is slow; in consequence of which the patient is distressed with mawkishness, sourness, heart-burn, and nausea, with frequent calls for food, from a

* It can be distended so as to contain five quarts, and contracted so as to contain less than half a gill.

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sense of sinking, not from genuine hunger. The distension of the alimentary canal by flatulency increases the distress of the sufferer.

The causes of the disorder continuing to be applied, sleep is disturbed, and followed by torpor, bordering on stupidity; the patient's eyes become hollow, and lose their vivacity; an universal debility, most sensibly felt in the digestive organs with an increased or morbid irritability, perverting their regular actions; the pulse is quickened, the breath labors, cough comes on, and consumption follows.

When the fountain of health is disturbed, the smallest streams must also be deranged. Can we wonder, then, that the organs of the intellect are finally affected, occasioning despondency of mind, or else peevishness, doubts, fears, wandering thoughts, and ridiculous fancies? The disease seldom proceeds to this in very young persons. As imprudence in youth lays a foundation for hypochondriasis, in certain temperaments, in manhood, you can not be too cautious of the first breaches on your tender constitutions. If in youth you transgress the first principles of Nature, she may punish you in future life with a long and dismal train of nervous disorders, than which there can not be a greater torment. A nervous man may escape volcanic eruptions, earthquakes, hurricanes, inundations, mobs, sieges, and revolutions; but whither shall he fly to avoid heats and frosts, a lowering sky, and cast winds? To what city or village shall he repair, that is not infested with creaking doors, jarring windows, screaming children, and fretful inmates, to lacerate his tender nerves, and render him the most wretched being under heaven!

Having given you a description of cheerful health, and of its deviation into gloomy disease, let us now see if we can not discern some general cause, or causes, producing this declension

Moral philosophers unite with physicians of the first rank in opinion, that all chronic disorders arise from either, first, Vexation of mind; or, second, An indolent and sedentary life; or, third, Intemperance; or from the coöperation of any two of them; or from the combination of all three.

It is a melancholy reflection, that there are as many pressed down to the grave by chronic disorders, brought on by a troubled mind, as are cut off by acute ones. Envy, jealousy, concealed resentment, and the corroding discontents of a life of penury and neglect, have slow but destructive effects on the delicate mind and "fine-spun frame." A man is often cheerful under the loss of a limb, and long habit may render a deranged state of health tolerable; "but a wounded spirit who can bear?"

The first effect of violent grief or trouble of mind, is deprivation of the powers of digestion. A man in the best health, the highest good humor and spirits, as well as good stomach, sitting down to dinner with his friends, receives suddenly some very afflicting news. Instantly his appetite is gone, and he can not swallow a morsel. Let the same thing happen after he has made a hearty, cheerful meal; as suddenly the action of his stomach ceases, the whole power of digestion is cut off totally, as if it were become paralytic, and what he has eaten lies a most oppressive load. Now, what connection is there between a piece of bad news and a man's stomach, full or empty? It is, says Cadogan, because the animal spirits, or action of the nerves, whatever be the secret cause of their power, are called off to supply and support the tumultuous agitation of the brain, and the stomach, with all its appendages and secretions, is left powerless and paralytic. In this case, the lungs, which always sympathize with the distresses of the stomach, endeavor to relieve their oppression by a deep sigh.

The principal agent in the first process of digestion, is a peculiar fluid, the gastric juice, secreted in the stomach. The quantity and activity of this singular liquor depend on the secretory power of the digestive organ, as a proximate cause; and on the energy of the whole system, as a remote one. In silent, long continued grief, this fluid is deficient in quantity, and depraved in quality. The chyle is of course vitiated, and the functions of the stomach perverted; its contents become sour, bitter, and rancid. The sufferer pines away for want of a nourishing supply; an universal bad habit of body ensues—a complication of disorders succeeding each other, always from bad to worse; and unless the wretched person can subdue anxiety, he sinks under his misery, and dies, as is said, of a broken heart.

In turning away from this sorrowful picture, I wish you to remember, that it is the stomach which first suffers; and that whatever damps the spirits, injures that organ; and we shall see hereafter, that whatever injures the stomach, depresses the spirits.

Let us now advert to causes more common, and more applicable to the main object of this lecture.

The causes of dyspepsia, or bad digestion, the grand inlet to all chronic disorders, arrange themselves under two heads. First, those which act upon the whole body, or particular part of

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it, and in consequence of which the stomach is chiefly affected. Secondly, those which act directly and immediately upon the stomach itself. To these we may add a third, viz., Causes which act at the same time upon both.

An indolent and sedentary life, we place at the head of causes which act upon the whole body: next to this,

Trouble of mind, of which we have already spoken: and lastly,

A rakish life.

Need we go far for arguments, to prove that the only rational creature on earth was destined to exercise and improve the faculties of his mind as well as the powers of his body? The Parent of universal nature has imposed, kindly imposed on his children, the salutary task of moderate labor, as the best means of preserving their health and their innocence. He has in like manner encouraged them to exercise the towering faculties of their minds by the contemplation of his works; and has given them a thirst after useful science, stimulating them to amend their natural condition. He has accordingly decreed that the prudent exercise of the corporeal and mental powers should strengthen each other. To live a life of indolence is to sin against one of the first laws of our Creator; accordingly, we find that the offender is punished with loss of health and spirits.

The time allotted to a lecture is not sufficient to go into a description of the subtle operations of the body. We may remark, generally, that our best health, strength, and spirits depend on the good and natural state of the minutest and almost imperceptible vessels and nerves of the body. The little diminutive pipes and tubes, the extended continuations of larger vessels, must be kept free and open. The strength of the heart and arteries alone, in a sedentary life, is by no means sufficient to keep up and perpetuate the requisite motion of the fluids through these capillary vessels; but it requires the assistance and joint force of all the muscles of the body, to propel and accelerate the whole mass of blood, in order to keep these minute tubes pervious and clear.

That sprightly vigor and alacrity of health, which we feel and enjoy in an active course of life, that zest in appetite, and refreshment after eating, which sated luxury seeks in vain from art, is owing wholly to new blood, made every day from fresh food, prepared and distributed by the joint action of all parts of the body. No man can have these delightful sensations, who lives two days with the same blood. To introduce new juices, the old must be thrown off, or there will be no room, there will be too great a plethora or fullness. In a state of indolence or inactivity, the old humors pass off so slowly, the insensible perspiration is so inconsiderable, that there is no void to be filled; consequently, by degrees, the appetite, or desire of supply, must daily diminish, and at last be totally lost. To this doctrine morbid indolence will reply, that this plethoric, or crowded state of the system, with all the disagreeable feelings consequent thereon, may be removed by evacuating medicines. There is no reasoning with those who had rather take a purge than a walk; or an emetic than hard work.

Some of you injure your health by too close application to study. Sedentary thoughtfulness will wear out the body, and generate diseases that shorten life. A dyspeptic stomach, emaciated body, and irritable feelings compose the heavy tax which men of fine intellects and deep study pay for their eminence. But there is a sort of lazy literature, a kind of suspended animation, which engenders many chronic diseases that embitter and shorten life. This torpid state, in which mind and body are equally stagnant, occasions tasteless meals, perpetual languor, and causeless anxiety. Here the body is not worn, but rusts out. In this state, wine, ardent spirits, and tobacco, are eagerly coveted.

Let us next consider impressions made directly and immediately on the stomach.

To remove the sinking, dismal languor and dejection, brought on by offending against the first principles of our nature, men turn for a momentary relief to Intemperance: which is commonly an application of stimulating and narcotic things to the stomach. But who shall define Temperance! a word like liberty, different in signification in different countries. Before you can adjust the criterion of Temperance, you should visit some of the colleges on the continent of Europe, where a piece of bread, an egg, or an onion, with a draught of milk and water, is thought a tolerable meal. There is, however, an absolute, determined temperance, measured by every man's unprovoked appetite and consumption; a mean at which Virtue takes her stand.

If a man go on daily taking more than he needs or can get rid of, he feels oppressed, his appetite fails, and his spirits sink. Then he has recourse to rich, stimulating food; and though he washes down each mouthful with a glass of wine, he can relish nothing. Thus distressed, he applies to the doctor, to give him an appetite! who, after evacuating him upwards and downwards, gives him aromatic bitters, infused

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in wine or brandy; elixir of vitriol, bark, oil of wormwood, steel, columbo; soda, aloes, and rhubarb; quassia, and lime-water. Some of these, by giving contractility to the imbecile organ, afford a short respite to his sufferings. They may, moreover, effect a transient, but fallacious relief, by forcing the concocting powers to squeeze their crude, austere contents into the blood; until at length oppressed Nature resents the injury, in the form of gout, palsy, or apoplexy. A skillful, honest physician will say in such cases, Your cure can only be found in exercise. A ride, with the cheerful scenery of a new and beautiful country, will give you health, vigor, and vivacity, sound sleep, and a keen appetite. But no drugs can act upon your blood and juices like the joint force of all the muscles of your body acting and re-acting, as in a regular course of moderate exercise; nor can any of our draughts and potions oxygenate your pulmonic blood, like the inspiration of the salutiferous air of the mountains.

"The first physicians by debauch were made;
Excess began, and sloth sustains the trade.
By chase our long liv'd fathers earn'd their food;
Toil strung their nerves, and purifi'd their blood.
But we their sons, a pamper'd race of men,
Are dwindled down to three-score years and ten.
Better to hunt in fields for health unbought,
Than fee the doctor for a nauseous draught.
The wise for cure on exercise depend:
God never made his work for man to mend."
—*Dryden.*

We have said that the causes producing chronic diseases arranged themselves under two general heads: those which act on the whole body, and which affect the stomach in a secondary way; and those which act directly on the stomach, and affect the whole body through the medium of that organ; that to these we might add causes, acting upon the whole body and upon the stomach at the same time; such, for example, as

A rakish life. A rakish life is too well known to need a description. It is often a halo of misery, surrounding the brightest genius! To point out its ill effects would be an insult to your understandings. I might as well labor to convince you of the blessings of health, or the advantages of industry. I pass the subject over in silence, only remarking, in the words of Martial—

"*Balnea, Vina, Venus, consumunt corpora nostra.*"

Instances of young gentlemen sinking deep into the scandalous habit of drinking ardent spirits, are very rare indeed; yet it would not be difficult to prove, that there is, and has been for several years, six times as much ardent spirits expended annually here, as in the days of your grandfathers. Unruly wine and ardent spirits have supplanted sober cider. Is it not the case, that some use of that strength, and in that quantity, which is not consistent with the regular functions of the brain?* Many, warmed by the generosity of youth, may think it con-

* That vinegar is destructive to the human stomach is known by its effects on plump, healthy females, who, from a silly desire of looking delicate, that is, sickly, swallow daily large draughts of vinegar. This *innocent* practice *only* ruins the digestive faculty, and thereby deprives the system of its requisite nourishment! The only standard of beauty is high health. Dr. Beddoes tells us, that in some of the boarding-schools in England, a keen appetite, and its consequence, *embonpoint*, is held up by the mistress as a dreadful evil; and that starvation and vinegar are encouraged, instead of being severely denounced. Emaciation, thus induced, leads to consumption.

From what has been said, it appears, that some wine makes a twofold attack on our health and happiness. It attacks the stomach as wine, and returns to the charge in the form of vinegar. Hence, in weakly stomachs, when the *ingesta* are composed chiefly of vegetables, and nearly on the point of acidity, a single glass of wine, nay, half a glass, will turn the whole mass into so much thick vinegar. Then come magnesia and lime-water to neutralize the vinegar bottle! Who then can help seeing the absurdity of throwing a glass of wine into a dyspeptic stomach, directly after a dinner composed chiefly of vegetables! Yet it is constantly done, to the unspeakable distress of the sufferer, agonizing with wind and acid. Physicians should endeavor to convince such patients, that wind and acid are not the causes, but the consequences of a torpid, imbecile stomach. They should be told, that when a healthy stomach is moderately filled with vegetables, and well roasted, or well boiled meat, neither air nor acid is to be found in the whole alimentary canal.

Of the Pernicious Effects of Wine on Children.—

The best informed European physicians condemn the practice of giving wine daily to children. It has become a prevalent custom of late in America, to give a glass of wine to such children as are old enough to sit at table with their parents. If the opinions of experienced physicians have no weight with parents, the following well conceived experiment, being proof positive of the pernicious effects of wine, may possibly induce some to reflect a little on the subject.

A physician of great eminence in London gave to one of his children a full glass of sherry every day after dinner, for a week. The child was about five years old, and had never been accustomed to wine. To another child, nearly of the same age, and under similar circumstances, he gave a large China orange, for the same space of time. At the end of a week, he found a very material difference in the pulse, the heat of the body, the urine, and the stools of the two children. In the first, the pulse was quickened, the heat increased, the urine high-colored, and the stools destitute of their usual quantity of bile; while the second had every appearance that indicated high health. He then reversed the experiment; to the first

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sonant with prudence, to drink so as to produce that exhilaration of spirits which takes place just on this side of intoxication; but I hesitate not to pronounce, that the repetition of such practices is pernicious to health, and dangerous to morals. Can not wisdom devise a plan of social intercourse, independent of the stimulus of the bottle? It is said, such plans existed in the city of Geneva, before the French inflicted the benefits of *their* liberty on that philosophic people.

The Turks, who were forbidden by Mahomet to drink wine, intoxicated themselves with opium. It is said, that some will eat more than an ounce in a day. We have seen, that nothing so effectually preserves health, and prevents disease, as maintaining the tone and regular motions of the digestive organs; and there is no drug in common use which renders them so torpid, and which so effectually stagnates their functions, as opium. After destroying the energy of the stomach, it undermines the powers of all the other organs in succession, even to the organ of *thought*. Travelers inform us, that the visage and general appearance of the opium-eaters in Turkey are the most disgusting imaginable, even worse than our most abandoned rum-drinkers. Some of these miserable Turks have, however, mind enough left to destroy themselves by the dagger, to prevent living, or rather *breathing* a few years longer, in a state of confirmed idiotism, which is the fate of most of them during the latter years of their existence. Thus much for opium: but what shall we say of *Nicotiana*, or our beloved Tobacco?

With what caution should a man proceed, in attacking a favorite of the people? A prudent man, one who wishes to sail quietly down the popular stream, would be disposed rather to flatter and applaud the object of ther affections. But an honest man, who differs a little from him, commonly designated as a prudent one, can never flatter where he feels a friendship. He will give the true character of a dangerous inmate, and warn his friend of the consequences of cherishing a viper in his bosom. You already perceive, that although we would give "fair play" even to a treacherous enemy, yet tobacco has done, and is secretly doing, too much mischief to expect any more from us than a severe trial, and rigorous justice.

The great Linnæus has, beside his celebrated *artificial* classification, given us a *natural* one. In his natural arrangement, he has placed tobacco in the class *Luridæ;* which signifies pale, ghastly, livid, dismal, and fatal. To the same ominous class belong, foxglove, henbane, deadly nightshade, and another poisonous plant, bearing the tremendous name of *Atropa*, one of the Furies. Let us examine one of them, viz.: Tobacco, its qualities, and its effects on the human constitution.

When tobacco is for the first time taken into the mouth, it creates nausea and extreme disgust. If swallowed, it excites violent convulsions of the stomach and of the bowels, to eject the poison either upward or downward. If it be not very speedily and entirely ejected, it produces great anxiety, vertigo, faintness, and prostration of all the senses; and in many instances death has followed. The oil of this plant is one of the strongest of vegetable poisons, insomuch, that we know of no animal that can resist its mortal effects. These are, without exaggeration, some of the lurid qualities of our beloved tobacco. Let us now see if it can be agreeable to the laws of the animal economy, or consonant to common sense, that a plant with such qualities can act otherwise than detrimental to the tender constitutions of young persons.

The human organs are endowed with a faculty of selecting certain wholesome articles; and our digestive apparatus, of assimilating and changing them into our own nature and substance. Beside this nutritive faculty, our organs are endowed with a repulsive one—with certain instincts, or perceptions, by which they reject whatever is unwholesome or pernicious to our well being. These powers and faculties, purely instinctive, are more or less possessed by every healthy animal. Man, endued with reason, has these instincts in less perfection than the brutes.

The organs of the senses are so many guards, or sentinels, placed at those avenues where death is most likely to enter. For illustration, let us suppose a man cast ashore on some uninhabited island, and roaming among unknown fruits and herbs, with a desire to satisfy his hunger; he knows not whether what he finds be wholesome or poisonous. What naturally follows? The first examination which the vegetable undergoes, is that of the eye; if it incur its displeasure, by looking disagreeable and forbidding, even this may induce him to throw it away; but if it be agreeable to the sense of seeing, it is next submitted to the examination of the smell, which not unfrequently discovers latent mischief, concealed from the sight; if not displeasing to the sight, nor disagreeable to the smell, he readily submits it to the scrutiny of

mentioned child he gave the orange, and to the other the wine. The effects followed as before: A striking and demonstrative proof of the pernicious effects of wine on the constitution of children in full health.

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the next guard, the tongue; and if the taste too approbate the choice, he no longer hesitates, but, eating it, conveys it into his stomach and intestines; both of which, like faithful body-guards, are endowed with a nice perception and prompt action, by which, if what was eaten as wholesome food should, notwithstanding all the former examinations, still possess a latent quality injurious to life, the stomach is stimulated to reject it upward, or the intestines to expel it downward. These internal perceptions, and consequent exertions, are the first and most simple acts of Nature, being purely instinctive, constituting what physicians call the "*Vis medicatrix naturæ*," or, reaction of the system.

Let us suppose that our hungry adventurer had fallen on the tobacco-plant; he would find nothing forbidding in its appearance; to his smell it would be rather ungrateful; to his taste so nauseating, that it is surprising how the same man ever ventured to taste green tobacco twice; but if taken into his stomach, convulsions, fainting, and a temporary loss of his senses, follow; accompanied with violent and nasty operations. If that which is wholesome affect the senses of animals with pleasure, and invite them to convert it into their own juices; and if that which is unwholesome excite disgust in smell, taste, and appetite, then would our adventurer rank this herb among poisons, and note it as one of those which Nature forbade him to use. Yet man, by perverting his nature, has learnt to love it! and when perverted nature excites a desire, that appetite or desire is inordinate and ungovernable; for the reaction, or physical resistance, will, like that of the moral, lessen in proportion to the repetition of the attacks; and then those guards of health, already mentioned, desert Nature, and go over to the side of her enemy; and thus we see how intemperate drinking and immoderate smoking began their destructive career.

The first effect of tobacco on those who have surmounted the natural abhorrence of it, and who have not only learnt to endure it, but even to love it, and who have already commenced the nasty custom of chewing or smoking, is, either a waste or vitiation of the saliva.

The saliva, or spittle, is secreted, by a complex glandular apparatus, from the most refined arterial blood, and constantly distills into the mouth in health, and from the mouth into the stomach, at the rate of twelve ounces a day. It very much resembles the gastric juice in the stomach; and its importance in digestion may be imagined, after listening to the words of the great Boerhave. "Whenever the saliva is lavishly spit away, we remove one of the strongest causes of hunger and digestion. The chyle, prepared without this fluid, is depraved, and the blood is vitiated for want of it. I once tried," said this great philosopher and consummate physician, "an experiment on myself, by spitting out all my saliva; the consequence was, that I lost my appetite.* Hence we see the pernicious effects of chewing and smoking tobacco. I am of the opinion that smoking tobacco is very pernicious to lean and hypochondriacal persons, by destroying their appetite and weakening digestion. When this celebrated plant was first brought into use in Europe, it was cried up for a certain antidote to hunger; but it was soon observed that the number of hypochondriacal and consumptive people were greatly increased by its use." The celebrated Cullen says, "a constant chewing of tobacco destroys the appetite, by depriving the constitution of too much saliva."

One of the kings of Spain was afflicted with a very offensive breath; to remedy which, the physicians advised his majesty to chew a composition of gum arabic, ambergris, and other perfumes, the use of which occasioned a great expenditure of saliva. The courtiers, either out of compliment to their sovereign, or, what is more probable, from the vanity of imitating their superiors, went very generally into the same custom. The consequence was, that they who followed the fashion with most ardor lost their appetites and became emaciated; and consumptions increased so fast among them, that the practice was forbidden by royal edict.

Some do not eject the saliva, but prefer swallowing the nasty mixture, which seldom fails to induce faintness, palpitations of the heart, trembling of the limbs, and, sooner or later, some serious chronical inconvenience.

After what has been said, who can doubt of the bad effects of constant application of powdered tobacco to the delicate membrane of the nose.

I have been a Professor in this University twenty-three years, and can say, as a physician, that I never saw so many pallid faces, and so many marks of declining health; nor ever knew so many hectical habits and consumptive affections, as of late years; and I trace this alarming inroad on your young constitutions, principally to the pernicious custom of smoking *cigars*.

It is allowed by all, that since the foundation of this college, the custom of smoking never was

* Females who spin flax, and the manufacturers o straw bonnets, suffer from the same cause.

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so general; it is conceded by all, that individuals never pushed the fashion to such extent; and it is confessed by all, that the inhabitants of this place never appeared so pallid, languid, and unhealthy. I will not say, with some, that symptoms of languor have been discernible in your public performances; nor am I disposed to attribute it wholly to the causes mentioned in this lecture. I believe some of you study more than is consistent with health, and exercise less than is necessary for persons of your age. I feel a particular solicitude for such worthy characters as become sickly by indiscreet diligence; and I entreat them to consider, that the habit of smoking increases muscular indolence. Nor is this all: smoking creates an unnatural thirst, and leads to the use of spirituous liquors. I will not vouch for the truth of the common observation, that great smokers are generally tipplers. They appear to be, however, different strands of the same rope.

Do you not, gentlemen, see clearly, that this nasty, idle custom includes the insidious effects of indolence; the deleterious effects of a powerful narcotic fumigation; and pernicious effects consequent to the use of ardent and vinous spirits, destructive agents to men, but which act with redoubled force on the more susceptible frames of youth? I appeal to experience. I ask, whether he who indulges himself in this way, does not awake in the morning hot, restless, and dissatisfied with himself? The sound of the bell grates his nerves. Even the

"Prime cheerer, light,
"Of all material beings first and best,"

is an unwelcome intruder. He dresses with languor and fretfulness; his mouth is clammy and bitter; his head aches, and his stomach is uneasy, till composed a little by some warm tea or coffee. After stretching and yawning, he tries to numb his irksome feelings by a cigar and a glass of wine, or a little diluted brandy. These disagreeable sensations will, however, come and go, through the course of the day, in spite of all his soporifics. By evening, a handful of cigars, a few glasses of wine, etc., remove, by their stronger stimulus, these troublesome sensations; when he tumbles into bed, and rises the next morning with similar feelings, and pursues the same course to get rid of them. Does this look like a faithful extract from the diary of "a Blood?"

I am entirely convinced, that smoking and chewing injure ultimately the hearing, smell, taste, and teeth. "Good teeth," says Hippocrates, "conduce to long life!" because he who does not masticate his food properly, and mix it thoroughly with a due portion of saliva, will find his digestion fail; and this failure will gradually open the avenues to death.

The practice of smoking is productive of indolence, and tends to confirm the lazy in their laziness. Instead of exercising in the open air, as formerly, you sit down before large fires, and smoke tobacco. This hot fumigation opens the pores of the head, throat, neck, and chest; and you pass out, in a reeking sweat, into a damp, cold atmosphere; the patulent pores are suddenly closed; hence arise disorders of the head, throat, and lungs. These causes, coöperating with those already mentioned, produce those hectic symptoms and consumptive complaints that have been multiplying among you to an alarming degree; for this nasty custom includes the destructive effects of indolence, and the pernicious effects of the too frequent use of vinous and ardent spirits; agents destructive to full-grown men; but which act with redoubled force on the more susceptible frames of young gentlemen in the spring of life.

Some have said, and the observation carries with it a handsome compliment, "that smoking can not be an evil custom, seeing most of the clergy follow it." I am mortified that such authority can be adduced to oppose our advice. I will, nevertheless, venture to warn you, who expect to be clothed with the sacred function, against this inconvenient practice, until you are at least fifty years of age.*

The gentlemen of the clergy drink sparingly, even of wine; but many, who indulge in smoking, drink enormous quantities of hot tea, which Boerhaave observes to be one of the pernicious consequences of smoking tobacco, as it assists to bring on hypochondriac and other dismal disorders. By forbearing to do what may innocently be done, we may add hourly new vigor to resolution. I can hardly believe there ever was a rigidly virtuous man who became a slave to tobacco. To set the mind above the appetite, says the British moralist, is the end of abstinence; and abstinence is the groundwork of virtue. For want of denying early and inflexibly, we may be enticed into the recesses of indulgence, and sloth and despondency may close the passage to our return.

I hope that those of the clergy who follow remarkably this custom, will receive kindly what I utter seriously, respectfully, and affectionately. Strengthen, I beseech you, the

* Those who do not use tobacco till they are fifty will rarely begin.

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minds of these youth, to relinquish a habit which, you know, requires some exertion. If you want an excitement, look at that consumptive young man, whose emaciated figure strikes you with horror; see his forehead covered with drops of sweat; his cheeks painted with a livid crimson, and his eyes sunk; his pulse quick and tremulous; his nails bending over the ends of his fingers, and the palms of his hands dry and hot to the touch. His breath offensive, quick, and laborious; his cough incessant, scarcely allowing him time to tell you that he smoked cigars without number; drank brandy and water, and wine; played daily on the flute; and coming home one night from a crowded musical meeting, caught cold; which, being neglected, brought on a cough, short breath, expectoration of purulent matter, and night sweats; which soon hurried him on to what you see.

Of the seemliness or decency of the practice of smoking and chewing tobacco, more may be said than you will have patience to hear. Boerhaave observes, that "it is allowed by the universal consent of the more civilized nations, that spitting in company is unmannerly and nasty; insomuch, that among the inhabitants of the East, it was held in the highest detestation and abhorrence!" A physician should never use tobacco in any form, as some weak patients will faint at the smell.

The fashion of smoking tobacco was introduced into England, by Sir Walter Raleigh, in the reign of James I. The custom was followed by almost all the nobility and high officers of the realm, to the great dissatisfaction of the fastidious monarch. So universally prevalent was this fashion, that his majesty could not readily find any one to write or preach against it. He therefore wrote a tract himself, which he entitled, "A Counter Blast to Tobacco," a copy of which may be seen in the library of this University. After exposing in strong language the unhealthiness and offensiveness of this practice, he closes with this royal counter blast: "It is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs; and, in the black, stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless!"

To conclude.—The moral to be deduced from our whole Lecture is, the necessity of avoiding all predisposing causes to nervous disorders, and obviating the remote causes of consumption. Quit, then, this pernicious habit, I beseech you. Take all your cigars and tobacco, and in some calm evening carry them on to the Common, and there sacrifice them to health, cleanliness, and decorum. But should perversity withstand all the arguments adduced, we have yet one in reserve that is irresistible: The dangerous tendency of these practices no one can doubt: therefore abandon the custom, *lest you pierce with grief the hearts of your affectionate parents.*

WHERE SHALL THE BOYS STUDY MEDICINE?—Dr. Wight of Wisconsin gets off the following: "Studying with a busy practitioner of medicine is a poor substitute for a regular University course. In a few exceptional cases the practitioner may be a learned man and a skillful educator. As a rule, however, he has half forgotten his Anatomy, his Chemistry, even his Physiology. Perhaps he has never looked through a microscope, and does not appreciate its use. Quite likely he has never applied an axilla thermometer in his practice, and has only vaguely heard of Wunderlich through a medical journal. He often sets his student to reading antiquated books, and may occasionally take him to see a fever-sore, or to help him set a broken leg. The young man thinks he is rapidly gaining a knowledge of Medicine by compounding a favorite pill. He occasionally dusts an antiquated set of splints, and regards himself as already initiated into the mysteries of Surgery. He hates Chemistry, and finds the study of Bones exceedingly dry. He yawns over his Anatomy and hastens to Therapeutics. Not unfrequently he curries the Doctor's horse, and splits wood for the Doctor's wife. He is very willing to tend the baby, especially if he finds himself relieving a grown-up daughter. It may be, in his day-dreams, he finds himself already succeeding to the old Doctor's practice. Occasionally he is sent out to collect bills, and consoles himself by saying "woe." The boys in the neighborhood derisively call him "doctor," and his self-esteem finds comfort in the appellation."

PROTECTION FROM DAMP WALLS.—Boil one pound of powdered sulphur in two quarts of water for half an hour. Apply with a brush while still warm, and you will prevent the damp and unwholesome oozings from the brick walls of your workshop.—*Ex.*

Possibly this treatment may protect the walls from injury, but it will hardly protect the health of those who occupy the rooms. Damp walls are unwholesome.

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Our Motives for Action.

BY REV. HENRY WARD BEECHER.

EVERY act has a number of results. When we perform an action with the foresight of some one or all of these results, and for their sake, it is called acting from a motive. It is acting for a reason, or from that which moves or influences our reason. Take the simple physical act of firing a cannon. Beside the stroke of the ball, there is the hurtling sound. That is for the ear. There is the curling, rolling smoke. That is for the eye. There is the jar and concussion. That is for the whole body. And one might, under different circumstances, select either of these effects as the reason or motive for firing. In war, it is the crushing and destruction of life that is the motive. If it be a scientific experiment, the power of destroying, but not actual death, is the motive. If it be a holiday, it is the sound, and not the ball, that is the motive. If one is a student of physics, it may be the generation and expansion of gases, or it may be the gases made visible as vapor or smoke, that are the motives. And so any one of many different effects may become, in turn, the reason why you discharge a cannon. And by examining almost any physical act, you see that it may be done for a variety of reasons. The circumstances which relate to a single act are multiform.

And if this be true in regard to matter, how much more important does it become when the action is related chiefly to the human mind. A single act, or still more a line of action, of an intelligent being, may sustain direct relations to every one of the whole of the faculties on the scale of the mind. A line of action may gratify the body, and at the same time please the mind. It may yield physical pleasure, and at the same time satisfy pride. The relations of our actions to our fellow-men may cause one's vanity to be pleased. Some shade of influence in all acts which please us may benefit others; and so benevolence may be gratified.

Let us select the simple element of industry as a course of action. Why are men industrious? It may be from any of eight or ten reasons; and those eight or ten reasons may divide and multiply themselves into scores of reasons. Some are industrious because they have such nervous activity that not to be industrious is more painful than to be industrious. The reason in this case is one of pure physical impulse or necessity.

Or, industry may arise from a desire to gratify the appetites and passions. Men are willing to work in the present for the sake of some gratification in the future.

Or, industry may be the result of fear; as, for instance, when the slave works with the lash behind him. And the poor are in some sense slaves to fear. Hunger, cold, all the evils of the inclement season, are so many lashes that are always driving men, and saying to them, "Work, or suffer!" And they work, and grumble as they work, because they do not want to suffer. Thousands of men are industrious drudges; for a man who works when he does not want to, and from a low motive is a drudge.

Or, industry may be the result of vanity. There are many children (and men are but children overgrown) that work because they are praised for working. Their reputation and position in life have been gained; their standing among men is more than equal to that of those whose praise they covet; their industries are known, and they are praised, and praise turns the wheel of their will.

Then there are some, I doubt not, who work from the spirit of self-respect. There is something comely in their work. It is beseeming. It comports with their idea of dignity and self-estimation. They work because it is right and proper for them to work.

Some work because there is that behind them which quickens their dearest affections. For the sake of the wife and the little children, whom they love better than their own life, they toil early and late. Social affections make them industrious.

There may be an industry, also, which springs from the love of power. Men may perceive that ambition may be gratified, and influence wielded, and power held, only through a course of industry; and ambition is the spur to their industry.

Or, it may be benevolence that shall incite men to industry. They may perceive the relation of their occupations to the welfare of society. They may perceive that good order and general prosperity turn on industry and frugality. A man may be strongly prone to industry

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on account of its relations to the welfare of others.

And so, through this scale of eight or nine different impulses, a person may pursue the line of industry; and he may be honest in them.

This shows how a certain kind of action has a relation to the whole scale of the human mind. A single act, or a line of action, always has relation to something of an analogous kind. An act, or a course of action, may have its first and immediate effect, and a man may work with reference to that; or it may have a secondary and more remote effect, and a man may have that as an inspiration of action; or it may have both. The action may be simple or compound; and the motive may refer to present or to ultimate good. A man may act for an immediate result, as when he reaches forth his hand and plucks fruit from the bough ready for his mouth; or he may act from a remote consideration, as when he puts seed in the ground, and says, "In four months I shall reap what I sow."

From this view it is easy to perceive that a man may, from a single reason, or from many reasons united, pursue any course of conduct; and that a man may act from such of these possible reasons as he chooses.

It may be from some of them, or it may be from all of them. It may be from the lower and more obvious reasons, or it may be from the higher and more obscure reasons. And I wish to inculcate particularly upon those who have yet to form their habits and lay the foundations of their life, the wisdom of a wide comprehension in all their actions, and of acting from those motives which are highest.

In the first place, the higher motives include in them all the lower ones, although the lower ones may not be obviously apparent. If a man is industrious merely because he wishes clothes and food, he gets just these. He gets the strength, the inspiration, and the remuneration of only those motives which are obvious to him, but if a man is industrious from the motives of the highest love, this has hidden in it the remuneration of all the others. If a man does a kind thing, saying to himself, "This will come back to me," he will get what he sows; but if a man does a kind thing from the highest feelings of benevolence, there is not one of the motives from the top of the scale clear down to the bottom, that will not offer up to him in time its appropriate remuneration. While the highest motive carries the remuneration of all the other motives, the lowest motive only carries the remuneration of the lowest.

It makes all the difference in the world, then, whether you begin at the bottom, and act from the lowest motives up; or whether you begin at the top, and act from the highest motives down. And he who knows how, in the truest wisdom, to act from love, has but one point to make, and gets every thing.

There are many men who act from insignificant, and even ignominious motives, and attempt to gloss over those motives with the varnish of the higher ones. They act from impulse, self-seeking, vanity, and pride; and yet they would fain have men believe that they act from benevolence. But there can be no such deception. *Whatsoever a man sows, that shall he reap.* The man who attempts to handle fire, is burnt. The man who attempts to go contrary to the laws of gravity, and falls, is bruised. If a man attempts to make the law of light or heat, or any other great material law, change its nature, the law holds on its way, and he becomes its victim, and is punished. And moral laws are just as sure to vindicate themselves. Whatever motive a man acts from he gets the remuneration of, and only that. If a man acts from the lowest motives, he is in commerce with the lowest things, and gets what they produce. If he acts from intermediate motives, he gets just that remuneration which comes from them. And if he acts from the highest motives, he gets the reward which they bestow.

A man in the ordinary course of life may be acting from the lowest physical reasons, from the next higher social reasons, from the next higher politic reasons, or from the still higher pious reasons; and it is a matter of consequence which kind of reasons he is acting from. It is not enough for you to say, "I do right." Another important question is, What are the motives that make you do right? What is it that is inspiring you, day by day, to do the right thing? Is it fear, or hate, or greed, or self-seeking, or praise, or pride? Or, is it an intrinsic love of benevolence? That motive, which is all the time inspiring you to work, is the chisel which is cutting out your portrait. The higher the motive, the higher becomes the sculpturing hand which is fashioning your features. And if your motive is the highest, the lineaments are being painted to represent all the beauty of divine nobility. And it is very essential, not only that man should do right, but that he should from day to day find higher reasons for doing right than he is wont to find. And that man's discipline in life is void who goes on trudging and plodding, and doing things that he does not want to do. He is born a clod. From dust he came, and to dust he goes back.

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Herein is the true secret of the nobility of character. The habit of acting from the highest considerations is that which makes a man noble. Nobility may be conferred upon men in only one way. The recognition of it may be conferred upon them. The king lays his sword on a man's shoulder, and calls him a knight; but he was a knight before he was knighted, or he would not have received the title. It was the heroic endurance, the death-defying courage, the skill and the coolness with which he achieved his notable deeds, that made him knight. He was in himself royal and noble, and the king, seeing it, said to all men, "I see it," when he laid his sword on his shoulder. The thing itself was wrought out. If you make nobility hereditary, see to it that you bring up your children to be as noble as their fathers were. Otherwise, nobility becomes a mere occasion. For nobles' sons are oftentimes monkeys, they themselves being clods. And where kingship, or earlship, or knightship descends, as a matter of course, it may or it may not descend nobly. We have families in America that, from fathers to sons, are historical, all of them having the same superior traits and excellences; and those families are noble. Nobility is the power of doing every thing, little or great, from the highest motives. It is not merely doing hard things. Many people seem to think that nobility consists in doing something that other people can not do; but it consists in bringing to bear motives which common and vulgar men do not know how to use. He that knows how to do daily deeds that every body does, from the top of his head, is noble. And that which he achieves he achieves easily, because he has long been in the practice of acting from the highest and noblest considerations. Valor, defiance of death, willingness to be sacrificed for one's country—these are bred in men; but they were in them before the occasion found them, or they would not have been developed in them. The trouble is not that we have no opportunities for heroism, but that the opportunities come and we do not recognize them. God rings, and clears the stage, and no actor appears except some jester, who comes out trumpeting and dancing across the stage, and leaving no impression. But the habit of acting from the highest ranges of motives is ready when the occasion comes, and strikes the blow, and speaks the word, or does the deed; and many people say that the man is a hero, and envy him.

There is many an ideal hero that is no better than the spider in the window. One spins webs, and the other spins webs. One catches insects, and the other catches insects. Here is a man that dreams of opportunities, and opportunities come and go; but he never discerns them. And yet Florence Nightingale, all her life habituated to act from divine piety, and never dreaming of future honor or fame, discerned what other women in England failed to see—a beneficence based on self-sacrifice, and practiced in obedience to the will of the Master; and she became famous because God gave her the opportunity to do on a large scale what she had been doing on a small scale all her life.

Greatness is not an accident. Now and then a man seems to come to it by accident; but no person ever gains and keeps a reputation for nobility who has not acted daily and habitually from the highest reasons.

What we want is men all of whose faculties move harmoniously to the divine will; who are, in little, common things, manifesting the habit of acting from the highest and noblest considerations. We want them as the examples, the models, the influencers of the young.

THEORIES PUT IN PRACTICE;
Or, Extracts from the Diary of a Physician's Wife.

EDITED BY MRS. H. C. BIRDSALL.

July 1.

THIS afternoon I received a call from Mrs. Barry, the object of which was surprising and embarrassing. Mrs. Barry is a character who, from her peculiarities, is worthy of being described by Dickens, who certainly possesses the talent of picturing people to us by word of mouth as no other person has ever been able to do. Mrs. Barry has been very hard working and useful in the church, but always arbitrary. Connected with it at its commencement, she aided in building it up, as nobody else seemed ready to do. Her peculiar qualities of mind are just such as are essential to the success of a pioneer. The time has now come when these qualities are not of much service, but her love

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of rule remains, and exhibits itself sometimes in laughable, sometimes in vexatious ways. She was recently very sick, and she solemnly vowed that, if she were permitted to recover, she would have the church thoroughly cleaned, although it was carefully cleansed at the usual time in the spring, and needed no further attention at present. As soon as she could drag herself to the church, she personally superintended the minutiæ of its purification. The poor old lady spent the whole of the very warm week in June at the church, sitting bolt upright, to see that the women slighted nothing. An offer of a rocking-chair would have been considered a grievous insult.

She to-day accosted me with, "Mrs. Sanborn I have come to have a talk with you about our church. It's running down; nothing is attended to as it ought to be. I've made up my mind that I'm through—my work is done. Mr. Barry and I belong to a past generation, and it's time we stopped; but I've thought that I must tell somebody I was going to stop, for just as long as people will do any thing there's nobody to take their places. When the church was all cleaned, I tried to feel as if I was ready to go whenever the Lord should call me; but I could not rest easy until I found some one to take my place. Now, Mrs. Sanborn, you are the right one, and I want you to do this."

Of course I declined such a summary descent of the mantle; for, beside feeling sure that I am not the fit person to succeed Mrs. Barry, I know that there is at present no occasion for the kind of work she has done. There is no cause for anxiety in our church, unless its prosperity may be considered such. I escaped from the difficulty as well as possible, by saying that "I would not assume such a position upon any account while there were so many ladies better qualified by their natural endowments and their long connection with the church." Mrs. Barry was offended, and I shall not be looked upon hereafter with favor; but this is one of the inevitables.

July 6.—The Fourth of July has passed, with its noise and confusion. We had a house full of company, and celebrated the day in orthodox style. All are gone now, quiet has returned and I have time to think of my new joy—my hope of having a child of my own. The words are continually in my thoughts, "My soul doth magnify the Lord," and they are full of rest, force, and beauty. One thing I must be constantly mindful of, that it is my duty to keep my mind in a calm and cheerful state. As I want my child to be, so must I be. I may not ward off all evils of disposition in this way, for bad qualities that may have been pushed out of sight for years may again appear in my child, but I must do all I can, and leave the rest to God.

July 9.—Madge's love affair was near having an unhappy climax last week. She confided in me at the time. And to-day she has given me further particulars. She commenced by telling me that she was not "goin' to lave me yit," that she had "given Michael the mitten." "How is that, Madge?" I responded, "are you sure that you have done right? I thought you had a high opinion of Michael." "An' I'll tell you, ma'am: I found him to be a dhrinkin' man, an' ye'll remimber that yo've been always prachin' to me niver to marry a man that wud dhrink. I wud have not the laste objiction to a bye takin' a dhrap once in a while, in the way av good-fellowship with his comrade byes, but whin it comes to carryin' a bottle home wid him, shure it's not Madge that wud be afther marryin' him." "You did quite right, Madge, in sending Michael off, if such is the case; but how did you learn what you tell me?" "Shure, ma'am, Michael came to see me the Forth of July in the afternoon, an' I cud see by the look an' the walk av him that he'd been takin' a dhrap, an' I tould him so; but he said that niver a dhrap had passed his lips since the mornin', whin his boss had given him a glass av whisky to celebrate the day. He didn't stay long, and whin I thought he was down to the road-gate, I ran up softly to the locust grove and watched him along the road till he came to the big oak tree. An' there he jined two other byes, an' they pulled out a big black bottle from undher a bush an' all tuk a dhrink, an' then went up the road, laughin' an' carryin' on. So, whin he came the next time I sint him off for good and all, an' ye'll see no more av him."

To-day she has told me that the following evening brought the faithful Michael, quite penitent, and with a story made up to account for his being seen with the bottle. He "was taking it home to Ann Macarthy, who had been ordered by the docther to take a little whisky twice a day for her health." "It's not that I was after belaving his smooth tongue," continued Madge, "but I jist tuk him back to git rid av him." And in this most wrong-headed and Irish way peace was restored for a time.

July 15.—At a Society to-day there was a request from one of the members for advice about the feeding of her children. She said that she

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had commenced with the idea that children must have no sweet food, and had kept them carefully from it. Finding that at the age of three years they developed a strong craving for meat, she added a little of it to their dinner, but still kept them from saccharine matter, for which she could perceive an equally decided craving appearing in her elder child. Her children are now five and six years of age and this constantly increasing longing for sugar in the older one has caused his mother much perplexity. It effectually dissipated one of her theories, namely, that if a child were not pampered with an article he would have no desire for it. She has lately, with all due deliberation, commenced giving the child some plain cake twice a day. They breakfast at 7 A. M, dine at 12 30 P. M., and have their supper at 6 P. M. The cake is eaten as a lunch. She says that she can see a great improvement in the child's appearance; before she made the change he would go without his lunch in preference to eating bread or crackers, and invariably became peevish and hungry while waiting for his regular meals. Several ladies with children jealously held to their opinions that the little stomachs would be much better off if all saccharine matter were kept out of them. Mrs. Hutton, *our oracle*, said that she "thought it quite probable that some systems demanded more sugar than others, and that Mrs. Ballard, in the absence of definite and certain knowledge, had done right in adopting the course she had pursued."

July 16.—Aunt Minerva visited me to-day in trouble. The Deacon has taken advantage of his again having a home, and somebody to take care of it, to bring to it his half-sister, who is very old and infirm. She is in her second childhood, and her chief fancy seems to be that every one is doing something inconsistent with their character. She has an idea that Henry comes to the house for the purpose of poisoning the family, and she declares with perfect assurance that the Deacon and his wife sit up late at night to play cards, and such like sinful games. Not long since they spent the evening away from home, and as they did not return until 10½ o'clock, her imagination conjured up a picture which at once became reality to her, of the staid Deacon playing the violin for his equally sedate wife to dance. I can not comprehend their being disturbed by this, but they are very much so. This aggravating female, with malicious cunning, repeats the imagined sins of her victims to those persons for whose opinions she knows they have the most regard. It was a new development in Aunt Minerva to see her unbend sufficiently to acknowledge trouble and indirectly ask for sympathy. She said to me, "*Anne*, the Deacon and I have got an egregious trial in Sister Hannah. She spends her time in thinking of all the things that we'd sooner cut our hands off than do, and accusing us of them before any one. When she told the Minister that the Deacon had been playing the fiddle for me to dance, I was so put out that I told the Deacon we must find another home for her." I could not avoid laughing at the recital of Aunt Minerva's trouble; for, beside being a most ludicrous accusation to bring against these people, it was made additionally funny by Aunt Minerva's faith in the idea that such a story would be believed by any one acquainted with them. When Henry came home and I repeated the story to him, he received it with peal after peal of laughter. The more we laughed, the more Aunt Minerva's good humor increased, for it was a great relief to her to find the story considered absurd. When her husband came for her she received him with a more happy and animated expression than I had ever expected to see on her face.

The Deacon's daughter-in-law is rapidly failing. Aunt Minerva commenced her acquaintance with her by finding fault with her for not having more ambition and energy, for lying in bed after sunrise, etc. Mrs. Smith told me yesterday that she did not wish to become a martyr to fault-finding, and she therefore had a plain talk with Aunt Minerva, telling her that her disease had made rapid progress, that in all probability she should not live until the coming winter, and that what comfort and ease she could have she considered it both her privilege and duty to take. Therefore she should take the liberty of spending as much time in bed as she needed, and she would be very grateful to Aunt Minerva if she would not attempt to interfere with her. Aunt Minerva now treats her with some degree of consideration. So much for a little plain speaking.

July 21.—Sickness seems brooding over the place, and I have written to Miss Embury to postpone her visit. Dr. Hutton is among the number of sick ones; his people are very anxious. In his sick room I have seen the art of nursing in its greatest loveliness. Mrs. Hutton's sister must be a natural nurse, for surely art could not teach so beautiful an imitation. The blinds are always turned at just the right angle, to soften without obscuring the light; she has a flower here, a bunch of fruit there,

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just in the place to attract and rest the eye. Each day she makes some slight change in the disposition of the furniture, so that the eye may not become wearied with sameness. She seems to know with unfailing judgment what to do and when to do it, and what and when to leave undone. She does not creep and creak around the sick-room in that way which must be so trying to the preternaturally sharpened senses of sick persons, but walks apparently the same as she would at any time, and yet making no noise in so doing.

July 28.—Dr. Hutton is convalescent, and many hearts are rejoicing. There is much to be done in the way of nursing and watching among both rich and poor. To make the most of my strength, I rest one day and work among the sick every second day. This has been my day at home, and I have been resting myself with the observation of the "same old story," which is always new and beautiful to somebody. The gloom of evening has now hidden the chief actors in it from my view, and I have drawn the curtains and lighted the lamps, and write to pass away the time until Henry returns. For some time I have been interested in this love affair, for it has some of the elements of a regular romance. The principal characters are a young sewing-girl and a very wealthy and accomplished young man. Bessie Little's father died just when her education was completed, and left her mother and herself without means of support. Finding no opportunity to teach without leaving her mother, they together opened a little store, into which they took any sewing they could obtain. The first year they barely made their expenses, but they have been steadily improving since that time, so that now they are very comfortably situated, and have supplied several poor young girls with respectable employment. To the credit of the people of this place, Bessie Little and her mother have occupied just the same position in society that they would have done if they had retained their wealth. And this is the way that Edward Norwood became acquainted with Bessie. For several past summers, when visiting at Dr. Hutton's, he has met her and has evidently admired and liked her. This summer he has prosecuted the acquaintance, with the evident intention of becoming something more than a mere acquaintance. It has been pleasant to observe the straight-forward, manly way in which he has shown his preference, and the modest, womanly manner in which she has not been afraid to allow something of her own liking to appear. This evening, and many another time this summer, I have seen Mr. Norwood and Bessie sitting in the porch in front of their cottage talking and learning to love each other. I was speaking of this to Henry one day, and said how delighted I always felt at seeing two good people thus learning each other's worth. Henry laughed merrily, and said, "Who would ever have thought of your developing into a match-maker, Annie?" I was amused at myself, but a little startled, too, for I could not but perceive that a fondness for seeing marriages made is the spirit which is at the root of match-making. There is no wrong in the feeling, only in the following it out so so far as to influence any one to a step which he or she might not have thought of taking without the influence. Marriage is so sacred, so solemn a thing, that one incurs a fearful responsibility by doing any thing to advance it. However, I think I may enjoy the observation of these young people to my heart's content, without incurring any danger of becoming a practical match-maker.

July 29.—In the middle of last night we were roused from sleep by the ringing of the church bells. I lay listening to them for a minute as if it were the most natural occurrence, but as I became more thoroughly awake the consciousness dawned upon me that it was not customary, and I arose as quickly as possible to discover the cause. Just then I discovered that Henry was gone, and almost as soon as I learned this he came up stairs in haste to tell me that there was a fire in the lower part of the village. As soon as I was dressed we hastened to the spot; for in this quiet place there was no reason to prevent me. The night was calm and dry and beautiful, and I found a large concourse of people engaged in taking out the furniture and other articles of value. Henry went to assist them, leaving me in a safe place under the trees with some acquaintances. The first thought was, of course, that of sympathy for those who were deprived of a home, but when we had expressed this with all our hearts, we watched the progress of the fire with admiration of its grandeur. There was opportunity for the play of a variety of emotions, and we passed rapidly from awe and admiration to amusement at the odd dress of ourselves and others; one having a nightcap under a bonnet, the ruffles of a night-gown protruding from the neck and sleeves of another's dress, and one small boy actually appearing upon the scene with nothing but a night-gown and coat.

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A Chime for '72.

BY LYDIA M. MILLARD.

STRIKE on! strike on! old clock of Time;
Aye, ring out a joyous chime.
Ring out! ring out this happy morn;
To us another year is born.

Ring for you, reader, far and near,
A calm and happy, bright new year!
No stubborn ache, no fearful pain
Beleaguer head or heart or brain.

Apollo's grace and Hebe's glow
Through all your life-tide richly flow;
God gift you with the priceless wealth
Of perfect, full, luxuriant health.

Deep down within your heart may be
A green and beautiful Christmas tree,
Which all the year in fadeless thrift
Bears every good and perfect gift.

May, this new year, be granted free
Your dearest wish, whate'er it be;
That best of all best years for you
Be eighteen hundred seventy-two;

Its July heat, December cold
Not make you ugly, cross, or old;
Through trouble's storm and sorrow's gloom
Your heart still keep its rosy June;

May Heaven all safe your darlings keep,
And ward their waking, watch their sleep;
Sire, sister, mother, brother, friend,
Be with you till the year's good end;

Roll o'er your head no deep dark wave,
By your fireside no open grave;
In your heart fall no crushing care,
Your hearthstone count no vacant chair;

Caged in your heart, with folded wing
Faith's nightingale may tireless sing,
And Hope's clear rainbow, bright and high,
Through every tear-shower dome your sky;

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From all neuralgias, dyspepsias, too,
May the good Father deliver you;
From fevers, chills, and inflammations,
From headaches, colds, and irritations;

From lame excuse to wrong absolve,
Temptation strong to break resolve;
From dull paralysis of thought,
To keep from doing what you ought;

Enwreathe this new year's opening hours
With sweet forgiveness, balmy flowers;
And lay on Friendship's broken shrine
Peace offerings, Heart's-ease divine;

In Heaven's journal, clear and white,
Let angel's daily for you write:
Losses made up and wrongs forgiven,
And growing treasure saved in Heaven;

And somewhere in Valhalla's halls
Let seraph carve upon the walls
The sovereign, fixed, etern decree,
The world has better been for thee.

By the beautiful city's beautiful gate,
May the shining attendants patiently wait
To put aside your wrappings mortal,
And usher you in the blissful portal.

May all our sleeping dear ones rise,
Meet round that hearthstone in the skies;
In Father's house no more to sever,
We'll wish each other joy for ever.

No dirge for the year is borne on the air,
October's bright cheek was ruddy and fair:
The year is not dead, only gone before,
The good deeds we 've given it we 'll meet once more.

When Time's clock moves round the immortal hours,
We 'll breathe all the balm of last year's flowers;
Its lightest thought and least word hear
From Heaven's reëchoing arches clear.

When falls on world expiring the dirge of Time,
Up in tower eternal we 'll hear the star-bells chime
Glad music waking along the golden shore,
New year morning breaking for ever, evermore.

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There, where there is no sickness, death, or pain,
Happiest New Year we 'd wish you all again;
While angels unto you, with radiant wing,
Heralds of Health and Peace immortal bring.

Strike on, strike on, old clocks of Time!
Move on and on the eternal hours;
Ring out your sweetest New Year's chime,
Through all this happy land of ours!
Ring out! ring out, this joyous morn,
To us another year is born!

The Care of Little Children.

BY DR. CLEMENCE S. LOZIER.

THE clothing should be prepared for a new-born infant of fine, soft material. If it be the season requiring woolen flannels, have them of the softest wool and silk mixed. Some mothers line their infant's woolen bands with old soft linen or white silk, which is very nice. In summer, flannel bands should always be lined with linen, fine and soft; or, substitute linen instead of flannel for the bands. Do not hem them or have seams in them—run the edges or overcast them loosely. Woolen foot-blankets or skirts are always suitable, as our climate is so changeable, but if the tender little feet are reddened and made sensitive by it, by all means shield them with soft linen, cotton, or white silk. Let the napkins be soft linen with cotton flannel over-napkins, and be sure to avoid the rubber-cloth, as it weakens the child by its being too air-tight; any garment impervious to the natural exhalations of the body is debilitating, checking, as it does, transpiration from the cutaneous surface and preventing the tonic effect of oxygen or pure air. Those rubber diapers are a curse to infants. Make the garments with as few seams and gathers as possible; never starch infant clothing. Many an infant is dosed to death for crying, when if comfortably dressed, it would never be restless. Perhaps the elegantly-ruffled starched shirts and tight arm-holes of its dress and the drawing-strings of the neck are its instruments of torture. Old or soft new muslin, made into loose-fitting, long-sleeved bed-dresses for the first three months, is most sensible. Few physicians or nurses are thoughtful enough of the sensitive, tender skin of a new-born infant. Its first crying is caused by the exposure of the skin to the atmosphere, and, although it serves the purpose to expand the lungs, is not always needful. Testing this fact, I have many times been careful to shield the infant in a soft, warm covering at birth, and many of my most healthy babes have looked up and breathed freely without crying at all, and always cease crying in a few minutes when covered properly, leaving the face bare, and placing them on the right side with the head and chest a little elevated in good air.

The umbilical cord tied and severed, the child becomes an individual being. The heart and lungs, assuming their final functions, go on to nourish the new being from a different source, viz.: the stomach. As soon as the child is washed and dressed it should be put to the mother's left breast, which gives the child the position on its right side, favoring the closing of the foramen in the upper part of the heart, through which the arterial circulation was so active before birth but is now no longer needed; remaining open, this causes a mingling of the venous and arterial blood, giving a bluish color, sometimes spotted, to the skin, and known in common as blue sickness. Infants often die from this cause. The washing of an infant should be done carefully and quickly in quite warm water in a warm room, using only oils or lard of the purest kind, and the warm water

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Never use soap of any kind or nursery powder; the first irritates, the latter closes the pores of the skin; at least for the first three weeks oil and warm water will cleanse the child better than soap. I have seldom seen a child suffer with sore eyes or red rash over the body since I have disallowed the use of soap.

Never give your child the rubber nipple nursing-bottle, especially the white rubber, since it contains in its composition the carbonate of lead, which is a sure poison; in some cases slow, but none the less sure, and generally the child will wean itself after sucking the rubber; the food comes so easily from it, and the mouth becomes too tender in a few days to suck the natural nipple. I have watched the effects of the white rubber nipple for many years; have known cases of spinal curvature—one of complete hump-back, often of decayed teeth, innumerable cases of sore mouth, and dysentery, or diarrhea, many times causing death; large, indolent boils on the scalp, eruptions behind the ears and in the folds of the neck, in consequence of sucking the rubber nipple. One case of bow-legs, within my observation, was caused by nothing else than by having worn the rubber cloth diaper. All rubber gum rings and toys should be avoided, indeed I wish every thing made from the white rubber could be for ever banished from the nursery. Any baby can be fed at first with a spoon, and in a few weeks it will drink from a cup or small glass. If any artificial nipple is needed, a silver, glass, or porcelain can be procured. The black rubber however may not be so objectionable as the white.

I have known a very good artificial nipple to be made of a fine sponge with cambric linen covering it. A small quill stitched in thoroughly is passed through the center nearly to the linen cover, and by fitting the sponge over the top of a small sized bottle it answers a good purpose. The vessels and tubes can scarcely be kept sweet and clean enough for the health of the child, and here is another plea for teaching a child that it must be fed to drink its food from a cup or glass.

If a mother has health sufficient to mature a living child, she should by all means nurse it from her own breast, except in case of unusual accidents. Her own health and future happiness require it, and nothing can quite take its place to her infant. Of wet-nurses, not one in ten have pure blood; and then the love of the child develops for its nurse, to say nothing of the low and vicious tempers it may imbibe. Oh if it could be so that none but willing, loving parents might bear children, what a change we should see!

If there be no alternative, and the babe must be fed, at first give it one tea-spoonful of pure white sugar to half a cup of boiling water, add one tea-spoonful of sweet cream; if cream can not be had, use the upper third of sweet milk, one-third milk and two-thirds water, first scalding the sugar; we find nurses inclined to make the food too sweet for both mother and child. This food will do for the first three months, if the child is delicate; if any thing stronger seems needed, a little oat-meal or thin barley gruel may take the place of water as above. All new-born infants should be fed at least every two hours during the day till 9 or 10 at night, and as seldom as possible after bed-time during the night. A babe must not be left to wake up to be fed or cared for, as healthy infants should sleep nearly all the time till they are three months old. Handled tenderly and put to the breast or fed will not disturb them so as to make them wakeful.

The time of weaning ought to be determined by two circumstances: the health of the nurse, and the development and health of the child. When the nurse is well and the milk abundant, weaning should not take place till the development of the teeth shows that a change of food is required. This is about the eighth or ninth month; but in delicate, feeble children it should be delayed several months longer—a child should not be weaned during the heat of summer nor suddenly—wean at first during the day, and gradually. If a child is nursed while it sleeps for a few days, and never when it is awake, it will not grieve or fret about it; be sure to teach it to drink from a cup or small glass. The grand rule for weaning is to accustom the child gradually to the use of other nourishments, and to withdraw the breast from it by equally slow degrees.

A nurse should be careful not to breathe in the child's face. The breath exhaled from the lungs is poisonous, and falls like a heavy deadly vapor upon the infant's face as it nurses or sleeps on the arm or same pillow. Every person should sleep alone, if possible, and as soon as a child can be kept warm sleeping alone, it is much better it should sleep in a bed by itself, and without being rocked while sleeping. The habit of talking or chirping to young infants is very wrong, it makes them nervous, and excites the brain too soon; kissing them, especially on the mouth, is most cruel; they breathe lightly enough, and to smother them with kisses and bad breath is a silly, unhealthy habit, and most

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reprehensible; any baby is worthy to be kissed on its little hand or foot, but none who truly loves a child will kiss it in the face, or on the mouth, if they give it a moment's thought. After a child is three months old, its times for food should be every three hours instead of two, and the quantity increased. Some children from the first require more in quantity than others, and it is quite impossible to give the exact amount for each child, but it is true that a gluttonous habit may and often is formed in infancy.

Avoid all alcoholic stimulants as you prize the happiness and well-being of your child. Drunkards are made many times by the unconscious indulgence of mothers. Much of our confectionery is full of wine and brandy; in this hidden way a desire for alcoholic stimulus is created, and though life may not be shortened by its use, it is rendered a curse to itself and all with whom such a life has influence.

The first week of life, a child should not be entirely stripped and washed, it is too fatiguing. It must of course be kept sweet and clean, which can be done gently, piece by piece. A very scientific successful man mid-wife in South Brooklyn will not allow a new-born infant to be washed and dressed till it is twenty-four hours old. He oils it well and rolls it in warm, soft wraps with its face only open, puts it to the breast and orders it to be kept warm and quiet till the second day, when, if the child is quite vigorous, he allows it to be dressed and handled as the nurse desires; if not quite strong and rested, he sometimes will not subject it to dressing till it is a week old. I have always saved seven-months' babies in this way, rolling them in soft linen or silk with cotton wool to keep them warm; wrapping the diaper under the arm-pits and a soft covering over the arms. After the first week they may be dressed and undressed night and morning. Be careful never to wash a child immediately after feeding it, as digestion requires the entire nerve force, which will be called off to react in the skin, leaving the food undigested, causing colic and severe cramps, sometimes sudden death. Always wet the head first in giving a full bath, it will prevent the congestion of the brain and soothe the child remarkably. Bathe just before feeding or two hours after. If properly administered, a soft warm water bath, after oiling, is very refreshing and strengthening.

There are three rules to be observed in dress: The first, equal warmth; second, without ligature; third, as light as possible, consistent with warmth, and the weight suspended from the shoulders. A distinguished physician of Paris declared, just before his death, "I believe that during the twenty-six years that I have practiced my profession in this city, twenty thousand children have been borne to the cemeteries, a sacrifice to the absurd custom of naked arms." Dr. Warren says: "Boston sacrifices five hundred babies every year by not clothing their arms."

The upper and lower extremities require as much covering as any other part of the body, if not more, since the blood is not so freely circulated in the extremities as in the body. The absurdity of loose, flowing sleeves and wide-spread skirts worn in our changeable climate hardly needs be discussed. In our changeable climate, where the thermometer varies many degrees, not only from day to day, but in different hours of the same day, while the dress of a child should not be at all cumbersome, it should be sufficiently warm to preserve equal temperature to sensitive parts of the body, even upon the warmest days. Short flannel bands should be worn loosely with broad tape shoulder-straps or waist, for the first two years or even three, over the abdomen, for here are located the viscera most affected by diseases which increase summer mortality. A strip of soft muslin, linen, or white silk can be suspended over the spine and kidneys, if the flannel seems to irritate. Secondly, all ligatures are to be avioded, especially around the tender and expansible bony structures, as the ribs and pelvis. I have seen in post-mortem the lower lobe of the right lung of a babe five months old, dying suddenly, completely solid or hepatized, in consequence of being pinned too tightly. The young mother in her ignorance thought that as her child was a little girl, she must shape her waist in infancy. She frankly confessed it. Again, by drawing the diaper tightly around the hips of little girls, they become deformed, and often so contracted that in womanhood child-bearing is made difficult if not quite impossible. Nor should long, trailing dresses, that like chain and ball fetter the free movements of the limbs of the child, be tolerated, though they be wickedly imposed by the fashion of the day. The form of the trunk in boys and girls is precisely alike at birth, and not until the absurd ligatures and weighty skirts, bare neck, arms, and legs, make the difference, do we see much, if any, difference in health and vitality. I am obliged to record the fact, drawn from my own observation while abroad, that European women are more sensible in the dress of their children than are our American women, who often run to extremes of vanity and cruel heedlessness or ignorance in

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this respect. In Paris, in London, and other European cities, I saw great numbers of little children dressed in high-necked dresses, low enough to cover their ankles, and long sleeves, looking sweet, comfortable, and happy. In the Foundling Hospitals, dear, rosy little babies, cunningly dressed like little women, were carried about in the arms of their nurses. How different the picture and the result on this side the Atlantic. Not long since, I saw a dear little girl sitting on the cold stone step of a store on one of the corners of Broadway, dressed in low-necked dress with almost no sleeves and bright ribbon bows on the shoulders, short, stiff skirts, pretty shoes, and short stockings. The day was blustry and cold, and as I was waiting for an omnibus, I saw the child run up to a man on the corner, who was selling fruits, calling him father. He was dressed with close, warm overcoat and thick-soled boots. The contrast was complete between the blue, shriveled, tiny little one and this great, strong, comfortably-dressed father; after awhile she ran back again to her cold stone, and, as I took the omnibus, I watched her with prayerful, sad reflections of the unfitness of parents for their trust, and renewed my resolve to do the utmost in my power to change the destructive manner of dress for little girls.

Ligatures obstruct the return of the venous blood to the heart and lungs, which being retained in the system, causes diseases from congestion and inflammation as well as impurities. Unless the blood can be freely oxygenated in the lungs, it is unfit for circulation, and gives no life to the body. While the teeth and bony structures are forming, the blood frequently lacks proper nutriment, which should be supplied by such food as contains the phosphates. Wheaten bran contains silex and phosphorus, consequently a gruel made of farina, and one-third pure milk, taken from the upper third after it has stood still two hours, with a very little, if any, sugar, will be a good diet; or, if the child has the breast, look well to the diet and condition of the mother or nurse.

Children should enjoy the fresh air every day after they are strong enough to be carried out and the weather is fine. At all times give them the purest air to breathe, do not cover their faces while sleeping, while drafts or currents of air should be avoided, a child's face should not be covered. At first, when the hair is to be washed, or if it has no hair on its head, it will be well to shield it with the corner of the wrapping blanket or a soft handkerchief till it dries. I am not an advocate of bare heads, yet caps are not good on account of their closeness, and the starch, and embroidery with strings under the chin are very objectionable. However, they must be worn, or their substitute, while in the open air.

As the child needs nourishment and clothing to preserve its life and growth, so does it need the pure nourishment and stimulus of good air and all the sunshine it can get. Plants grow by these, none the less do our household plants; give them plenty of room, and chance for fair play and muscular activity then.

How many children are rendered cripples for life and become victims of spinal curvature by ignorant, silly mothers keeping them imprisoned in high chairs in babyhood, lest they should soil their beautiful baby-clothes by creeping about on the floor—the paradise of babydom. After play, in-doors or out, should come rest, and usually every child, up to the age of six years, should take a nap or lie down and rest at least one hour before dinner, and in warm weather should be bathed each time immediately after waking, care being taken to gently rub the spine with the hand or soft towel to strengthen it after the bath.

I must now speak of the effect of the mental emotions on the milk of the nurse. It is a well-known fact that a severe fit of anger will cause the milk to give pain to the babe. All sudden shocks and unpleasant emotions should be carefully avoided by those nursing from the breast. It is woman's crowning glory to be a mother, and the world should so regard it. To quote the words of one, herself a mother, whom the world will long gratefully remember as one of its noblest and best writers and workers, recently deceased—Charlotte I. Lozier, M. D.: "If a woman needs to be versed in all that literature and the sciences can contribute to make her an author or a teacher, then certainly, she needs it all when she attempts to inscribe the untouched pages of an unfolding intellect, and teach those first lessons in all sciences or truth which the child's mind probes her own for as soon as it can ask questions." Then the health of the mind so much depends on the structure and health of the body, of which so much depends on the care of the mother. It is said by good physiologists that the brains of children are tender, like soft wax, and will not usually retain impressions till they are about seven years old, and that the most efficient scholars are those who have not been taught their alphabet till after that age. I am certain that children should not be forced to apply the memory, still it may and ought to be

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gently and quietly stored with useful facts, especially should the child be taught to know truth from falsehood, to respect the rights of others, and become subject to the laws of sympathy and love. As the sculptor molds the model of clay for the statue by wetting it to soften it, so love softens and molds the developing child.

Quoting again words from the pen of the last named author: "If a woman needs culture and expansion, both of her perceptions and conceptions of the beautiful, in order to produce a grand poem or painting or sculpture, or to conceive noble measures for the relief of the suffering of others, then does she also need all these for that highest of all her efforts, when it seems as if every fiber of her being was put upon the stretch to do its share in the grand donation—to love and to humanity—of a child."

Fretfulness a Disease, and the Little Fleas that Cause it.

A MAIDEN'S SOLILOQUY.

BY MRS. F. D. GAGE.

I DO wish Mother would not fret so; what is the use of it? I know she loves Father well, and worries herself daily doing things for his comfort and convenience that might be left undone, and he be all the happier, if she would only meet him with a cheerful look and restful hands.

To be sure, it was good of her to make the biscuit he liked best for tea; but a dry crust would have suited him better than to be told that she "was pretty nigh tired to death, but she would make 'em 'cause he liked 'em, and that was all the thanks she'd ever get." No wonder he told her he "wished she wouldn't."

Why need she, when he had been out in the barn-yard ever since the cocks crew, feeding the horses and cattle, and taking care of the sheep, clearing the ice from the watering-troughs, that the poor brutes might have comfort; why need she because he don't answer the breakfast-bell instanter tell him that "if she did not ring that bell till 10 o'clock he'd wait a half an hour just to put her work behindhand, and now she won't catch up in all day," and then add in an under-tone, "but that's what I've always had to put up with, and I s'pose I always shall till I go into my grave."

O dear! what does make her call out to him, "Now, Father, do, for goodness sake, stop and clean them snow-flakes off your old boots; d'ye think I want 'em melting all over the carpet? It seems as if you wanted to make me trouble. Men never will think of a thing for themselves." Can't she see how the frost is whitening his beard; how he is bent with the cold, and his aged fingers are blue with the chill of November winds? Why will she freeze his dear, warm old heart with fretful words? It is not ten minutes since she was pitying him because he had such work to do in his old age, and bidding me get some warm water for his hands, and hang the towel by the stove to take the cold out of it, and suggested, "If I cared for my father as I ought, I'd think of such things myself, and not expect her to think of every thing!" And now, if he were to take her at her word and stop outside to clean his boots, she'd be pulling him in by his coat-collar, and telling him that "he'd get his death of rheumatiz, and she'd have him to take care on, just as she'd had to these thirty years, slaving night and day, just 'cause he hadn't sense enough to take care of himself; and she did believe he wouldn't care if she fell down dead in her tracks; and for mercy sake to shut that door, or the wind would take every mite of warm air out of the house, and the breakfast would be as cold as a stone, with his fussing."

And there's poor Jack, he says he won't stand it, no matter how hard he tries he can't please her; and she is always telling him, "she's slaving her fingers off for him, and little he cares about it, and he'd see her drop down before he'd ever think, of his own accord, to bring in the wood, or fill the tea-kettle, or touch the churn; and she has to talk till her tongue is tired, and that's a pretty way for a boy to treat his mother." So it goes; and when

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Father and Jack are both out in the field hard at work there is no end to the good things she says of them, and the way she tries to do things for them, fretting all the time just the same at me or Nora, or some one else. Oh how weary I get of it, dear, good mother, so unselfish, so full of gushing kindness, in every thing and every way but in words.

But, why will she fret so? Why will she wound us all with sharp burrs in her left hand—burrs that worry and annoy, while with her right she is trying day and night to make us happy? A bare crust would be sweeter than her splendid dinners, if she seasons them with such sauce as she does almost every day—telling us how thoughtless we are, how ungrateful, how unappreciative. How came she to have this habit, can it not be broken? I know she loves us all, and she is just as good to the poor as she can be, and yet she frets at every one of them. I do wonder if this fretting is not a disease—as positively so as hysteria, dyspepsia, or softening of the brain? I wonder if "Turkish Baths," "Electricity," or "Movement-cure," would not abate the symptoms?

It seems pretty nigh universal, that is, it attacks all classes of people I know. There's Uncle John's wife, in the city, who never had a cow to milk, or a pound of butter to make; never made a loaf of bread, or ironed a dress; has every thing that heart can wish, and millions to spare, but she frets, frets, frets. Her cooks spoil her dinner, her milliners are always at fault, and her sewing-girls worry the life out of her. The chambermaids leave dust in the corners, and her waitress has a beau. But of all her worries, Uncle John is the worst; he will drop his victuals on the damask, and stir his coffee with a rattle of the spoon; leave the door open, raise a dust punching the fire, or go to sleep over his newspaper, or while she is talking to him; and Cousin Seraphime is almost as bad as her mother, her lap-dog has the phthisic, or her coachman is five minutes behind time; or a drop of rain spotted her new velvet; or some such things keeps her in a fret.

I do wish I knew all about it, what brings it about, and what will cure it; I know it is awfully unpleasant, and attacks some of the very best of women, and men, too, sometimes. General V—— used to say, "That all the rebels in the South could not fret him like a flea in his stocking." I wonder if it's not the being eternally kept at and worried with little *fleas* that make women fretful!

Conjugal Forecast.

BY MRS. ELIZABETH OAKES SMITH.

JACOB Boehm, Emanuel Swedenborg, and others, have predicted the time of their deaths, and, as it is as natural to die as to be born, and, as the latter period is always anticipated with certainty, it is probable that in process of time we shall be able to divine our birth into another state of existence with equal certainty. Time, and the alliance of our best spiritual and physical representatives, men of perfect health, and mental soundness, with women of a like organization, will gradually so elevate the human race, that mental disease will disappear, moral obliquities cease to shock and distress us, and sickness be no more known—and we shall realize the comfort, and beauty of the saying,

"He giveth his beloved sleep,"

when we shall *knowingly* gather the mantle of our couch around us, and lie down to awake amid the asphodels and amaranths of a more beautiful and more progressive existence than ever the loveliest dream of prophet has conceived of.

All this should be brought about by that wise culture of a people which will regard the marriage of disease, imbecility, decrepitude, or deformity of any kind, as monstrous, and as much to be dreaded and deprecated in the posterity thus produced, as the introduction of yellow fever and small-pox in a community. Men and women have no right to propagate their diseases and moral distempers; their lunacies and consumptions; their vile tempers and melancholies; their white, cowardly livers; their attenuated hearts, and lungs that contaminate the sweet breath of heaven.

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Men and women have a wonderful deal of courage who marry without knowing whether their companion is sound in body, and sound in mind! With a false delicacy, they fear to look into these matters; with a gross sensuality, they are attracted by mere flesh and blood, or, with a coarse, tiger passion, they affiliate with a like fervor of blood, and, in the course of years, the little church-yard shows its little row of graves; its sorrowful record of blighted maidenhood, and beautiful youth borne from college-halls to the silence of the grave; or, what is worse, the prison-gates or the mad-house hold them in, or the terrible walls of the penitentiary.

Vital as is this question of intermarriage, people are afraid to approach it. It is supposed to be indelicate, one which is to be avoided, because love and marriage involve mystery and romance, and therefore we are to let them alone, and if death, and disease, and crime follow in the wake, we must bear it patiently—it is God's will, and we must submit, etc.

It is not God's will—he has so beautifully and wonderfully created us, that even with all our mistakes, and willful disobedience of the laws of our being, one conservative element after another comes in to wipe out the evil, and restore harmony, and preserve life, if possible, in its integrity, all going to show that the law of life is perfect health, resplendent beauty, and God-like aspiration. Men were designed to be like the Greek conception of "the morning bright Apollo," and women like the "bending goddess that enchants the world."

Behold! with what a pitying love the Great Father at length closes the mortal vision of these sad children of our love, and our wrong-doing; shrouding them in the sleep that knows no waking, more in pity than in anger, for it is better that they should die, than, living, prolong the reign of disease and crime.

I see no indelicacy in meeting squarely a question of such momentous importance; one not only involving the well-being of society at large, but the happiness of families and individuals. It seems to me not only irrational but indecent for two persons to unite themselves to disease and moral contagion. The dumb brute spurns companionship with disease—health and beauty, and power he demands as his right, and human beings are born to a like heritage. Galton, in his admirable work on "Hereditary Genius," shows conclusively that not only does personal prowess run in certain families, but genius also, and that the most renowned oarsmen, and most enduring boxers, have produced a race worthy to compete in the Olympic games.

Hereditary qualities are a wise investment; where the best intermarry, a good progeny is the result—all of us, in our own field of observation, can point out families renowned for personal beauty, or for mental and moral worth, through many generations, so that we may say of them "they have inherited the family beauty—they are clergymen by inheritance, or they belong to a race of judges or lawyers, and this goes on for a long period, and might continue, did not some unlucky youth marry beneath him, adulterate the noble blood in his veins by some bad intermixture; or some giddy girl elope with some bold *roué*, and return at length to the paternal roof, ruined in health, bringing with her a sickly and degenerate progeny, and in consequence, the fine old stock dies out, for

"What can ennoble sots, or slaves, or cowards?
Alas! not all the blood of all the Howards."

The time will come when, to marry unworthily, that is, without considerations of health of body, and health of mind, will entail more disgrace upon men or women than a half dozen divorces would have done, when to be divorced was to be disgraced, but that period of sensitiveness upon that ground has long gone by. I do not know why human beings supposed to be endowed with reason should be more indifferent to the character of their children than the man who raises from the best stock the best quality of horse or beef or sheep. Any raiser of stock would be regarded as insane, who should propagate from diseased or misshapen creatures, but he selects those which best represent the characteristics of speed, endurance, strength or fertility, according to the kind of stock which he is desirous of raising, and his calculations never fail him.

Now marriage is and should be of the soul, but the natural consequence is a family of children, and no marriage should take place where this contingency is not expected—those who are only spiritual and Platonic have no need of marriage; those who calculate to evade the contingencies of marriage, by whatever means, are unnatural and criminal.

Those who marry should consider the relation as a sacrament, and husband and wife should regard each other as set apart and sacred. Their children should be looked upon as a holy and beautiful gift, the "heritage from the Lord," and they should feel that henceforth the great duty enjoined upon them is to train them worthily to habits of industry, sobriety, and human kindness. They should learn the beauty of

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chastity, of the government of the passions, and the excellence of self-sacrifice.

Let our people consider of one family in our Republic, that of the Adams's, which has been always devoted to the interests of the Republic, which still inherits the *positive* character of the noble *wife* of the elder Adams—a family in which ability descends from father to son, which has already given to the country two Presidents, and may yet give it another.

Why should a man or woman be ashamed to aim at the production of family excellence? Barnum's Baby Show was a grossly suggestive exposition, but it embodied, nevertheless, a sound and wholesome idea. I do not know why it is not as praiseworthy to aim at the production of fine children as fine horses—and why the good points of our humanity should not be as much a matter of emulation, as those of inferior creations. I imagine a great deal of opposition, and ridicule, and misunderstanding will ensue for a length of time, which I have embodied as follows:

THE COMING WOMAN.

For Hannah Dale for a year or more
I sighed and rhymed and mooned—
To tell the truth, which I deplore,
She made me nearly luned—
A girl with a head
When all is said.

She knew the Ologies by heart;
Read Galton, Huxley, Darwin, too;
Could talk of Kant, and Compte impart,
And Paleontology knew—
How sweet on fossil bones
Were Hannah's thoughtful tones!

Physiology expounded Hannah—
Mythology was played out,
And she inscribed upon her banner,
"Old fogies must be put to rout—
The coming Woman speed,
Devoid of cant and greed."

She liked me, Hannah did, she owned it,
But had objections scientific—
My chest had fewer inches round it,
Than would suffice a careful critic.
It was not made to last,
Was Hannah Dale's forecast.

My vital organs were deficient;
My nerves and brain excessive;
I might be scholarly proficient,
But marriage must be made selective,
And the *consequences*
Weighed, and *thences*.

So Hannah Dale and I are parted,
And all on physiologic ground;
A handsome jade, but minus-hearted,
Doomed to be jilted, I'll be bound,
By some old sinner
At Saurian dinner.

STUDIES IN HYGIENE.

QUERIES AND ANSWERS IN HYGIENE.—

A HYGIENIC MEAL.

QUERY I. Will you please give us a bill of fare for a simple, wholesome breakfast?

ANSWER.—Mrs. Dr. Young, Editor of The Woman's Pacific Coast Woman's Journal, speaks for our inquirer. We hope she will, as she promises, furnish a bill of fare for dinner and supper. "Raised graham bread, gems, baked potatoes, baked apples, cream, butter, boiled eggs. If you have cold mush, whether made of corn-meal, oat-meal, or graham flour, you may cut it in slices, place upon slightly buttered pans, and warm in the oven. Bake the potatoes in a hot oven, and take them out the moment they are done, or they will be heavy, waxy, and sodden; removed at just the right time, they will be white and mealy, and such are better cold than over-baked ones, though steaming hot.

But some will say, 'We must have warm drink.' Then mix equal parts of corn-meal or graham flour, or corn-meal and oat-meal, stir a cupful of this in two quarts of boiling water, boil for twenty minutes, then add a quart of milk, pour into a pitcher and send to the table. A cupful is an indefinite quantity; we purposely leave it so, for some will prefer for that quantity of gruel a very small cupful, and some will prefer it thicker. Puddings or cracked wheat, cooked yesterday, may be placed

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on the breakfast table cold or slightly warmed, to be eaten with sugar and hot milk or stewed berries.

To be added to the bill, if the family is large, or substituted for some of the articles if the family be small, consider the following: Baked squash, graham bread toast, with boiling milk thickened with corn-starch poured over it, or add to boiling milk, broken stale bread; boil for one minute and send to the table hot. Graham mush, oat-meal mush, or cracked wheat, sent to the table in saucers, hot, to be eaten with sugar and cream or stewed fruit; corn bread or corn-meal gems; cabbage, cut fine, boiled in a small quantity of water, add cream dressing or lemon juice; boil together freshly-pared turnips and potatoes (the turnips must boil awhile before the potatoes are added); as soon as done pour off the water, dry for a moment, mash finely, add a little milk or cream, then stir well with a fork, dish and send to the table hot."

TIC DOULOUREUX.

II. What is the best remedy for tic douloureux?

ANS.—Dr. Oskar Berger, of Breslau, Germany, has treated twenty-five patients suffering from tic-douloureux by electricity. In most of the cases the disease was of long standing, and other remedies had failed. A large damp disk was attached to the positive pole and applied to the painful part, while the negative pole was placed in any position, but generally on the hand. The constant current, strong enough to cause a moderate amount of pain, was used. Twenty-two of the twenty-five patients were cured by this treatment. A few relapses occurred, but yielded readily to a reapplication of the same treatment. He has found it also useful in other forms of neuralgia. In hemicrania he has found it useless, as he failed to effect a cure in any of the twenty cases in which it was tried, although the points to which the electrodes were applied were constantly changed.

DISINFECTION AND DEODORIZATION.

III. What is the difference between disinfection and deodorization?

ANS.—The former destroys the source of foul odors; the latter covers or hides them, without destroying them.

BEST DISINFECTANTS.

IV. What is the best disinfectant for foul sinks, drains, etc.?

ANS.—Charcoal or burnt clay will generally answer all purposes. Dry burnt clay will absorb and hold most foul odors in its substance, preventing them from contaminating the air. All families should prepare it for their own use. The ordinary clay-earth, completely dried and pulverized, will answer every purpose. Powdered charcoal put in a bag and suspended in a cistern, will do much to keep the water pure and free from offensive substances. Charcoal has wonderful absorbent qualities. When the air is impure it can only be disinfected by some volatile substance that will follow the offensive substance in the air. Carbolic acid does this. Soft water is a good absorbent of poisonous substances from the air, and a little ornamental fountain that works by being wound up like a clock is of great value in a sick-room. The jet that it makes, falling in a sort of spray, helps to purify the air, and in summer cools it. Such a fountain is ornamental as well as useful. Pans of pure water in the sick-room are better than nothing.

HOW TO GET GOOD MILK IN CITIES.

V. How can the inhabitants of a large city get a supply of good milk?

ANS.—Demand it, and pay for no other. If the poor would do this, it would improve their children's health wonderfully. The only way to get any thing good is to insist on having it. The milk supply of a city has a great deal of influence for good or evil on the health of the children. In England, this question is getting to be a very serious one. The Food Journal says that "perhaps the most serious and destructive change in the nutrition of the poor is their almost total privation of milk. Infantile sickness and mortality depend largely on this want. Here again the occupation of mothers in factories and workshops deprives many thousands of infants of their natural food, breast-milk. Cow's milk in large towns, even diluted and adulterated as it is so largely, is hardly tasted by the very poor. Even in grazing rural districts, where cheese and butter are manufactured, milk is not to be had for the families of the laborers. The very buttermilk is wanted for the pigs. It is not too much to say that half of the children of this country are now reared without milk, and this fact of itself would be enough to account for deterioration of race."

Our own opinion is that the milk is worth much more for the children than the pigs are, and that they ought to have it.

THE STOMACH WON'T EAT ITSELF.

VI. Can you tell us why the stomach don't digest itself?

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ANS.—It knows better, and has more important work to do. The Food Journal says "that it is the vital energy of the stomach which prevents its being eaten up itself. The amœba will afford an illustration; although a porous, spongy body, it will keep out water during life, while at death it swells up, because there is no longer the power to resist the entry of the fluid.

VII. WHAT IS FAST LIVING?

ANS.—Using up one's strength faster than the body manufactures it. What is fast living for one might not be for another. Much of the evil to the body comes from fast living and high-pressure.

DEGENERACY OF THE HUMAN RACE.

VIII. What are the causes of physical degeneracy?

ANS.—They are many, but may be enumerated as follows: Deficiency of food, bad quality of food, bad air, overwork, intemperance, licentiousness, the use of tobacco, badly-constructed and illy-ventilated houses, especially in cities, where population is huddled together in small space; sedentary life, insufficient physical exercise. In some cases one cause operates, and in some another. Any of these alone would do a great deal of harm. The question of physical degeneration is a very serious one for many nations, for national integrity depends as much on health as on morals. A true education will try to develop both. While it is a national calamity to have a people degenerate physically, it is also a personal calamity, and should receive the attention of those who are concerned. If a family finds its members degenerating, they need not wait for the nation to correct the evil, but must do it themselves. They must earnestly study the causes, and apply the remedy. The great value of a Health journal lies in calling attention to these subjects before it is too late. No family should be without one.

OAT-MEAL AND MILK DIET.

IX. Why are the Scotch people, who drink a great deal of whisky, the best developed, physically, of any of the English race?

ANS.—According to Dr. Edward Smith, who investigated this subject carefully, their fine bodies are in great part the result of their diet of oat-meal and milk. The Scotch women and children do less factory-work, and live more out of doors.

HEALTH OF FEEBLE CHILDREN.

X. What shall we do for the health and development of a feeble child, only three years old?

ANS.—Make an animal of it, that is, treat it as you would a colt or a calf which you wanted to make grow into full proportions. In other words, feed it with plenty of brown bread and milk, oat-meal and syrup, ripe fruits, and let it have comfortable, wholesome surroundings, and no unfavorable influences. Strengthen carefully its muscles, and lungs, and heart by wiser but not excessive physical culture. Let it live with healthful people; have hearty, healthy, happy playmates. If this will not do, it must be a hopeless case. The old Grecian method of killing all the feeble children would work most disastrously in our age. Many of the greatest lights of our day were feeble children, wisely cared for by intelligent parents.

LARGE STOMACHS.

XI. Is it well for a child to have a large abdomen?

ANS.—It should not be abnormally large, but it should be much larger than many people think. Only a good-sized stomach is capable of digesting abundance of food to keep up a large supply of blood. Small stomachs and small lungs are incompatible with high health and great powers. When children are kept on very concentrated food and too much sugar, the stomach is apt to be too small. On the other hand, if kept only on coarse vegetables it may be too large.

XII. WHAT IS MALARIA?

ANS.—Bad air is called malaria. Miasma is the name of the peculiar poison and is supposed to emanate from the earth, or from animal or vegetable substances. Chemically, we know nothing of what it is. It is by many believed to be the germs of some microscopic plant that are so small they can be taken into the lungs, through which they reach the blood, where they cause various diseases. Dr. Oldham thinks there is no such thing as malaria, but that the atmospheric states of the air, its cold, heat, moisture, changes, etc., cause the diseases attributed to a specific poison.

A LESSON FOR TOBACCO-SMOKERS.

XIII. Does tobacco cause disease of the nerves?

ANS.—Tamisier states that out of fifty-nine grave affections of the nerve-centers observed from 1860 to 1869 among men, forty occurred in smokers. In fifteen cases of paralysis of one side of the body nine abused tobacco, and two

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used it moderately; four did not smoke. Of eighteen cases of palsy of the lower half of the body, five were great smokers, three moderate smokers, and ten abstained from tobacco. Out of twenty cases of locomotive disorders, fourteen were great smokers, five moderate, and one abstainer.

LOSS OF SONG IN BIRDS.

XIV. Why do birds lose the power of song during the moulting season?

ANS.—Because the energies of their little bodies are used up in the process of moulting. There is none left to run the musical machinery. We might as well expect a man with a severe toothache to write a splendid sermon.

APOTHECARIES' PROFITS.

XV. Is it proper for a physician to share in the profits of a druggist in such prescriptions as he may order?

ANS.—Morally, we think not. One of the ethical obligations of the ancient Code of Salernum forbade every physician to share in the profits of apothecaries, or to keep a drug-store. The reason why it is not right for medical men to share in such profits is, unless the physician possesses moral character of the highest degree, he is apt to furnish a small drug-store in the bed-room of his patient, with drugs that may and often do great damage to the sick person who takes them.

SPONTANEOUS SCARLET FEVER.

XVI. Does scarlet fever ever arise spontaneously, that is, without the person attacked with it being exposed to those who have it?

Yes. There are numerous instances of its breaking out in families quite isolated from any known means of contagion, and medical men have been at a loss to account for it. Dr. Carpenter has, he thinks, found out the source of such cases. It lies in the decomposition of blood and offal, mingled with decomposing animal or vegetable matter. For instance, a farmer butchers his pigs, or beef, in a stable, or near a heap of manure, and the blood, manure, and offal decompose together and generate a poison that, breathed by children, causes scarlet fever. The facts Dr. Carpenter has collected are quite convincing, though not absolute proof. Of course, all cases are not generated in this way. This hint may prove a valuable one to farmers, as well as butchers in large cities. It should certainly caution them against allowing blood and offal to decompose under conditions favorable to the spread of disease. Let them always be mixed with earth or charcoal, or disinfectants. This is certainly more in accordance with the laws of agriculture and hygiene, and may save many sweet, innocent children from a dread disease.

CONTAGIOUS DISEASES.

XVII. What is a contagious disease?

ANS.—One communicated by contact, as the itch, and parasite diseases generally. Contagion and infection are not synonymous terms, as generally used by writers. Small-pox is contagious.

INFECTIOUS DISEASES.

XVIII. Why can some persons be exposed to an infectious disease with impunity and others not?

ANS.—Probably because the contagion requires certain conditions for producing its effect, and does not find these conditions in every person. The power of different individuals to resist evil physical influences varies greatly, as does their power to resist evil courses in life. So, too, this power varies in the same person at different times.

COMMUNICATION OF DISEASE.

XIX. Is a contagious disease likely to be communicated at all stages of its progress?

ANS.—No. In the early stages of small-pox, scarlet fever, typhoid fever, etc., it is not contagious. Just when it becomes so is uncertain. The poison germs are now believed to be seeds, too small for seeing with the eye, but if so, they no doubt, like other seeds, have their time of ripening, when they are most likely to propagate themselves.

SWAMP POISONS.

XX. Why do some swamps give off poisonous air and others not?

ANS.—Some boggy soil has preservative qualities arresting the decay and formation of poisonous germs. This is specially true of the Irish bogs, though an Irishman would explain it by saying that St. Patrick had blessed the island.

HOW TO WARM YOUR FEET.

XXI. How shall the feet be kept warm at night?

ANS.—Warm them thoroughly before going to bed, by exercise, a hot foot-bath, friction, electricity, or other means, and then if need be, have an extra blanket over them up to the knees.

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LESSONS FOR THE CHILDREN.

BY THE EDITOR.

LESSON I.

THE bodies which belong to all little boys and girls are worth so much more than their toys, their dolls, blocks, bats and balls; worth so much more than their clothes, rocking-horses, bows and arrows; worth so much more than any thing else in the world, that they should know something about how to take care of them, so as to avoid being sick, or in pain, wherever it is possible, and be capable of living in the world as long as God meant they should. Few people can be very happy or good when they are sick, or in distress. And when the little ones are sick they not only get cross and peevish, and ugly, but give their parents much trouble, and if they die, a great deal of sorrow. This is one reason why all little boys and girls should know something about their bodies and how to take care of them, so that they may last a long time.

Boys and girls are very different from bats and balls, and rocking-horses. These will not take care of themselves. Who ever heard of a ball going in the house to keep out of the rain, or sewing up its own rips, or cleaning its own clothes, or drying its own self when wet? These things must be done for them, but boys and girls can do something toward taking care of their own bodies, if they only know how.

Another reason why they should take good care of themselves, is because they will have a great deal to do if they grow up to be men and women. Some people, it is true, live in idleness, but I hope none to whom I am writing will. Well, now if you have a great deal to do, you will need to be very strong and healthy. Then, you will need to know something about the food you eat, so as to choose what is best; you will need to know something about the air you breathe, the water you drink; something about bathing, dressing, sleeping, and a hundred other things; and if you will read these Lessons, or have your parents read them to you and explain them, I think you will know pretty well how to take care of yourselves. If you had a beautiful watch, would you not take excellent care of it, so it would tick, tick, all the time; so dust would not clog up the little wheels and hairs wind about the mainspring and keep it from going? Well, your little stomachs may get clogged up a great deal easier than a watch can get dirty when the case is shut tight; and when clogged up it will not work any better than a dirty watch does. A great many boys and girls die every year, for want of a little care of their stomachs. They stuff themselves with cakes and candies, and sweetmeats, and get sick and die, when they need not. They eat half-decayed apples, or pears, and get their little stomachs and bowels all out of order, and unless they have good care they do not get well. Now I would not have you constantly in dread of sickness—this would never do—but I would have you learn to avoid those things that are not good for you, and to do those things that are good for you, for every child can learn something; when they get older they can learn more. And when they have learned all they can and done as well as they know how, they may be satisfied and happy, and believe that God will look after the rest.

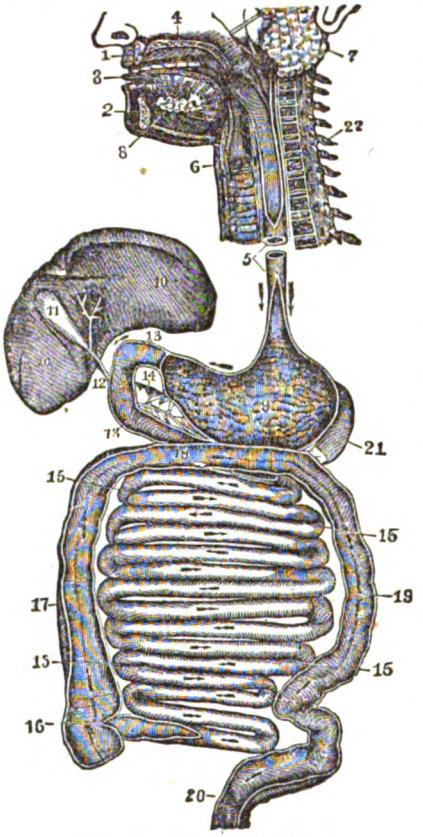
LESSON II.

WHY WE EAT AND DRINK.

Hardly a day passes but most little boys and girls get very hungry, but we doubt if they ever think why it is that they are hungry, and what good it does to eat. If you did not eat, you could never grow to be men and women. And this would be a dreadful punishment to any of you, for you are always wishing yourselves as large as your fathers and mothers, and older brothers and sisters. Now eating is what makes boys and girls grow. They could not live more than a few days without food. One reason why you eat, then, is that you may get to be as large as you can. But if you did not grow tall and large you would need to eat just the same, so you could run about and play, or help your parents at their work. Try going without your food for a day, and you will not only feel very badly, but you will not have strength to run about or do any work. Then eat a bowl of bread and milk, and in a little while you will begin to feel full of life, and think it very hard to keep still. Then, another reason why we eat, is to get strong and be able to work. Some people eat because their

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food tastes good, but if you do eat beyond a certain amount it will be likely to make you sick. If your mother should give you a large pan full of maple sugar, or sweet cake, and you should eat just as much as you could, because it tasted good, you would do very wrong and get sick. A great many children get sick on New Year's, Christmas, and Thanksgiving Days, because they eat to please their taste rather than their real wants. A person who eats only to please his taste is sometimes called a glutton, or an epicure.



THE DIGESTIVE APPARATUS.

Figure 9 in this picture shows you the stomach where the food is partly digested. In the tube, 13, it is digested still more. Then it passes along where you see the arrows, and is sucked up and carried into the blood. The coarse part that can not be sucked up passes off from the bowels. Ask your teacher, or the doctor to explain the figures.

Some little boys and girls may like to know how it is that eating makes them strong. Well, the reason is this: You all know that when you play with your bow and arrow, you bend the bow. Now, in doing this, a little of your strength goes into it, and then when you let go of the string the bent bow makes the arrow fly. Perhaps you also know that your father's gold watch goes when he bends a little steel spring by turning his watch-key on it a few times every day. He puts so much of his own strength into the watch, and when that is gone the watch stops. Well, a dish of bread and milk contains so much strength bottled up, just as your father's strength is bottled up in his watch, or your strength in a bent bow. And your body has the happy faculty of setting this strength loose when it makes your body go—makes you think, and feel, and be strong. All your strength comes from your food. Now you can see why your stomachs, which digest your food, should be healthy, else you will get no strength out of it. Do you ask, How shall we keep them healthy and strong? Let us see. I can not tell you all the rules for doing this, but you can all remember these things:

1. Eat regularly, three times a day. If you take food between meals, let it be ripe fruit, and not cake or pie.

2. Choose simple food, as bread and milk, oat-meal and molasses; good baked or boiled potatoes, rice, soft-boiled eggs and toast, plain apple-pie, plain cake, beans, peas, etc. Eat all you want of these, eat little meat and not much salt.

3. Let rich cake and pies alone, plain cake and plain pie are good. Let candies and sweetmeats alone, but in their place use moderately of maple sugar, or white sugar. These, if not in excess, are good; nuts are good, and so is ripe fruit.

4. Let tea and coffee, and ardent spirits, and tobacco alone. Drink milk, water, or such cooling drinks as are made from fruits, with sugar and water.

5. Do not eat too fast.

6. Chew your food fine.

This will do for the second lesson. If any of the little boys or girls wish to ask any questions, let them write a letter to THE HERALD OF HEALTH, and the Editor will answer them.

QUESTIONS FOR LESSON I.

1. Than what are bodies worth more?
2. What must we learn to do for them?
3. If we are sick, what is likely to happen?
4. Why should boys and girls take good care of their bodies?

QUESTIONS FOR LESSON II.

1. Why do we eat?
2. What other reason?
3. What is a glutton?
4. When we eat too much, what happens?
5. How does food make us strong?
6. How shall we keep our stomachs strong?

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

FRIENDSHIP.—

A tiny, slender, silken thread
Is friendship, and we make it
Bind hearts and lives to hearts and lives;
But e'en a breath may shake it.
And oft it takes but one wee word—
But one wee word, to break it!

It draws the lips in smiling shape,
It draws the look of pleasure
From eye to eye when hands touch hands,
When two hearts beat one measure;
And draws a meaning from a word
Which makes that word a treasure.

Like string of 'tuneful heart or lute
Between glad souls 'tis holden,
And love's fond fingers on the thread
Make music rare and golden—
Make music such as tender hearts
Could live and ne'er grow old in.

But if a breath may shake it, let
That breath come near it never;
And never spoken be that word
Which friendship's tie might sever;
But let the tie grow stronger, till
The dawning of For Ever!—*Galaxy.*

THINKING WHENCE CASH MAY COME.—

I sat in a quaint old garden
With a weather-stained, warm old wall,
And over the blaze on the flowers
The brown shadows cooling fall.

And the long lawns stretch before me,
And I bathe my eyes in their green;
And the elms in the parks stop swaying,
For fear they should wake the scene.

And the tall white church on the hill-top
Shines like a light-house tower;
And the sun seems to nod in heaven,
As he drips out his golden shower.

And the gray-eyed wife is smiling,
Half asleep, with her hand in mine,
To see how her baby is striving
To make the short daisies twine.

And I sit in peace in the garden,
And my soul has a sense of home;
And my brain is strained to bursting,
Thinking whence cash may come.

—*London Spectator.*

DON'T CROWD.—

Don't crowd, this world is broad enough
For you as well as me;
The doors of art are open wide—
The realms of thought is free;
Of all earth's places you are right
To choose the best you can,
Provided that you do not try
To crowd some other man.

What matter though you scarce can count
Your piles of golden ore;
While he can hardly strive to keep
Gaunt famine from the door?
Of willing hands and honest heart
Alone should man be proud;
Then give him all the room he needs,
And never try to crowd.

Don't crowd, proud Miss; your dainty silk
Will glisten none the less
Because it comes in contact with
A beggar's tattered dress;
This lovely world was never made
For you and I alone;
A pauper has a right to tread
The pathway to a throne.

Don't crowd the good from out your heart
By fostering all that's bad,
But give to every virtue room—
The best that may be had;
Be each day's record such a one
That you may well be proud;
Give each his right, give each his room,
And never try to crowd.

"HUSBAND, I hope you have on objection to my getting weighed?" "Certainly not, my dear; but why ask the question?" "Only to see, love, if you would allow me to have my *weigh* for once."

N. B.—It isn't the easiest thing in the world to put a blister on a hedgehog's back; but we ought not to say it is impossible.

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AT a recent meeting of medical men in California, one of the toasts was: "Take a little wine for thy stomach's sake." This biblical quotation was aimed directly at Dr. Haswell, the Head of the Good Templars, and an inveterate disciple of Rechab. The Doctor took it coolly, as it did not apply to him, for his name was not Timothy, and he had no stomach-ache. Though he drank only water, he enjoyed the better health on that account, and was quite as capable as any one in the room of appreciating the present exercises, and his head would be quite as clear when morning should come.

ONE of the Board of Education, going his rounds as an amateur, put the following question to a scholar in a country school: "How do you parse 'Mary milked the cow?'" The last word was disposed of as follows: "Cow is a noun, feminine gender, singular number, third person, and stands for Mary." "Stands for Mary!" exclaimed he of the Board; "how do you make that out?" "Because," added the intelligent pupil, "if the cow didn't stand for Mary how could Mary milk her?"

THE story is told of a negro who prayed earnestly that he and his colored brethren might be preserved from what he called their "upsettin' sins." "Brudder," said one of his friends at the close of the meeting, "you ain't got the hang of dat ar word. It's besettin', not upsettin'." "Brudder," replied the other, "if dat's so it's so. But I was praying de Lord to save us from the sin of intoxication, and if dat ain't an upsettin' sin I dunno what am."

"I think," said a farmer, "I should make a good Parliament man, for I use their language. I received two bills the other day, with requests for immediate payment; the one I ordered to be laid on the table, the other to be read that day six months."

PRUDENCE AND FORESIGHT.—Why do you put your dolls by so carefully, Maggie?" "I am keeping them for my *children*." "But suppose you don't have any children?" "Then they will do for my *grandchildren*."

JOHN BUNYAN was once asked a question about Heaven which he could not answer, because the matter was not revealed in the Scriptures, and he thereupon advised the inquirer to live a holy life and go and see.

WASHINGTON IRVING once said of a pompous American diplomatist: "Ah, he is a great man, and in his own estimation a very great men, a man of great weight. When he goes to the West, the East tips up."

YOUNG AMERICA thinks marriage must be favorable to longevity; an old maid never lives to be more than thirty.

A YOUNG MAN who keeps a collection of locks of hair of his lady friends, calls them his hair-breadth escapes.

WHAT nation produces the most marriages? Fasci-nation.

WHY is a spider a good correspondent? Because he drops a line by every post.

WHICH?—A young lady, recently married to a farmer, one day visited the cow-houses, when she thus interrogated her milkmaid: "By-the-by, Mary, which of these cows is it that gives the most buttermilk?"

"How many years have you been dumb?" sympathetically asked a gentleman of a beggar who pretended to be bereft of speech. "Five years, sir," replied the impostor, completely taken off his guard.

SCHOOLMARM—"Johnny, I'm ashamed of you. When I was your age I could read as well as I do now." Johnny—"Aw! but yow'd a different taycher to wot we'm got!"

A GRAVE-DIGGER who had buried a Mr. Button, sent the following curious bill to his widow: "To making a 'Button-hole,' two shillings."

WHEN a youngster goes to sea to sow his wild oats, can he be said to cast his bread upon the waters?

A MERCHANT asks why he should be obliged to go so often after money that is coming to him.

"ONE can't have every thing," as the man said when he was down with small-pox and cholera, and the yellow fever came into the neighborhood.

"WHO's there?" cried a patrol to a passing figure one dark night. "It's I, Patrol; don't be afraid," kindly replied an old woman.

A WESTERN editor reports money "close, but not close enough to be reached."

"Why do they do up so much more of apples, pears, peaches, and small fruits now than formerly?" Because they *can*.

HINT TO MOTHERS.—Treat your baby kindly, but not *cordial*-ly.

The popular mode of asking one what he will take to drink in Vicksburgh is, "Please nominate your family disturbance."

"CHARLEY," said a fond mother to her son, "you are into that jam again." "No," replied the little pet, "you are wrong, ma; the jam is into me."

WHICH is the oldest woman's club? The broomstick.

WHY must deafness have been very prevalent before the Deluge? Because the people paid no attention to Noah's "Hark!"

IN time the mulberry tree becomes a silk gown—and a silk gown becomes a woman.

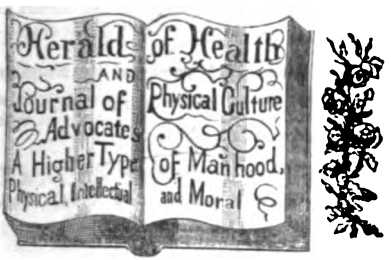
THE stone to do a good turn—the grindstone.

To PARENTS.—Swallow your food with cheerfulness, for your own and your children's sake.

WHY is a whale like a water lily? Because it comes to the surface to blow.

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EDITORIAL DEPARTMENT.



NEW YORK, JANUARY, 1872.

WATER.

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

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TOPICS OF THE MONTH.

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

1872!—Hark! Did you hear the old clock, as it chimed out twelve notes from the high church-steeple in the town? Well, with those notes the old year departs and a new one, on which not a single mark for good or evil upon its fair face is seen, is born. The old is gone, with all its sorrow, its suffering, its crime; with all its sweetness, its joy, and its cheer, gone from us for ever. During the last three hundred and sixty-five days the earth has made a journey round the sun, a distance of nearly six hundred millions of miles, which is nearly a million and three-quarters of miles every day. She has turned on her axis three hundred and sixty-five times, she has received from the sun light and heat enough to keep alive for the year over a thousand millions of human beings, besides all the animals and plants upon her surface, or if any have died, she has duplicated them by others as good or better; she has changed her seasons, tolerated a few earthquakes and tornadoes, spread consternation now and then over portions of her surface; but, on the whole, behaved with great regularity and propriety. And now she starts again on the same journey, with the prospect of doing over again about the same work she has been doing for nobody knows how long.

What a wonderful force it is that keeps our old globe careering through space so furiously, and yet so quietly; so long, and yet with so few variations. How regularly comes night and day, summer and winter. How promptly are all the earth's engagements kept; she never fails to be in her appointed place at the proper moment; she never gets in the way of the other planets; she robs none of the heavenly bodies that she may become greater than she is; she does her duty—that is all. She takes from the sun the light and heat he gives, and quickly changes them into life; she fashions her own substance into the green grass, the graceful tree, the beautiful flower; she hides no talent in a napkin, no light under a bushel. What the great God has told her to do she does, and never complains. Do her children do as well? Do they spend all their power in useful work? Do they accomplish so much, with so little force? Do they move so quietly and sweetly in the path of duty? Do they complain so little? Do they keep so near the great Father as she does to the sun, receiving all his tenderness, sweetness, and love, and transform them into joy, goodness, and power? Do they clear the earth of all war, pestilence, of famine, and of conflagration? Do they sheathe the sword, and cultivate loving kindness among all nations? Do

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they fill the earth with beautiful homes of sweet, healthy, happy children? Do they, in their own hearts, cultivate truthfulness, honor, integrity, virtue? Do they pay their debts, keep their engagements, preserve their health, and cultivate their bodies and minds, making them fit temples for all that is good? If not, then, as the old year is dying, let us all let die with it all that is mean, sordid, and selfish in our natures. And let us, on the first day of the year, plant the seed of all that is good, and after it is planted, let us cultivate the tender plant that shall spring up, watering it with good deeds, and noble thoughts, and grand desires, until the fruit thereof shall fill our hearts with gladness.

And now, a Happy New Year to all who read THE HERALD OF HEALTH for 1872! May it shed light and dispense knowledge wherever it goes, and may we all be the better for having known and helped each other!

THAT OPEN QUESTION.—In our December number we published a letter from Susan Everett, M. D., asking why it is that, "in the United States, so many more wives are used up than husbands?" As yet, but few replies have been received, and those mostly of a negative character, rather doubting the truth of the statement. One lady writes us that in Hudson, Ohio, there are one hundred and fifty widows and only two or three widowers; but Hudson has a college, and widows flock there to keep boarding-houses, or to send their sons to college.

Another writes that, "as there are more women in the country than men, it does not look as if they died off any faster."

Still another woman, proud of her sex and their achievements, tells us that "there is a very large number of aged women in the country who are hale and hearty and still able to do noble work, and mentions Mrs. Sarah J. Hale, Editor of Godey's Lady's Book, now eighty-four years old, but labors constantly at the work she has been doing for over forty years. And Lucretia Mott, whose constant activity at a very advanced age astonishes every one; and Mrs. Child, Mrs. Mann, Mrs. Peabody, and many others, and closes her letter by calling attention to a very celebrated French woman, the Marquis de Boissy, now in her seventieth year, still no envious gray thread is to be traced in her auburn tresses, and her teeth are as sound and even as those of a woman of twenty. Of her beauty, also, the best remains, showing that women do live to be old without losing their power to endure labor, or their charms.

A friend, who is somewhat favorably inclined toward the Shakers, sends us a brief extract from one of Father Evans's lectures in London last summer, which reads thus: "Women are a superior creation between men and angels, but men have not learned how to take care of them. They spoil their women by making them bear children, and work too hard, and occupy a subservient position."

But then he answers Father Evans by saying that women who bear children, on the average, live as long or even longer than those who do not, and adds: "If this be true, now when women are overworked, or under-worked, as many are, how will it be when the laws of life are better understood and obeyed?

Mrs. W., who appears to be well-read in statistics, sends a statement from Hon. George Graham, Register-General for the United Kingdom of Great Britain, as follows: "Although females are in a majority in the United Kingdom, yet one hundred and fourteen males died in 1869 to every one hundred females. This disproportion has been increasing for thirty-two years, and is most evident when the death-rate of boys of five years of age are compared with the death-rate of girls of the same age."

From the same source, also, comes the following: "The widowers who married again numbered 24,730, their ages averaging 42.6 years; the widows who took a new departure in wedlock numbered 16,732, and their average age, so far as known, was 39.1 years."

In other words, there were in the United Kingdom, in 1869, one-third more men with second or third wives than women with second or third husbands.

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ANSWERS TO CORRESPONDENTS.

BY A. L. WOOD, M. D.

Treatment of Chronic Catarrh.—"I have not been able to find much in your journal about the 'scourge of *northern climates*,' chronic catarrh in the head. Nearly half the community here are afflicted. 1. If a person is an abstainer from all that can intoxicate, and from the use of tobacco in any form, what is the best mode of treatment of catarrh? 2. Do you regard 'Dr. Sage's Catarrh Remedy' as a good specific for this disease? 3. Is it, when deep-seated, an incurable disease? I might here say that I have tried in the last eighteen months a great many remedies, but as yet have failed to receive any permanent benefit therefrom. I have used, I should say, thirty-six bottles of Sage's remedy, and eighteen bottles of 'Pierce's Golden Medical Discovery.' I have used salt and water, by means of fountain syringe, to the extent of *barrels*, and yet I have a severe pain over my eyes almost constantly; my nose is always ready for a '*blow*.' I raise thick matter from my throat every little while. If you could give your many readers your ideas in regard to this disease, you would render them a great service. I never use stimulants. I neither smoke nor chew, and still with my general good health, this 'catarrh' unfits me for business or usefulness."

Chronic catarrh is an inflammation of the mucous membrane of the nostrils and the sinuses connected therewith, and the general principles of treatment are the same as for any other form of chronic inflammation. A mild, equable climate is always desirable, and in most cases is the most powerful remedial agent that can be brought to bear. A plain, unstimulating, abstemious, vegetable diet, abstinence from liquor and tobacco, salt, and other condiments, vigorous daily out-door exercise, free exposure to the sunshine, including a sun-bath, or exposure of the naked body to the rays of the sun for half an hour to an hour a day, whenever practicable, bathing sufficient for cleanliness, and to keep the skin clean and healthy, and thorough friction of the skin until it glows with an active circulation, once or more every day, are the leading features of treatment. The skin, bowels, and kidneys must be kept free and active. Where there is pain in the nostrils or over the eyes, a wet, covered compress worn at night will afford some relief. When the discharge from the nostrils is offensive, tepid water-syringing is useful, and often gives temporary relief in other cases. Salt is bad. The entire body should be kept warm and dry, especially the feet. A slight daily perspiration, induced by exercise or heat, is very useful, care being taken not to take cold. There is no such thing as a specific for catarrh, and the less of the so-called specifics taken the better it will be for the patient. If you have taken thirty-six bottles of "Sage's Catarrh Remedy" without benefit, I should think that fact of itself ought to be a sufficient answer to your second question. There are some cases absolutely incurable, and many others can only be cured by a long-continued and strict attention to the foregoing directions. All incurable cases can be much relieved by this plan of treatment.

Questions Relating to Dyspepsia.—"1. Do you advise the two-meal system to one suffering with a dyspeptic stomach? 2. Is wind more likely to be produced in the stomach when it is long empty? 3. Do long intervals between meals, thereby giving rest to the stomach, tend to weaken its power of digestion when food is presented to it? 4. What kinds of food should be avoided by one who inherits scrofulous diseases? 5. Will attention to diet, exercise, and pure air tend to prolong life and diminish suffering to one who has incipient (internal) cancer already seated upon the system?"

1. As a general rule, Yes. There are occasionally persons who do better to eat the same quantity of food at three meals than at two. 2. Wind is not formed in the stomach when it is empty. It is produced by the partial or complete decomposition of food. 3. If continued until the system suffers for the lack of nourishment, Yes. Otherwise, No. 4. Pork, fat meats, or fish; all kinds of greasy food, sugar, salt, and other condiments; fine flour bread, rich pies, puddings, cakes, etc. 5. It will. There is no doubt of it whatever.

To Remove Warts.—Pass a pin or needle through the wart as close to its base as possible, then put one end of the pin or needle in the flame of a lamp and hold it there till the wart fries. It will cause but little pain. The wart will soon disappear. If the wart is hard,

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it may be cut off at the base and caustic applied, or by carefully cutting around the base it can often be pulled out by the roots, which disposes of it at once, although it occasions some pain momentarily.

New Way to Break a Chill.—"Have you ever tried the 'Vibratory Exerciser' in cases of fever and ague, to break up the chills? If so, with what success? I have found it an excellent means of producing perspiration, and I can not see why it would not operate favorably in such cases."

I have tried the "Exerciser" in several cases of the chills of fever and ague, and in every instance have succeeded in breaking the chill and producing a free perspiration in less than ten minutes. The philosophy of its beneficial effects in such cases is very simple. When a person has a chill, the blood recedes from the hands, arms, feet, legs, and surface of the body, and collects in the liver, spleen, and other internal organs, producing severe congestion of those organs, and leaving the skin and extremities cold, contracted, and bloodless. The "Exerciser" relieves this congestion and breaks the chill, by restoring the circulation of the blood to the extremities and the surface of the body. This it does more rapidly, thoroughly, and permanently than can be done by any other means, and without the slightest unpleasant or injurious effect following its application.

Effects of Climates upon Dyspepsia.—"Please state in your next HERALD whether climatic conditions exercise supreme sway over dyspeptics, and if so, what part of the United States is most valuable for purposes of cure. A friend is confident that dyspepsia must relax its grip on any one who will settle in California. Is that true?"

Climate has a great influence upon dyspepsia, but it is not nearly so important as either diet or exercise. A person can live so as to have dyspepsia in any climate, no matter how favorable, California not excepted; or he can so live in any climate, no matter how unfavorable, as to avoid it. The most favorable climate for dyspeptics is a cool and dry one.

Reading.—"Is reading recreation? I am of a nervous temperament, but passionately fond of miscellaneous reading, novels excepted. Is reading after meals injurious?"

It may be and it may not be, according to circumstances. Reading that interests or amuses without taxing the mind unduly, may properly be called recreation, unless it be too long continued, in which case it may become the exact opposite. Reading after meals, if of a pleasing nature, not too long continued nor requiring much deep thought, and especially if it provokes laughter, is beneficial. Reading of the opposite character is injurious.

Health of Teachers.—"How can a teacher best preserve his health? I have a daily walk of about five miles, to and from my school-house, and can ventilate my house."

By observing the laws of health as closely as circumstances will permit. The five mile-walk is good. You should be out of doors as much as you can, and should secure the best possible ventilation in your school-room, both on your own account and on account of your scholars. You should eat plain, wholesome, nourishing food, avoiding nicknacks, condiments, tea, coffee, and rich food generally. You should retire early, sleep as long as you can, and have your sleeping-room well ventilated. Bathe often enough for cleanliness, and do not read or study much outside the school-room.

Hot Bread.—One of the most injurious dietetic habits of Americans is that of eating fresh hot bread, cake, and biscuit. The Prussian government compels bakers to keep their bread at least one day before selling. If Americans would follow their example, there would be fewer dyspeptics than at present. There is not one dyspeptic German where there are a dozen dyspeptic Americans. This, however, is but one of many causes for this marked difference. The only fresh, hot bread that is wholly unobjectionable, is the unleavened bread, crackers, or gems.

Peaches and Biliousness.—"Is there any truth in the popular idea that *peaches* are conducive to a bilious condition of the system?"

No. On the contrary, they tend to relieve biliousness.

Keep the Feet Dry and Warm.—There is a whole sermon in this one sentence, and it can not be preached too often. There is no rule of health more important.

EVIL HABITS.—We gain nothing by falsehood but the disadvantage of not being believed when we speak the truth. Bad habits are thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds.

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DEPARTMENT OF THE BUTLER HEALTH-LIFT.

EDITED BY LEWIS G. JANES.

SALUTATORY.

After seven years of public use by several thousands of patrons, many of them invalids, who had tested thoroughly the resources of ordinary Medical and Hygienic treatment, to find a greater benefactor in this simple system of physical culture than in all other remedies combined, The Lifting-Cure or Health-Lift has won for itself an acknowledged position as a therapeutic and prophylactic agent. It grew out of the intelligent investigation of a gentleman who has made Physiology the study of his life. Himself an invalid, he sought to systematize the existing crude methods of physical culture, and to render available for preventing and expelling disease, that *vis medicatrix naturæ*, which is the inherent and only curative force.

The success of the system is demonstrated by the thousands in our leading cities who commend and practice it. They include many of the most eminent physicians in all branches of the profession, distinguished clergymen and citizens, whose names were never given to the support of any nostrum or humbug.

THE THEORY OF THE HEALTH LIFT.

This theory has already been unfolded at length in the columns of THE HERALD OF HEALTH; but for the benefit of new readers, we briefly recapitulate:

The Butler Health-Lift aims to secure a harmonious exercise of every muscle and organ of the body, by a simultaneous, coöperative action of the entire system, at a single effort. This results, 1. In equalizing the circulation; 2. In removing morbid matters, the precursors of disease, from the system, through the skin and excretory organs; 3. In carrying the nutriment through the blood to every part of the frame; hence, finally, in *complete physical regeneration*, replacing the old and effete with new and healthy tissue.

THE METHOD.

It comprises, 1. A definite apparatus, constructed scientifically, with reference to the anatomy of the human frame; and, 2. A definite system or method of exercising upon this apparatus. Its results can not be expected to follow either from an improper use of the right apparatus, or from careful use of imperfect apparatus. Having examined and carefully tested every form of apparatus offered to the public, claiming patronage on the merits of lifting demonstrated by the Butler machine, we are prepared to say that *this only* embodies the fundamental principles upon which the successful practice of the Health-Lift depends.

THE APPARATUS.

The Butler apparatus, in its most perfect form, consists in a combination of dead-weight and graduating preparatory spring action, which is absolutely essential to safety in delicate cases, and to the best results in all cases.

A cheaper form of apparatus substitutes a graduated series of volute springs for the dead-weight, can be graded to a single pound, unlike other cheap machines, and avoids entirely the use of heavy iron weights. It is simple and easily adjusted, compact and durable.

TERMS OF SALE.

This apparatus is furnished under a simple form of perpetual lease, limiting it to private use for the lessee, his family, guests, and friends, without hire.

The prices range from $50 for the cheapest spring machine, to $300 for the complete dead-weight and spring combination machine.

THE CHEAPEST YET!

Dr. Butler's *latest invention* is the simplest, cheapest, and best machine for lifting *without weights* yet offered to the public. It occupies less space, weighs less, is more portable, and easily adjusted than any other. We will furnish it, boxed complete for transportation to any part of the country, for the low price of FIFTY DOLLARS! which is *Thirty Dollars* cheaper than *any other machine* in the market, for a much better article than any other company can offer.

SIDE AND CENTER LIFT!—A machine without weights, which can be adjusted to either of these methods, is furnished by us for *One Hundred Dollars!*

☞ All these machines combine a very perfect SPRING ACTION, so essential to *safety* and *vital* invigoration.

Descriptive pamphlets, 50 cents.

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THE PUBLISHERS' DEPARTMENT.

Examples for the Ladies.—W. Kelly, of Amsterdam, N. Y., earned with a Wheeler & Wilson Machine, in fourteen years, $14,564, in making coats; an average of more than $20 a week, with but a few cents for trifling repairs.

Mrs. J. Van Bergen, of Rochester, N. Y., purchased her Wheeler & Wilson Machine in 1853. In the first fourteen months she made thirteen hundred and five vests and pairs of pantaloons, from the coarsest to the finest material, besides doing her family sewing. She has not broken a needle for the last seven years.

Mrs. E. J. Stout, Elkader, Iowa, besides doing all the housework for a family of four persons, made last year, with a Wheeler & Wilson Machine, one hundred and fifty fashionable dresses, hemmed over two thousand yards of biased ruffling, and made quite a number of under-garments. This is about her average work a year in all kinds of general sewing for seven years, with no repairs to her machine.

Mary Wood, of Chicago, Ill., has earned with her Wheeler & Wilson Machine, in five years, over $3000; an average of $20 a week.

Talks to My Patients.—Mrs. Gleason's book, advertised and noticed elsewhere, is meeting with a good sale. We can supply it to subscribers and agents in any quantity. A good many ladies are selling it with success. We should like to have in every town a good Lady Agent. For particulars of agency, write to the Publishers.

Books C. O. D.—Parties who order books will find it cheaper to send the money with the order, than to order C. O. D., as in this case the cost of collection will be added to the bill. This is considerable, when the money has to be returned from a distant point. Those who order C. O. D., should send one-fourth the value of the order in advance to insure prompt attention.

A Good Sewing Machine is given free for a club of 30 subscribers and $60. 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, Billheads, Letter-heads, Cards, Labels, Small Handbills, etc., at the same rates as in all first-class New York printing establishments. Stereotype work done to order.

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

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We will send *THE HERALD OF HEALTH* and any one of the following Journals one year for the sum below mentioned. The order and money for both must be sent at the same time. Those clubbing with other magazines will be entitled to the Premium for Single Subscribers, the same as if the names came singly, when the extra postage is sent.

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

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RECIPES FOR UNLEAVENED BREAD.

The most perfect Bread is made without fermentation. Dr. F. F. Sanger, in The London Lancet, says: "Bread made in the usual way, with yeast or leaven, has the first principles of fermentation, decomposition, and putrescence commenced in it, and when taken into a stomach in which, from disease, or the weakness of infancy, the gastric juices are not sufficiently powerful to arrest the fermentative process, it becomes a source of discomfort, flatulence, diarrhea, etc. On the contrary, the aerated bread, being vesiculated or lightened by the mechanical action of the fixed air or carbonic acid gas, has none of the putrefactive elements in its composition. It is, therefore, easily digested and assimilated, and may be eaten quite new by the dyspeptic, without feeling any of the discomfort which new leavened bread generally produces on all but the most vigorous stomachs."

And there are a very large number of persons who are of the same opinion.

Dr. Danglish, in The London Medical Times, says: "Private gentlemen have often sought interviews with him to record the history of their recovery from painful diseases of many years standing, simply by substituting aerated, unleavened bread for the ordinary raised bread. Children that have been liable to convulsive attacks from an irritable condition of the alimentary canal and nervous system, have been entirely free after substituting unfermented for fermented bread."

VARIOUS METHODS OF MAKING BREAD.

MRS. JENKINS'S RECIPES.

"WHEAT-MEAL UNLEAVENED CAKES (GEMS).—To one quart of soft, cold water, add by degrees, three pints of coarsely ground wheat-meal. Stir rapidly, with a large spoon, three or four minutes, so as to incorporate a large amount of atmosphere. Dip out into iron baking-molds, which have been heated hot and oiled. Bake immediately in an oven as hot as it can be and not burn, for twenty or twenty-five minutes. Diminish the heat after fifteen minutes.

"Iron molds are better than tin. The small size, about three inches in length, and one and a half in width, is better than the larger sizes. The proportions of water and meal in this formula are for white wheat. For red wheat a little more meal is necessary. One-sixth corn-meal is an improvement; in which case it needs a heaping measure of meal to the water.

"CORN-MEAL BREAKFAST CAKE.—For two baking tins, take one and a half pints of coarsely-ground corn-meal. Add water nearly boiling, but not enough to wet quite all of the corn-meal; add cold water, a little at a time, stirring thoroughly between whiles, until you have it so thin that it has a tendency to settle as you pour it into your pie-tins. It should not be more than half an inch deep in the tins, and it should bake quickly in a *hot* oven.

"MRS. JENKINS'S BROWN BREAD.—*The Sweetest Bread ever made.*—Take three pints of coarse yellow corn-meal, scald it with three pints and a half of boiling water; add two pints of coarse rye-meal, after the corn has cooled. Knead thoroughly with the hands. Take it out into a stone-ware crock or pot which is a little larger at the top. The quantity here given will take a vessel which holds five or six quarts; place it immediately in the oven after smoothing over the top with a spoon frequently dipped in cold water. Cover with a stone or iron plate, and have but little heat in the oven. It should take three hours to begin to bake; then bake slowly four hours. Leave the loaf in until the oven cools off, if it is several hours longer. It should be dark colored, light, and firm, with a good soft crust. A round-bottomed iron kettle will do to bake in. (Try it!)"

F. W. EVANS'S (SHAKER) RECIPE.

F. W. Evans, of the Shaker Settlement, Mount Lebanon, a place where purity of food is made a special subject of attention, and where a healthful table is always found, sends us the following. We think the bread thus made is baked in small loaves.

"RECIPE FOR MAKING GOOD UNLEAVENED BREAD.—Take half the flour you intend using, and pour on boiling milk (be sure it boils); have it about the consistency of batter that you would have for making pancakes; let this stand till cool enough to work; then knead in the rest of your flour, just sufficiently stiff to mold on a board. One hour in a middling hot oven is sufficient for baking."

MRS. HYDE'S GEM RECIPE.

The process as described in the "Hygienic Cook Book," by Mrs. M. M. Hyde, is as follows: "In cold water stir flour sufficient to make a batter a trifle thicker than used for ordinary griddle-cakes. Bake in a *hot* oven in small tin patty-pans two inches square, and three-fourths of an inch deep.

"NOTE.—This makes delicious bread. No definite rule as to the proportion of flour and water can be given, owing to the difference in the absorbing properties of various brands of flour. Of some kinds, the batter will require to be made considerably stiffer than the consistency above mentioned. A little experience will enable any person to approximate the right proportions with considerable exactness. The flour should be stirred into the water very slowly in the same manner as in making mush. No more stirring is necessary after the flour is all added. If hard water is used in making them, they are apt to be slightly tough. A small quantity of milk will remedy this defect. Many persons have failed of success in making this bread from neglecting one very essential requisite—the size of the pans in which it is baked. If they are larger than the dimensions given, the bread will be heavy; if smaller, it will be dry and hard. But made this size, and filled full, if the flour is properly ground, the batter the right consistency, and the oven hot (a hot oven being absolutely indispensable to success), it will rise one-half, and be almost as light and porous as sponge-cake."

MRS. JOHNSON'S BEST BREAD.

The following method we find in the "Laws of Life," by Mrs. F. B. Johnson:

"HOW TO MAKE THE BEST BREAD.—The first requisite is good white winter wheat, such as is raised abundantly in the Middle, Western, and Southern States. At least enough is raised to furnish all the bread-making material for which there is demand. If any families are unable to procure this, we know by trial that very good bread that tastes quite as well, though it is not so nice, can be made from spring wheat, such as is raised in New England and

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in many localities not considered favorable to wheat-growing.

"The second requisite is good grinding, by a mill that will clean the grain well and cut the bran fine. The grain should be ground as fine as it is for bolting, and it should be done often, as the freshness of the flour has much to do with the sweetness of the loaf.

"The third requisite is a good hot oven, and the fourth, pure water.

"It is well to bake the cakes early in the morning, or just after the stove has been cleaned of ashes, as then less wood and less heat in the room will make the oven hot. Enough baked beans of the right form should be procured to fill the floor of the oven, so as to economise heat and time. All things being in readiness, flour may be either sifted from the hand into cold water and mixed with it with a spoon until the batter is of a consistence a little firmer than for griddle-cakes, or so firm as can be just poured from the spoon; or the flour may be put dry into the mixing-pan and water poured to it. The baking-pans should be heated on the stove and the cups rubbed smooth with a swab dipped in clean, unsalted grease—olive oil, butter, or beef or mutton tallow, then filled even full with the batter and put immediately in the hot oven. About twenty minutes will suffice to brown them nicely, when they should be taken out of the cups, carefully set so as not to touch each other, on a plate or board to cool, when they are ready for the table. Whoever has any appreciation of good food, and has once become accustomed to this light, sweet, unfermented, nutritious bread, will deem it indispensable.

"This mode of making has an advantage readily apprehended by the cook, in that it requires so little apparatus to be got about and does not require the hands in the dough."

LIZZIE E. BRONSON'S RECIPES.

CRACKED WHEAT.—For a pint of the cracked grain have two quarts of water boiling in a smooth iron pot over a quick fire; stir in the wheat slowly; boil fast and stir constantly for the first half hour of cooking, or until it begins to thicken and "pop up;" then lift from the *quick* fire and place the pot where the wheat will cook slowly for an hour longer. Keep it covered closely, stir now and then, and be careful not to let it burn at the bottom.

Wheat cooked thus is much sweeter and richer than when left to soak and simmer for hours, as many think necessary. White wheat cooks the easiest. When ready to dish out, have your molds moistened with cold water, cover lightly, and set in a cool place. A handful of raisins added with the wheat is nice. Eat warm or cold, with milk and sugar.

TO MAKE GEMS.—See that your oven is hot enough to bake potatoes, and that your small oblong iron or tin pans are hot, and greased with olive oil. Now mix wheat-meal or graham flour with cold water, or milk and water if preferred, to the consistency of corn-bread batter with the greatest possible rapidity, and put instantly into the pans, and bake twenty-five or thirty minutes. Success depends upon the speed of the whole process. Gems may be eaten while warm, but not while hot enough to melt butter.

ANOTHER BROWN BREAD RECIPE.

Take one-half Indian-meal, the other half rye or wheat meal (not fine flour), mix with warm water and a pinch of salt; make the batter a *little too stiff* to pour; raise with a cup of sweet yeast. (Some add a cup of molasses, with about a quarter of a tea-spoonful of soda, stirred to a foam.) It will rise in about two hours. A loaf of four quarts would require four hours baking or steaming. Bake in an iron vessel with an iron cover and slow fire, that is to say, not a *scorching* fire. Let the corn and wheat-meal be freshly ground.

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APPLE BREAD RECIPE.

Weigh one pound of fresh, juicy apples; peel, core, and stew them to a pulp, being careful to use a porcelain kettle, or a stone jar placed inside an ordinary sauce-pan of boiling water, otherwise the fruit will become discolored; mix the pulp with two pounds of the best flour; put in the same quantity of yeast you would use for common bread, and as much water as will make it a fine, smooth dough; put it into a pan and place it in a warm place to rise, and let it remain for twelve hours, at least; form it into rather long-shaped loaves, and bake in a quick oven.

Literary Notice.

LITTLE JAKEY.—We have just finished reading this little book by Mrs. De Kroyft, the blind but wonderfully gifted Authoress. It is a true story, and she relates the facts as they came to her while in the Institution for the Blind in New York many years ago. Little Jakey is a sweet little German boy who too is blind, and alone in the world, but placed in the Institution by a kind friend who found him, and was interested in him. The writer lets the dear little fellow tell his own story for the most part, in his broken English; and he takes such hold of our hearts with his blind helplessness, and winning ways, so wise beyond his years, that we can not let him go from us, or lay down the book until he slips from our love and interest into the "Himmel," as his little German tongue expresses it, where his mother and Meme and the baby await him. His sweet, wise sayings throughout the book touch our hearts, but as he becomes conscious of death, and with his sightless eyes tries to look beyond, his "How will it be? How—will—it—be?" break us down entirely, and we plead guilty of tears.

The writer says, in a private letter, "I love the little book because I loved the little hero of it. I wanted to awaken more interest in the oft-surprising intellects to be met with among the blind at the Institution for them! And who knows but the world will grow wise and great enough to build a college for them yet, where shall rise new Homers, new Ossians, new Hubers, and a new Milton. It is a little Temperance book, too, if warning is any good against excess."

The work is finely illustrated, printed with large, clear type, and handsomely bound, as all of Hurd & Houghton's books are. It is a charming story for children, and will be sure to be read by the old boys and girls whose hairs may be white with the snows of many a winter. Many of our readers will remember Mrs. De Kroyft as the author of "A Place in thy Memory," a book of which over a hundred thousand have been sold. Should she ever find her way into the neighborhood of any of our readers as an author or lecturer, we hope they will be sure to make her acquaintance.

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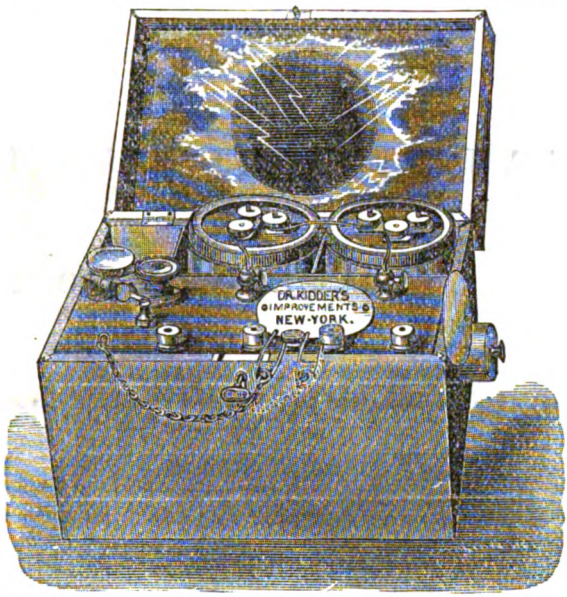
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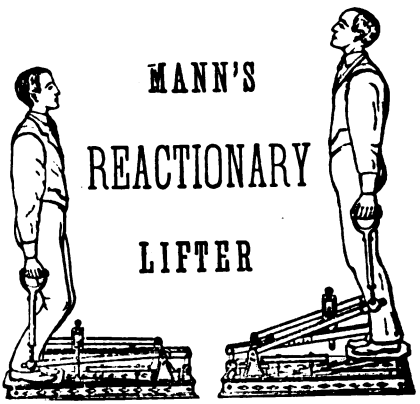
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THE PUBLISHERS' NOTICES.

We have to thank our friends for the very generous way in which they have sent in their subscriptions for the year 1872. During the month of December we received more than twice as many names as for the December previous, and the same is likely to be the case for the month of January. Judging from present indications, we intend to make the monthly more than equal to the expectations of our readers, and, if possible, exceed them. They may be pleased to know that the popularity of our monthly among thoughtful and educated people is very high, and the notices received from the press are most flattering.

We may here correct a very common error among all classes, regarding the value of a Health Journal. Far too many think they are necessary only for invalids. Now valuable as they may be to this class by showing them the best methods of regaining health, they have a special value for every family, sick or well, because of the knowledge they impart of the best manner of living, so as to make life as wholesome, sound, and sweet as possible.

The present number contains many papers of high value. We call especial attention to the paper written in the year 1800, by Dr. Benjamin Rush, one of the signers of the Declaration of Independence, and one of the best and wisest medical men of that period. Indeed, many of his thoughts are even now ahead of the time.

The article in this number by our esteemed contributor, C. H. Brigham, discusses a most important question which every one would do well to read.

We ask special attention to the paper on the "Causes of Scarlet Fever." This disease is now very frequent in many country towns, and it is possible that a common cause of it can be easily removed. At any rate, don't fail to look into the matter, and verify or disprove the theory there given.

We hope the lady readers of THE HERALD will help us to continue the discussion regarding the comparative longevity of men and women. We have opened a discussion in this number, which has pressed upon us for some time, with a thoughtful article delicately written by Mrs. Dr. Chase, to which we call special attention.

The "Studies in Hygiene," "Lessons for Children," "Topics of the Month," and other papers complete what we hope may prove a useful number. If you like it, and believe it is going to do good, try to help to extend our circulation by, at least, sending one new subscriber.

THE little book which we published in October, designed to show prospective mothers how to live, so as to avoid the pains and sufferings of childbirth, has met with a very warm reception by the press, the notices of it being mainly most flattering. The Turf, Field and Farm, devoted to scientific agriculture and kindred topics, speak of it as follows:

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TRACTS FOR DISTRIBUTION.—We have commenced the publication of a series of Tracts, entitled "Miniature Herald of Health Tracts," which will be furnished at cost by the one hundred, for those who wish to use them. The first one, The Health Habits of Young Men," will be sent, postpaid—one copy, 5 cents; three copies, 11 cents; one hundred copies, $1.25. The second one, The Health Habits of William Cullen Bryant and William Howitt, as given by themselves, thirty-two pages, will be sent, singly, for 6 cents, or three for 12 cents, or one hundred postpaid for $2 00. These tracts are worth their weight in gold to the young, who can profit by them, and we hope all who have a heart to help ever so little, will order a hundred of these tracts for use. It will be missionary work indeed. They are of the right size to slip into an ordinary envelope. Orders should be sent to the Publishers of THE HERALD OF HEALTH.

☞ DR. SUSAN EVERETT is lecturing with great success to ladies on Health Topics in New York State this season. Her address is Box 136, Syracuse, N. Y. Wherever she goes we speak for her a warm welcome, and those who do not know her can secure a course from her with the assurance that they will be instructed and benefited.—EDITOR HERALD OF HEALTH. fe-5t

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THE HERALD OF HEALTH

AND

JOURNAL OF PHYSICAL CULTURE.

VOL. 19, No. 2.] NEW YORK, FEBRUARY, 1872. [NEW SERIES.

PUBLISHED MONTHLY BY WOOD & HOLBROOK, 13 & 15 LAIGHT STREET.

HEALTH LESSONS FROM OLD WRITERS.

Thoughts upon the Cause and Cure of Pulmonary Consumption.

BY BENJAMIN RUSH, M. D., IN 1800.

THE ancient Jews used to say that a man does not fulfill his duties in life who passes through it without building a house, planting a tree, and leaving a child behind him. A physician, in like manner, should consider his obligations to his profession and society as undischarged who has not attempted to lessen the number of incurable diseases. This is my apology for presuming to make the consumption the object of a medical inquiry.

Perhaps I may suggest an idea or fact that may awaken the ideas and facts which now lie useless in the memories or common-place books of other physicians; or I may direct their attention to some useful experiments upon this subject.

I shall begin my observations upon the consumption by remarking:

1. That it is unknown among the Indians in North America.

2. It is scarcely known by those citizens of the United States who live in the *first* stage of civilized life, and who have lately obtained the title of the *first settlers*.

The principal occupations of the Indians consist in war, fishing, and hunting. Those of the first settlers are fishing, hunting, and the laborious employments of subduing the earth, cutting down forests, building a house and barn, and distant excursions, in all kinds of weather, to mills and courts, all of which tend to excite and preserve in the system something like the Indian vigor of constitution.

3. It is less common in country places than in cities, and increases in both with intemperance and sedentary modes of life.

4. Ship and house-carpenters, smiths, and all those artificers whose business requires great exertions of strength in the *open* air, in *all* seasons of the year, are less subject to this disease than men who work under cover and at occupations which do not require the constant action of their limbs.

5. Women, who sit more than men, and whose work is connected with less exertion, are most subject to the consumption.

From these facts it would seem that the most probable method of curing the consumption is

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to revive in the constitution, by means of exercise or labor, that vigor which belongs to the Indians, or to mankind in their first stage of civilization.

The efficacy of these means of curing consumption will appear, when we inquire into the relative merit of the several remedies which have been used by physicians in this disease.

I shall not produce among these remedies the numerous receipts for syrups, boluses, electuaries, decoctions, infusions, pills, medicated waters, powders, draughts, mixtures, and diet-drinks which have so long and so steadily been used in this disease; nor shall I mention as a remedy the best accommodated diet, submitted to with the most patient self-denial; for not one of them all, without the aid of exercise, has ever, I believe, cured a single consumption.

1. *Sea-voyages* have cured consumptions, but it has only been when they have been so long or so frequent as to substitute the long continuance of gentle to violent degrees of exercise of a short duration, or where they have been accompanied by some degree of the labor and care of navigating the ship.

2. *A change of climate* has often been prescribed for the cure of consumptions, but I do not recollect an instance of its having succeeded, except when it has been accompanied by exercise, as in traveling or by some active laborious pursuit.

Doctor Gordon, of Madeira, ascribes the inefficacy of the air of Madeira in the consumption in part to the difficulty patients find of using exercise in carriages, or even on horseback, from the badness of the roads in that island.

3. *Journies* have often performed cures in the consumption, but it has been chiefly when they have been long, and accompanied by difficulties which have roused and invigorated the powers of the mind and body.

4. *Vomits and nauseating medicines* have been much celebrated for the cure of consumptions. These, by procuring a temporary determination to the surface of the body, so far lessen the pain and cough as to enable patients to use profitable exercise. Where this has not accompanied or succeeded the exhibition of vomits, I believe they have seldom afforded any *permanent* relief.

5. *Blood-letting* has often relieved consumptions, but it has been only by removing the troublesome symptoms of inflammatory diathesis, and thereby enabling the patients to use exercise or labor with advantage.

6. *Vegetable bitters* and some of the *stimulating gums* have in some instances afforded relief in consumptions, but they have done so only in those cases where there was great debility, accompanied by a total absence of inflammatory diathesis. They have most probably acted by their tonic qualities, as substitutes for labor and exercise.

7. *A plentiful and regular perspiration*, excited by means of a flannel shirt worn next to the skin, or by means of a stove-room, or by a warm climate, has in many instances *prolonged* life in consumptive habits; but all these remedies have acted as palliatives only, and thereby have enabled the consumptive patients to enjoy the more beneficial effects of exercise.

8. *Blisters, setons, and issues*, by determining the perspirable matter from the lungs to the surface of the body, lessen pain and cough, and thereby prepare the system for the more salutary effects of exercise.

9. The effects of *swinging* upon the pulse and respiration leave us no room to doubt of its being a tonic remedy, and therefore a safe and agreeable substitute for exercise.

From all these facts, it is evident that the remedies for consumptions must be sought for in those *exercises and employments which give the greatest vigor to the constitution.* And here I am happy in being able to produce several facts which demonstrate the safety and certainty of this method of cure.

During the late war I saw three instances of persons in confirmed consumption, who were perfectly cured by the hardships of a military life. They had been my patients previously to their entering the army. Besides these, I have heard of four well-attested cases of similar recoveries from nearly the same remedies. One of these was the son of a farmer in New Jersey, who was sent to sea as the last resource for a consumption. Soon after he left the American shore he was taken by a British cruiser, and compelled to share in all the duties and hardships of a common sailor. After serving in this capacity for twenty-two months he made his escape, and landed at Boston, from whence he traveled on foot to his father's house (nearly four hundred miles), where he arrived in perfect health.

Doctor Way, of Wilmington, informed me that a certain Abner Cloud, who was reduced so low by a pulmonary consumption as to be beyond all relief from medicine, was so much relieved by sleeping in the open air, and by the usual toils of building a hut and improving a farm in the unsettled parts of a new county in

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Pennsylvania, that he thought him in a fair way of a perfect recovery.

Doctor Latimer, of Wilmington, had long been afflicted with a cough and an occasional hæmoptysis. He entered into the American army as a surgeon, and served in that capacity till near the end of the war, during which time he was perfectly free from all pulmonary disease. The spitting of blood returned soon after he settled in private practice. To remedy this complaint, he had recourse to a low diet, but finding it ineffectual he partook liberally of the usual diet of healthy men, and now he enjoys a perfect exemption from it.

It would be very easy to add many other cases in which labor, the employments of agriculture, and a life of hardship by sea and land have prevented, relieved, or cured, not only the consumption, but pulmonary diseases of all kinds.

To the cases that have been mentioned, I shall add only one more, which was communicated to me by the venerable Doctor Franklin, whose conversation at all times conveyed instruction, and not less in medicine than upon other subjects. In traveling many years ago through New England, the Doctor overtook the post-rider, and after some inquiries into the history of his life, he informed him that he was bred a shoemaker, that his confinement and other circumstances had brought on a consumption, for which he was ordered by a physician to ride on horseback. Finding this mode of exercise too expensive, he made interest, upon the death of an old post-rider, to succeed to his appointment, in which he perfectly recovered his health in two years. After this he returned to his old trade, upon which his consumption returned. He again mounted his horse and rode post, in all weathers, between New York and Connecticut River (about 140 miles), in which employment he continued upwards of thirty years, in perfect health.

These facts, I hope, are sufficient to establish the advantages of restoring the original vigor of the constitution in every attempt to effect a radical cure of consumption.

But how shall these remedies be applied in the time of peace, or in a country where the want of woods, and brooks without bridges, forbid the attainment of the laborious pleasures of the Indian mode of hunting, or where the universal extent of civilization does not admit of our advising the toils of a new settlement, and improvements upon bare creation? Under these circumstances, I conceive substitutes may be tained for each of them, nearly all of equal efficacy, and attainable with much less trouble.

1. Doctor Sydenham pronounced riding on horseback to be as certain a cure for consumptions as bark is for an intermitting fever. I have no more doubt of the truth of this assertion than I have that inflammatory fevers are now less frequent in London than they were in the time of Dr. Sydenham. If riding on horseback in consumption has ceased to be a remedy in Britain, the fault is in the patient and not in the remedy. "It is a sign that the stomach requires milk (says Doctor Cadogan), when it can not bear it." In like manner the inability of the patient to bear this manly and wholesome exercise serves only to demonstrate the necessity and advantages of it. I suspect the same objections to this exercise which have been made in Britain will not occur in the United States of America, for the Americans, with respect to the symptoms and degrees of epidemic and chronic diseases, appear to be nearly in the same state that the inhabitants of England were in the seventeenth century. We find, in proportion to the decline of the vigor of the body, that many occasional causes produce fever and inflammation which would not have done it a hundred years ago.

2. The laborious employments of agriculture, if steadily pursued, and accompanied at the same time by the simple but wholesome diet of a farm-house, and a hard bed, would probably afford a good substitute for the toils of a savage or military life.

3. Such occupations or professions as require constant labor or exercise in the open air, in all kinds of weather, may easily be chosen for a young man who, either from hereditary predisposition or an accidental affection of the lungs, is in danger of falling into a consumption. In this we should imitate the advice given by some wise men, always to prefer those professions for our sons which are the least favorable to the corrupt inclinations of their hearts. For example, where an undue passion for money, or a crafty disposition, discover themselves in early life, we are directed to oppose them by the less profitable and more disinterested professions of divinity or physic, rather than cherish them by trade or the practice of law. Agreeably to this analogy, weakly children should be trained to the laborious, and the robust to the sedentary occupations. From a neglect of this practice, many hundred apprentices to tailors, shoemakers, conveyancers, watchmakers, silversmiths, and mantuamakers perish every year by consumptions.

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4. There is a case recorded by Dr. Smollet of the efficacy of the cold bath in a consumption, and I have heard of its having been used with success in the case of a negro man in one of the West India Islands. To render this remedy useful, or even safe, it will be necessary to join it with labor, or to use it in degrees that shall prevent the alternation of the system with vigor and debility; for I take the cure of consumption ultimately to depend upon the simple and constant action of tonic remedies. It is to be lamented that it often requires so much time, or such remedies to remove the inflammatory diathesis which attends the first stage of consumption, as to reduce the patient too low to make use of those tonic remedies afterwards which would effect a radical cure.

If it were possible to graduate the tone of the system by means of a scale, I would add, that to cure consumption the system should be raised to the highest degree of this scale. Nothing short of an equilibrium of tone, or a free and vigorous action of every muscle and viscus in the body, will fully come up to a radical cure of this disease.

In regulating the diet of consumptive patients, I conceive it to be as necessary to feel the pulse as it is in determining when and in what quantity to draw blood. Where inflammatory diathesis prevails, a vegetable diet is certainly proper, but where the patient has *escaped* or *passed* this stage of the disease, I believe a vegetable diet alone to be injurious; and am sure a moderate quantity of animal food may be taken with advantage.

Perhaps the remedies I have recommended and the opinions I have delivered may derive some support from attending to the analogy of ulcers on the legs, and in other parts of the body. The first of these occur chiefly in habits debilitated by spirituous liquors, and the last frequently in habits debilitated by the scrofula. In curing these diseases, it is in vain to depend upon internal or external medicines. The whole system must be strengthened, or we do nothing; and this is to be effected only by exercise and a generous diet.

Soul and Body.

BY REV. CHARLES H. BRIGHAM.

WHAT are the relations of soul and body? How far are these in league? How far are they identified? How far are they friends? How far are they enemies? This is a religious question; this is a social question; this is a scientific question. To adjust mind and body, to show their reciprocal influence, and to give to each its due place and function is the business at once of the preacher, the physician, and the social reformer. This is a "previous question" to all profitable discourse in the pulpit, to all wise prescription in the sick-room, to all worthy works of philanthropy. Both these factors come into any scheme which is to save, to heal or to bless mankind. The Dualism of Human Nature, the most ancient of all traditions, must be heeded still in all discussion of the ways in which man is to be lifted and regenerated. The new birth, indeed, is *of the spirit;* but any soul which is "born again" while it is here on earth, is born under bodily conditions. The "harvest of souls," which the religious revivals bring, is reckoned in men and women who have substantial bodies all the time, human names, and physical appetites. Brother John and Sister Susan have still to eat their dinners, though they may in the spirit have become heirs of the kingdom of heaven. One is tall, another is short; one is lean, another is fat; one is sanguine, another is nervous; and all these conditions remain after the soul is born again.

It is not probable that any scientific assertion of the identity of mind and body will annul this tradition that they are essentially distinct. Science may call this a foolish prejudice, but it can not prove positively that man has no soul, and that his body is all. Until it is able to prove that, the world will keep its ancient faith. Until it is able to demonstrate that vital force is only physical force, one with electricity and light and heat, only a mode of motion of molecules, it will not destroy the belief that the soul is something more than sensible phenomena and physical motion and change. Unquestionably, a great many in our time, as they read all these books and essays and speeches of the

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materialists and the positive philosophers, seem to see the very existence of the soul brought into doubt, seem to see the double nature of man denied. Nevertheless, the latest belief stays that there is a soul in man, in spite of all these proofs and illustrations. The case has been brought into court, but it has not yet been decided on the materialist side. Over against the word of the philosophers is set the word of the "spiritualists," who are as positive and dogmatic, if they are not as wise, as the other class, and who insist that they *know* that the soul is real, and that they have had ocular and audible demonstration of its reality. The existence of the soul as separate from body is proved now more than ever by physical manifestations of its being. That fact is no longer an article of creed, received on the authority of the Church. It is a postulate of experience, maintained by those who spurn and ridicule the other dogmas of the Church. The Church finds itself in these days met and confronted and defied by a singular coalition of those who believe that there is no soul beyond the nerves and physical functions of the organized frame, and those who believe that the soul has an intensely real existence apart from its life in the body.

We do no wrong, therefore, to the wise men who explain so well the motives of spirit by the workings of bodily function, in retaining the traditional notion of the double nature of man. We can hold this notion and still reject the errors of the ecclesiastical theory and profit by the discoveries of physiology in these latter days. Let us notice some of these ancient errors, and afterward some important facts which modern discovery has proved.

1. There is the notion that mind and body, in this earthly life, are *only in juxtaposition*, only *partners*, associated, but not joined, that they are only equal halves of one sphere, held together by cohesion or atmospheric pressure, only as a pair of disks, which coincide now, but will be pulled apart by and by; that they are two dissimilar existences which have happened to come together, and are fated to keep their partnership for a limited time, ten or twenty or forty or eighty years, as the case may be. That notion must be discarded as utterly false. The connection of mind with body is *union*, and not partnership, a union more intimate than any which can be formed between dissimilar or separate substances, either in mechanics or chemistry. No laboratory can bring any gases or any salts into such intimate mixture as the vital force brings soul and body into union. Acids and alkalis, chlorine and hydrogen, never get so close together as the double being of man under the appointment of his life here on the earth. The soul is more than married to the body; they are one inevitably, and can get no divorce under any physical law, while life remains.

2. Another false idea, which has been inculcated in sermon and in song, is that the body is only the *dwelling place of the soul*, only the soul's house, which it condescends for a time to occupy, but will leave by and by for a better house, or for a free life in the open air. That so many doctors of the Church have pressed this notion, that it is the burden and refrain of so many hymns, does not make it a just notion. It is well enough for poetry, for Indian and Arab and Mediæval fancy, but it is not the doctrine of science. The body is not to the soul as the shell to an oyster or a crab, merely holding and surrounding the occupant, though he may carry it with him on his migrations. It is not the tent which goes along with the wanderer, or the tub of Diogenes. Very great wrong is done to this curious and wonderful expression of the human soul in flesh, in limiting it to a mere *abode*. No kind of habitation that human hands build, or that any instinct constructs, adequately describes the body. The illustration is not inexact from want of fullness only, but is radically inexact. The body may be the soul's organ, but is not its house. It does not come in from some outside place, and dwell in one room or in many rooms of this habitation. No wise investigation has yet found *where* in the body the human soul is, whether in the brain, or the eye, or the pineal gland, or in the spinal marrow, or in the palm of the hand, or in the pit of the stomach. The soul can not be chased from point to point in this labyrinthine home, this Vatican Palace with its eleven thousand rooms and passages; the soul can not be *cornered* anywhere in this home. It mistakes in supposing that the body which goes with it is any kind of a house, a palace, or a prison.

3. Another metaphoric fancy about the body, too, that it is only *the soul's garment*, is equally unfounded and inexact. No coat is ever made for the most fortunate man, that has the use and function of the body in our human life. The raiment of Indra in the Hindoo fable is just as far from showing the body in its right relation as the little coat of many colours that Jacob wove for his son Joseph. It is well enough to dismiss the dead body as a "cast off garment," when the soul is separate from it. We may as well call it that as any thing else. But it was something more than a garment while the life

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was in it. It wore the soul as much as it was worn by the soul. One may say just as accurately that the soul clothes the body, as that the body clothes the soul; that the spiritual life is the raiment of the physical frame, as that the physical form is the raiment of the spiritual essence. The soul is not unclothed when it leaves the flesh any more than while it lives in the flesh. This "garment" metaphor is at the root of a great deal of the pious and ascetic contempt of the body, which has spoiled so much of the teaching of human duty. What is only a coat, or a tunic, or a shirt, or a mantle, is not worth much, even if it is embroidered with gold, or wrought in fine linen. And the epithet has a ludicrous side when we carry it over to the artificer and see that it makes of Deity only the infinite *tailor*, whose providence for the lower life consists in fashioning the fabrics which his children wear. Is not this metaphor really irreverent, when we think that God has made man in his own image? Is this perfect form only a vesture fashioned deftly in the workshop of Providence, to be replaced by garments of another fashion in some future state of being?

4. With this false notion we may class that common notion that the body is only *the servant of the soul, its slave*, absolutely bound to obey all its command, with no intrinsic force or right. In fact, this is not so. There are many functions of body that are automatic, in which it asks no permission of the soul, and goes straight upon its way. The soul is not lord of the circulation of the blood, or of the play of the lungs, or of the sensation of pain, or even of the process of thought. The body is not its slave; and it was never intended to be. We may say that the soul is higher than body, that it has the first place; but we may not say that the soul can be, or ought to be, tyrant in its use of its companion. In spite of the strong language of the Christian apostle, we shall not consent that the great thing for the soul to do is to bring the body "into subjection," and make it only a tool. There are important ways in which the soul may need to be subject to the body; the dominion is not all on one side. Physical appetite sometimes does an excellent service in bringing down a rebellious temper, or in drawing to practical duty wayward and useless dreaming. The body may be as the Minister of the constitutional Sovereign, but is not the Vizier of the absolute Sultan.

5. Worse than any of these false notions is the belief that the body and soul *are enemies*, natural foes, hostile to each other; that the body is always warring against the soul, and that the soul ought always to war against the body; that the body and its appetites are all instruments of Satan, while the soul is the child of God; that the body belongs to Ahriman, the soul to Ormazd, and they are as alien as the kingdoms of light and the kingdoms of darkness. All religions have encouraged this delusion, and it can bring a good many texts both of the Old and New Testaments to its support. Paul found all the time in his *members* a law of sin fighting against the good impulses of his soul. The lusts of the flesh always hindered the longings of the spirit. Convent life, mortifications of the flesh, fasts, and bodily penance, all come from this supposed antagonism of the two natures of man. The body must be scourged and starved, not merely because it is a slave, but because it is a rebellious slave, hateful, obstinate, cunning, plotting against its master, because its craft and passion are all set to deprave the soul, and hold this back from its native heaven. There can be no peace between these enemies.

6. With these false notions goes another, that the body and soul can be *trained and cared for separately*, and by different appliances; that you can educate the soul, while you do nothing for the body, and educate the body in utter neglect of the soul; that bodily education is one thing, while spiritual education is another and wholly different thing. Undoubtedly this separate training can go on in some things and to a certain extent, but as a general statement, this idea of training the soul by itself is preposterous. All education of body is in some sense education of mind; and all good education of mind develops at the same time physical powers. Special training for either, which omits the other, destroys the part for which it cares. The mind cared for to the neglect of the body is dwarfed and exhausted by over-stimulation; and the body cared for to the neglect of the mind, takes on disease. Mind and body may be conceived as separate essences, but any treatment which separates them is injurious and fatal to both. The dumb-bells and the mathematics have not separate provinces to work in, but their work is crossed and interchanged.

More of such delusions, which science sets aside, might be mentioned. We leave them to notice positively some facts which are proved beyond dispute about the relations of soul and body, facts which must influence our methods of education and habits of life.

1. That in this life of earth, the association of soul and body is so close as to amount to an *identity of personal being*. They are virtually one, and must be treated as such in the dealing of

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man with man. We say that in this or that village there are so many hundred or thousand "souls," meaning bodies when we say it; just as the Hebrew record tells of so many souls dying, meaning that so many bodies die. While men are in the flesh, the soul and body are inseparable, they are infused in one another. We may think of the one as silver while the other is gold, but it is only the gold and silver side of the same shield, made of one metal, but shining with a different hue. In this world, when we meet one another, we see a soul when we see a body, and we see a body when we see a soul; we can not see them apart, and one never goes without the other.

2. Then we say of the relation of soul and body that it is a relation of *mutual dependence*. Each is essential to the other while they are together. There is no independent action. The body does nothing without the soul, and the soul does nothing without the body. Those processes which seem to show special action of one or the other, to which we have already alluded, such as the functions of blood circulation and of breathing, are really partly spiritual. There is a secret action of the soul in the arteries and air-cells as much as in the nerves and the brain. The metaphor which makes the "heart" so important in the spiritual nature is not all metaphor; it has literal truth. There is soul in the beatings of the heart, as they are regular or irregular, quick or slow. There is soul in the play of the fingers as much as in the light of the eyes. Soul brings out the harmonies from the harp and the organ, soul fashions the embroidered flowers. On the other hand, there is bodily function in what seems to be exclusively spiritual, in the reveries of the day or the dreams of slumber. Mr. Buchanan Read may sing "My soul to-day is far away," and imagine himself rocking in the Bay of Naples, but he could not send his soul off there except by the action of his physical system. We dream with our bodies as much as in our souls, and the dream depends upon the state of the body, what we ate in the evening and how digestion is going on. One who sees his deceased grandmother in visions of the night may thank the mince-pie in his stomach for the blessed vision, which his bare memory might not have brought to him. Soul and body act and interact in such a way that you can not draw any line between their action, can not mark off the province of either, can not tell where one takes up the other's work, or pieces it out. It may be warp and woof in the fabric, but it is warp and woof with more than the puzzling intricacy of the most complicated Jacquard loom, ever changing the pattern and the combination. The mutual action is even paradoxical, as it is real when the two natures seem to be pulling apart. The soul that tries to pull away from the body uses the body all the time in this desperate effort, and is never more closely leagued than when it seems to hate and curse its companion. St. Antony, mortifying the flesh in his desert-cell, shows us an illustration of the dependence of soul upon body as striking as that of Lucullus in his banquets.

3. And another way of stating this fact would show the soul and body *one in their sensations and experiences*. A wound upon the body hurts the soul, an injury to the soul is lesion in the frame, though it may be invisible to the eye of some looker on. Physiology shows us that physical pleasure and pain are spiritual pleasure and pain, and that the joy or sorrow of the immortal part is felt by its mortal ally, its twin brother. Every emotion has some influence in the physical frame. Shame shows itself upon the cheek, anger in the eye, scorn in the mouth, rapture in the uplifted brow, humility in the bended neck. Every pang in the frame, too, is caught and felt by the inner man. Not only do all the members of the body sympathize with each other, so that the foot feels with the hand and the knee with the eye, but the soul has inevitable and instant sympathy with the body in any part of its sensation. There is no process by which the sensations of body and soul may be disunited; no galvanic decomposing power, which shall send bodily feeling to the negative, and spiritual feeling to the positive pole of the battery; no chloral or nitrous gas, which can set asunder so the sensations of the two natures. If the chloral quiets the nerves, so that they can bear pain, it does not leave the soul untouched, but has also an action as positive upon the spiritual part.

4. And this leads to the remark, that in the union of soul and body, any thing that *affects the body affects also the soul*. The sweet or bitter draught, the soft or hard couch, the bright or dark sky, the happy or grievous accident, reach either part of our being, and either part at once. Any medicine that is good for the body is good for the mind, and any panacea which calms the soul blesses the senses too. The soul and body are accessible to the same impressions from without, and live in the same world. While they are together they share the spiritual world as the natural. A dreamer in Sleepy Hollow does not leave his body there while his soul goes ranging through Utopia, nor is the architect.

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who sees castles in the air any less an occupant of his office on Broadway. There is no convenient provision of separate worlds for the two natures of man. He must take the one world as he finds it, for both his soul and body, and not hope to find a double continent, divided by any ocean. This world, so various in its material, in its forces and shows, gives by its suggestion, if not in its actual manifestations, all that the soul wants as much as all that the senses want. There never was a more sickly lament, more unworthy of a Christian hymn, than the lament that the "world can never give the bliss for which we sigh," if it means that there is not enough in this wonderful universe, so infinite, so beautiful, so endless in sources of spiritual quickening, to make glad a healthy heart. That sighing for something finer than this beautiful world is a sign of dyspepsia as much as of pious longing. The body there is not adjusted to the world any more than the soul is at one with it.

5. And may we not say, farther, that *disease of one part of our double nature is disease of the other, that the sicknesses are shared and the aches are mutual?* A healthy soul can not be joined with a diseased body, nor can a truly healthy body be joined with a diseased soul. Possibly this statement will seem extravagant and false to those who know what stalwart and vigorous frames the rascals of the world so often exhibit. Do not the stealers of railroads, and the keepers of gambling hells, and the villians of municipal rings wear ruddy faces, and keep good appetite, and drive with muscular arms their steeds upon the avenues? Is not the sound body able to keep its soundness even to old age, where there is unblushing avowal of disregard of the laws of God and man? And on the other hand, are not the bodies of saints often most frail and mean, tormented by agonies, from the crown of the head to the sole of the foot? In spite of these confident questions, we affirm that sin and disease are really convertible terms, that no malady of the physical organs fails to reach the inner life, and that the witnessing conscience has its sign of guilt in the bodily organs. Sin of any kind, the most secret, has its mark upon the brain, though it may leave the colour of the skin and tissues unchanged for awhile. If the brain of the muscular villain could be brought to the light, the microscope would show that it had lost something of its proper proportion and substance. And when the saintly believer drags his infirm frame to the altar of God, to protest before the congregation and before the Lord that "he is a miserable sinner," no matter how widely his goodness may be confessed by the world, he really tells the truth: he is a sinner, if he has a bad and disordered body.

This is freely admitted in regard to several common diseases. Insanity is disease of brain and mind at once; melancholy is disease of liver and mind at once; dyspepsia is disease of stomach and mind at once. The soul is disordered when the senses bring to it false testimonies. We interchange remedies for diseases of the soul through the body. We try to cure the body through the soul and the soul through the body. Luther anticipated the medical treatment of the latest pathology when he commended a good roast goose to his malignant adversary as sure to change his wicked heart. And Brandreth was not a quack in advertising his pills as good alike for troubles of the spirit and troubles of the flesh, for they harmed no one, were nourishing, and acted upon the imagination as well as upon the ducts, as all good remedies ought to. No remedy does all its work in any local application. The liniment is laid upon the soul when it is laid upon the sore, and the surgeon's knife cuts deeper than its incision in the flesh.

6. From all this we infer, as the practical result of these remarks about soul and body, that *both are to be considered in all our schemes of help and development for man.* Home education and school education, and church education and self-education, all are to give man a sound mind in a sound body, and all fail if they fail to do this. The whole of this work is right and proper in any department of education. A book which tells one how to get a good body is just as much in place in a Sunday School Library or a Parish Library as a book which tells the theological scheme of gaining heaven or escaping hell. And a book of spiritual analysis and hygiene is as rightly included in a physician's collection as any summary of Dalton or Dunglison. The Saviour of men, in the Christian story, was the good physician, the wonderful physician, ministering to the body along with the mind, and caring especially for those maladies in which both mind and body were so evidently involved. Jesus has much to say about the soul and the new birth of the spirit, and the present kingdom of heaven; his word makes us feel the intense reality of the spiritual life, and contradicts absolutely the scepticism of materialist science. Yet all the time Jesus casts out the devils, opens blind eyes, looses deaf ears, lifts the cripple from his limping, and sends life into the palsied limbs. If the ministers of Jesus are to do his work, they must be able to restore the bodies while they save the souls of those whom they instruct and guide.

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The Lawyer's Farm.

BY LYDIA M. MILLARD.

MY husband, though a lawyer city bred,
Unto me one morning said,
"I think I 'll buy a well-tilled farm,
With house and fields and stock and barn.

A forty-acre farm I 'd like;
If one I see, I 'll make a strike;
Go right off, forthwith, and buy it,
And we 'll have some years of quiet."

He added this wise expression,
"Money I get from my profession
We need not use, we 'll make the farm pay—
The rye and wheat, the oats and hay."

So, after weeks of search and thought,
The forty-acre farm was bought—
A quaint old house, old-fashioned farm,
With woodland, saw-mill, duck pond, barn.

Instead of books, music, piano,
Ah! then we bought feed and guano!
Money for pleasure once we used
Now went for plows and horses' shoes.

As for time for arts and graces
To beautify our forms and faces,
Enrich and cultivate our mind,
Or gratify our taste refined;

If into town our way we 'd wend
To see some pictures, book, or friend;
"No, no," says Jack, or Tom, or Moses,
"We plow to-day, you can't have horses!"

Alas! we find, to our great sorrow,
They plow to-day, and plow to-morrow!
When plowing's done, they all exclaim,
"Can't go to-day, the horse is lame!"

We want a bonnet, gloves, and collars,
And faintly ask for five more dollars.
"Can't spare it now," does Nema say,
"There 's feed and blacksmith bills to pay.

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"Then we want a wagon stronger,
Ours can't last but little longer;
That, and three new horses' collars,
Cost us ninety precious dollars.

We can't buy nicknacks, gloves, and shoes
Till we pay for harness, spades, and hoes.
There 's neighbor B., see how *she* tries
To do with little and economize!

If rightly managed, fall and spring,
This farm a fortune yet will bring;
Each man around here I 've heard say
We can and ought to make it pay."

I kept still then, as good wife ought,
It pays like sixty now! I thought;
From morn till night each mortal day
There 's nothing—else to do—but—pay!

These horses, hens, ducks, geese, and cows;
These wagons, phosphates, pigs, and plows,
Take all the money one can rake,
And all for precious farm's dear sake.

We meant to make small fortune fine,
In cabbage and the onion line;
But all our cabbages proved small,
And onions—ne'er came up at all!

Disease attacked the best potatoes,
And hens ate up the large tomatoes;—
The little thieving, wicked wretches
Stripped all the currants off the bushes!

We hung twelve ponderous hams, one night,
O'er smoke-house fire, all covered right.
But oh, next morning, grieved, we found
Time-honored smoke-house burned to ground!
That fatal morn of fatal day
Each prostrate ham in ashes lay!

Through all the years of ages hoar,
Were hams ne'er smoked so quick before
Hams early lost! we drop a tear
As we recall their memory dear.

I did belles lettres all resign,
In butter-making spend some time,

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To see if fortune 'd crown my labors,
Like my good, skillful, frugal neighbors.

I churned and churned and churned for ever
I thought the butter would come—never!
When butter did arrive at last,
It had no beauteous yellow cast.

But Nema says he still sees clear
A fortune can be made right here,
If few more hundreds he could take,
And these broad acres richer make.

Had I been widow, 'reft and lone,
Or maiden old, with friends all gone
In all wide earth, no farm *I'd* see
Should e'er be bought or worked for me;

Unless in midst of farm could be
Some great, wide-spreading money tree
That I could give, each fall, a shake,
And quick descending fortune take;

Now, 't is my settled, sage opinion,
A farm 's a good place to spend a million,
To work yourself almost to death,
Nor take a moment to get breath.

If you by farming wish to thrive,
"You must your own plow hold or drive;"
And then, three hours before daybreak,
Your own produce to market take;

Sell every individual cherry
(That is, if birds have left you any),
And pick each everlasting berry,
And never let one apple fall—
Unbruised, unhurt, pray, pick them all.

You who have money to throw away,
Do go and buy a farm some day;
Your great-great-grand children, I dare say,
If they work hard, may make it pay!

But you can do as we have done,
Get farms where railroads soon will come!
Not *on*, *by* farms the money 's made—
When sold for thrice the sum you 've paid!

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THEORIES PUT IN PRACTICE;
Or, Extracts from the Diary of a Physician's Wife.

EDITED BY MRS. H. C. BIRDSALL.

TUESDAY, *Aug.* 7.

I SPENT this afternoon at Miss Margaret Stanton's, and enjoyed noticing the manner in which her adopted children are winning their way to her heart. These little creatures, having commenced their lives in a home where they were daily warmed and nourished by love, could not live without it, and in forcing their way to her hidden store, have been to her ministering angels. It is to be feared, however, that the old lady is to endure the pain of parting with the little girl, for she becomes daily more fragile in her appearance, and more gentle and lovely in that way which is so sure an indication of the approaching nearness of heaven. The boy is an unfailing source of astonishment and pride to Miss Margaret. He is just one of those progressive, keen, but loving boys, impatient of any thing false, a little rough, who should come to be the strength and reliance of our country.

Why is it that our boys do not make their characters more evident? Year after year boys of fine, strong character are launched into the world, but they disappear as if in an ocean. Perhaps those best fitted for governing our country are concealed. I know that many good and able men, disgusted by the political state of our country, are restrained thereby from public life. Mrs. Stowe recently remarked that every woman when holding her first boy to her heart, was probably conscious of the wish that he might come to be the President of the United States. Mrs. Stowe imagined a sentiment in the hearts of her country-women, I think, which at the present day does not exist there. It was well if every mother had the wish, and pursued a course to make her first, and every other boy worthy of holding and filling this responsible position; but, as an object of vanity, its day is past. It is not an office to be desired for its ease or its glory, and a man can only become capable of occupying it by a continued course of self-sacrifice, the crowning effort of which shall be the acceptance of this office.

Monday, Oct. 2.—I shall note some incidents of the past two months, and then lay aside my journal, leaving to the uncertain future its resumption.

Madge's love affair came to a disastrous end early in August. Madge is of the kind whose money is as dear to her as her life, and when Michael developed a longing for the key of her money-deposits, she at once took the alarm and put an energetic end to their engagement. She was so unsettled, however, by the unexpected turn of her affairs that she left me; and four weeks subsequently appeared to tell me of her speedy marriage to a man whom she had never seen previous to her leaving me.

My experience since the first of August has been a varied and rather hard one, and as the present is a very difficult time for obtaining a good servant, I suppose I must be content to do without. I do not yet hold to the opinion which I have so often heard expressed, that a poor servant is preferable to none. With health and strength, I will do my work myself, rather than have it poorly done; the opinion of Mrs. Grundy and her numerous progeny not being requested in the matter. The meetings of the Mutual Improvement Society are soon to be discontinued, too, as there is a desire for the renewal of our Sewing Societies, and we have not time for both. At the first of the meetings, whose proceedings I have not recorded, the subject of labor-saving machines was discussed. Mrs. Norton gave a humorous description of her own experience. Mr. Norton has not the faintest understanding of machinery, but is the kindest-hearted man in the world, and in order to lessen the home-work, buys all sorts of machines. Being perfectly credulous, he has been led into purchasing many machines of no practical value, and Mrs. Norton finds her work lightened very little. The relation of this experience struck the key-note to our conclusion, which was that great discretion and care should be employed in the selection of machines. The practical result of our talk was the appointment of a committee to examine into the merits of different kinds of machines. The sewing-machine question having been fully discussed, we did not include that in the list. Knitting, washing, sweeping, and scrubbing-machines were among the larger, and egg-beaters, flour-sifters, cake-mixers, raisin-seeders, etc. among the smaller ones enumerated. The report will be made at our last

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meeting, which will be held in November, and then we shall adjourn indefinitely. We are all satisfied that our meetings have been productive of good, and shall hope to resume them another year.

Wednesday, Oct. 4.—One of the most agreeable episodes in the last two months was my visit to the seaside. When the sickness had passed away from our village, Henry insisted upon it that I should go away from home for at least a week. His opinion is that every head of a household should, as often as once a year, break entirely away from home-ties, and spend a longer or shorter time in entire abandonment to comfort and ease. In his medical practice he has found so many women suffering from the nervousness caused by the friction of those small cares which inevitably come to the woman's lot. Men deal with larger work, and are rested by being more in the open air, and by coming often in contact with new, fresh minds. For this reason he did not wish me to go to home to Burtonville, as the daily cares there would have too great a similarity to my own, and I accordingly went to Emma Mott's, at the seaside. It was no sound, no bay, but the veritable, grand ocean-side, and my week's sojourn by it resulted in fully toning me up for the hearty meeting of my daily work. The first effect of the sea-air was excessive sleepiness, and such sleep I have never enjoyed before! The soft lapping of the waves was the sweetest of cradle-music to me, and the air was so pure that I was hardly conscious of even making so much of an exertion as to breathe. This drowsiness passed away after two days, and I then enjoyed with the utmost zest the more active pleasures of the seaside. On my way home I made a short stop at Mrs. Easton's, where I had the pleasure of sitting at the table with a grandfather and grandmother, father and mother, and twelve children, all in the most beaming health. Such a sight as this is cheering at the present time, when the popular tendency seems to be to practices which result in small families. Perhaps out of evil may result good, for people who can indulge in the practices that I have hinted at can better be spared to the world than those good men and women who think it their greatest glory to present children unto the Lord with sound bodies, strong minds, and pure hearts. How good it was to come home! May it ever be so! Husband, children, and home should be second to no other interests.

Sunday, Oct. 7.—Seeing Miss Clinton to-day at church recalled to me her visit in August, which so much surprised me. She was then, and is now in a state of mind which one could not have hoped for in the spring. She had not had the dreaded relapse, and was so encouraged that she talked quite hopefully of a trip which she was going to take away from home. Most of this improvement is due to Henry, and has been effected more by the influence of a merry, coaxing way, than by direct medical advice. He has kept close watch of Miss Clinton's case, has noticed every shade of change in her opinions, has forced the gloomy side of her life out of her sight, and has brought forward every thing bright and cheerful. The chief point has now been gained, the introduction of some hopefulness into her mind; and now that she has faith in her own improvement, it will be more rapid.

Monday, Oct. 8.—The popular song, "Tramp, tramp, tramp," is frequently suggested to me by the great number of *tramps* stopping at our door. An ignoble use of the words, to be sure, and somewhat foreign to the author's patriotic intentions; but such is the eccentricity of the mind, I might say of the *American* mind, for the play upon words seems to constitute one of its chief delights. Henry and I have been in doubt as to our course with regard to these tramps, but have finally decided to give them something to eat, but never money. We would rather be in danger of feeding the undeserving than of turning the truly needy away from our door, and no one has the ability to discriminate at first sight.

Oct. 9.—At one of our Society meetings we had a talk upon scandal, the different kinds, and the best means of preventing it. At another, the subject of clothing children was discussed, and in this I was very much interested. I have often seen poor little babies suffering in the intense heats of July and August, simply because they were babies, and, therefore, in accordance with time-honored customs, must wear just as much flannel and just as many blankets, skirts and dresses in summer as in winter. The same children, after an expiration of a year or two, I have seen in the streets in cold weather with legs bared to show their symmetry, and arms and neck with only an apology for covering. The subject was fully considered in its various lights, and will result in the more sensible clothing of a limited number of children, at least. This has led me to think much of my own infant wardrobe, which I am now making.

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The impulse of every mother's heart is to bestow upon her first child all the beautiful, delicate things that she can gather together, and to accomplish this she spends the strength which should go to make her child better fitted for entering this nerve-trying and strength-exhausting world. And when the child comes to be dressed in its pretty clothes, she finds that it never looks better than in its simple and unadorned slips. I will try to remember this, and have independence enough to make my baby-clothes simple and plain.

How many thoughts the coming of a child inspires! And what a throng of new ideas its first years will bring! I hope that I may have time to keep a diary of its doings and sayings, for it must be very pleasant for the grown man or woman to have a record of his or her first thoughts, and expression of them. Mrs. Hutton is my best adviser about every thing that I need to know of children. She is perfectly practical, and yet indulges, with all consistency, in that tender sentiment which every motherly heart should entertain at the coming of a child. That I may be enabled to keep a true balance between the advantages of theory and practice, in the training of my children, is my earnest hope.

THE END.

Husbands and Wives.

[NOTE.—This article was submitted to a cultivated and thoughtful woman before printing it, in order to obtain her views as to discussing the subject on which it treats, in a popular monthly, to which she replies: "I have just read the article to a cultivated conservative old-school Christian lady, and requested her opinion concerning it. Before I had concluded reading she gave her assent to its publication, and afterward reiterated her profound conviction that this topic '*must be presented to the people, and should be done so at once.*' I value the opinion of this lady, because she belongs to the conservative class and is of high standing. The matter is so handsomely presented and so wholesomely suggested, that *I* should give it to your readers. You have no idea, unless you have conversed largely with the people, how deeply this question of the life of husbands and wives is working in the minds of even the so-called thoughtless. I believe you will be thanked by many a heart for the publication of even this brief scrap." We shall doubtless lose one or two hundred subscribers by our course, but this will be a small loss if a public good is done.—EDITOR.]

DR. SUSAN EVERETT has brought before the thinking people of our land, both men and women, a subject which it will be well for us candidly to consider: "If a girl's chance for living is always a little better than a boy's, how does it happen that the men of our country outlive from one to six wives?" In other words, among the married of both sexes, why is the ratio of mortality so much greater with women than men?

If we enter into a critical study of the works of Nature, and the laws by which they are governed, we see the unmistakable marks of design stamped upon every thing, a perfect and wonderful adaptation of every minute organism to the function it was designed to perform. Every thing moves harmoniously and with exactness, so long as the laws which control its movements are not interrupted.

Now the question arises: In the creation of woman, what function was she designed to perform? Manifestly that of maternity, as revealed in her peculiar organism. If so, child-bearing must be a natural process, and the function, when performed in accordance with the laws of Nature, can not be one of disease and pain. Under the existing state of things, however, one of the three following propositions must be true:

1. The Great Designer has made a mistake, and failed to adapt the organism of woman to the performance of this function; or,

2. He has made, in this single instance, an exception to the laws which govern every other particle of his created universe; or,

3. The fault rests solely with the human family.

The first proposition would charge the Creator with ignorance, the second with injustice and cruelty, and we are consequently forced to

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accept the third proposition as the true one. Woman, therefore, in a state of natural perfectness is eminently fitted for the performance of the office of maternity, which without question was the manifest design of Nature in her creation; and the suffering and woe, the misery and pain which so universally attend this natural process must be chargeable to the interruption or violation of the laws by which her organism is governed. The performance of this function in its very nature involves marriage, which in its scientific consideration implies the union of the male and female elements, whether in the animal or the vegetable kingdom. Marriage must, therefore, be as natural as maternity, and in its very nature should elevate, strengthen, renew, invigorate. The freshness and bloom of youth should combine with the maturity of riper years to render the being *in* marriage more nearly perfect than out of it.

Thus it is in the vegetable world—the impregnated blossom remains longer upon its stem, retains its freshness for a longer period—in fact, celebrates its nuptials by beauty and life, rather than death. Alas! with the highest work of God's creative hand, the *opposite* only is true. With marriage, the sufferings of most women commence. She who should now realize the highest conceptions of her spiritual and physical nature, is almost universally forced to the humiliating conviction that marriage has robbed her of her charms, whilst her maiden sister lives on with little of change to mark the cycle of recurring years.

Is the husband also in marriage divested of strength, energy, and those noble qualities which render him preëminently the perfection of creative wisdom? We see that quite the contrary is true. Now, in view of this wide disparity in the results of marriage upon the two sexes, we are led to inquire, With whom does the fault rest? Is *man alone* responsible for the despoilment of beauty, the broken constitution, the shattered health; nay, the death of his wife?—and is woman the innocent victim of the cruelty of her lord?

I am not inclined to take this view of the subject. We know that women frequently "break down" rapidly after marriage, but do these women bring to marriage the perfection of organization that man does? Do they lay upon the altar of this holy sacrament gifts as worthy? Many a maiden comes to marriage in the freshness and beauty of her youth, but with elements of decay and death in her physical system, implanted there by inheritance or false education, and the violation of the laws of her being by unphysiological practices, from childhood to the present time; and these are called into exercise upon entering the marriage state, for from the very nature of things the demands now made upon her are necessarily of such a nature that the most robust health, the most vigorous constitution is required, in order to enable her to perform them properly. And if, in her physical imperfection, inherited or self-induced, her system yields under the *natural* demands which marriage imposes, shall we censure the bereaved and sorrowing husband who is so unfortunate as to have had his hopes blasted by taking to his bosom the semblance only, when he vainly sought and fondly trusted that he had secured perfection? Or shall we the rather bemoan the fact that American womanhood is so far physically degenerated that marriage and maternity are sacraments which she is no longer competent to fulfill? It is a notable and humiliating truth, that not one in a hundred of the ladies in our land, either married or of marriageable age, can be denominated *healthy*, and yet from these must come the wives and mothers; and men are left the alternative to choose as best they can out of the material within their reach, or remain unmarried. What wonder then that he outlives, oftimes, more than one of these frail creatures? Let the race in life be started upon equal vantage ground, and then we may term it "inartistic" for men to outlive their wives more frequently than women do their husbands.

But we will take a still deeper view of the subject. Notwithstanding the conclusion that marriage is in itself a natural condition of the male and the female, and therefore unattended by premature decay, and upon the *hypothesis* that in this marriage state the habits of life are in strict accordance with the manifest laws of their being, we have seen that we have still more fruitful source of decay in woman than man (not by nature ordained so, however), and therefore we must necessarily expect the deaths of more wives than husbands.

But lifting the curtain of married life as it exists, and finding it beclouded with evils, the outgrowth of abnormally developed and, therefore, perverted propensities, it need not be a matter of surprise that the seeds of decay already planted find fitting soil for their nourishment and growth.

Humanity has grown up under the ban of certain theories—relics of barbarism—by which we have been educated into false views of the privileges which the marital rite grants, and

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the obligations which it imposes, and these privileges of the husband and obligations of the wife, so universally and unthoughtedly conceded, have rendered marriage every thing but the pure and beautiful sacrament which Nature ordained it to be.

To the carrying out of these time-honored, custom-sanctioned, yet unnatural theories must be attributed not only much of the domestic infelicities, "spiritual uncongenialities," and inharmonies to be met with among the married, but also very much of the physical suffering and diseases to which married women are subjected. It is evident from the nature of woman that these obligations are artificially imposed, from the fact that her physical nature neither demands nor endures without injury, the fulfillment of these obligations.

The conclusion is therefore forced upon us, that either polygamy is the normal condition of mankind, or that God designed man to be controlled in his animal nature by the supremacy of his intellect, and that the spiritual should hold the corporeal in subjection to the domain of reason. It is a well-known law in physiology, that any organ of the body is strengthened and developed by use, and so with the mind, those faculties most frequently and intensely brought into exercise are the ones that become the most predominant; and they may be so developed as to tyrannize and hold in subjection all the other powers of the mind.

Now the direct tendency of these false theories which grant to man unnatural "privileges" as his birthright, inherent in his very manhood, is to cultivate and abnormally develop that very class of faculties the exercise of which is productive of untold misery, disease and death to woman, who is also taught by this same public sentiment, that her *obligations* are ever commensurate with the demands made upon her by her husband, howsoever unnatural and excessive, and however much her own violated nature may revolt. If this evil were eradicated from human society and woman was universally granted the "*right*," which is never violated among the lower orders of creation, marriage would soon become the glorious ideal of earthly blessedness, the continual foretaste of the beatific joys of Paradise.

How sadly does humanity fail of reaching that state of perfection which must come some time in the future, wherein the natural promptings of unperverted purity shall take the place of willing obedience to the blind demands of beclouded imagination, and wherein the purity of woman shall be as sacred and inviolate in wedlock as out of it, and man shall protect rather than despoil, cherish rather than crush.

In the treatment of this subject, we do not propose to consider those violations of personal freedom which should rightfully come within the cognizance of civil law, inasmuch as brutality, violence, possession, ownership, in the legal sense, are not elements of loving wedlock, but when unnatural demands come to the wife in the form of persuasion and the caresses of acknowledged and undoubted affection, and she yields her birthright from a desire to contribute to the happiness and (as she imagines) the well-being of her loved one, there is no law but the law of reason to which she may appeal. The only remedy, therefore, which can reach this perverted moral sense of society is the dissemination of physiological and psychological truth, revealed in the critical study of the physical and spiritual natures of man and woman, considered separately and conjointly.

And I am glad that Dr. Everett has laid this subject open for discussion, inasmuch as there is no other question with which the well-being and perpetuity of the marriage relation is so intimately connected, and upon which such universal ignorance and misapprehension prevails; and until these great natural laws are understood and obeyed, we must continue to see woman the blind and willing victim and man the loving and unconscious yet certain destroyer.

ZINC POISONING.—In The Journal of Chemistry we find reported a case of chronic zinc poisoning, which was traced to the use of a submerged galvanized iron pump. On inspecting the condition of the pump, it was found that the coating over a portion of the surface was entirely removed and over the remainder was thoroughly corroded, so as to be readily removed with the finger. The prominent symptoms in this case were headache, nausea, and gastric distress, pain in the larger joints, and partial paralysis of the lower limbs and the right arm. Recovery, even after the removal of the cause, was very slow and imperfect.

TAKE good care of your teeth or your cheeks will sink in, your lips lose their firmness and embrossment, your chin will be lengthened, wrinkles will cover your face as so many furrows, pronunciation will be difficult and unpleasant, the saliva, having no more dykes to contain it, will escape, and produce that unpleasantness which we only endure in the old.

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The Causation of Scarlet Fever.

BY DR. ALFRED CARPENTER.

THE following facts which have been met with within the last eight years are very instructive, as bearing upon the cause of scarlet fever.

OBSERVATION 1.—The children of B. B., living in a well-ventilated house on a hill side, were all seized with scarlatina in the month of September, 1864. For three or four days previously the house had been pervaded with a most nauseous smell, which proceeded from some market gardens to windward of the house. The wind had blown very quietly from the same quarter all that time. The weather had been very hot, and was moderately dry. The miasms from the gardens below seemed to hang upon the crest of the hill. There was no scarlatina prevalent in the place, and there was no known communication with any other house in which scarlatina had occurred. The servants denied that they visited any infected houses, and the children had not been away from the hill for some time previously. Six cases occurred in that house, all commencing within forty-eight hours of each other. They were all mild in character, they ran the usual course, and each recovered in the ordinary time. The infection did not spread to others, the ordinary measures of isolation and disinfection being at once employed.

At the same time, and upon the same hill, and within the same forty-eight hours, two other families had children affected with the disease, of the like mild character, and with a similar result. The inmates of these houses were not known to each other, the children had not played together, the servants were not acquainted, they did not employ the same laundresses or the same milkmen, and scarcely the same tradesmen. Every thing seemed arranged so as to make it conclusive that the miasms from the market gardens were the cause of the disease. The miasms were produced by slaughter-house refuse, with which the market gardens had been manured. The manure had been spread upon the ground as a top dressing, in dry weather, and had not been plowed in, and at a time when there was a marked absence of ozone. Complaint was made to the local authority upon the subject. The epidemic ceased immediately the nuisance was removed by the manure being plowed in; and no other cases, as far as could be ascertained, occurred at that place at that time.

OBS. 2.—In the autumn of 1865, a nauseous, sickening odor pervaded the neighborhood of Park Hill and Croham, near to Croydon. This odor was traced to the application of slaughter-house manure to a field at Croham. This manure had been brought by railway from London, and spread upon the soil for some time before it was plowed into it. Four or five days afterward cases of scarlatina occurred simultaneously in three large schools in that neighborhood, several persons being attacked in each establishment. The first cases commenced in each school within three days of each other, while no known inter-communication—whether by milkman, laundress, or butcher—existed between them. One school consisted of about one hundred and twenty children, belonging to the Society of Friends; the second was a girls' school, about two hundred yards from the first; and the third a boys' school, about a hundred yards further on. They were all situated on different lines of sewers; and there did not appear to be any thing in common to account for the attacks of coincident illness. It could not be proved that scarlatina did not exist in the neighborhood before the manure complained of was spread abroad. A few cases had been reported in the town before the outbreak; a good many also occurred afterward. They were not fatal, and the epidemic did not extend to any poor neighborhood.

OBS. 3.—The end of 1862 and the beginning of 1863 were noted for the number of fatal cases of scarlatina which occurred mainly in a district north and west of the East Croydon Railway station-yard. Into that yard at that time much offensive manure used to be brought from the London markets, and from thence it was carted into the country, but the trucks sometimes used to remain some days before being removed. Public complaints were made to the local authority by the neighbors, and, after a time, the practice was discontinued. The death-rate from scarlatina has never been so high in Croydon district as on that occasion, equaling 1.64 per 1000 of population living, and 9.69 per cent. of gross mortality. This coincidence may not be due to cause and effect, but it is suggestive

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when it is seen that the table land around the station-yard, especially that most open to its influence on the northwest, was the situation in which most of the fatal cases occurred, though this may also to some extent have been modified by the fact that at that time very little had been done for the perfect ventilation of the sewers; and it is possible, therefore, that the prime cause might have been more rapidly spread by them.

Obs. 4.—The children of G. W., inhabiting a clean, well-ventilated house at Addiscombe, occasionally became subject one by one to scarlatina. The first origin of the disease was most clearly traced to a certain room occasionally used as a sleeping-room. This apartment was placed over a fowl-house, which, on examination, was found to contain much bird excrement. It was also the place in which the fowls were killed, and therefore contained blood. It was noted that the cases occurred during or after very hot nights, and markedly when ozone was absent, as on September 15, 1865, when the last case arose. The sleeping-room smelt rather stuffy, and, although the ceiling between the fowl-house and the room above was a closed one, it was evident from the odor that miasm of some kind or other did arise, and find its way into the room. After each case the room had always been disinfected, and every care taken to remove contagion; but until the fowl-house was altered, and the guano removed, the occasional occurrence of cases took place. This alteration was made in 1865. Since that time, though the children in the family have increased in number by the addition of one each year, and the room almost continually slept in, no other case of scarlatina has occurred there.

Obs. 5.—A large school existed in Croydon, which on several occasions had been broken up by reason of outbreaks of scarlatina. Eventually the master gave up the house, and it became disused for a time. It was then discovered that a very large cesspool under the children's playground had not been filled up when the privy was changed into a water-closet some years before. This cesspool seemed at times to receive the washings from a neighboring slaughter-house, and doubtless some blood by the same means. This cesspool was filled in, and the slaughter-house had its connection made more correctly with the sewer. The house has been inhabited again for several years by a large family—the gentleman, head of the establishment, taking pupils; but scarlatina has not appeared there since.

Obs. 6.—Scarlatina became suddenly very prevalent in the village of W—— W——, four miles from Croyden, in the autumn of 1865. The disease was not known to be prevalent in the neighborhood. It began close to the only slaughter-house in the village, and from thence spread to nearly all the children in the place. It made its appearance soon after some cleansing operations had been performed, and a great stench had been set up in the neighborhood. The origin of this outbreak has been inferred only, as there may have been previous infection, which had been spread by the children at the village-school. It is believed, however, that the slaughter-house refuse had most to do with it.

Obs. 7.—The village of S—— C ——, near Sevenoaks, was in a similar manner severely visited by scarlatina in the autumn of last year. The writer has no personal knowledge of this case, but he is informed, on reliable authority, that the public well is in close proximity to the slaughter-house of the district; and it was proved by analysis that the water of that well was contaminated with blood products.

Obs. 8.—The writer mentioned his suspicions regarding blood, decomposing under certain states, as a factor in the production of scarlatina, to a gentleman residing in the neighborhood. Soon afterward, as that person rode by a neighbor's house on the Surrey hills, he observed a quantity of blood and animal offal lying on a manure heap near to his neighbor's dwelling. He spoke to the owner, and told him that his children would have scarlatina if that stuff was left there while they played about the yard. The man laughed at him, and said it was the place at which they had always deposited the offal from the animals killed there, and that no harm had ever arisen. This was during some hot days in June, 1869. Early in July one of his children died of scarlatina. There was none in the neighborhood. The house was at some distance from any other, and it is not known that the children who were affected had caught it from any particular source.

Obs. 9.—Seven boys, occupying seven different chambers in a large public school, were all affected with scarlatina within a short time of one another. It was concluded that a very large number in the school would necessarily be affected, as so many centers of affection seemed at once to exist. Most admirable measures were, however, taken by the school authorities to prevent the spread of contagion, and the anticipations were not realised, for no other cases occurred in that portion of the school. These

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boys were college boys, none of whom were allowed to go out of bounds, except on particular days, and then only when leave had been obtained to visit friends. The seven had, with many others, had such leave on one particular day. Scarlatina at that time prevailed in the town, and the child of a neighboring butcher died that day. The butcher's shop had been most offensive during some preceding hot weather, and his slaughter-house was close to the confectioner's shop, around which the boys were accustomed to loiter. The authorities of the school did not make out any clear cause for the production of the disease from any other source. It appears to the writer that the sprinkling of cases thus appearing showed a source outside of the school. The immediate removal of the affected to wards altogether away from the college prevented its spread among the healthy boys; and as no "leave-out" days occurred for some time, the immediate cause of the disease was removed before it could produce further mischief, and severe weather setting in stayed its further progress there.

I believe that scarlatina would be shorn of its fatal tendency if blood was not allowed to be shed in our towns and villages, except with certain precautions, so that none should enter our sewers; if our houses were built on proper foundations and well ventilated, and if pure water were always provided for the people; if sewers were so constructed as to be self-ventilating, and that continuously, and so arranged that the products of excrement-putrefaction could not possibly pollute the air of dwelling-houses.

Our Crimes against Crimes.

BY R. R. BOWKER.

THE crime of our prison-system is largely this: that, receiving a man, it sends forth a brute. Into it he goes, having committed wrong, but still a man; it grinds him, callouses, deadens him; out he comes, stolid, desperate, devil-may-care! The question is, not what to do with him when he comes out—that difficulty we make for ourselves; but this is the question, how shall we do with him to keep him no less a man, while rooting out the wrong from him. Now, while we talk about this rooting out, we are only sowing and cherishing and ripening what is worse, brutishness. There is a blight about him; you cut off the sunlight and he does not blight, he rots.

Our prison-system is so bad, the discharged convict is so much worse than the prisoner entering; it is so expensive to the State to lodge its boarders, the same ones so over and over again; it is so detrimental to morals that wickedness should double and treble itself as in these prisons and shrink at nothing, that the whole body politic is turning aghast at the ulcer and seeking hither and thither for any one, whether quack or well-meaning, who lays claim to a remedy.

The favorite notion at the moment is for "reformatory homes." A most patent and unmistakable "begging of the question!" The very words admit that the prison has not reformed; indeed that its tenor has been contrariwise, and that it is now—the prison door having vomited forth the dead carcass, the body without a soul—that it is now reform should come. Let the obnoxious word, however, be tabooed; let the institutions talked of become "homes for discharged convicts," as good and soul-loving men would have it, what then? We are told that such homes, voluntary, without constraint or limit of time or residence, industrial, have been of great, of uncounted service across the sea. It may be; we should require strong proof. But this being granted, can any one suppose that, in our America, criminals should be so differently fashioned from other men as thus to classify themselves voluntarily into a privileged class of miserables? The criminal is set free; whatever of soul, of Americanism, is left in him rejoices to become again an equal democrat, mingling with the crowd, and on equal terms. Is he to forego this? If so, he has but the slightest spark of soul unsubtracted; so little that to kindle it again into the breath of true life would discourage full dozens of reformers. The contrast is too bright; he has left the black, blank, solitary prison, for the sunlight of the crowd; he can not bring himself again voluntarily or contentedly into the darkness, or the shadow of the darkness, or that even which may call to

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mind again the darkness. Unless, alas, as we have said, he should become altogether soulless!

And yet without such a home, how well off is he? He is cast out into temptation, a stranger, without money. Whatever was wrong in him has been cherished; he is more bad than before, and has a bent toward his crime again and its worse. The old story is that, having no other means, to live compels him to crime, and crime again shuts him up in the prison to be made worse once more. Sisyphus' stone gets bigger and bigger. It is all too true.

We are back then to the question how shall we do with him to keep him no less a man and to make him more a man and less a brute; how plan that he goes forth more ready for the world, for the good fight in it, than before?

The answer, if one were but sure he could make it aright, will give the key to our prison wrong, our yet slavery, our worse than slavery, for it kills the soul. In the black slave, often soul grew strong and its own master the more as the body was lashed and tortured; the prison slave, alas, must be tortured and branded and killed, first in his soul!

Society arranges itself fearfully; the horrible, obliterate law, "the fathers have eaten sour grapes and the children's teeth are set on edge," it revives here. No man, save discharged convicts, whose are seared off, but has heart-strings, binding him to support and care for those he loves, his own. It is here necessary to say that we are talking of a man entering upon crime; the graduate of our old system is an anomaly, not normally to be argued about. We seek a substitute for this system of the present, in which such anomalies cease to exist. The man, then, has heart-strings, has associations, has interests. Often this very care for his own, the love-sense overpowering and blinding the moral, is what compels crime. They, his wife, his little ones, must have food, clothing, shelter; these then he takes or the money which gives them. He is cast into prison; they must starve. Even the possibility of helping them is taken from him. So, shut in the black prison, he broods, sours, fouls; the clear pool that reflects God's sky and God's world and God himself, stagnates and becomes filthy, and the green shine grows over it, and man must suffer. His first thought is the misery of his dear ones; his second is a grudge against society: why couldn't *he* get work and money and food for them? This he nurses; the old jail-birds dress his sores with lotions of wild-fire, and help to make him mad against the world, and God. Every day it is upon him that his dear one and his little ones are starving. Then his time is over; he comes out; perhaps they are gone, dead or lost. Whether or no, men will have none of him; even work is denied him—until he lies, and then his crime and his lies lie in wait for him. Once he has fallen, all men and all things join to thrust him back again into the depths. What justice is there? he cries; he sees the rich redeemed by their riches, their grand villanies, and that "the destruction of the poor is their poverty." And there is nothing for him but to go back to his crime; and he knows it, and goes!

Now what is to be done to prevent all this? There are many old jail-birds, to whom all this does not apply, but it does apply to the origin of crime, and we want to lay the axe at the root of the tree. We want a prison-system that when it gets a man, not a brute, it shall make him more a man and help him from becoming a brute. Many good men have been puzzling at this problem and are meeting with that success which is always vouchsafed to earnest men working in a good cause. But there is yet wide room for betterment—is not much of it to come from taking in the money question?

Through their efforts the State has come to learn that it does not seek vengeance, nor money, and that in the better feelings of the prisoner lies the hope of reform. The home feeling and that American love of independence are two of the strongest cables that can hold a man to good. "The lack of money is the root of all evil." Would it not be well, then, to do this: give the prisoner the best opportunities possible to earn money, take from him only a small sum to in part pay his board, let him use the rest to support the family outside who would else be hungry, be in the most awful destitution; or lay it up that he may have the wherewithal to commence life again as an honest man, to live honorably till he can find something to do. There is now such a premium for "extra work," but this is not enough. Then half the gall which makes the man bitter but not better will be taken out of his life; he will still work for those dear to him, and when he comes out they will still be there to keep him to the right. Ought not this to be so?

The purpose of these few but earnest words has been two-fold: to call again to the minds of people at large—it can not be brought too often to their notice—that there are still such things as crimes against crime and that the blood of many souls is still upon our head; secondly, to hint at a promising direction of prison reform. God speed the coming day which shall bring it!

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The Lesson of a Royal Sick-Bed.

BY HOWARD GLYNDON.

NOT long since, the eyes of all Europe and America were turned towards a sick-room in Sandringham Palace, England. The Prince of Wales, the heir to the most powerful throne in Europe, lay within it, prone upon his bed, and over his powerless, unconscious figure science waged one of the fiercest battles that it has ever fought with acute and malignant disease.

At first, hood-winked by cautious diplomatists, we were inclined to look almost as lightly on the illness of the Prince as he did himself when he was first taken ill; for there was nothing in the cautiously-worded telegrams which were allowed to go abroad, to excite apprehension. Some of us thought while giving a passing glance to the intelligence, that the only wonder being that the Prince of Wales, considering what his way of life was, should not be oftener and more seriously ill. And then days passed, and we gave no more attention to the subject, further than noting that his convalescence was somewhat tedious, till suddenly broke upon us the warning that he was dangerously ill, that "dangerously ill" meant from the first that he was given over by his physicians and was beyond earthly help. We may be very sure that as long as there was any hope of saving him, those to whom State interests in England are intrusted would not have let any news so likely to cause a panic, to go abroad among the people. The real state of the case was carefully kept from the public until it seemed to be useless to do so any longer.

But it is with the physical and not with the political bearings of the Prince of Wales's illness that we have to do. What was it that held out so long and so steadily and would not abandon the struggle after the dismayed doctors had retreated in abject helplessness? A naturally sturdy, physical constitution; which, though it had been shamefully abused, was originally unusually sound and fitted to bear up under a great strain. This and this only, bridged over the chasm of death which those who watched around him expected from moment to moment to see him sink into. He came rightfully by it—his ancestors on both sides being stout Germans, more given to the flesh than to the spirit. And on one side, the brains were generally too weak for the bodies. Soft-brained, but enormously tough, physically, were all the Georges. This is what he had in his favor when the fever struck him down, and this was all. In the end it amounted to but very little. It was but the weight of a hair that turned the scales; and if we could imagine the Prince of Wales to have lived from his earliest youth, a temperate, rational, and useful life, we might go on farther and find this splendid, physical constitution resisting the first advances of disease and recovering almost without an effort.

There is no stronger argument to be quoted in favor of an orderly life than the scene on which the curtain has just fallen in the sick-room at Sandringham. It is a well-known fact that the habitual use of stimulants may render null and void at a critical moment the very medicine which of all others may be needed to save life. It not only may, but it unquestionably does, in thousands of cases. The vital organs have become so dulled by abuse—so hardened by constant use of tobacco and spirituous liquors, that strong medicines have no more effect on them than a cup of the weakest boarding-house tea; and the man who has been saying all his life in reply to friendly remonstrances against moderate smoking or moderate drinking, "What's the harm of it?" is likely to have a terrible answer to his question some day, when his critical moment comes. The same may be said of every one who willingly and knowingly makes a habit of transgressing the laws of health; which are identical with those of morality—or at least so bound up in the same sheaf that you can not loosen the one without injuring the compactness of the other. A favorite vice indulged in with seeming impunity for years, brings its own fatal punishment at last. There are very few people who could not be reached by a less practical argument, may be induced to stop and think seriously over some bad habit, which they maintain does them no present harm, when they are reminded that it will seriously diminish their chances of escape from death in case of sudden and unlooked-for illness. The chances of the thoroughly temperate man against those of a smoker or moderate drinker are in such an instance (constitutions and other things being equal) just ten to one.

I am aware that cases may be cited of inveterate smokers who have been long-lived—of

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hard drinkers who have lived to old age and disgraced white hairs. I reply that there have also been men who have all their lives handled and fondled venomous reptiles with impunity. But a man might just as well hope to imitate the snake-charmer with safety, as to dream of patterning upon the habits of the two exceptional classes first-mentioned, in the belief that while sharing in their transgressions of national laws he would also share their longevity.

Persons who lead dissipated lives are especially open to such diseases as typhus and typhoid fever. Upon the high livers and the hard drinkers as well as upon the squalid and ill-fed, malaria, as a rule, first fastens. Such are specially beloved of the fiend Contagion. And in times of epidemic disease when fearful plagues rage, you will find the intemperate and the easy livers, who have pampered the body, the first to fall, if they can not flee. While those of good habits and unspoiled freshness and vigor, go with impunity into the most dangerous places and succumb at last to fatigue and anxiety more than to disease. Men go on from excess to excess, till at last an abnormal state of existence becomes easy to them. Abused Nature retaliates by playing the traitor. She ceases to give the warnings when danger is near. The sense of feeling is perverted along with the other senses. And some fine day, without a moment's preparation comes a great crash. Learned doctors call it by some long name. But it is in reality the wrath of Nature, which the misguided mortal has been steadily heaping up against himself for years.

Oftenest he leaps straight out of life into death; again, he survives as a wreck and a warning; sometimes he escapes, to all outward appearance scot-free, but in reality he carries the marks of his retribution with him to the grave. He is never so just, so strong in mind and body as he was before. The shaking has been too much for him in every way; and he will have to trace back a good many disagreeable outgrowths or disabilities to "the time when I had such a spell of sickness in 18—." Such will probably be the case with the Prince of Wales.

Does Mental Capacity Depend on the Size of the Brain?

A TRUTH often has its counter truths. This subject seems to furnish an example of it, both in the common idea concerning it, and in the facts and arguments that support each view. The most common idea is that the superiority of man over the rest of the animal creation, and of one man over another, is due to the possession of a larger amount of brain-substance. The other view found expression in the old rhyme:

"Little head, little wit;
Big head, not a bit."

The latter involving the idea that fine texture and susceptibility to cultivation is more than an offset to a greater amount of material. These views may be designated as the quantity and quality theories. Let us now examine the facts in the case and see which one is best supported by them, or whether both are equally so.

In favor of the Quantity theory the following well-established facts may be cited:

Beginning at the lowest of the animal kingdom and ascending through the various orders till we come to Man, it is found that as the brain increases in weight the intelligence of the animal increases also. It must be remembered, however, that it is not the absolute weight, but the weight in proportion to the rest of the body, otherwise some large animals would excel man in mental capacity.

There are a few exceptions to the foregoing rule, however, as the marmozet monkey, and some birds, as the linnet and canary, have a much larger brain in proportion than man. In the marmozet monkey the proportion is one to twenty-two, in the birds varying from one to twenty-four, to one to fourteen, while in man it is one to thirty-six and five-tenths. Still, there is sufficient general correspondence between the relative size and the amount of intelligence to justify the first theory.

The state of the brain during the life of the individual is of importance. The brain grows rapidly until the eighth year, when it seems to have reached nearly its full size. A slow

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growth then goes on until the age of forty. After fifty there seems to be a loss of one ounce for every ten years, the loss of weight and the decline of power keeping pace together.

Comparing the sexes, it is found the brain of a man weighs, on an average, five ounces more than the brain of a woman. But the woman's brain is larger in proportion to the body than man's, and as the capacity is according to the relative and not the absolute weight, woman is thus placed at the summit of mental supremacy. This fact is the death-knell to man's frequent boast of superiority to woman on account of excess of brain. Another fact confirming the first theory, is that idiots have very small brains.

Coming to individuals, the brains of distinguished persons have been often found to exceed the average size, that of Cuvier weighing nearly sixty-five ounces and usually quoted as the largest on record. But here again woman bears off the palm, as John Stuart Mill, in his late work, "The Subjection of Woman," states the largest brain yet found is that of a woman, surpassing that of Cuvier. As man's superiority is such an old, old story, it may be well to state in connection with the fact that the *largest* brain yet found is that of a *woman*, that the *smallest* on record is that of an idiot *boy* of twelve years, weighing only eight and a half ounces.

Passing now to the other theory, we find many facts of great interest, showing that the *structure* of the brain is intimately connected with its capacity. The plan of structure is not the same in all animals; it is more complicated as we ascend the scale. In all the lower grades the brain-substance is perfectly smooth, but in the higher ones it is arranged in folds, called convolutions, and it also contains more gray matter. These convolutions appear first in the mammalia, the highest order of animals, and of which man is the chief. Ascending through the grades of this large class, these foldings are found at first few, simple, and symmetrical, on each side, then they gradually increase in complexity until, in man, they are singularly numerous and tortuous, and vary on each side. And not only this, they vary even in different individuals. The general plan of arrangement is the same, but the exact foldings differ, just as no two leaves on a tree are precisely alike, though all have the same general outline. It must not be supposed, however, that these differences are a mere accident of birth, peculiar to each individual, and that they remain the same through life, for extended investigations show the convolutions are deeper in maturity, when the mental powers are at their height, than in infancy or old age; and also that the complexity of the convolutions and the intelligence keep pace together. This is equally true with animals and man. As for example, the brain of the domesticated dog is more developed in this respect than that of the wild dog; and among men the foldings are more shallow in idiotic and uncivilized races.

When comparisons are made between individuals of the same class certain facts are noticed which, without the theory of Quality, are entirely inexplicable. It has been observed among idiots, that some with a very small brain have sometimes shown more capacity and sprightliness than others with considerably larger ones, and it is, perhaps, this fact that suggested the lines quoted in the beginning of this article. A greater sensitiveness and susceptibility to impressions must, in these cases, atone for the deficiency of material. The same fact is often noticed among ordinary persons, where the large head, suggesting brilliant intellect, is surpassed by one of much less size; showing again there must be some difference in quality, whatever it may be, to compensate for the lack of quantity. The analogies of nature offer strong testimony in favor of this view. For instance, it is a common fact that when one eye is lost the sight of the other often grows wonderfully keen, and one totally blind will have the sense of touch so exquisite as almost to take the place of sight. In a similar way may it not be that nature sometimes shows her law of compensation in the brain also?

Besides the visible change recorded as following education in animals, there is good reason to suppose, especially in man, that others of a more subtle nature also occur; some molecular change, perhaps, that the microscope fails to detect. The face alters in response to cultivation, why not the brain also? There seems to be a natural law by which coarse materials, under appropriate influence, undergo a general reconstruction. The chemical world affords numerous examples of this. It is said, too, the wood of a violin is altered in texture under the constant influence of musical sounds, and the more refined the playing, the greater the change.

If inanimate nature yields to such genial influence, perhaps we do not know the extent to which the brain may be developed under the harmonious influence of thought and proper mental hygiene. This view is certainly full of encouragement to all, and may well keep even the possessor of one talent from despair.

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THE EDITOR'S STUDIES IN HYGIENE.

Queries and Answers in Hygiene.—

INSANITY AND MARRIAGE.

I. Ought persons in whom there is a tendency toward mental aberration to marry?

Answer.—At a recent meeting of the Medico-Psychological Association, the President, Dr. Maudsley, discussed this question, which he said was a most difficult one by reason of the different degrees of liability to insanity which necessarily existed in different individuals. Then, again, the phenomena of atavism and the alternation of neuroses very much complicated the question. For instance, the son of a madman may escape and the grandson be utterly insane, and the offspring of epileptic or neuralgic parents may show very strong tendencies toward insanity. Again, it had been remarked that the offspring of the insane had not unfrequently been men of great genius, and hence the question arose whether, by forbidding the marriage of a man with tendencies toward insanity, we might not be depriving the world of a mind which would more than compensate for innumerable mental aliens. The descendants of the insane are often very original thinkers. They explore the little trodden paths of knowledge, they have often indomitable energy, and are careless of all obstacles. Dr. Maudsley thought that if a man had actually had an attack of insanity, we ought to use all our powers of persuasion to prevent his marrying, but in other cases he did not recognize the utility of interfering. He thought that not much was to be done for the prevention of insanity by the prohibition of marriage, but that more could be done by the careful and scientific education of the children of the insane. No person predisposed toward insanity should be considered as a helpless victim to his fate. A man can, to a certain extent, by sheer force of his will, make his character grow to the ideal he sets before himself, and undoubtedly a great deal is to be done by the careful mental training of those predisposed toward insanity. The insane themselves, it is well known, have at times a great power of control over their actions; and, *a fortiori*, those who are merely predisposed toward insanity should be likewise able to exercise this control. Unfortunately, as a rule, children with an hereditary taint are often worse managed than other children, and are therefore doubly cursed.

HEALTH OF WOMEN-PHYSICIANS.

II. Is it possible for a woman to endure the fatigue, the exposure and labor of a large medical practice without breaking down in health?

Ans.—The London Lancet says No, but facts disprove this answer. The case of Dr. C. S. Lozier is a good instance. At sixty she does an immense work in treating the sick, and yet few women at sixty look so fresh and youthful.

The case of Dr. Fowler is another. Miss Fowler, a physician of Orange, N. J., has been lately married. She is a sister of Fowler, the phrenologist, and has met with extraordinary success as a medical practitioner. Her income from her profession has for years past been from $15,000 to $20,000 a year. She treats patients of both sexes, has the names of over six hundred families on her practice-books, and has more business than all the half-dozen male doctors of the place put together. In carrying on her profession she drives between forty and fifty miles every day. She is a handsome woman of forty, clear-headed, stout-hearted, strong-willed, vivacious, and intellectual, and has maintained fine health during her many years of hard work.

Mrs. Gleason, of the Elmira Water Cure, is probably stronger to-day than when she became a physician, yet the work she does and has done is enormous. We might mention other cases, but these are sufficient.

VARIATION OF DIET.

III. Should the diet be varied from day to day, or remain unchanged?

Ans.—*The diet should be varied in kind and form.* Monotony is death, variety life to the human soul. Even in health, the best viands when continued from day to day become unpalatable, and even nauseous. A change of diet, in short, is indispensable to a proper relish for food, and the maintenance of the appetite. And if so in a normal condition of health, how much more so on a bed of sickness.

TREATMENT OF THE INSANE.

IV. What is the best method of treating the

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insane—by sending them to an asylum, or treating them at home?

Ans.—Dr. Maudsley, in his address before the Medico-Physiological Association, said, with regard to the treatment of insane persons, he thought the fashion of at once despatching a lunatic to an asylum should by no means be necessarily followed in all cases. Many cases recovered without ever being sent to an asylum, and many cases were on record which baffled all treatment while resident in an asylum, but rapidly recovered after effecting their escape. M. Comte was a notable instance of this. He was an inmate of Esquirol's asylum, but managing to effect his escape, he recovered, and wrote his famous work on "Positive Philosophy." On the whole, Dr. Maudsley thought that only in a very few cases was it absolutely necessary to send the patient to an asylum. The recovery of many prtients was retarded by the absence of "home influence," and the utter banishment from their friends and relatives which was entailed upon them. It was fortunate that the treatment of the insane had become such a narrow specialty, and it would be an excellent thing if the State would authorize medical men to receive a very small number, say two or three insane patients into their houses. He believed that patients placed in this position would be more likely to do well than those who were sent to larger establishments.—*The Lancet.*

VEGETARIANS.

V. Has ever any great man been a vegetarian, and left his mark upon the ages?

Ans.—Many of the ancients never ate animal food. Plutarch, a learned Grecian, abstained from it altogether. He lived to be nearly eighty years old, and was a hard-worker. He is said to have written three hundred philosophical works. One hundred and twenty-five of them are extant. This celebrated man once wrote: "You ask me for what reason Pythagoras abstained from eating the flesh of brutes; for my part, I am astonished to think what appetite first induced man to taste of a dead carcass, or what motive could suggest the notion of nourishing himself with the flesh of dead animals."

Most persons have read Plutarch's Lives, and "Plutarch's Morals," in five large volumes, are mines from which scholars find rich thought, and will for ages to come. It ought to find a place in every library. It is very doubtful if in our age, with its hustle and bustle, many people can thrive alone on vegetable food; although some can and do. Flesh yields its nutriment more readily, but if a high and perfect civilization ever comes to the world, a civilization devoid of rapid, breathless hurry, and strain, we believe but little or no animal food will be used.

FEEDING OF BABIES.

VI. Are babies brought up by hand in danger of being over-fed?

Ans.—The great danger is not so much in the quantity as the quality of the food. We must recognize the fact that babies live an essentially animal life. We advocate the giving them the largest amount of nourishment that they will take, maintaining the position by the forcible argument that the sensations of the child and not the fancies of others are the best index of its needs. Overfeeding, indeed, is something which is oftener read of than seen, and the stomachs of infants especially will not be coerced into submission while they possess a safety-valve in the shape of an œsophagus. But this doctrine, which is usually accepted in regard to the quantity, is not so generally recognized as to the quality of food.

Here again we must be guided by observation, remembering that the object to be attained is the perfect nutrition of our little ones. If it thrives on one-third milk and two-thirds water, as it rarely does, there is no advantage in changing the diet; but if, on the contrary, those symptoms of malnutrition with which every one is familiar present themselves, it is evident that its food should be rendered more nourishing. We are indebted to Dr. Corson for the demonstration of the practical utility of beginning our trials with pure cow's milk, since the only inconvenience which is found to occur is the regurgitation of a part of it; while, on the other hand, the infant runs the risk of starvation, or at least of numerous diseases, before any notice is taken of the deficiently nutritious quality of milk and water. If he succeeds in his object "of directing attention to the fact that many thousands of the children who annually die prematurely from want of food," he will have accomplished a great work; but if he proposes to give all children pure cow's milk, without reference to its agreement or disagreement with their stomachs, he will have fallen into the same error with those who confide exclusively in milk and water.

As an earnest appeal to mothers, this essay deserves a careful reading; as a contribution to Social Science, it is no less valuable.

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THE MOTHER AND CHILD.

VII. Do you think that nursing mothers should work?

ANS.—Generally no further than is agreeable to them. Nor should they dissipate in any way. Mr. Higginson wisely says on this point that, "so sacred a thing does motherhood seem to me, so paramount and absorbing the duty of a mother to her child, that in a true state of society, I think she should be utterly free from all other duties—even, if possible, from the ordinary cares of housekeeping. If she has spare health and strength to do these other things as pleasures, very well, but she should be relieved from them as duties. And as to self-support, I can hardly conceive of an instance where it can be to the mother of young children any thing but a calamity. As we all know, this calamity often occurs; I have seen it among the factory operatives at the North, and among the negro women in the cotton-fields at the South; in both cases it is a tragedy, and the bodies and brains of mother and children alike suffer. That the mother should bear and tend, and nurture, while the father supports, this is the true division."

ADVANTAGES OF MATRIMONY.

VIII. In your little work on "Parturition without Pain," you speak of the value of marriage as a hygienic agent. Can you give any facts and figures bearing on this subject?

ANS.—Statistics in Scotland and several European States have proved the truth of the statement referred to. At one of the sittings of the Academy of Medicine in Paris some time ago, M. Bertillon communicated to his colleagues the results of his researches on the question of "The Results of Marriage in a Hygienic and Medico-Social point of view, as compared with those of Celibacy and Widowhood," and showed that the hygienic results of the widowed state are less favorable than those of celibacy. Considering first the male sex, M. Bertillon finds that from the age of twenty to twenty-five, one thousand married men afford each year six deaths, whereas the same number of bachelors affords more than ten, and the same number of widowers about twenty-two; from thirty to thirty-five years of age, seven deaths out of one thousand married men, eleven and a-half out of the same number of bachelors, and nineteen out of an equal number of widowers; from thirty-five to forty, the corresponding figures are seven and a-half, thirteen, and more than seventeen. These results take in a period of ten years (1856–65), and apply to France, Belgium, and Holland. Another important fact derived from these researches is that too early marriages are hurtful (and the term "too early," be it understood, the author means to apply to unions by young men of from eighteen to twenty), the mortality during this time of life in married men being as great as that of men from sixty to sixty-five. In respect to the female sex, marriage exerts the same protecting influences. They are less marked, however, during the period of life included between eighteen and thirty-five, on account of the consequences of parturition. But, on the other hand, widows would seem to live much longer than widowers, and longer especially than females who have never been married. The advantages of the married condition are such that M. Bertillon sums them up thus: "Married men of from twenty to twenty-five may expect to live on forty years more, while bachelors have only to expect thirty-five years, and spinsters thirty-six. So that a young man in becoming married actually gains a prolongation of life of five years, equal to a percentage of one-seventh; and the young female four years, or one-ninth per cent." In conclusion, M. Bertillon studies the results of matrimony in regard to questions of crime, suicide, and lunacy. In all these cases the advantages of marriage have been found to be paramount.

What similar investigations would prove in America is not certain, but as human nature is about the same the world over, we may, we think, safely infer the same results. The abuses of the body in married life, great as they often are, are less than in single life, and if they could be reduced to the minimum, life would be still greatly prolonged.

RECREATION AND DYSPEPSIA.

IX. What out-door recreation would you recommend to a nervous dyspeptic invalid whose pursuits are sedentary?

ANS.—The pursuit most congenial to the taste. In warm weather botany might be chosen to advantage if there was any love for it. The case of C. C. Frost reported many years ago is an instance of the worth of this pursuit. His devotion to study and his close application to business, made sad inroads upon his health, and at the age of forty he found himself an invalid, with dyspepsia and its attendant evils closely fastened upon him and rendering it impossible for him to attend to his business. After trying in vain to obtain the panacea that

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should restore him again to health, he visited an eminent physician in New York as the *dernier resort*. He called at the office of the physician, and while waiting till two or three had reached the place before him, were examined, he observed some house-plants in the window of the office, and to pass the time, stepped up to notice the various kinds of flowers upon them.

When his turn came, the physician, after instituting many inquiries, asked him if he was fond of flowers and had a knowledge of botany, to which Mr. Frost replied that he had a fondness for any of the works of Nature, but knew but very little of botany. Upon this the physician advised him to return home and make it a point to collect one flower a day during the ensuing spring and summer, and when collected he was to put it with its name into a book. He remarked, "Your health and strength will probably return to you in proportion to the distance you will be obliged to go to obtain the new flower, after you have gathered them awhile." He gave no medicine, and the above was the only prescription which he made.

Mr. Frost left that office greatly disappointed and mortified at the thought of going so far, and incurring so much expense for so simple, as it appeared to him, so worthless a prescription. At times he queried whether the man was not an imposter, but his reputation as a skillful practitioner was too well established to suffer a thought of this kind to remain long in his mind, nor could he believe that the physician intended it for a "sell," therefore he determined to carry out fully the instructions which he had received.

He returned home, picked his first flower, named and pressed it, and felt no worse. He soon obtained an elementary work on botany, and before the frosts of winter came to cut down the remaining flowers, Mr. Frost had daily plucked his flower, given it its proper name and place, and what was more, he had in a great measure regained his health, and obtained a tolerable knowledge of botany.

Since that time, during the past eight years, he has steadily pursued his studies, appropriating at least one hour each day to the pursuit of some scientific treatise, and as the legitimate result, he has become not only thoroughly informed in all the details of botany, but conversant with nearly every other branch of natural history. He has made good collections of plants, mosses, fungi, and insects, all of which are appropriately classified and named. In conversation with him one becomes greatly interested and encouraged by the recital of what he has done, and it was with hope that some might take courage from the example of this remarkable man that we venture to bring his name before the public and allude to some of the prominent circumstances of his eventful life.

EXTREME OPINIONS.

X. Are there any medical men who hold extreme opinions as to the value of alcoholic drinks for the sick?

Ans.—Yes, every variety of opinion; some holding it as almost a panacea for most ills, and others using it rarely, and still others never using it. The former number is diminishing, the latter increasing. Dr. Brown, the author of the Brunoman theory of disease, believed alcohol to be a panacea for all ills and a prolonger of life. He always lectured with a bottle of brandy by his side, and ruined his health and shortened his existence, thus refuting his own theory.

UNRULY BLOOD.

XI. Is it possible to so train and educate boys that their wild, unruly, mischievous natures shall become mild, peaceable, and gentle?

Ans.—It may be possible, but it is hardly desirable. Of course, downright ugliness is not desirable, but this is not what our querist means. There is a certain amount of hot blood in nearly every well-born boy, and out of this sturdy manhood is made. Dr. Bellows, in a sermon on human nature, illustrates this subject as follows: "Here, for instance, is a mild, gentle boy, who does not love to play, who never felt an impulse to break a rule, or to speak above his breath—perfectly obedient, and almost faultless! The only difficulty with him is that, with no impulse to do wrong, he is also without energy, ambition, power to wrestle with difficulty, or to withstand opposition! What sort of a soldier, or merchant, or lawyer, or valuable member of society can you make of him? Suppose the universal human race were brought down to his bloodless, unimpassioned state. Draw off all the unruly, hot and irritable blood there is in human veins, and you would reduce the race to debility and dullness. It would be very easy to have a quiet, orderly and sober world, if you wanted no spirit, enterprise, vigor, variety, passion, nor genius in it. I have known communities in the country where the single constable in town had no duty to perform in arresting law-breakers from year's end to year's end. But all the young men had deserted the town, all the enterprise was a thing of a hundred years ago, and every body would have welcomed back

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with all their hearts the frolics and sleigh-rides and gaities of their grandfathers, with all the risks attending them, if they could only get rid of the dreadful monotony and lifelessness of this highly faultless state of existence. If we would only drive sheep instead of horses in our carriages, we should have no runaways. But we should have no pleasure in the drive either."

COLLEGE STUDENTS.

XII. Should college students live luxuriously or abstemiously?

ANS.—Neither; they should eat abundance of wholesome, nutritious food. If they live on wine and costly fare their studies will be likely to suffer, and if they starve themselves their bodies will surely suffer. This subject, has recently been discussed in a Scottish paper, from which we extract the following:

"The writer looks with fear on the attempt to introduce habits of costly and luxurious living, where a simple way of life and inexpensive habits have so generally prevailed. He says: 'I have to-day received a printed circular headed, "University Hall, Glasgow." This hall is to be opened on the 1st of November next, and in it those who choose may be boarded, lodged, and superintended by an Oxford M. A., for seventy pounds sterling a session. As an alumnus of Glasgow University, who spent five sessions there, I certainly feel jealous of what I deem an attempt to assimilate it to the English Universities. I believe, from what I know of University life in Glasgow, and what I have heard of Hall life in Oxford and Cambridge, that, both economically and morally, the former is far preferable to the latter. I think the terms of this proposed hall are extravagant. During all the time I attended Glasgow University I boarded, plainly yet respectably, in the West End, for less than ten shillings a week—that is, for less than a fifth part of the sum proposed in the Hall. I got and needed nourishing food for I had not only to study for two classes in the College, but also to teach at least six hours every day. Some fat Hall-fed student may be disposed to say, "No one could become a great scholar on such poor living." I make no boast of my own progress, but I know two Glasgow students, each of whom paid less board than I did, and both of whom took the highest prizes in their classes—one of them took M. A., with highest honors in one department, and the other with honors in both departments, and he also occupied the Chair of Natural Philosophy for some time. These students never luxuriated on roast beef, plum-pudding, ale, and wine in a University Hall, but they used a great deal of oat-meal, in which, for brain-nourishment and student-work, I have more faith than in all the dainties of an English hall.'"

EPIDEMIC DISEASES.

XIII. Why are not all epidemic diseases stamped out of our large cities by means of those agencies which are known to prevent their spread?

ANS.—For the same reason they are not stamped out of London, for instance. On this point the London Food Journal says: "The prevalence of epidemic disease and its ravages are a standing disgrace to the sanitary legislation of England. With all our knowledge of the laws of epidemics, with all our literature on the subject, in spite of our convictions, in spite of the most positive proofs that infection may be checked, if not stamped out, by isolation, permissive laws administered by local authorities, negligent, if not ignorant of their duties, allow small-pox and fevers to follow their course without more let or hindrance than the precautions suggested by medical attendants or nuisance inspectors, precautions which may be advised, indeed, from a sense of duty, but which they know it will be impossible to carry into effect."

The masses have too little knowledge or interest in hygiene.

THE PULSE AND BRANDY.

XIV. Is it not a sign of increased strength when a glass of brandy quickens the pulse?

ANS.—Quite the reverse. In fevers the pulse is greatly quickened, yet the weakness of fever patients is proverbial. The same is true in consumption. The dying man's pulse often reaches a high rate of movement. Patients under the influence of chloroform have the pulse quickened, but the power to feel is lost. As a general rule, those whose hearts are weakest have the pulse most easily accelerated.

CONDENSED MILK.

XV. How much is milk condensed when prepared for market?

ANS.—Good milk as it comes from the cow contains about eighty-eight per cent. of water; condensed milk contains about fifty per cent. We have used it entirely in our institution for many years with entire satisfaction, and we have no doubt that the time is not distant when condensed milk will be preferred to ordinary milk in all leading cities.

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LESSONS FOR THE CHILDREN.

BY THE EDITOR.

LESSON III.

ANOTHER REASON WHY WE EAT.

IN the lesson before this one I told you some of the reasons for eating. I hope you have not forgotten them, but if you have, turn back and see what they were. Perhaps you thought I had told you all about this thing then, but I did not. There is one important reason left to talk about to-day. I wish you could guess beforehand what it is, but I fear you can not. Little children are not worth much at guessing, so I will tell you. *We eat to keep us warm.* You may think this very strange, and say it can not be so. I fancy some of you think the fire keeps you warm, but it is not so. It is true, you warm your hands by the fire, and your feet, too, but not very often. And you might put on clothing as cold as you could make it, and keep out in the winter air all day and still be warm. You might, if you were old enough and strong enough, live in the woods away from the fire for months, and still keep warm, even though your clothing was very light, or next to nothing. The Indians do this, but if you were to go out in the cold with very warm clothing, and not have any thing to eat, you would not only get poor and weak, but you would get cold, and shiver and freeze in a very short time. The truth is, our clothing only keeps the warmth of the body from blowing away with the wind too rapidly; and while we warm our fingers and toes by the fire, yet we do it only when the blood does not circulate in them to make heat fast enough for keeping us comfortable. Our feet and hands get cold more easily than the rest of the body, and have to be helped a little at the fire now and then. Then our faces, which are never covered, keep quite warm in the cold wintry weather, when we are out of doors a great deal of the time at play or work. This matter of keeping warm is very important. If you will get your father's thermometer and put the bulb of it under the armpit, close to the skin, or under your tongue, it will show you how warm your body is. If the thermometer is a good one, it will show a temperature of nearly one hundred degrees of heat. If you become much warmer than this you would be in a fever, and if much colder you would shiver, and your teeth would chatter, and the nails would turn blue and the skin cold and pinched, like gooseskin; you would be very uncomfortable, and if you did not get over it soon you would not live. We must be kept at about this temperature of heat in order to enjoy life at all. The Greenlander, who lives in an ice hut, and never sees any coal or wood fire, must have his body just as warm as those of us who live in New York. And those who live under the equator, where the sun makes a hot summer all the year round, must not let their bodies get any warmer than the Greenlanders, if they wish to enjoy life.

Now, as I said at the beginning, "we eat to keep warm," as well as to be strong. And what is very strange, nearly all the food we eat is used for this purpose. I say nearly all. Some men of learning, who have a fondness for finding out such things as these, have decided that if a strong healthy man eats enough in one day to get the strength to raise four thousand tons (equal to four thousand heavy loads of hay) of any kind of matter a foot high, then what would be equivalent to raising three thousand four hundred and seventy-five pounds of matter one foot high would have to be used in keeping us warm. This would be nearly all of it. Can you understand this? I fear not, but I will make it a little plainer, by telling you that strength and heat are nearly the same thing, and one may be changed into the other very easily; that is, you may change heat into strength or work, or the reverse. The heat of the steam-engine is turned into work, and pulls the long train of cars for thousands of miles. In the same way a portion of the heat of the body may be turned into work, of any kind we choose. Perhaps I may as well tell you now, that light and heat, and electricity, and strength are all about the same things in different forms. So, on the other hand, work may be turned into heat; and I will tell you how to do it. Take a short piece of iron rod and lay it on an anvil, or solid bar of iron, then pound it smartly with a hammer a few minutes. Now see, it is growing warm. This warmth is the work of your arm turned into heat. Rub or pat your hands together, and the same thing happens. Sometimes the wind blows so hard in the woods that two limbs get rubbed together enough to set them on fire. It is the work of the wind turned to heat. Sometimes the axle

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of your father's carriage gets very warm after a fast drive. It is the work of the horse turned to heat. Strike a flint on steel, and you get a spark. It is the labor of striking that turns to heat. Is not this plain, and very curious?

Now how does eating keep us warm? Well, I will tell you, as well as I can. It is in the same way that burning coal or wood keeps the stove warm.

The bread and potato, the milk and eggs that you eat are burned up in the body, and it is from this internal fire that the warmth of the body comes. Do not be frightened now, and fear that you will wake up some morning and find yourselves all burned to a crisp. There is no danger of this. The fire is not all in one place, but is all through the body, just enough in each place to keep that part warm. The bread and butter you ate this morning went into the stomach and was changed a little, and by passing on still further was still more changed, so it could be easily made into blood, and then it was taken through curious little places up into a tube or pipe, which empties it into the blood; and the blood, you know, goes all through the body; you can not cut anywhere without finding blood. Well, somewhere in the blood's journey through the body it meets some of the air you breathe, which gets into the blood too, and when both come together in just the right way they very quietly burn, and always where there is any burning going on there is heat. You think you can not see any smoke or ashes, but there is a good deal of both. Some of the smoke goes out when your breath goes out, and some of the ashes goes out through the skin when you sweat, and some goes out through the bowels, and some through the kidneys. If the smoke and ashes did not pass off all the while in these ways, the body would soon get filled up with them, and then you would suffer and be sick and may be die. You know your father has to clean his stove out every day, and the pipe every year, or else he could not make a good fire, but the inner parts of our bodies, if well cared for, clean themselves. Much of the sickness we have comes when this cleaning is not very well done. The outside of the body, the skin, does not keep itself clean. I will tell you about this in another lesson.

There never was such a curious fire any where as this fire in the body. If it once goes clear out, it can never be started again. Nothing that any body can do will set the fire to burning, but it sometimes goes almost out and is revived, as when a man gets nearly starved or frozen to death; and then is taken to a warm place and has food given to him again.

Do you doubt what I tell you about the food being burned up in the body? Well, I do not wonder at it, it seems so strange; but I do not believe any of you can think of any better way. And when you grow larger and study more, you can see better how it is. I can not fully explain it to you yet, because you are not old enough to understand it; but I can tell you how you may be satisfied that your food contains heat. Throw a small piece of bread and butter into the fire and you will see how it burns, and you can see that a very small piece makes quite a blaze. A bit of sugar or honey will burn fiercely for a little while, and make a great deal of heat. You know that in your father's fireplace some kinds of wood make a hot fire, and some kinds almost no fire at all. What splendid hot coals dry hickory makes, and so does oak, maple, and beech woods. A cord of either of these sorts of wood will make a great deal of heat, and last a long time. Some kinds of coal make a great deal of heat. It is just so with some kinds of food. If the stomach is able to digest them so they can be made into blood, they keep us very warm. All kinds of oily food do this, as butter, cream, fat meats, cheese, nuts rich in oil, honey, etc., but for most climates these foods would make us too hot if we were to eat nothing else. The Esquimaux and Greenlanders, who live in a very cold country, can eat a great deal of this oily food, and it is said they had rather have fish-oil and blubber three times a day than any thing else. Bread and potatoes, with some butter, cream, sugar, and honey, do better in our climate. Indeed, we must not eat too much of them, unless we live out of doors much and work very hard. A great many people get sick because they eat too much of the food that makes a great deal of heat. A moderate quantity of it answers for most of us, even in cold weather. There are some people who think we should never eat any of the fatty or oily foods, but I am not one of these.

Perhaps you have noticed that some kinds of wood do not make a very hot fire. Basswood, chestnut, tulip-wood, buttonwood, and many other kinds make but very little heat. There are some kinds of food that make little heat when burned in the body—apples, oranges, pears, peaches, grapes, cherries, currants, and most of the juicy fruits are of this sort. Throw an orange into the fire, and see how little it burns. They are good to eat in warm weather, or when we need some cooling food, as in a fever, and

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very good to mix with other foods; so we will not take too much of them. There is not much danger of hurting ourselves eating the best of fruits, if they agree with us and we do it at the proper hours. Many people might make one meal every day on nothing else. I do not think it is wise to mix fruits with some kinds of food, as potatoes and beets, for instance, but they can be eaten with bread without harm.

I might tell you a great deal more, but fear you are tired with my long lesson, and so I will stop here. The next lesson will be about the teeth.

QUESTIONS FOR LESSON III.

1. What reasons were given for eating, in Lesson II?
2. Is there any other reason?
3. What is it?
4. How does food keep us warm?
5. What is the difference between light, and heat, and strength?
6. Can they be changed into each other?
7. Give an example of changing heat into work.
8. Give an example of changing work into heat.
10. How does our food make us warm?
11. Do all kinds of food produce the same amount of heat?
12. Which produces the most?
13. Which the least?
14. What is the subject for the next lesson?

PHYSICIANS' DUTY TO THE SICK.—There is a prevailing idea in the community that whenever a physician is called upon to visit a sick person he is *obliged, morally*, if not *legally*, to respond. Medical men have themselves, by their practice, given countenance and sanction to this idea. I deny the justice of this dogma. You may as well hold the grocer, the marketman, or any other tradesman to this rule as the physician; and yet you will find that neither of these classes will furnish their goods without the cash. They are shrewd enough usually when called upon for credit to new patrons to demand their references; to ascertain where they have traded last, and whether their accounts have been squared where they last traded, and if they fail to do this they are quite sure "to get stuck," as the phrase is, and they deserve to. I am aware that it will be answered, that the business of the physician is quite different from that of any other calling; that the sick must be visited and suffering relieved, when practicable; that we must not be so callous to all feeling as to refuse to respond to the cry of distress. This is all very well, and amounts to this only, that *we* are expected to render very necessary, important, and indispensable services without pay, while all other trades and occupations which minister to the *inferior* wants of the community must have a guaranty of their compensation beforehand.—*B. M & S. Jr.*

CURIOUS EFFECTS OF COLIC.—Colic is curious in its effects. There are few ills that befall us which more suddenly and surely rid us of all vanity and fastidiousness and false notions. A man with colic will forget all his ambitions for wealth and fame, for appearance and eclat; he will forget the strife with his neighbors, in which he had sworn to conquer, or he will think of it only to wish it had never begun; he will forget that he lives in any better house than his hired workman, his fast horses will vanish from his mind and he will think only of the things really needful for happiness—rest, peace, and a few small comforts of life, and a blessed immunity from colic. Before colic banish all feelings of caste, personal superiority, and strife; verily the democracy of the grave or a street-car is not more notable and complete than the democracy of colic.—*Physician.*

COBRA POISON.—The great rapidity with which the poison of the cobra di capello affects the system is well shown in the instructive experiment of Dr. Fayrer, as detailed by Mr. Sceva in the Proceedings of the Boston Natural History Society, January, 1871. An inguinal fold of the skin of a dog was held by two pairs of long-bladed forceps in such a manner as to include a triangular piece about three inches in length. The cobra fangs were applied to the middle of the free edge, and with a sharp scalpel held in readiness the fold of skin was at once cut out, and yet the dog died from the effects of the poison in fifteen minutes. The very short time during which the cobra's fangs were inserted into the tissues was sufficient to allow the poison to be sent through the circulation beyond the reach of the incision!

CATTLE-TICK IN THE HUMAN EAR.—A young man, says The American Naturalist, late a resident of New Mexico, applied to Dr. Boucher, of Iowa City, suffering from inflammation of the external auditory meatus, which had persisted for four months. Dr. B., after careful examination, successfully removed a live cattle-tick (*Ixodes bovis*), which had evidently effected entrance into the canal while the sufferer was sleeping in the open air, as had been his habit while residing in New Mexico.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

The Happy Man.—

A German king, not unknown to fame,
But possessed of an unpronounceable name,
Fell ill one day of the strangest disease,
Of which nothing could cure him or set him at ease.

Physicians were summoned from country and town,
Men of modest pretensions, and those of renown,
Who dosed him with drugs to such a degree
That he wished himself hung or drowned in the sea.

At length an old monk, with a very grave face,
Said: "But one thing will cure this singular case,
And that, my dear sovereign—pray do not feel hurt:
Is to put on your back a happy man's shirt."

"That's easily done," they all cried in a voice:
And the people commenced with great glee to rejoice;
Couriers were sent the whole country around,
But of men quite content not one could be found.

They hunted for days over mountain and lea,
And found one at last in a cave by the sea,
Half blind, lame and deaf; but when found out, alack,
The happiest man had no shirt on his back.

—*Virginia D. Burkley.*

"Ab."

Absinthe's a cunning word
Dram-drinkers to entice,
It comes from a Greek root which means
The opposite of nice.

The wormwood shrub its gall
Essentially doth give
To "*ab*," by which so many die,
For which so many live.

Its color is sea-green,
And should you enter where
The blissful stimulant is sold,
You'll see green people there.

King Death no longer drenches
With "coal-black wine" his throttle,
But slakes the drouth of his awful mouth
With pulls at the *absinthe* bottle.

And why should we repine
At the poison that's in his cup,
Since the fools we can spare are everywhere
And "*ab*" will use them up

Then heigh! for the wormwood shrub,
And ho! for the sea-green liquor
That softens the brain to sillybub
And turns the blood to ichor!

Under One Roof.—

All under one roof my children slept,
Two—four—and five were eleven;
All under one roof my children slept,
Under that roof was my Heaven.

Out into the world my children went,
Four this way, and that way seven;
Still under one roof my children slept,
All-covering roof of Heaven!

Down into the grave my children went,
The four, and after, the seven;
Yet under one roof my children slept,
The immortal roof of Heaven.

All under one roof God's children dwell;
One shelter to all is given,
Home or abroad, or living or dead,
All sheltering love of Heaven!

J. H. C. in *The Index.*

The Unwise Devotee.—

A man whose voice was coarse and hard,
Reading aloud without regard
To reason, rhythm, pause, or rhyme,
Upon the Koran spent his time,
And made such havoc with each word
He shocked the souls of all who heard.

A holy man, who chanced that way,
Inquired of him his monthly pay;
When, startled by the sudden call,
He answered, "Sir, nothing at all."

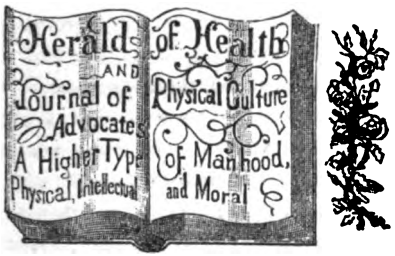
"I beg, if this be so indeed,
You tell me then what makes you read
Why so much needless trouble take?"
He said, "'Tis for Religion's sake."

Then said the sage, "If that is all,
I pray you, do not read at all;
For even the truth will lose its sway
When taught in such a wretched way."

—*Joel Benton.*

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EDITORIAL DEPARTMENT.



NEW YORK, FEBRUARY, 1872.

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.

A BATCH OF LETTERS—GERRITT SMITH, FRANCES DANA GAGE, DR. CARRIE F. YOUNG DR. SARA B. CHASE, SERENO EDWARDS TODD.—

TEMPERANCE.

TO THE EDITOR OF THE HERALD OF HEALTH.—THE HERALD OF HEALTH is an excellent periodical. It is an able advocate of many good causes. Temperance is one of them.

Direct aid to Temperance is afforded in numberless ways. Nevertheless, the total of such aid would be exceeded by the incidental aid that would come to it from the faithful discharge of the duty of Government to protect person and property. The dramshop does more than all things else to peril person and property; and it does no good. Why, then, should not Government, instead of licensing it, shut it up? That the shutting of it up would be of the highest service to the cause of Temperance, is manifest from the fact that the dramshop is the great manufactory of drunkards—in other words, of madmen, murderers, incendiaries, and paupers. It is there that our youth get the appetite for intoxicating drinks, and learn to become drunkards.

It is complained, that we are calling on Government to espouse the Temperance Reform. We are not. We do not believe it is the duty of Government to espouse any moral or religious reform. All we ask in this case is the faithful protection by Government of person and property. That it would afford incidental aid to the cause of temperance is, surely, not a good argument for withholding this protection.

But how shall we get the dramshop shut up? Both the great political parties feel their dependence on dramshop-voters to be vital, hence neither of them goes for shutting it up. An independent, or anti-dramshop party has been recently organized. But it is not easy for it to make headway against these great dramshop-parties. Our country's prospect is dark. The dramshop rules her politics, and threatens to work her ruin.

GERRITT SMITH.

LONGEVITY OF THE SEXES.

DR. HOLBROOK—*Dear Sir:* I find in your last issue a letter from Dr. Susan Everett, as to the chances of boys and girls to long life. My experience of sixty years would lead me to conclude that, all things being equal, the natural lives of men and women should be nearly the same; the scale of numbers oscillating according to circumstances. That women are educated physically into weakness and debility by the present positions and customs of society, no one

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will, I think, deny. And that men occasionally have a number of wives, is also a truth. I knew one man that had his fifth wife, but none of them seemed to have worn out. His first was a nervous invalid when he married her, and chose him as a husband because of his kindly nature and fine facility for nursing. After four years of most devoted attention, he laid her to rest among her departed kindred. After some years he took a second partner, who developed, soon after, a hereditary cancer, and died, leaving one child. Years after a third wife took charge of the boy, and added two little girls to the household, and died of cholera. A fourth woman trusted this man, and lived with him until she had added four more to his houseful of treasures. She was apparently very healthy, and very happy as a mother and stepmother. She died at about fifty, of typhoid fever, asking her sister on her death-bed to take charge of her children, which she did, and many years after married the father of these children. He died before he was sixty-five, and left her a childless widow, still living. This is the only case that I have ever known, personally, of a man's having five wives. I knew *one* woman, personally, who, at the age of forty, had buried five husbands.

That men, whose homes are left desolate, whose children want a mother, should marry again, seems almost a necessity; that women left widows do not marry, if they have children, is perhaps also a necessity. A widower may desire a care-taker for his motherless ones, but might not relish so much taking upon himself the additional burden of two, three or four children; hence he usually selects those without such incumbrances, and the widows are left to their own resources. I think if we count the number of widows in any town or village, we shall find three to one over the widowers.

Men are more exposed to casualties. In great fires; when ships go down at sea, blowing up of steamboats, falling of manufacturing establishments, caving in of mines, great storms and floods, wars, riots, brawls, murders, deaths by drunkenness and vice; the loss of life is surely largely among men. It may be your writer had these things in her mind when she said that "the chances for a girl to live to old age are always a little better than a boy's."

A man and woman moved to Ohio in 1789, and had, in that wilderness life, a pretty good chance to live close to nature. They took with them eight sons and three daughters. The father died at sixty; his wife lived a widow twenty years. All the sons but one, who died young, married, and four of them left widows, who lived to be aged; two outlived their wives at over sixty, and one, nearly eighty, lives with his first wife, a little older than himself, to-day. One daughter died at twenty-one, one at sixty-five, leaving husbands; the third daughter outlived her husband, was the mother of seven sons and daughters, and fell asleep at the age of eighty-five. Their oldest daughter married in New England, and moved with them to Ohio. Nine children grew to be men and women under their roof. Eight were married; one son's wife died of consumption. He married again, died at seventy; his second wife, now seventy-five, still lives, having survived him *twelve years*. Another son died of paralysis, leaving a widow, who survived him twenty years. Five of the daughters married. All had families, have been left widows, though five sisters remain (one never married), the youngest of the five nearly sixty, the oldest seventy-three; the remaining brother, seventy-one, lives with a first wife, who is likely to prove Lankester's theory, being now more active and firm than her husband.

I can not help thinking that, in the economy of nature, men and women were meant to live nearly to the same age, and would more frequently do so if the laws of life were more closely studied and adhered to in the living.

FRANCES D. GAGE.

Eldorado, Cal.

Dr. M. L. Holbrook, Editor Herald of Health—*Dear Sir:* My husband has forwarded to me your question, "What do you know about Wine-drinking in California, and its evils?"

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Eldorado County produces a great many thousand gallons of wine every year. One house at Coloma made thirty-two thousand five hundred gallon casks of it last season. The Mission grape yields large crops. It is a very sweet and rich grape. I know of one little vineyard, managed by *one* man—a bachelor—who also peddles his own wine. He sold his crop of 1869 for four thousand dollars. I do not know how many small cellars there are in the county, but there are a great many. I do know that men, whose wives take in washing to clothe their children, buy wine by the barrel, and both father and children drink it freely, though not with impunity. I have seen in one neighborhood ten families who give it instead of coffee to their small children. They sip it between meals, and at meals. To me the perceptible evil was in the dull eyes, and evident lack of flash and fire. There were other families in which the same practice prevails, where the children were deficient in vitality, inferior to both father and mother, and also very delicate, pale, and irritable.

The men who make wine usually drink it, and frequently, when alone, scream and yell, and howl all night; and they sleep all the following day. The dairy-men and miners in the vicinity of these wine-cellars and still-houses consider them foul blots and unmitigated curses, and thus express themselves. The land planted to vines can be held in spite of the miner's prospect of gold. All other improvements on land are liable, on a fair "prospect," to be taken and marked out, hence hundreds of farmers have an acre or two of vines to hold their land; and having them, make wine, and in making it learn to use it. Using it, they and their comrades or sons become drunkards.

In Eldorado County, the *Wine*-drunkard is said to be the filthiest and most disgusting creature in the town.

Yours, etc. C. F. YOUNG.

CORRY, Pa., *Jan. 5, 1872.*

DR. HOLBROOK—*Dear Friend:* I trust you will find yourself agreeably disappointed with regard to losing subscribers on account of your course in publishing the article entitled "Husbands and Wives." The original manuscript has been read by a large number of both gentlemen and ladies, and all have unanimously pronounced it "true," and expressed in such a manner as not to offend the most fastidious. It is time these subjects were discussed more freely and publicly; yet, of course, with delicacy, for womankind is languishing under the heavy burdens imposed upon her, and to which she yields from a sense of DUTY. I am glad the subject was opened, and I really wish others would express themselves in such a manner that you could consistently give them a hearing before the people. The community are better prepared to-day than ever before for the plain discussion of delicate subjects, and many anxious and earnest hearts will hail the advent of the new era wherein those subjects which so nearly concern the well-being of humanity shall be understood, and the laws which control them shall be obeyed; not *against* law and public opinion, but supported and upheld by them.

The January number of THE HERALD OF HEALTH, I think is the best I ever read. They are always good, excellent; but this is rare, and *exceedingly* so. Mrs. Dr. Lozier's article is well worth the whole price of the magazine. (I have several cases of poisoning under my care, from the white-rubber nipple.) The first is fine, especially what is said upon the effects of tobacco upon the system. It seems as though you had found cream enough to fill the number, without being obliged to use any milk—*skim-milk* you never seem to be troubled with, any way.

Yours ever, SARA B. CHASE, M. D.

THE EFFICACY OF COLD WATER.

In the spring of 1870, when stepping over a low iron fence, I hit one knee carelessly against a rough bend on one of the balusters. The stroke was barely sufficient to abrade the cuticle half as large as the nail of one's little finger. After a momentary smart at the tender depression just below the knee-pan, I thought no more of it, until some twenty days after the occur-

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rence, when a sort of pustule began to form below the knee-pan. As there was no tenderness nor lameness, I paid no attention to it, until the protuberance had attained the size of half of a large apple. As there now appeared a tender point where the knee encountered the iron, and as the joint began to grow stiff, I called on two skillful surgeons in Brooklyn, and one in New York city, each of whom examined the swelling which appeared to be distended with pus. The first one shook his head at the sight, and whispered, "That's a bad thing in an unwelcome place." He prescribed an external application, which he said was the only known remedy. The next physician, to whom I went at once, shrugged his shoulders, and whispered so low to himself, that I did not catch his idea. To abbreviate my story, he acknowledged it to be a "clincher" for his skill. He prescribed precisely the same remedy as the first physician. The same day I showed the knee in New York to another physician, who recoiled at the sight, because he said the protuberance was in a place—the knee—where such things are liable to give an untold amount of trouble." He prescribed an external application of the same material as the others directed. I followed their prescription faithfully, for some ten or twelve days, when the lameness, stiffness, and enlargement of the protuberance were every day on the increase. My own experience in veterinary practice induced me to cogitate whether the pustule was or not full of pus. Surgeons averred that it *was* evidently filled with pus. Yet, they said, it would be unsafe to lance it. At home, I thrust a large needle through it, and found that there was no feeling except at the skin, nor any liquid or half-liquid material that could be squeezed out. A seat was then fixed in the bath-room, so that I could hold the leg in a horizontal position, with the knee beneath the faucet, where a small stream of cold water was allowed to fall on the swelling for about twenty minutes, twice every day. In lieu of a water-spout, the limb might have been held over a wash-tub, and the water poured on in a small stream. During the night a narrow bandage was wrapped around the knee, so that the protuberance was pressed down tightly to the bone. In less than two weeks, by no other application than water, the stiffness, lameness, and swelling had entirely disappeared. We can only conjecture what the result *would* have been, had the stiffness and enlargement not been arrested before the difficulty had gained the ascendency.

SERENO EDWARDS TODD.

BROOKLYN, L. I.

NEW BOOKS.—We have received the following new publications since our last issue:

First, the National Temperance Society have sent us (1.) "Liberty and Love;" an Appeal to the Conscience to Banish the Wine Cup, by Henry Ward Beecher. A sermon of 16 pages, full of good thoughts. (2.) "The Active Pity of a Queen;" another excellent sermon by Rev. John Hall, D. D., on Temperance. (3.) "Temperance and the Pulpit;" a sermon by Rev. C. D. Foss, D. D., and (4.) "The Evils of Intemperance;" another sermon by Rev. J. R. Berry, D. D. All of these fifteen cent publications are of a high order and will produce valuable fruit. The Society are doing a good work in printing them.

Orange Judd & Co., send us the "Hoosier Schoolmaster," a novel, by Edward Eggleston, with twenty-five illustrations, which has done excellent service in their "Hearth and Home," and will please thousands more in this cheap book form, as it costs but $1.25.

Alexander Moore, of Boston, sends us "First Help in Accidents and Sickness," but does not tell who it is by. Most of its directions are good. Price $1.50.

From Lee & Shepard comes "The Right One," a story by Marie Sophie Shwartz, translated from the Swedish, and one of the best of the series. Price $1.50.

G. P. Putnam & Sons have published "Putnam's Hand Book Series," two of which we have received, to wit: "Eating and Drinking," a popular manual of Food and Diet in Health and Disease; and "Stimulants and Narcotics"—

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both by Geo. M. Beard, M. D. Price fifty cents each, in paper covers.

From Hurd & Houghton comes "Health and Good Living," by Dr. Hall, a writer on health, more widely known, perhaps, than any of the present day. The present work has been before the public nearly two years, and does not need commendation from us, though we will add that the work is a valuable one. Price $1.50

Too long on our table has lain "The Federal Government," its officers and their duties, by R. H. Gillet; published by Woodworth, Ainsworth & Co., of Chicago. We do not know whether the great fire destroyed the book or not, but we commend it to those who need it and who does not want to know something about the Federal Government, and how it is worked? The book would probably cost about $3 00. It contains over four hundred pages.

We end the notices for this month by calling attention to the "Self Instructor in Steno-Phonography," by Eliza B. Burns. It contains the latest improvement in this beautiful art, which may be learned by almost any one at home, and, we may add, is a wholesome discipline and study for any invalid who needs variety and interest at small expense. Price $1.00.

GOING IN A CIRCLE.—A subscriber calls our attention to the following paragraph, and asks an explanation:

It is a curious fact that a person never goes in a perfectly straight line for any distance, but always turns to one side or the other, and at last describes a circle and returns to the point from where he started. The deflection is generally if not always from right to left, and is accounted for on the principle that one side of the body tends to outwalk the other. It is a received opinion among American hunters and woodmen, that people who lose themselves in forests or extensive plains thus travel in a circle, turning to the left.

The explanation lies in the fact that the sides of the body are rarely or never equally developed. The larger side goes the faster. A cart with one large and one small wheel tends to work in the same way.

A GOOD CISTERN.—A good cistern where rain-water can be kept cool and fresh for months, and where it can be thoroughly filtered before passing into its receptacle, has great value from a hygienic point of view, especially in regions where soft and pure well and spring water can not be obtained. The following sensible method of building such a cistern as given by the Plantation, will be prized by those who wish to construct one in the best manner:

"Excavate in circular form (for economical reasons) to the depth of sixteen feet or more, wall up all round from bottom ten feet, at this point turn an arch for top, leaving a man-hole for the purpose of cleaning, and continue an opening or flue to the surface of the ground. The filter can then be built on the top of the arch, or at any convenient point near it. This filter is also under the surface, and contains, first, a layer of charcoal; second, a layer of gravel; third, a layer of charcoal, pounded fine not dust; fourth, another layer of gravel; then a layer of sharp sand. A filter constructed in this way will arrest all vegetable and solid matter that may be washed off the roof. Rain-water, if caught in this way, then stored sixteen feet deep under ground, with six feet of earth above the cistern, can develope no animal life, because the temperature is below that which brings animal germs to life.

From sixteen to fifty or sixty feet below the earth's surface may be termed the region of invariable temperature, which is put down at, say fifty-three degrees. Now if rain-water in winter at thirty-two degrees is allowed to enter a cistern at the depth mentioned above, it follows that it will soon become heated to fifty-three, or equilibrium. Likewise, if summer rains are allowed to enter the same cistern at a temperature of eighty-five degrees, following the same law of equilibrium, they will soon be cooled to fifty-three degrees, the temperature of well-water. Every observer must have noticed that water may stand undisturbed during the whole summer in wells without developing animal life, or becoming impure, but if brought to the surface and exposed to the summer temperature the organic matter in it soon decomposes, and life develops in it with astonishing rapidity. My attention was called to this matter by the superior coldness and purity of the water of a cistern located in a deep cellar, and investigation convinced me that its superiority was due, not to the shaded position of the cistern, but to the invariable temperature at which the water was stored."

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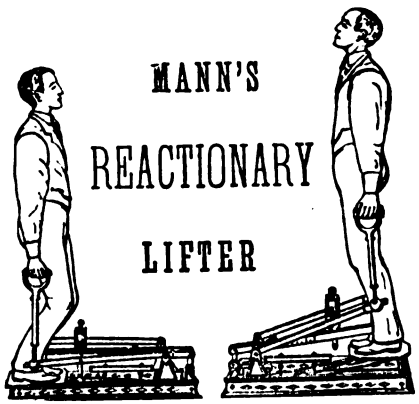
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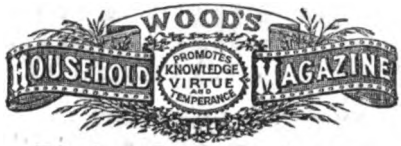
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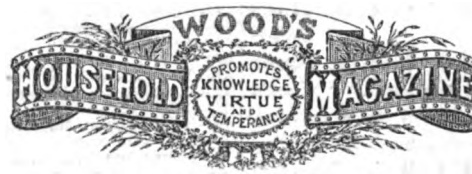
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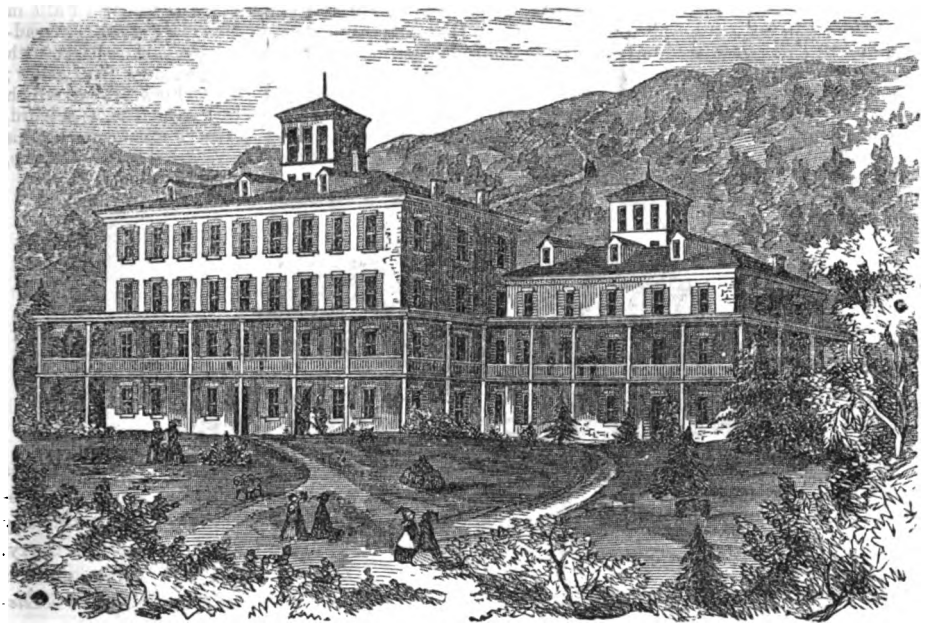
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THE PUBLISHERS' NOTICES.

WORDS WITH THE READER.—The New York Evening Mail, a high-toned evening paper of New York City, with a large and increasing circulation, in speaking of THE HERALD OF HEALTH for February, ends a long notice by saying that the circulation of this magazine is "missionary work." We thank the editor of The Mail who said these kind words, and will take occasion here to suggest to our readers the propriety of helping THE HERALD, by circulating it broadcast, as a health document. For instance, we wish every subscriber would endeavor to add at least one new name to our list for 1872. They might make a present of a year's subscription to a friend, a son, or a daughter, a poor invalid, or a minister. We have a large number of ministers on our list, but want more. Most of them renew their subscriptions regularly, and speak highly of our work. Some persons may like to circulate particular numbers of THE HERALD, by the hundred or five hundred. Those who wish to do this can learn the price by the quantity by writing us. The January number for this year contained an article on the Effects of Tobacco, Licentiousness, and Drink on the Health of College Students, which was truly a grand missionary document, and should have been placed in every student's hands. The demand for it was great, but thousands more needed it. If every young man in America had read it, it would have produced a revolution in student's life.

The February number also contained an article on the Relations of Husbands and Wives, which every husband would be the better for reading.

This number is, we believe, an excellent one. Now, friends, can not some good be done by circulating these HERALDS far and wide? We should not all live to ourselves. Every one is better for doing some good, and here is a way for doing good that is much neglected. Friends, try and help to double our list for 1872, by each adding one name to it.

THIS NUMBER.—We present this month a paper written by Addison, and published in The Spectator in the year 1711. It will be found full of interest both as a valuable contribution to health, and will also show what was the opinion of one of the first writers of that time regarding exercise and regimen.

We also call attention to the very excellent paper by Miss Noa, on two valuable aids to living.

Mrs. E. Oakes Smith begins again a second series of papers as a continuation of Kitty Howard's Journal, which produced so pleasant and profitable impressions in 1869.

Our Washington Correspondent has given in a valuable paper on The Health Habits of our Rulers, which is full of interest.

Next month we shall publish, as one of the eries of Lessons from Old Masters, Lord Bacon's Essay on Health, with the Annotations of Archbishop Whately. The Essay was written about the year 1597.

In the next number after this we shall print a paper by John Wesley on Health, written in 1735. These lessons from the old masters are worth the subscription price for a year.

WORDS FROM FRIENDS.—"I like THE HERALD very much. It is a magazine that ought to be in every family.

A. W. KNOWLTON, P. M."

January 8, 1872.

"Enclosed find — for which please send me your valuable journal again this year. I am an invalid, in limited circumstances, and have done some light fancy work, the proceeds of which enables me to send for THE HERALD OF HEALTH, for I feel that I can not do without it. In many things I am forced to deny myself, but THE HERALD is a positive necessity. Its teachings are invaluable to me, having two little girls to raise, and desiring that they shall steer clear of the shoals on which their mother's health has been wrecked.

Truly yours, M. B. C."

ANN ARBOR, *February* 2, 1872.

"Your February number was handsome and remarkably interesting throughout—so I have heard several persons say. C. H. B."

SMITHBURG, MD., *January* 30, 1872.

"The JOURNAL came to me this month full of good things. Yours truly, E. H. S."

A RESTING PLACE.—Dr. P. A. Hayes, one of our contributors, who has furnished our journal with several excellent articles, has a Home for invalids, on the hillside at Watkins, N. Y. The building is a large and comfortable one, within ten minutes walk of the famous Glen, and overlooking the beautiful Seneca Lake.

☞ DR. SUSAN EVERETT is lecturing with great success to ladies on Health Topics in New York State this season. Her address is Box 136, Syracuse, N. Y. Wherever she goes we speak for her a warm welcome, and those who do not know her can secure a course from her with the assurance that they will be instructed and benefited.—EDITOR HERALD OF HEALTH. fe-5t

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THE HERALD OF HEALTH

AND

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HEALTH LESSONS FROM OLD WRITERS.

Exercise and Regimen.

BY ADDISON, IN 1711.

THERE is a short story in The Arabian Nights tales of a King who had long languished under an ill habit of body, and had taken abundance of remedies to no purpose. At length, says the fable, a physician cured him by the following method: He took a hollow ball of wood and filled it with drugs, after which he closed it up so artistically that nothing appeared. He likewise took a mall, and after having hollowed the handle, and that part which strikes the ball, he inclosed in them several drugs after the same manner as in the ball itself. He then ordered the Sultan, who was his patient, to exercise himself early in the morning with these *rightly prepared* instruments till such time as he should sweat, when, as the story goes, the virtue of the medicaments perspiring through the wood had so good an influence on the Sultan's constitution, that they cured him of an indisposition which all the compositions he had taken inwardly had not been able to remove. This Eastern allegory is finely contrived to show us how beneficial bodily labor is to health, and that exercise is the most effectual physic. I have described in my hundred and fifteenth paper, from the general structure and mechanism of a human body, how absolutely necessary exercise is for its preservation: I shall in this place recommend another great preservative of health, which in many cases produces the same effects as exercise, and may in some measure supply its place, where opportunities of exercise are wanting. The preservative I am speaking of is Temperance, which has those particular advantages above all other means of health, that it may be practiced by all ranks and conditions, at any season or in any place. It is a kind of regimen into which every man may put himself, without interruption to business, expense of money, or loss of time. If exercise throws off all superfluities, temperance prevents them. If exercise clears the vessels, temperance neither satiates nor overstrains them. If exercise raises proper ferments in the humors, and promotes the circulation of the blood, temperance gives Nature her full play, and enables her to exert herself in all her force and vigor. If exercise

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dissipates a growing distemper, temperance starves it.

Physic, for the most part, is nothing else but the substitute of exercise or temperance. Medicines are indeed absolutely necessary in acute distempers, that can not wait the slow operations of these two great instruments of health; but did men live in an habitual course of exercise and temperance, there would be but little occasion for them. Accordingly, we find that those parts of the world are the most healthy where they subsist by the chase, and that men lived longest when their lives were employed in hunting, and when they had little food besides what they caught. Blistering, cupping, bleeding are seldom of use but to the idle and intemperate; as all those inward applications which are so much in practice among us are, for the most part, nothing else but expedients to make luxury consistent with health. The apothecary is perpetually employed in countermining the cook and the vintner. It is said of Diogenes, that meeting a young man who was going to a feast, he took him up in the street and carried him home to his friends, as one who was running into imminent danger had not he prevented him. What would that philosopher have said had he been present at the gluttony of a modern meal? Would not he have thought the master of a family mad, and have begged his servants to tie down his hands, had he seen him devour fowl, fish, and flesh, swallow oil and vinegar, wines and spices, throw down salads of twenty different herbs, sauces of a hundred different ingredients, confections and fruits of numberless sweets and flavors? What unnatural motions and counterferments must such a medley of intemperance produce in the body! For my part, when I behold a fashionable table set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers lying in ambuscade among the dishes.

Nature delights in the most plain and simple diet. Every animal but man keeps to one dish Herbs are the food of this species, fish of that, nd flesh of a third. Man falls upon every thing that comes in his way; not the smallest fruit or excrescence of the earth, scarce a berry or a mushroom can escape him.

It is impossible to lay down any determinate rule for temperance, because what is luxury in one may be temperance in another; but there are few that have lived any time in the world who are not judges of their own constitutions, so far as to know what kinds and what proportions of food do best agree with them. Were I to consider my readers as my patients, and to prescribe such a kind of temperance as is accommodated to all persons, and such as is particularly suitable to our climate and way of living, I would copy the following rules of a very eminent physician: "Make your whole repast out of one dish. If you indulge in a second, avoid drinking any thing strong till you have finished your meal; at the same time abstain from all sauces, or at least such as are not the most plain and simple. A man could not be well guilty of gluttony if he stuck to these few obvious and easy rules. In the first case there would be no variety of tastes to solicit his palate, and occasion excess; nor, in the second, any artificial provocatives to relieve satiety, and create a false appetite. Were I to prescribe a rule for drinking, it should be formed upon a saying quoted by Sir William Temple: "*The first glass for myself, the second for my friends, the third for good humor, and the fourth for mine enemies.*" But because it is impossible for one who lives in the world to diet himself always in so philosophical a manner, I think every man should have his days of abstinence, according as his constitution will permit. These are great reliefs to nature, as they qualify her for struggling with hunger and thirst, whenever any distemper or duty of life may put her upon such difficulties; and at the same time give her an opportunity of extricating herself from her oppressions, and recovering the several tones and springs of her distended vessels. Besides that, abstinence well-timed often kills a sickness in embryo, and destroys the first seeds of an indisposition. It is observed by two or three ancient authors that Socrates, notwithstanding he lived in Athens during that great plague, which has made so much noise through all ages, and has been celebrated at different times by such eminent hands; I say, notwithstanding that he lived in the time of this devouring pestilence, he never caught the least infection—which those writers unanimously ascribe to that uninterrupted temperance which he always observed.

And here I can not but mention an observation which I have often made, upon reading the lives of the Philosophers, and comparing them with any series of Kings or great men of the same number. If we consider these ancient sages, a great part of whose philosophy consisted in a temperate and abstemious course of life, one would think the life of a philosopher and the life of a man were of two different dates. For we find that the generality of these wise

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men were nearer a hundred and sixty years of age at the time of their respective deaths. But the most remarkable instance of the efficacy of temperance toward the procuring of long life, is what we meet with in a little book, published by Lewis Cornaro, the Venetian; which I the rather mention because it is of undoubted credit, as the late Venetian Ambassador, who was of the same family, attested more than once in conversation, when he resided in England. Cornaro, who was the author of the little treatise I am mentioning, was of an infirm constitution till about forty, when by obstinately persisting in an exact course of temperance, he recovered a perfect state of health; insomuch that at fourscore he published his book, which has been translated into English under the title of "Sure and Certain Methods of Attaining a Long and Healthy Life." He lived to give a third or fourth edition of it, and after having passed his hundredth year, died without pain or agony, and like one who falls asleep. The treatise I mention has been taken notice of by several eminent authors, and is written with such a spirit of cheerfulness, religion, and good sense as are the natural concomitants of temperance and sobriety. The mixture of the old man in it is rather a recommendation than a discredit to it.

Having designed this paper as the sequel to that upon exercise, I have not here considered temperance as it is a moral virtue, which I shall make the subject of a future speculation; but only as it is the means of health.

Two Valuable Aids to the Art of Life.

BY HENRIETTE NOA.

THE savage may be content to take life as he finds it; not so the cultivated and civilized man, who wants to bring into harmony the two substances, mind and body, of which he is formed, and which are intimately blended in him.

To recognise himself, Phrenology will teach him: that science which treats of the mind through the study of the physical organization, which to perfect gymnastics will help him. The higher and more perfect a man becomes, the more has education helped him to wrench from the realm of involuntary motion all movements of the limbs, muscles, and nerves, in order to bring them under the dominion of the will, under the behests of intelligence and morality, into the realm of voluntary motion.

We can breathe by volition more deeply, more effectually and correctly, if we study it intelligently, and practice it rightly. We can regulate digestion, circulation, sleep, strength, quiet relaxation, excitability, and more easily the intelligent play of the limbs, by scientific, graduated, and well-regulated movements. Health is kept up, regulated, and if lost, easily restored by gymnastic movement. Even the loss of mental activity, of reason, of happiness, can be restored by gymnastics.

Gymnastic exercise awakens the natural heat of the body, and with it the elasticity and activity of the mind; it frees the system of superfluous humors, employs the energies of the mind, and disperses alike the depression of mind and body; it gives agility to the muscles, flexibility to the fibers, and strength to the nerves. With the laugh of recreation the youthful bound of joy combines, and, while this takes place, the pores open and respiration goes on imperceptibly, the renewal of strength is given to the body and the foundation of a fresh sense to the mind.

Circulation, often stagnant when we are in repose, reaches the extremities of the arteries, all obstruction and congestion is liquidised, and every organ receives the strength necessary to perform its normal functions.

The help of exercise to the maintenance of health is, in every case, far superior to medicine; the movement-cure is more efficacious than drugs. The Greek physicians already used gymnastics as a cure, and manipulations upon patients were practiced by the gymnasts.*

* The German word, *Behandeln* (to treat medically), points to treatment by the hand. Should Doctor and Gymnast once have been one and the same person?

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The strengthening of respiration, circulation, and innervation—the three great levers for the promotion of health—is the principal aim of all good systems of gymnastics. Not the mere strengthening of muscles, but full power over the whole organism, in health as well as in illness, true gymnastics help us to gain. Nature is to sustain Nature, the organism to strengthen and cure the organism, through the influence of gymnastics on circulation and innervation.

The great genius, Ling, has, perhaps, in his movement-cure, aimed simply at this, and made it his guiding principle. His philosophic mind, his great knowledge of anatomy and physiology, and his poetic wisdom made him deeply convinced that "life alone can cure life."

A great mass of our body consists of muscles, therefore organic recreation and renovation must necessarily be greatly promoted by muscular exercise.

Johannes Müller says: "The more the muscles of our body are exercised, *voluntarily*, and the longer the effort lasts, the more is a change of the heart-pulse promoted." And Valentine proves, how much, through the use of *voluntary* muscular movement the functions of the lungs are *heightened*, and therefore inhalation and expiration quickened.

With regard to the nerves, Ideler says: "There is but one means to strengthen and harden them; it is gymnastics." And the Phrenologist must add: No muscular movement ever takes place which has not a direct influence on the brain.

Physical movement and exercise (especially when done to music) quickens the activity of the mind in the highest degree. Circumstances are less powerful in their confining tendency to an organism thus mentally and physically regenerated. Monsieur Triat is fully entitled to the inscription over his gymnasium: "*Régénération de l'homme.*" This recreation has one aim (and accomplishes it, namely), to load the whole body with its inherent normal, natural movement. No artificial means can be regarded as a substitute for active and judiciously graduated exercise—the development of mere muscles, or any one-sided development, is vicious, and must be excluded. The mind must be enlisted as the first agent for promoting health, and therefore, the gymnastic teacher should be versed in anatomy, physiology, and the laws of health, and also in phrenology.

The brain is the seat and organ of the mind (we have now learned to acknowledge that). It is a complex organ, in itself as variedly constructed and employed as the organism of the body. Each faculty of the mind has its tendency to act on the different functions and parts of our physical structure, endowing it with force and vitality.

Mental faculties, when weak, have certain parts of the body equally weak; when strong and insubordinate, not following the laws that ought to give them their direction, they will act on temperament and physical activity so as to produce a similar irregularity and superabundance there. The brain is a physical organ, more important than all the limbs; its presence commanding direction to movement, conscious and unconscious, going on without and within us, is of the first consideration in a system of gymnastics.

Gymnastics for the brain (*passez-moi le mot*) are two-fold, mental exercise and physical invigoration. Without learning, without meditation and mental exertion, the brain languishes in dull inaction. Without physical renovation, without interest in all the movements of the rest of the body, the mind becomes the *enemy* of the organism; the brain deprives the body both of the strength fabricated by other organs, and of that part and tribute toward physical solidarity which itself owes to the organism.

As the mind manifests itself always in conjunction with the body, an interchange goes on between the brain and all the other organs, all the more healthy and symmetrical, the more the mind is enlisted in the performance of the body, the more the organs and functions of the total organism vigorously react on the brain. Therefore we must come to the conviction, that the moralist will find the most fruitful results by sowing deep into physical constitutions; and the physician, the gymnastic trainer and healer has to raise his smallest movement to an act of mind and will and strength of soul, nay of moral and religious dignity. The physician thus becomes the friend, the adviser, the master, the teacher.

Mere drilling, whether of mind or body, is objectionable. Mere utterance of nature, *untutored*, untrained, unwatched, is lawless anarchy. Nature penetrated by *law*, such should be the exercise, both for mind and body. Machines of every kind for the prevention of deformity, or for the cure of bad habits, whether of mind or body, ought to be avoided. A thorough acquaintance with the subject in hand is the first requisite of the educator. This knowledge phrenology gives. How we can have gone on in our so-called education of the young, with a mere empyrical knowledge of the organ of the mind, and the principal organ of the body, and

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yet have achieved results causing satisfaction, is astonishing. What we may accomplish with such knowledge as a foundation for every step we take, I leave the reader to presume.

Direction, moderation, encouragement given to the different impulses and faculties of the mind, together with a wise stimulus for physical exertion, is certainly more in the power of the phrenologist to use, as the means of ever-varied training, than to any other educator.

Life is an art—art has to do with the whole soul. The gymnast who can make the soul penetrate now his lungs, now his nerves, his every drop of blood, the tip of his toe; the phrenologist who trains the attention, or memory, or obedience, or social attachment, or subdues wild passion by a play and movement borne on the waves of music, is more than a mere pedagogue or athlete, he is an artist, a true educator.

"Drive from the amusements of men," says Schiller, so beautifully, "arbitrariness, frivolity, rudeness, and you will banish them imperceptibly from their actions, and, lastly, from their disposition." I add: Teach every one in united exercise to be rigorously attentive and severe with himself, protecting and indulgent to others, and you will lay the foundation of great excellence of character.

The true meaning of play is art, leisure, and freedom for the utterance of all the faculties of the mind; *more play is wanted in all modern societies.* We work too hard, try so energetically to turn to use all we have and are, that we forget *use* is not the *final* aim, nor the *highest.* Each individual thing and person wants full development in order to be beautifully sufficient for all purposes, enough for himself, a help and ornament to the universal surroundings. Every finely-strung soul far transcends reality and use, wants to utter its own nature with full intensity, and seeks a language in which to embody its meaning. But few of us have the full power and command of expressing in word and image, truth and beauty.

Education, beginning with Froebel's system, and ending in a perfectly developed gymnastic; an education based on the thorough knowledge of the child through the aid of phrenology, might endow every well-constituted human being with the art of a graceful play of the limbs, and a harmonious action of the mind. Education should give to the mind the power to pronounce the noblest thoughts and feelings, in walk, attitude, gesture. Education should make an artist of every one of us, in this way, that the mind is the creator, that the forms of the body are the material, which the mind animates and penetrates with its intense being. Instead of this, what have we hitherto achieved? The mind has been trained at the expense of the body, or health has been sought to the neglect of the mind. Let us learn to recognize the soul—let us train the body, and if we aim at harmony and beauty as a result for both, we shall arrive at a point, where, quitting the isolated path, we suddenly rise above pedagogics and athletics and begin that culture truly worthy of man, viz., *æsthetic culture.* Not one step, not one movement shall we then make in order to form strong muscles or athletic bodies—nor will mind be neglected in order to sustain physical health. Everywhere we shall promote a uniform play of the limbs through the interest presented to the mind. Intelligence will guide every movement and step.

With regard to mental development, we shall seek no longer skill and aptness in one direction; we shall sacrifice no longer the total sum of our existence, to the achievement of excellence in one direction—in one particular branch. Not what is extraordinary, but the most harmonious perfection, is what we seek. Not one talent, but an equal development of all gifts and endowments of the mind which produce humanity—this is the aim of æsthetic culture and education. In other words, life and soul appears nowhere more beautiful than when, ceasing to be abstract, it becomes visible in animated form to our senses—penetrating the countenance, the limbs, the whole human frame. Our organism is never nobler than as when serving the mind in healthful action.

Let us not forget what we have begun to learn so late, that the brain is the seat and organ of the mind, and that at the same time it is the most important physical organ. In our plays, let us awaken the mind through youthful, happy sport, and an unfolding of all the bodily powers. In our work let us consider that the mental culture and exercise of the brain is the highest food and sustenance to all the organs and functions of the body, the mainspring for maintaining the integrity of the total organism.

Every individual carries through life all human faculties, all temperaments, all and the same bodily organs, and yet every one has *his own* disposition, his own temperament, his own constitution. In all the changes of life, in the variety of circumstances, each feels the unity within himself, an ideal which he wants to realize in his striving. This we must help him to do.

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Civilization is nothing else than the ideal of a republic, in which each citizen shall be proud of his place, free in his action, happy in his mind. Culture is nothing else than that perfect harmony of fully-developed faculties, which has left nothing dwarfed and thwarted, but has allowed to grow and brought out each single power to its full normal growth.

Education is the basis of all science, as well as all art, but more especially of the art o life. To help the human race in progress, individual labor is needed. In bringing out here and there more and more perfect individuals, all mankind progresses. By our self-culture, we contribute our mite toward civilization.

As Rückert says:

"Möge Jeder, still beglückt,
Seiner Freuden warten,
Wenn die Rose selbst sich schmückt,
Schmückt sie auch den Garten."

("Let every one, in quiet happiness
Care for his own joys;
The rose, in adorning herself,
Adorns at the same time the garden."

The human hand works with inorganic matter; living structure the mind alone can form, and only form by penetrating, as expression, the well-shaped, moving body. Not what is foreign, only what is her own, the soul can govern. The master of every movement ought to be, not a diplomatist, but the noblest and frankest man. Distortion of limbs, affectation, or stiffness and pedantry, will quit a character freed from emptiness, laxity, and indolence.

Mannerism, and the over-doing of beautiful movements, will not become the fault of her whose aim in life is high and earnest; her movements will be like her soul, full of earnestness, depth and freshness. Like the basis of all other arts, the rhythm and basis of gymnastics are: order, time, number.

Music will help to animate, at the same time to measure emotion and movement. Agility, flexibility, and beauty spring unawares from feelings of pleasure, produced by well-accented music. Meaning and expression of movement come as a natural reflection of the rhythm which the ear conveys to the soul. The body thus musically tuned, is disposed to every kind of ability. A favorable melody will moderate humour of the mind, and the movement of the body balancing it safely and gracefully between excess and inanition.

In the union of many for gymnastic play, the possibility for a refined intercourse is given. The excitement produced by vivid action is rendered wholesome by the bond and measure of music governing the simultaneous exercise of all. If this music comes from the voices of the gymnasts under exercise, what more perfect measure for calling out the presence of the mind, its mastership over the body, and a happy and completing influence of social intercourse can we imagine?

Let us carry the same law of beauty to the bench of learning, to the school-room; there let the loveliness of form not be forgotten during the exercise of the mind. How is this to be done? By awakening imagination. This faculty, which is to mind and genius what the fire is to the productions of man, must be enlisted into the service of the school, instead of being banished from it. For, long before life sees the realization of so-called practical schemes theory must have preceded it. And what our imagination has not seen clear and living in the distance, will never become a reality in life. Elevation (and education is elevation) is impossible, except on the wings of imagination. Childlike fancy will burst open the closest buds, and show in thought and action the kind and direction of the faculties, thereby giving to the educator the safest direction to follow, in order to find out the true mission of each young life.

To draw out the inner, closed-up nature, an educator must be like a miner; he must go into the depth of each child's individuality to develop it, not to carry his own riches there to verload the young soul. He must be true to his own nature, and fidelity to every other will follow He who has felt his own mind and character awaken to the life and action of its true capacity, will be a living, careful, safe, and skillful guide to others. When pupils will learn from a need and want springing from their nature, and recognized as such by themselves, and when teachers will communicate those branches of knowledge only which they loved and cultivated as needful to their own minds, our aim will be reached and mere learning will cease. All will become a normal growth, grafted from the more perfect and ripened mind on the young mind.

And now a word with regard to woman. The house is widening, the portal is open. Mere domestic narrowness is henceforth insufficient. Woman is needed in the halls of learning, in the council and government of the State. Society approaches a higher ripening, and genine womanliness is to form the crown and blossom of true humanity. The learned man shall

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no longer cramp in his narrow, close study, either his mind or body; nor shall refined woman henceforth work in slavish subjection. When beauty, not use, when *brotherly humanity*, not *despotism* and subjection become our aim, all over-straining of the mind, in whatever limited domain, shall cease, and division of labor be represented by infinite variety of invention. Men will become much more like women, women strong, like men. Honor will be given to her influence, which draws the paralyzed and partially-active mind into *universal* culture and play (into the sphere of art), and man will hold his strength more safely, because it will flow like a many-armed river. A future is before us, in which woman will create new æsthetics—those of life; a new art—the beauty of humanity.

Disinterested love for perfection, because it is perfection, is the noblest virtue of man. Woman is riper in this respect than he, and must be the leader to bring back art to religion; for from religion art originally started.

When Phrenology will be made the helpful science of every mother and father, every teacher and trainer, even the child will safely train itself—will be like the flower in the garden, of which Fr. Froebel's presentiment has forecast the life and existence. With the help of Phrenology, a child will gladly guide itself, and try to perfect its conduct. Love of perfection is innate in all of us, and we seek from infancy to realize in life that ideal of pure virtue, high beauty, profound truth, and eternal freedom, which has the name of Religion, Liberty, Art, Nature, according to the form into which we throw the fluid-light of our vision, the undying ideal of perfection within us. Whosoever lives is striving thus, even though it be through lame error and misconduct, from weakness—not ill-will. Therefore, let us welcome the help and valuable aid to our life: Phrenology and Gymnastics.

THE LATE ILLNESS OF THE PRINCE OF WALES.—We have seen no very trustworthy accounts of the cause, but the general impression is that he contracted typhoid fever from the imperfect drainage of the district in which he had been hunting—others of the same party it is said had the same disease. If this is true, his illness may serve to call more general attention to the fact that one of the most potent causes of disease is bad air and filth, and that the rich and powerful are not exempt from the effects of bad sanitary regulations. The Scientific American, in speaking on this topic, says: "The disease from which the Prince seems to have recovered, fortunately recovered, is called typhoid, or more properly 'night soil fever,' and 'cesspool fever.' Since its rise has been unmistakably traced to disorders of the intestines, the medical faculty have been disposed to gie it the name of *enteric* fever; and by this name it appears likely to be henceforth known. The approach of the fever is, in most instances, slow and insidious, and hence the particular occasion on which it was contracted is often overlooked; but all authorities agree that the foul air, proceeding from sewers and cesspools is the chief cause of this form of disease. By reference to the reports of the Metropolitan Board of Public Works of London, it will be seen that different experiments were made to improve the ventilation of sewers; but all of them were declared to be too expensive, and no other way could be found than to allow the gases for the future to continue to escape from the middle of the streets. To burn the gases by means of high chimneys would take two hundred and fifty furnaces for the city of London alone, at the cost of two millions of dollars, and a yearly outlay of a half million for fuel, exclusive of the wages of labor. To disinfect the sewers of a large city, chemically, would be a worse undertaking than pumping out the ocean by Paine's magnetic-electro machine. It is evident that both of these schemes are impractical, and the contamination of the air and water is likely to go on for ever if no better remedy can be found. But this is not all; the present system of sewage acts as a destructive agent in other ways. It not only pollutes the water and gives rise to pestilent fevers, but dilutes a most valuable manure, and destroys it for all useful purposes."

WHY CAIRO is called 'the Grand, the beautiful, the magnificent, the blessed city," I am unable to say, unless these epithets have been given when comparing it with other Egyptian towns. It can not be because of its superior location, nor from the grandeur of its houses, nor from the magnificence of its streets. It may be owing to the fact that it was once the residence of royal personages, and that their bones have rested in its confines. The present Viceroy has his favorite palace and harem there on the banks of the Nile, and prefers it for a residence when he is not floating up and down the Nile in his yacht. Cairo is a fine specimen of an Oriental town. Every phase of the East can be seen within its borders, as well as every type of life, from the poor peasant to the proud lady.—*Mrs. Dr. Fowler.*

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Dickens's Sorrow.

BY JOEL BENTON.

THE London Times publishes* from advanced sheets of Mr. Forster's forthcoming biography of Charles Dickens, a considerable account of the novelist's early life; and it will be read with tender interest, inasmuch as it embodies a pathetic chapter that has never before been known. Who would have surmised that Mr. Dickens, when he was the pet of the world, and the recipient of honors and courtesies no author of this generation can hope to win, dwelt under a shadow which no sunshine could drive away from his heart?

It seems that in his childhood, and when about eight or nine years old, he lived for a year or two in the most abject poverty. The partition between himself and the lowest slums he has ever described was thinner than paper. His father had failed in business, and was in prison; and he, the world's future favorite, was forced to earn for himself at the most tender age, and while delicate and sickly, the little all that sufficed to keep soul and body together. He was employed for the miserable pittance of six or seven shillings a week to do the most menial work in a large blacking establishment; his services being, as he narrates it, "to cover the pots of paste-blacking first with oil paper and then with blue paper, to tie them 'round with a string, to clip the paper close and neat, and to paste on a painted label."

His companions were boys of low birth; and the associations he was compelled to fall into were an agony to his sensitive nature. With the loftiest aspirations a young heart can indulge, he stood face to face with dire want, and with little hope that the wolf would ever avert. In a fragment of the biography confided with Mr. Forster, he touchingly says:

"I know that I have lounged about the streets, insufficiently and unsatisfactorily fed. I know that, but for the mercy of God, I might easily have been, for any care that was taken of me, a little robber or a little vagabond."

A part of this autobiography, a little undarkened, went into the framework of "David Copperfield;" and the fidelity with which it was wrought and the author-love which Dickens bore for it, have often suggested some color of reminiscence or experience. It will be seen that it wears a lighter hue than the sober record of his own hardships. For Dickens remarks in another passage:

"The deep remembrance of the sense I had of being utterly neglected and hopeless; of the shame I felt in my position; of the misery it was to my young heart to believe that, day by day, what I had learned, and thought and delighted in, and raised my fancy and my emulation up by, was passing away from me, never to be brought back any more, can not be written. My whole nature was so penetrated with the grief and humiliation of such considerations, that even now, famous and caressed and happy, I often forget in my dreams that I have a dear wife and children; even that I am a man; and wander desolately back to that time of my life."

This page of Mr. Dickens's life was always kept as a secret. To no living person—his wife not excepted—had he ever revealed it. It was the cloud which darkened in a measure his whole after life; and so sensitive was he in sunnier days to the very remembrance of it that the chief feature by which he recalled the old coffee-room in which he was wont to eat what little he could muster funds to purchase, would (when it re-appeared in better establishments) shock him with secret pain. "If I ever find myself in a different kind of coffee-room now, but where there is such an inscription on glass, and read it backward on the wrong side 'MOOR BEFFOC' (as I once used to do there in a dismal reverie) a shock goes through my blood."

Mr. Forster says it was a question of his own that fell by chance into this period, which caused Mr. Dickens to confide with him this history; a confidence which began in 1847, and which, until now, has never been disclosed.

It is not a surprise to learn—as we do incidentally—that the Dora of "David Copperfield" was his first love, translated into fiction. The Flora of "Little Dorrit" was the same lady, "to whom one day Dickens and his wife paid a formal visit, and found the stuffed favorite, Jip, in the passage."

But to return. Sad as this darkness—utter and blinding—in Mr. Dickens's childhood was, and piercing him, as it did, keenly in the afterthought; there can be no doubt he owes his

* The book has appeared since this article was written.

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fame as an author, and society their interest in him, in large part, to this bitter experience. How else could he so well have touched—and with such pathos—the haunts and miseries of the wretched and forlorn? Richter says somewhere, that the cages of canaries are first shrouded in darkness, that they may learn the better to sing; and what Schiller says of one class of authors is pertinent to all—and to Charles Dickens chiefly. They, too,

"Are nursed by poverty and wrong,
They learn by suffering what they teach in song."

Self-Government.

BY REV. HENRY WARD BEECHER.

STRONG governments belong to the undeveloped and the weak. It is so of necessity, and by right. If it is wrong to have monarchies, it is still more wrong to have people who can be governed by nothing but monarchies. So long as men are crude and undeveloped, you can govern them in no other way than by strong and compulsory measures. There were early attempts at self-government, but they all failed ignominiously, for the reason that the people were not prepared to govern themselves. The Jewish nation has been called a *commonwealth*. That there were in its legislation elements of a commonwealth there can be no doubt, but in point of fact the government of the Jewish people never amounted to any thing more than a strong government. It was either a government of chiefs over tribes, or a government of priests under the name of *theocracy*.

Just as far as ignorance and passion and rudeness exist in a community, they impede self-government; and where the people are not qualified to govern themselves, absolute governments are just as certain to exist now as ever they were. Government is not a thing to be chosen, except so far as necessity is itself choice. Adaptation is a kind of generic choice. As ignorance disappears, monarchies disappear; and as ignorance comes back, monarchies come back.

Strong governments, then, belong to the first conditions of the world, to the lowest states of human life. They are not good, as compared with better governments, but they are good as compared with no governments at all.

The process of civilization acts first, of course upon the strongest natures. In strong governments, if they be at all good, there will be a tendency to improve. This tendency usually shows itself first, not in masses, but in single instances; and when educating influences begin to bear upon a community, the most susceptible are first affected. The men of the strongest minds, the most intellection, the richest natures, the best parts, are earliest developed. The word *aristocrat* comes from a Greek word which signifies *the best;* and in the progress of the development of national life, the first men that are educated, and that begin to have the power which comes from education, are men that by original endowment are the best men, the most intellectual, the men of the most brain and substance.

The second result of civilization is that such men become dissatisfied with an arbitrary government. As long as men are ignorant, and deficient in will, they are incompetent to resist a strong government, and, like the masses around about them, they submit to it; but as they begin to think, and have will-power, they begin to resist the government, and it begins to distribute its power, and an aristocracy comes in as the first transition from an absolute government, so that there is a monarch with a class, as in England, or a class without a monarch, as in some of the ancient nations. Then the government is called a government of the best men over the masses, or of the few over the many.

This is a natural and inevitable transition-state, from strong government to self-government. It holds a middle place between a government *over* the people and a government *from* the people. It includes in some degree the elements of both. And the same reason that compels the crown to divide its power with the higher classes, will go on steadily compelling these higher classes to admit fresh sections into the upper circle.

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In all Europe there is a steady progress toward republican government, or the government of the people by the people. It is said by some that the English government is the best government on the globe. It may be the best for the intermediate period, but it is not the best for the final period. If there is one thing more certain than another it is that, as the popular element increases, government recedes from aristocracy and monarchy, and advances toward republicanism. There may be a nominal king. I do not object to that. I would as lief have a man called *King*, or a woman called *Queen*, as a man called *President*. There are times when a class of nobility, or such a class combined with a monarch, is adapted to the conditions of a people; but as the people themselves become intelligent they tend toward a state of things that will inevitably make them partners of the governing power.

The republican form of government is the noblest and best, as it is the latest. It is the latest, because it demands the highest conditions for its existence. Self-government by the whole people is the theologic idea. It is to be the final government of the world.

But even under republican government, if men are ignorant or morally low, they will cease to be self-governing, and will be led by cunning men, who will gain power over them by courting their passions; and the laws will be framed and administered, not according to the judgment of the masses, but according to the schemes of those who acquire a surreptitious influence over them. It is possible for men to be ensnared by designing persons, so that while they seem to be controlling their own destinies, they are themselves absolutely controlled, and guided, and governed.

There will always be a large class in nations whose spirit and training will cause them to be antagonistic to self-government. Proud and haughty natures are perpetual enemies of republicanism. In every republican government there are large numbers whose tendency is to favor a strong government.

Yet, in spite of delays and retrocessions and plottings, unquestionably the human race is developing right on toward this final and best form of government. In every generation tyranny contracts its sphere; and now we see preparations for a higher type of government. Despotisms are becoming constitutional monarchies, constitutional monarchies are becoming aristocracies, aristocracies are becoming republican governments. And the tendency of the whole world, at present, in every one of its departments, is developing the common people. Almost every influence in the world that is working now, judging from hundreds of years to hundreds of years, is flowing in one direction; and that direction is toward the emancipation, elevation, education, and empowering of the great mass of mankind.

The tendency of religion is in this direction. It has worked out one vein, and hierarchies have had their day. It is taking on more democratic forms, and will take them on from this time forth.

The spirit of missions, also, has had an important democratic influence. The attempt of Christian nations, at great expense and trouble, to civilize poor, miserable barbarians has a tendency to increase, in the popular estimation, the value of a man, without regard to his accidents of condition or circumstance. Man has risen in the market. Before the time of Christ it was an offense punishable with slavery or death to be a foreigner. Clear down to the days of the apostles, to be a foreigner was to be nothing at all. The Greeks did not recognize human existence, except among themselves. They counted all the rest of the world as trash. They learned no language but their own. There was not another language spoken in Greece. They considered their language as articulate, and as having sense, philosophy, and reason; but they called the language of all other nations *noises*. How does their contempt for other peoples contrast with the spirit of modern Christian nations! England, and France, and Germany, and America are sending out every year scores and scores of men, appointed and consecrated to the work of evangelization abroad. Countless treasures are raised at home for the sustenance of these men while they minister to barbarians in other lands. And what a witness this is to the value of a human being! Now, at last, almost all the great causes of human conduct are working in that direction. If you examine the tendency of inventions and mechanical arts, you shall find that, although they work for all men, they do not work half so much for the rich and strong and wise as they do for the poor and weak and ignorant. When the use of steam was discovered, it was the poor man's benefactor, for it has lifted him ten degrees where it has the rich man one. Now, the poor man can travel the world over. Once only the rich man could do it. Steam has made them equal. The rich man always could wear fine fabrics. The poor man could not until steam made manufacturing cheaper.

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The rich man always could have luxuries. The poor man could not until art and science were applied to domestic institutions and common life. Now the poor man has better food than the rich man used to have. There is not a truckman in New York who does not live better than Alexander did. We should think ourselves treated worse than the prisoners at Sing Sing, if we had to live as the royalty did three or four hundred years ago. They would have been glad to live as our common people do, who are clothed better than they were, who have better houses than they had, and whose instruments of labor have less drudgery in them than theirs had. Every machine, although when first invented it seems to supersede the laborer, has the effect to raise the laborer one step higher. Every time an iron muscle is invented it gives emancipation to a human muscle. Every time you enslave a machine, that you have a right to hold in bondage, you set free ten thousand slaves that you have no right to hold in bondage.

That which is true of science is also true of literature. If you go back to the times of Sterne and Swift, you shall not find, I had almost said, a single generous sentiment in their writings. Down to the time of Cowper, English literature (particularly that part of it which comprised the poems) was filled with a supercilious contempt for the common people. The peasants, the yeomen, were treated as mats on which fine people might rub their feet and clean their shoes, being considered as good for nothing in themselves, and serviceable only by reason of their relation to the upper classes. The spirit of humanity, the appreciation of human worth under a rough exterior, and a desire for the welfare of every man, sprang up within the last hundred years. Literature throughout the world has been growing purer; and, to-day, it is at least humane, if not spiritual.

If you go from literature to art, you find this still more remarkably illustrated. The days are waning in which royalty, aristocrats, and rich men can be said to be the chief patrons of art. He who would be exalted as an artist must humble himself, and accept the divine idea of the grandeur of the common people, and not disdain their sympathy and patronage. And every thing is working that way. Once nobody could own a book unless he had a fortune. Now every man can afford to have a book. It is the cheapest thing there is. Once a picture was significant of wealth. It is becoming less and less so. More and more every year pictures are coming to be owned by persons of moderate or slender means, because they have an appetite for beauty, and they must have beauty to feed it. A love of art is being developed in the common people; and all things are tending to make it possible for the common people to gratify their taste in this direction.

And that which is true in these respects, is true in respect to education. Though the rich have always been able to educate their children, the poor have not always been able to do it. Now every thing is working toward the education of the common people.

So, then, governments are ameliorating; monarchies are changing to constitutional monarchies; constitutional monarchies are becoming aristocracies; aristocracies are more and more diffusing themselves, and sharing their power with the masses; all tendencies are toward self-government in political forms; and religion, and art, and learning, and science, and inventions, are coöperating. There is one direction in which all these forces are working. God's hand, like a sign-board, is pointing toward the elevation of mankind, and saying, "This is the way, walk ye in it." The road is very muddy in some spots, and the march will be slow; but the progress will be in one way. Though it may be like the march into summer out of winter, or the march of Israel into the promised land out of Egypt, self-government will at last be reached.

WHAT CAUSES PEOPLE TO BECOME INSANE.—Probably disease of the brain. Dr. Tuke, who has given much attention to this subject, says: "Six years ago I commenced a systematic microscopic examination of the brains of the insane, and with this most important result, that in every single instance a marked departure from healthy structure was observed.

I am not prepared to designate the individual part of the brain specially affected in the different forms of insanity, but I may say generally, that the *corpora striata* are the portions most frequently found affected, and that the cerebellum is the organ least frequently subjected to disease. Further, that the white matter is much more liable to evident structural morbid change than the cortical substance in comparatively recent cases; and that where the intellect has been in abeyance for prolonged periods, the structure of the gray matter of the cerebral convolutions is difficult of demonstration, the layers are found indistinct, as the cells are few in number and generally small in size."

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Typhoid Fever.

BY S. H. HUNT.

IN a late number of The New York Independent appears an article from the pen of Dr. Smith, Health Commissioner of New York City, in which he remarks: "Typhoid fever is the great autumnal scourge of our community." He estimates that from 100,000 to 150,000 people annually suffer from this disease in England. Again he says: "It is one of the so-called filth diseases of modern sanitary writers, and its most ordinary exciting cause is air, or drinking water befouled with excremental matters from surface drainage."

Now, one would suppose from the reading of Dr. Smith's article, that excremental matters in the air we breathe, and in the water we drink, was almost solely the cause of the particular form of fever under consideration, especially where it prevails endemically, but it seems to me that the real fundamental cause of typhoid fever as well as many other forms of malignant disease, are almost entirely overlooked by the authors and practitioners of the drug medical schools.

The writer of this article has treated during fifteen years practice of hygienic medication many cases of this fever in different localities throughout this western country where it has prevailed both endemically and epidemically, and while some cases were exposed to impure water from surface drainage, and from excremental miasms affecting the air, others were entirely exempt from such influences, but in all these cases the water used by the patients was found to contain carbonate of lime, and other mineral salts held in solution, while their dietary consisted mainly of highly salted, spiced, concentrated, and greasy preparations, and I have yet to find the first case of typhoid fever among that class of people who discarded the kind of dietary described above, and used instead plain, unstimulating food, and only pure water as a beverage.

In the treatment of this form of fever I have in all cases avoided heroic treatment, using mild and soothing applications with long intervals of rest after general baths, keeping the sick room thoroughly ventilated, and all food from the patient until the fever had permanently abated, and the most gratifying results have been obtained in every case.

In my humble opinion the true solution of the real causes of this yearly scourge of typhoid fever, and of many other forms of malignant disease, is to be found in the social and business excesses, as well as in the universally unhealthful dietetic habits of the people.

Let good unbolted wheat-meal bread, cracked wheat, oat-meal, fresh beef, and mutton, good ripe fruit of all kinds, take the place in our dietary of superfine flour bread, pork, pickles, lard, pastry, doughnuts, coffee, tea, etc., and let us refuse to defile ourselves by the use of tobacco and the various forms of alcoholic beverage. Keep our dwellings thoroughly ventilated, our yards, alleys, and streets free from filthy accumulations; let us banish pig-stys and their occupants, retire to bed early with empty stomachs and clean bodies; in short, live in harmony with all the laws which control and regulate our mental and bodily health, and the time would not be far distant when malignant fevers, and the manifold physical and mental disturbances growing out of diseased bodily conditions would disappear, and mankind would be enabled to rejoice in the millennial day of physical regeneration at least.

CONFINEMENT IN OUR SCHOOL-ROOMS.—A very fond parent, whose children when sent to school grow pale and suffer with headache and colds, asks advice as to how to proceed to save them from the ill effects of school-room confinement.

ANS.—First, investigate the condition of the school, and if the evil arises from lack of ventilation, or an unequal distribution of heat, then try and have these evils removed, and any other that may be discovered concerning light, dust, badly-constructed seats, too long lessons, etc. Then, if need be, send your children to school but half a day daily. If the evil still continues, you must remove them from school entirely. Many children, with large active brains, can not, while confined at their studies, digest food enough and breathe air enough to supply the brain with nourishment and still keep the body growing. In all such cases there is but one wise course. Look out for the interests of the body. It can not grow much after it is twenty-one years old, while an education can be obtained after this age.

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Kitty Howard's Journal.—Second Series.

BY ELIZABETH OAKES SMITH.

December 15.

FOR a long time after the departure of my summer child, my beautiful Elisabeth, I wrote little in my journal except expressions of sorrow, fervent and heart-bleeding prayers. I was weak, very weak; not rebellious, but unable to fit my poor, wounded soul into the groove designed for me. Tom was forbearing and tender as ever, but I at length detected a slight disinclination on his part, to be in the room alone with me; a sort of dread of my wan, sorrowful face. Dear heart! how could it be otherwise! I had trained the dear lamb for Heaven, and she had been gathered to the fold of the good Shepherd, and yet I wet my pillow with tears; and all my duties, pleasures rather they should be called, for my household, grew irksome to me.

My children even, who were never happier than with me, felt their childish gayety rebuked by my presence. Rachel came to me with a solemn earnestness, that touched me to the heart, and said:

"Dear mamma, you tell me that Heaven is a beautiful home, and that sister has gone there to be for ever happy; and that the dear Lord will love her, as he did the children when he was in this world, and yet you cry—are you sorry she has gone to the dear, blessed home?"

I laid her head upon my breast, and sobbed aloud; whereat the sweet child patted my shoulder and murmured, "darling mamma," and then she knelt at my feet and prayed in a low, audible voice, "Dear Jesus, comfort my mother; send my sister back again to comfort her."

I know not what passed over me. A great burden was suddenly lifted from my heart. A heavenly, serene peace, born of no earthly source, filled my whole being with ineffable calm. Methought the little arms of Elisabeth encircled my neck, and a new sense had been developed by which I saw as it were into the "soul of things." Rachel's upturned face was and was not here. She grew transfigured, and I beheld clearly the body of the resurrection. She was translucent, but not transparent: fair—oh! how fair!

I can not describe what I saw in its infinitude of beauty, but I murmured, "Strange that a harp of a thousand strings should keep in tune so long." The nerves were threads of pearl interweaving a net-work of lace; the bones were ivory, white as snow, and translucent as alabaster; there was no ruby fluid like the blood, but an amber light, flowing in currents, coursed through the whole system with a tremulous, scintillating motion, producing an indescribable, harmonious music. An ethereal lightness, an undulating softness pervaded all, as if a breath might lift it into thin air, while the golden tissues of her head floated backward, revealing eyes of a starry brightness.

How long this heavenly vision lasted I know not, but it faded and was gone, leaving my earnest, gentle Rachel kneeling at my feet, and she exclaimed:

"Dear mamma, your face was all bright, like the sun!"

While all this was passing in my room, a heavy storm was beating over the roof, and rattling at the windows. As yet the snow has been chary of its presence, and the winter has been thus far an open one. I scarcely heeded the storm, so great was the peace in my own soul, and I arose and washed my face and hands, and went forth and saluted my household with a smile. It infused new life into all, and each one vied in attentions to my comfort.

I have not talked much about the poetry I write, because the gift is something beyond my will, the gift truly from God, and can not be evolved by mere culture or inclination. It is marvelous how the external world responds to the emotions of the poet, and how he brings to her shrine not what all behold, but what exists in his own soul. I wrote this sonnet as partially expressing the glories, so to speak, revealed to my mind by what I have but imperfectly described, and under the similitude of nature after a storm:

SONNET.

"Heaviness may abide for a night, but joy cometh in the morning."

Last night, despondingly, I watched the rain
Assail the roof with cold and sullen beat,
Like heavy tramping of impatient feet—
I heard the willow and the elm complain—
The northern pine-tree hugged himself in vain,
For all athrough his branches poured the sleet,

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An armed battalion in continuous sheet.
The morning shamed the night with proud disdain,
The lowliest shrub some queenly honor bore—
The mullen-stalk glowed sapphire—golden gleamed
The long rough plantain—and the clover stood
Opal and ruby—while the pine wore
Its caronal of pearl—and baldrics streamed
Like rainbows o'er the distant hill and wood.

Thus I beheld all nature transfigured after the storm: what was called a frost became a sea of gems to me. Mrs. Brown called and said, "Did you see, ma'am, how *nice* the frost looked on the trees this morning, for all the world like great chandeliers?" A touch of the poetic, but wofully confused with millinery and candle-light.

December 25.—To the surprise of Tom, who had become accustomed to my disconsolate face, I made our Christmas preparations with even more than ordinary zest: but I did not invite my wealthy friends with their children, only, I sent for the poorest also, and had a great comfortable table spread for them. Despite our love of fine manners, we did not heed the uncouth ways of the little fat boys and girls, who shoveled in their food with a knife, and ate one mouthful and then drank, a mouthful of food and a drink, washing down their meat and bread with little or no use of the teeth.

Mem.—I think our school teachers ought to devote a half day of each week in teaching children the proprieties of manner. They might even go through with a Barmecide feast, and like the small servant in the Old Curiosity Shop of Dickens, "make believe eat, and be company." Thus they would learn to chew their food; to abstain from too much drinking; learn the use of the napkin, and all the courtesies of a courteous life. The more I think of it, the more I am convinced that this would be good school exercise.

December 26.—Since I have been a wife and mother, I have felt the need of continuous study and reading that I may be a desirable companion to my husband, and a wise and intelligent counselor to my children, hence I have studied the best modes of education, and find the Society of Jesus, whatever may have been, or may be their faults in moral point of view, most admirable and efficient teachers or educators in the broadest sense.

The College is a discipline of manners no less then intellect. Every day a Critic is appointed, whose duty it is to observe at the table and elsewhere any solecism in the routine of polite life, and thus it is that these men are so thoroughly well bred in manner and so wise and capable as educators.

I was reading an old copy of Erasmus lately, and surely I felt the great masses have wonderfully improved since any state of society would justify his strictures. I do not know as education, I mean education of the whole nature of man, intellectual, physical, and most especially moral, will make a child of ill blood over; but I do believe it is like a new creation to him, sending the nutriment of the brain into the best channels, weakening the lower passions, and even elevating them to that degree that they warm up, stimulate and quicken the higher sensibilities, and what might have been simply brutal may be made heroic.

"What are you writing so long in your journal to-night, Kitty," cried Tom, who had wakened from his first nap.

"You know, dear, that when I want to fix a subject of thought strongly in my mind, I have to write it out. An indistinct idea becomes wonderfully clear and effective, being compelled to stand out in black and white; and I am thinking Tom, that you and I might be so trained and educated as to become nearly perfect."

"You are that, already, Kitty; but I was not caught early enough. You must try to be content with your bad boy."

"Now, Tom, you know I do not like you to talk nonsense to me. I like to have you praise and flatter me and all that, but when you talk as if you did not quite come up to the mark of a perfect man, as the world goes, you do not mean one word that you say. You know you think, and every man living thinks, that all that a woman does or thinks is very well for a woman; but, never in one of your heads do you think, that any woman ever was or will be equal to a man. Some women you think are superior to some men, but never a woman was, or will be equal to men as men. You know it, Tom."

Then he said, "You look very handsome, Kitty, when you are so in earnest;" whereat I pouted, and said I should be glad when my beauty was all gone, that he might learn to admire my mind, and Tom gave a long whistle and said: "Tell that to the marines!"

"Now tell me if I do not tell the truth in what I say."

"Oh! Kitty, it is such a great subject, and I am so sleepy!"

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"No, you shall not go to sleep, you lazy, arrogant one. You think, and so does Huxley, and all other grandgrinds, that because you have great bones and muscles, and are taller and stronger than we are, that you must be superior—why the ox can beat you at that game; and then you put a measure round your heads and ours, and because yours is the largest you say you are made nobler than we, forgetting that fineness is better than bulk, that a delicate fiber produces the best fabric. Why, Tom, you provoke me into becoming a strong-minded, woman's rights women."

"Now, Heaven forefend! Kitty, if you threaten that I will admit all you claim and a great deal more to keep you still. Indeed, dear, you are talking books at me; for I have always said you were a great deal wiser and better than I am."

"That is only because you love me, and I am your wife, but you do not for one moment think I should make as good a judge as you will, or that any woman ever could."

"You hit the nail on the head," cried Tom, stopping my mouth with kisses, and I saw I was on the verge of quarrelling with him upon an abstract question, so I only cried,

"Oh! *the* conceit and *the* arrogance of the masculine brain. Oh! the blindness and stupidity of the masculine mind!"

January 1.—We had quite a number of callers to-day, and every body told me I was looking quite charmingly, which I was willing to believe, for my health is excellent, and I desired to make the visits of our guests a pleasant one by an effort to be agreeable. Rachel staid in the room, and really was a very graceful, unaffected little lady. David and Paul made several calls and had an air of grave importance rather amusing than otherwise. Paul most especially seemed to feel as if the fate of an empire depended upon the way in which he should acquit himself. In discussing the experience of the day, he asked David if he did not think Lucy Ney a very pretty girl?

"You did, Paul, because she kissed you. She did not offer to do it to a boy of my size," whereat Paul was abashed and ashamed at his youngness, and David pulled up his gloves with the air of a veteran man of the world, turning to Rachel with a sneer, which did not much trouble me, for we are such composite beings that in the growing child sometimes one and sometimes another group of faculties start into activity and produce a temporary one-sidedness, so I said nothing but listened.

"I suppose, Rachel, you had lots of kisses to-day, and was glad to get them?"

The child reddened, for she is desirous of the approval of her brother, but replied gently,

"No, David, several old gentlemen kissed me, and one young one kissed my hand, but the boys didn't."

"That is right, Rachel; I don't want any body slobbering over my sister's face, and boasting about it afterwards."

"Why, David, slobbering is not a nice word in that connection; and besides, no gentleman, young or old, will ever boast of having kissed a lady, and if the boys talk in that way you must go away and say you can not hear such talk," I replied.

Paul approached me with round, open eyes: "Jim Pynchon told me he kissed Minnie Grey every day when they went to school, and she set her lunch-box down to hug him."

Here is a case! Minnie is five years old, and Jim six! Still I told my little ones that if Jim did not have gentlemanly ideas when he was little he would never have them, and David declared that if he thought Rachel would hug and kiss the school-boys, he would flog every one of them and her too. "It isn't nice, mamma."

Dear me! the children are wondrously precocious in this age, and my young David begins to dictate like a little king. After all the world gives one system of thought after another on airing, and then out-grows it, and I suppose the crude manner in which the truly great question of Women's Rights is handled, will give rise to a counterpart of crudities in the other sex, till eventually the race will overstep it all, and rise to something better, or fall back into some hopeless muddle. The pretentions of our sex already give rise to greater assumptions on the part of the other, and the boys affect the airs of their fathers.

The old system, a sort of division of labor by which men ruled the State, and woman her little Empire of Home, there training the future Ruler to sobriety, the government of his passions and the practice of justice and integrity, seems to me very beautiful, and I never in the rank in which I was bred saw women unduly coerced or oppressed. She was free to elect her course in life, and if circumstances rendered it desirable to enlarge her sphere of action, she did so with little or no hindrance; but what was well in a cultured class, might not be well in a ruder one, and therefore a protest grew to be inevitable; but, I see no occasion for this uprooting of society as women seem

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now disposed to do, and the world will be the worse for it, for the household will disappear.

January 8.—Tom has had an attack of nervous headache, and has dowdered about the house all day; sometimes stalking about the room with his shoulders hunched up and hands in his dressing-gown pockets, and whistling, not very well, and then punching the grate, and then over-hauling my work basket. A man is a miserable creature when sick, and makes an awful fuss over trifles. I watched him awhile, and then I took off my linen apron, for I had been helping the cook, and seated myself in my big chair, and called:

"Dear heart! come here, be a good boy, and let me magnetize your poor head," and he put his head in my lap, while I rubbed it gently, and he was soon fast asleep. I did not stir for more than an hour, and he awoke quite cured.

"Oh! Kitty, there is nothing so soothing as a gentle woman's gentle touch. I am thinking, dear, in the new order of things which women are intent upon organising, this will be a far less comfortable world; and we poor fellows, who will always, after all that has been said and done, be compelled to brunt the fight, will miss that tenderness and that sweet favor in fair women's eyes, which was the best guerdon of the brave soldier after a hard contested field."

"You think, dear, that women are growing mannish, instead of enlarged and noble? that there will be no calm, observant element left in the world; you think as this observant does, free from the turmoil of State, you might, by a superior candor and intelligence, allay the animosities of party, and subdue by the humanising Christian graces?"

"Kitty, dear, I always have said you are a Socrates in petticoats, and I grow every day into a deeper respect for your judgment and opinions."

"If the majorities of women had had the good chance that Kitty has had, perhaps you would respect more of us, Tom."

"No, the majorities of women have had as good a chance as the majorities of men. If women have borne children, men have fed them, and the hindrances of life have been mutual; but my head is aching too bad for talk. Let me read your journal, darling, and here is Hannah with wide-open eyes—I'll warrant the cake has burned, or your poultry have picked the pie set out to cool; or the pig has broken bounds; or the cat has lopped up the cream; or Rachel tumbled out of the swing, and Kitty Howard is in demand in all emergencies. She is a model wife!"

IS THERE ANY DANGER in being shaved by a barber with a razor that is used in common? Yes. Many cases of barber's itch have come before our notice, propagated in this way, and a London medical journal makes this statement: "Recently we have professionally seen two of the worst cases of *Sycosis contagiosum* which have ever come under our notice. Both patients were shaved by the same barber, and no doubt with the same razor as that used—for the barber acknowledged his fault—in shaving a man "with a bad chin." In one patient the yellowish scales have extended to the upper lip, and sides of the face covered by hair.

The vegetable nature of the disease and the rapidity with which the seeds are transmitted from part to part, until the cryptogamic plant surrounds every hair follicle, is only too well known for repetition here. Our chief object in directing public attention to a most serious matter is that barbers will learn through us to be more careful in indiscriminate shaving, and that the public seeking their aid will, for their own sake, insist upon what we hope will now become a universal practice in the barber-shop, namely, the razor to be immersed in some warm water before being applied to the face. This is pretty sure to destroy the vegetable organism, should any exist, on the instrument. Those who may have suffered from the *Sycosis contagiosum*, and the physician who has had experience in the treatment of it alone know the protracted nature of a most unsightly complaint in yielding to treatment, and the value of the hint we offer in the simple immersion of the razor in warm water, and then wiped before use.

Indeed, in the filthy barber-shops of our great towns diseases of more kinds than *Sycosis* are propagated, but with that we do not purpose entering upon now. Our simple desire has been to record a painful occurrence with which we have recently met—a faithful corroboration of the testimony of Gustav Simon, of Gruby, of Vienna, and of the experiments made by Fo-ville, who noted over and over again the transmission, by contagion, of *Sycosis* from the use of a razor employed in shaving an affected person.

BAD HABITS are the thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds.

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Dr. Diet.

BY E. H. SMITH.

A FINE old man is this Dr. Diet,
So good, so healthful and kind;
He is just as happy, and full of fun,
As any man you can find,
And his work is from the sun to sun
With fervent soul and mind.

No matter what his enemies say
About his singular notions,
Of living plain, and keeping clear
Of the banquets, "pleasant commotions;"
They can't refute one word he says
Any more than resist the oceans.

The hearty laugh is frequently turned
On the Doctor when he crosses
The path of fools, who gape and stare
As though they could mock at his losses,
"But one can afford," as the Doctor says,
"To look over the 'braying' of horses."

They think him the strangest man on earth,
At 'splendid" suppers and dinners
For he dare reject the richest viands
Which make us the worst of sinners.
Ah, they who control their appetites
Are in the end the winners.

And this good old man is never lame
With the gout, that terrible evil;
He needs no crutch, nor invalid chair,
For his pains in pleasing the Devil.
And from those men who suffer so
He scarce receives notice civil.

His blood is not sluggish with disease
As it flows in its crimson tide;
But pure as the sparkling streams that gush
From the veins of the mountain side,
No languor he feels all the day, and at night
Sweet slumbers are not denied.

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With elastic vigor "his nerves are strung,"
And cheer from his eye is beaming:
And his cheeks are as bright as the rosy morn,
When the brilliant sunlight is streaming;
And it makes one glad to see such a face,
With a smile in each dimple gleaming.

His breath is as sweet as the breath of flowers
Exhaled on the balmy air;
And his teeth that shine through his parted lips
Are like rows of ebony fair;
Those diamond treasures alone are worth
The crowns which sovereigns wear.

And never could filthy tobacco touch
Those lips of purest mould;
He has fled from the sickening, loathsome smoke
Which from pipe and cigar has rolled,
As though it were sent from the bottomless pit
To poison both the young and the old.

The Doctor in his advice hath said:
The simplest food is the best;
Let cheerfulness be the seasoning sauce,
For this makes the food digest
Much quicker than when with sour thoughts
The mind is heavily pressed.

Fear God, live pure, keep a conscience clear,
Be kind, be courteous, be true;
Let virtue dictate, and obey her voice
In every act you do.
Then pills and doctors will find less work
And a happy life will ensue.

The Dying Cinders.

BY SUNNE TINTE.

I WALKED the deck of a ship at night,
And I watched the cinders red and bright,
Thoughtless and gay in their airy flight,
Each a fairy and fiery sprite.

It suddenly then occurred to me,
As they danced downward into the sea,

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So flushed and red in their fiery glee,
That to life and death I had found the key.

They seemed so human, dancing about;
They seemed so dead with their lights put out;
And the mystic water threw a doubt
Over their future, shielding them out.

I dropped a sorrowing, briny tear
Over their cold and watery bier,
For those to whom youth and life were dear,
Who had hardly dreamed death was so near.

A funeral weird and wild was this;
A wave's embrace for a parting kiss,
A wave's dull roar for a parting hiss,
A cloud of smoke, and a deep abyss.

Little we know where will end *our* life,
Whether in peace or whether in strife;
But the hand of God will steer our skiff
And pilot us to a better life.

Little we know where will be *our* grave,
Whether the earth or the icy wave;
But the arm of Christ alone will save;
With Him we shall tread the marble pave

The Wearing and the Leaving Off of Flannel.

BY HOWARD GLYNDON.

"FLANNELS next the skin" is the invariable recommendation of the doctor to all weakly patients. "Flannel next the skin, winter and summer," is the advice of all hygienic theorists to both well and ailing people; and on this one condition alone, unfailing health is often promised! Now, for my part, I hold and have always held, that clothing should be worn for comfort and not for health. Yet I suppose that the real importance of flannel as a hygienic agent is to be determined only by a conscientious trial. Those who are deficient in natural heat—constitutionally poor blooded and of defective vitality—should cleave unto flannel s their best friend, if, after fair and impartial trials of other means of securing healthful warmth they find their efforts unavailing.

Some people are always complaining of feeling uncomfortably chilly. In many cases the cause of this will be found in defective digestion or a torpid liver, or the avoidance of plenty of cold water and thorough bathing, and the failure to take sufficient regular exercise in the open air. When want of warmth springs from these causes, you may pile on flannels and furs till you bend beneath the weight of a perfect avalanche of woolens, without finding any but the most transient relief. The trouble is inside of you, and not outside, in the atmosphere. For such cases, flannels will not avail. The

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remedies are: daily cold sponge baths, the first thing on getting out of bed in the morning; proper food in moderate quantities and a great deal of exercise in the open air. The last is the sovereign remedy for chilliness—*walk*, WALK, WALK! Whenever you feel the chilly sensation coming on, spring up at once and begin to exercise—taking care, however, to guard against profuse perspiration—and never, when heated, to sit down in a cool place or in the open air to rest, unless it be very warm indeed. Even in the warmest room, or during the warmest weather, if you feel the slightest chilliness, or if you have perspired ever so slightly, immediately, on discontinuing exercise, throw some extra covering about you till the feeling passes off. The cause of almost all colds is owing to the fact that the garments next the skin become damp with perspiration, more or less; and this, when the reaction after exercise begins to be felt, causes a feeling as if the fast cooling body were wrapped in a cold, wet sheet. You feel chilled through and through—you are stiff, tired and sore; and in a few days a severe cold declares itself, which is often attended with the worst results. Now, the great good of wearing flannel next to the skin, is that the perspiration does not so readily saturate it, as it does thin cotton garments; and therefore, the damp, chilly feeling is not felt. Thus, the body does not cool off so quickly and a cold is avoided.

But this is not always the case. We see persons wearing flannel, who seem to take cold with as much facility as those who do not wear it. The only sure preventive, in any case where the perspiration has been excessive, is to get rid of the damp inner garments as soon as possible, in a moderately warm place—to rub the whole body vigorously with a dry coarse cloth; and then to put on dry clothing as fast as possible, and wear as much as you need to keep you comfortably warm till the usual habit of the body is restored. If you are constantly exercising, you don't need so much clothing as you would if perfectly quiescent and passive. The next best thing to this (if you can not remove your damp clothes) is to put over your outside garments as much additional covering as is necessary to warmth, so that your clothing will dry rapidly, from the extra heat of the body thus generated and from the exclusion of the cool outside air. The third and last resort is to keep in motion with sufficient briskness to overcome the chilly feeling; thus allowing the body to cool off gradually, and decreasing the motion by degrees. If you are able to do this, you need not be afraid of taking cold; especially if you observe prudent precautions as soon as in your power; such as not sitting, or lying down to rest in a room cooler than the temperature of your body, without covering sufficient for comfort.

It is my opinion, that moderately healthy people who observe these and other precautions, which common sense will naturally dictate, and who live in other respects wisely and temperately, may go through life without being obliged to wear flannel next the skin, and may, moreover, in so neglecting to do, live to a good old age.

The body is just what you make it, and it demands just what you have habituated it to require of you. If you pamper it and cuddle it, it will refuse to be comfortable without pampering and cuddling. If you accustom it to resist outer influences, it will gain in vigor.

Now, I want you to understand, my reader, that I have no prejudice against flannel itself; but I am not so enthusiastic as most hygienic advisers are about its saving and healing properties, when worn next the skin. It is my opinion that, thus worn, it enervates a sound body; and the wearing of it so is attended with both inconvenience and risk, in certain cases. You dare not leave it off, in certain emergencies, without the risk of your life; and this on the score of cleanliness, is very objectionable, if circumstances have deprived you of your change of flannel. You can get cotton garments almost anywhere, where you can get any thing at all in the line of clothing; but flannel is scarcer. Besides, I would not like to feel that my life depended on a flannel shirt. I would rather be independent in a cotton slip and trust to Providence for a flannel one, to wear outside of it.

That is just what I mean. Wear flannel by all means, when you feel the need of it; but *don't wear it next your skin.* Wear some white cotton garment betwixt your skin and the flannel. Flannel worn next the skin, simply forms a second epidermis; which, however, you can not always calculate on having handy; and which, like your real skin needs frequent changing, in the interests of health, comfort and cleanliness. Now, I can not see why the skin with which Providence has provided you is not sufficient; nor why you must set about producing, by habit, this troublesome auxiliary.

But if after all I say, you have set your heart on becoming a slave to flannel, I will from my own experience, give you a few items which may be useful; although I know that an ounce of experience is worth a pound of advice.

I once got it into my head that I must wear

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flannel during the winter, and wear it in the good old orthodox way, next the skin. It almost proved a second shirt of Nessus to me. I did not bargain to wear it all summer, and in a warm climate. But every effort to get it off in the spring was attended with a bad cold. I felt too warm with it on and too cold without it. And I vowed that if I ever did get it off, I would never so commit myself again. I did get it off at last, after a terrible cold which fell on my lungs. I have clung to my resolution so far; and I have no cause to regret it. I can not remember that my health was any better during the winter that I wore it; but I know that it has been decidedly better since I have been accustomed not to depend on flannel for warmth.

If you have really decided to have flannel for your best friend, you had better at the same time, make up your mind that the alliance must last till death do you part. Flannel is not a thing to be lightly tampered with. You can't put it off one day and put it on the next, with impunity. If you are a man, you will experience less inconvenience in adopting it as the foundation of your wearing apparel, than you will be likely to if you are a woman. Men have few of the temptations to change from thick to thin and from warm to insufficient clothing, which are continually besetting the pathway of women—above all, young and inexperienced women.

So, if you are a woman, you must make up your mind when you put on a high-necked and long-sleeved, flannel jacket, that the day of low necks and short sleeves, and thin, see-through materials, is over—for you. If you do not believe this, an attack of pneumonia or neuralgia will soon convince you of it. Therefore, you had better sit down and count the cost at the outset. If, keeping this drawback in view, you compromise with a low-necked and short-sleeved jacket, you will, probably some day—unless you are more prudent than women generally are—sacrifice the flannel waist to the faultless fit of a new evening dress, which will not let itself be hooked over the aforesaid flannel, which adds considerably to the bulk of the waist. The result will be a serious illness.

How many women (and not a few men), as invariably as the spring comes round, contract a fatal disease by injudicious leaving off of flannels, will never be known. But, if every one who reads this article would cite at least one instance of such a case within their own knowledge, we would have a long and sad list. And this is why I so especially insist that those who have not taken to the wearing of flannel next the skin, should understand well what responsibilities they incur in putting it on; and that those who have already begun the use of it, should realize that it is not to be abandoned for a mere caprice, or for temporary convenience.

Chronic Rheumatism.

BY A. JAY COOK, M. D.

EVERY Medical Electrician, at the outset of his practice, is amazed at the amount of mercury his diagnosis reveals to be contained in the bodies of his patients; not one in one thousand of chronic cases but what has his quota of that *pow. sto.* of the past. But why is he amazed? 1st. Because no one who has not the means of detecting the presence of the drug would ever dream that such quantities of it are lodged in the tissues of chronic invalids. 2d. He has imbibed the popular notion that comparatively little mercury is given now-a-days, that it belonged to the golden age of "heroic practice" and is only administered occasionally now in "severe cases," as its devotees would fain make insulted humanity believe, in order to quiet a rising popular sentiment against its use.

By observation he finds out another thing: That a certain class of affections called by the specious titles of Rheumatism, Neuralgia, etc., seem to abound in about direct proportion to the amount of mercurial virus present in the tissues of his patients. This looks so much like cause and effect that at length he learns to look upon rheumatic difficulties as simply cases of mercurial poisoning, and treats them as such.

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HOW DOES HE TREAT THEM?

First, according to a general law he treats *causes*. To this law there is no exception. The seeming exceptions are apparent, not real. When the effects have become second causes, as in the case of inflammatory rheumatism: the mercury has produced an inflamed condition of the parts and a feverish condition of the system, which produces intense pain. The proper way is to reduce the inflammation by equalizing the circulation (polarizing) to relieve the suffering of the patient, then go to work to cast out the primary devil that did the mischief; so in sciatica, first relax the contractive muscle and then wage war upon the original sin.

Although rheumatism, especially chronic, is nearly always complicated with other diseases, yet we shall consider it in its simple form, for no formula could be laid down that would cover its complications with other affections, which would profit one unacquainted with the whole theory and practice of medical electricity.

Also, we wish to be understood in considering this subject, as confining ourself to speaking of electrical treatment only, not mentioning diet and other conditions favorable to a cure.

To combat this terrible disease as rapidly as possible, the operator will need two kinds of machinery: the ordinary electro-magnetic machine and an electrolytic battery of from fifty to two hundred pairs; presenting a zinc surface of from five hundred to two thousand square inches.*

In chronic rheumatism, if there be no determination of the fluids to the brain, and the affection be more or less general with stiffness of muscle, the operator will commence first with the electro-magnetic apparatus. Place the positive sponge at the feet and manipulate all over the legs with the negative, with tolerable strong current; where sensitive places occur, use the milder current; should the joints become sore or inflamed under this regime, reverse the poles and treat, as in inflammatory rheumatism, described in a previous article; when subdued, return to the former treatment. Follow the same course with the arms.

Second, seat the patient upon the positive sponge and manipulate all over the body with the negative, but mostly along the spinal column. (N. B.—Should the patient be a female, this treatment, especially the second part of it, should not be given during the menstrual flow.) After a time when the nerves have begun to arouse and become more sensitive, it will be well at every third treatment to reverse the poles. Time, half an hour, tri-weekly.

Should there be anchylosis present, the electrolytic current must be used to resolve it. This is used without a helix, but with the same appliances as above. Place the positive sponge upon the worst part of the anchylosis and the negative upon the opposite side of the joint—as fast as the surface becomes very red, approaching vesication, remove to other portions of the joint. The mercury that was lodged in the part will have gone long before the calcareous deposits are melted down and absorbed. This treatment may be given daily or tri-weekly if desired, alternating with the other treatment. Every month or six weeks the treatment should be suspended for two or four weeks.

We have seen this treatment restore articulation to joints that had been immovable for years, but it requires great patience and perseverance to effect a cure in such severe cases.

In sciatica, if the attack be recent, there is sometimes an inflamed condition of the parts contiguous to the affected one, which must first be reduced in the same manner as inflammatory rheumatism; afterward place the positive sponge at the feet or on the spine near the brachial plexus, and manipulate with the negative over the hip-joint, in order to relax the contraction of the ligamentum teres, which is the seat of the disease. Time, fifteen minutes, daily. We have yet to see the first case this treatment will not cure. In chronic cases the treatment should be tri-weekly, using the electro-magnetic machine.

In neuralgia of the face, seat the patient upon the negative sponge or place it with the feet in warm water, next place the positive sponge upon or about the third cervical vertebra, using as strong a current as can be borne—and he will bear in these localities all the power of an ordinary electro-magnetic machine—let it remain over five or ten minutes. If the patient has passed sleepless nights, and the brain be surcharged with blood and nervous fluid, the operator must watch his patient closely while the sponges are thus placed, for the result in many cases will be that the brain will be so rapidly relieved of its overplus of fluids that the patient will faint, which, though sometimes a desirable effect, is too disagreeable for an ordinary diet, and the patient is not apt to appreciate its beauty; therefore, on the first symptoms of langor, etc., reduce the current to a very mild one and manipulate the back of the ears, which part will be found very much con-

*The writer had one in use presenting a surface of 2,400 square inches *He hasn't seen it since the great fire.*

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gested. Lastly, reduce the current still, more till it can only be felt, and then carry the sponge over the forehead and most painful parts. Time, till relieved somewhat—repeat, if necessary in a few hours.

To eradicate the mercury, the cause as we have reason to believe of most if not all of this class of affections, the electrolytic battery will come into use: place the positive sponge upon those parts where congestion is revealed by the electro-magnetic apparatus, and place the negative as near it as possible, and at the same time have the current pass as directly through the parts as may be. We have seen the surface glitter with metallic mercury after a twenty minutes application. It can be cast out by the electro-magnetic machine, being stirred up and thrown off in the secretions. The difference between the two modes is the same as the difference between long and short division. By the latter process patients are sometimes salivated.

EDITOR'S STUDIES IN HYGIENE.

QUERIES AND ANSWERS IN HYGIENE.—

PHYSICAL DEGENERACY OF THE FRENCH.

I. Do not the Germans use more tobacco than the French, and yet are they not superior to them in warfare?

ANSWER.—Physical culture and bodily development has been carried to a far higher degree of perfection among the Germans than the French, but it is not true that the French use less tobacco and alcohol than the Germans.

The collapse of France in the late war has led one of her savants to investigate the proximate causes of the fatal degeneracy she then exhibited. M. Jolly, a distinguished member of the Academy of Medicine, has recently read a paper before that learned society, in which, with considerable show of reason, he attributes the powerlessness then evinced to the combined effect of alcohol and nicotine upon the national character. "Tobacco," says Dr. Jolly, "although of only recent introduction, has gained upon its older rival." Imitativeness and "moral contagion" have done their work, until the use of this poison has penetrated everywhere—has enslaved the nation, caused personal and racial degeneracy, enervated the entire army, and made it slow to fight, and powerless in action. The use of both spirits and tobacco has frightfully increased, and human depravity could scarcely devise a worse compound than the mixture of brandy and tobacco, which is the latest liquid novelty patronised by Parisian sensualists. We are accustomed to think of the Germans as great drinkers and smokers. In warfare, however, they are pitilessly severe against the crime of intoxication. The French consume more tobacco than any other nation. The cigar has almost become inseparable from nearly every function of civil and military life. In this matter the proverbial French politeness is far behind that of England. On the north side of the channel there are still certain places and seasons at which the most devoted slave of the pipe would not dream of smoking; but France has cast off all restraint. M. Jolly says, "She has found it simpler and easier to poison herself freely."

Tobacco costs Paris 500,000 francs a day. Enough to find bread for two million of people. The wild saturnalia of blood and destruction which has been held in Paris is, M. Jolly continues, only the natural result of the double intoxication of alcohol and nicotine. These two plagues have been more disastrous to fair France than war itself, and have contributed largely to the defeats of her armies. French soldiers, muddled and blinded by drink and tobacco, have fallen easy victims to the hardy Teutons. Wounded drunkards can not be cured; all, or nearly all die, while sober individuals with graver injuries readily recover.

Nervous diseases have multiplied. The increase in the number of lunatics Dr. Jolly finds to be in definite proportion to the amount expended on strong drink and tobacco. They are chiefly of the *male sex, and especially of the military profession, i. e.*, that portion of the population most given to the use of stimulants and narcotics. Such are some of the striking facts contained in M. Jolly's paper. They are certainly worthy of careful attention. It is wisdom to profit from the misfortunes of others, by avoiding the errors which have caused them. Let the wreck piled on the French shore be a beacon to the English mariner. Let America to-day look to

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her own enormous and yearly increasing consumption of alcoholic liquors and tobacco, or when too late, like France, with her dissipation and degeneracy, she may find that she has sown the wind and reaped the whirlwind.

TOTAL ABSTINENCE.

II. Are there any facts that go to show that total abstinence from alcoholic liquors is any better than the moderate use of them?

ANS.—We think the observation of Senator Wilson in our American Congress has a special significance on this point. In a recent address, the whole of which is full of sound thought, occurs the following paragraph:

"He had seen men use liquor in summer and winter, on the farm, in workshops, and in the halls of legislation, and such men were the first to give up in every hard struggle. In the Congressional struggles during the past seventeen years, he had frequently set up and worked until the dawn of morning, and invariably those who drank liquor to prepare themselves for the exhaustion were the first who were compelled to go home. Those who drank not at all were bright in the morning and ready for more work if need be. In his experience with military men, while Chairman of the Committee on Military Affairs, he always found that the men to be relied upon were the men who drank not at all."

VENTILATION OF FACTORIES.

III. Why do not the proprietors of factories secure better ventilation for the hands employed?

ANS.—Often because the persons employed do not wish it. In a factory in New York where the proprietor desired to ventilate the rooms in which three hundred girls were employed, he found great difficulty from want of coöperation on the part of the girls. They knew nothing about hygiene, and did not feel the importance of the subject. Perhaps another reason is the difficulty of securing ventilation by ordinary means and at the same time a comfortable temperature. In most factories the laborers are persons whose bodies do not manufacture heat rapidly, and the amount of exercise is so small that the blood does not circulate as it should, hence the need of a higher temperature. If pure warm air could be forced into the room this difficulty would be obviated. The same difficulty is complained of in Chamber's Journal, which says:

"If we turn back to the unhealthy state of the air in factories and workshops, it may be observed that the workmen of all countries show such a carelessness about their health that the best reforms often fail through the want of their coöperation. In some trades where poisonous substances are used, the masters have tried to enforce the wearing of gloves or the frequent washing of the hands; yet the men have refused to conform to such simple injunctions. At a manufactory in the neighborhood of Newcastle, the men threatened to leave because they were desired to take baths at certain intervals. But nevertheless, great improvements have taken place within the last fifty years. White lead which is one of the most dangerous compounds of oil paint, has been rendered almost innocuous; and the largest manufacturers can now boast that years will pass without any of their men being attacked by colic; this is chiefly due to strict attention to the laws of cleanliness. The making of matches requires many dangerous operations, such as dipping the bunches into inflammable paste and placing them, when finished, in boxes, In the first of these the maker constantly breathes phosphoric vapor, and in the second, which is chiefly performed by women, spontaneous combustion frequently occurs, causing serious wounds on the hands. These have both been remedied by using machines instead of the hands, and a still greater benefit has arisen by a different preparation of phosphorus being employed.

"The Sheffield Cutlers have suffered severely from the sharpening of steel knives and needles; the fine dust entering the mouth and nostrils, and the constant stooping over the grindstone deforming the chest. The preparation of skins and leather places the currier in an unwholesome atmosphere; and the cotton mills of Lancashire have a bad reputation. Ventilation is the principal remedy against these maladies."

If the owners of factories would circulate health journals and books among their operatives, they would help to change the existing condition of things in this respect.

SMOKE FROM FACTORY CHIMNEYS.

IV. Does the smoke from factory chimneys ever do any harm by polluting the air, and is there any remedy?

ANS.—As for the long trail of smoke which our large factories emit from their chimneys, too little has been done to lessen it in this country. In England at one time, it was suggested that if they were built to an immense height, the smoke would cease to be noxious, and Glasgow

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points with pride to some of these columns, higher than any building in the world excepting the spire of Strasburg cathedral and the largest pyramid of Egypt. But this was a very imperfect proceeding. There was nothing in the air to neutralise these emanations, and though the particles fell at a greater distance, attenuated it is true, they were just as mischievous. Coal smoke is very disagreeable, but other gases from chemical works act as a mortal poison on vegetation. Such are the nitrous and sulphuric vapors from the manufactories of these acids; while the smelting of iron ore may render a country sterile for miles round. One of the most curious effects of this kind is to be found in the smoke of lime kilns on the vineyards of France; it gives the grapes and wine for some distance round a disagreeable taste; and in Burgundy the kilns are always interrupted in their work from the time of the flowering of the vines to the season of gathering. In the previous cases, condensation of the injurious vapors before leaving the chimney has been found eminently serviceable.

We incline to the opinion that as civilization advances, factories will be drawn away from the abodes of men, or made less pernicious in their influences.

THE NATURAL FOOT.

V. In what way do our shoes injure our feet?

Ans.—In the natural foot the play of all the muscles and tendons is free, and the blood circulates freely in every part. The artificial shoe cramps every muscle and impedes the entire circulation. The natural foot expands beneath the pressure of the body; the shoe pinches it into a shapeless clump or mass. The natural foot hangs and swings as gracefully and as freely as the hand, but the fashionable shoe holds it at a stiff right angle, forbidding ease, strength, flexibility or comfort. The natural foot has its heel equaling in diameter the thickness of the ankle, on a level with the ball of the foot and separated from it by the natural bridge of beauty. The artificial heel is a narrow plug, two inches long, inserted under the hollow of the foot, pitching the toes forward into their narrow encasement, forbidding safety of posture or grace of action, dangerous on all staircases or rough pavements, and wholly inconsistent with anatomy. To the eye of the naturalist the heel of the period is pernicious and absurd, If all mankind were doomed to wear such heels the human race would degenerate into imbecility and sink to a worse than barbarian level. If the feet of the Romans had all been so cramped, distorted and compressed, Carthage, Spain, Gaul, Thrace, Greece, Egypt, and Assyria would have been safe from their incursions. The wearers may wiggle, stagger, and toddle on their leathered or brazen stilts, but they can not march, or even walk, in any just sense of the word. The style is one of fashion's base impositions, involving discomfort which not even the most frivolous of the vain can long afford to endure.

CHLORAL DRINKING.

VI. Do you think choral drinking is a common vice?

Ans.—The papers say it is, but we doubt it. The drug is so disgusting to the taste and smell that few would take it as a stimulant, except they did it to procure sleep. There is no doubt but its use for this purpose is getting common, and doing much harm. People who suffer from sleeplessness should learn how to apply electricity so as to promote sleep. It will in most cases produce all the good effects and none of the evil. A good electrical machine should be in every family—not to be used recklessly, but carefully, when it will be found of great benefit in multitudes of cases of nervous derangement.

EFFECTS OF STRYCHNINE.

VII. How little strychnine will produce death?

Ans.—The eighth of a grain will kill a dog. One-fourth of a grain will produce powerful symptoms of poisoning in a strong man, and less than a grain will in most cases kill. It is the most powerful poison known.

THE CAUSE OF SICKNESS OF THE PRINCE.

VIII. What occasioned the illness of the Prince of Wales?

Ans.—A report in The British Medical Journal for December 9 shows that there is abundant reason for believing that the Prince of Wales contracted the fever from which he is now convalescing while the guest of Lord Londesborough, at Scarborough. The lodge, the writer says, affords in perfection all the conditions fitted to favor the introduction and propogation of the enteric poison. The house is ill-built and difficult to ventilate, with thirteen communications with two cesspools. which are in the basement and inside the house. These cesspools empty into sewers which run by a common outlet downward toward the sea and join the system of common sewers of the south district of Scarborough. This sewer-system is subject to great backward pressure from the

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influence of tides, which produces so great a pressure of sewage gas upon the traps, in the absence of ventilation of the sewers, that the most efficient and complete traps can not resist it; consequently, during the reflux of the tide, the lodge, with its thirteen sewer-openings, and its cesspools beneath, was subject to inundations of the sewer gas. It is also shown that typhoid fever existed in at least one district the sewers of which fall into a common outlet with those of Londesborough Lodge; so that the back-draught might have carried back to the lodge any poisonous emanations with which the common sewer was charged. A large proportion of the party assembled to meet the prince became affected with diarrhea, and, in addition to Lord Chesterfield, who occupied the prince's room after his departure, two servants employed in the house at the time were attacked by typhoid fever. Moreover, the visitor who occupied the room just before the prince was affected with diarrhea. Adjoining this room was a cabinet containing a water-closet, which was connected with a cesspool beneath.

MORTALITY IN PHILADELPHIA.

IX. Was the number of deaths in Philadelphia greatly increased in 1871 over 1872 by the large number who died from small-pox?

Ans.—No. The deaths from all causes in 1871 numbered 16,993, and in 1870 16,750, an increase of 243 over those in 1870. The number of deaths from phthisis during 1871 was 2,233, which is very nearly in the proportion to the whole number of deaths of one to seven and a half. The number of deaths of children under five years of age was 7,153, which is about 0.42 per cent. of the entire mortality. During 1871 the deaths from small-pox numbered 1879, of which 720 were adults and 1,159 of minors, 578 of the 1,159 being boys and 581 girls. Of the total number of deaths from this disease, 1,016 were males and 863 females. Up to the last of September only 47 had died from small-pox, and after that time 1,832 died. We might almost conclude from this that small-pox carries off only those who would have died from some other disease. Dr. West, in his great work on the diseases of children, maintains that multitudes more die of scarlet fever when small-pox is not prevalent.

TEA AND SICK-HEADACHE.

X. Is there any truth in the theory maintained by some that sick-headache is caused by tea-drinking?

Ans.—Home and Health reports the following cases as bearing on this point: "Mrs. Y., a married lady of less than thirty, who had for ten years suffered from frequent attacks of sick-headache, which were so severe as to completely prostrate her for from eight to twenty-four hours at a time, has not had a single attack of headache since the first fortnight after quitting the use of tea—a period of about two months. She is quite sure that the banishment of the tea has brought about this change.

"Mrs. L. is about fifty; has been accustomed to the use of tea for forty years; had never suspected that such use was the cause of headache which had often prostrated her; but after omitting the tea for nearly three weeks, the headache ceased, and she has never had a return of it at any time since. So successful has been the experiment that she says she shall never again use tea as a beverage.

"Miss R., who had long suffered from the same cause, had no sick-headache for six weeks, and her general health is one hundred per cent. better than before her disuse of tea."

REMARKABLE FECUNDITY.

XI. What is the largest number of children ever born of one mother?

Ans.—We do not know, but a medical journal recently published the following statement as authentic:

"A colored woman living at Spring Hill, Tennessee, not yet thirty-six years of age, has given birth to twenty-six children:

At single births, all living	7
Twin births in succession eight times	16
Triplets	3
	26

All the children of plural births died shortly after birth."

ZYMOTIC DISEASE.

XII. Please explain what is meant in the health reports by "zymotic disease?"

Ans.—The word zymotic comes from the Greek word Zyma, which signifies to ferment. Zymotic disease, therefore, is any disease produced from the action of some morbific agency upon the blood, producing a condition similar to fermentation.

SOAKING IN BEER.

XIII. If, as many contend, the use of beer and tobacco are consistent with long life, what objection can there be to their use?

Ans.—The quality of the life is after all more than the quantity. The President of Williams'

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College, in his advice to his pupils, says on this point: "It is said that a German professor can soak his system in lager beer, and saturate it with tobacco, and be as profound a student, and live as long as he would otherwise. Be it so. The question here is not that. It is on a higher plane. It is whether he can do these things and consecrate his body as he might, otherwise, to be a temple of the Holy Ghost. A temple may stand as long as it would otherwise, and be as strong and yet be defiled. It is of defilement rather than of impaired strength that a temple is in danger, and he who would hold his body as a temple must study, and heed in its broadest import, the injunction, 'Keep thyself pure.'"

READING ON THE CARS.

XIV. Does reading on the cars injure the eyes?

Ans.—Yes, if carried to any great extent. Dr. Up de Graff, the well known occulist, says in reference to this habit: "The constant motion and oscillations of the car, renders it impossible to hold the book in one position—its distance from the eye is constantly varying, and no matter how slight this variation may be, it is instantly compensated for by the eye, thus keeping the organ constantly employed accommodating itself to distance. This becomes fatiguing, the eyes have a sort of weary, heavy feeling, and, if the reading is persisted in, soon become 'blood-shot' and painful.

"We have often observed young misses, intently engaged in the perusal of some romance, while upon a rapidly moving railway train, who have only been able to finish their story with perceptible discomfort. We have noticed them rubbing their eyes, shifting their positions, and holding their book at various distances from the eye, making the greatest effort to see with eyes that have already been fatigued beyond endurance. Such practices lead to serious injury to the eyes, and it is not unfrequently the case that the occulist is called upon to prescribe for a patient who has paralysis of accommodation of the eyes, produced by reading in a railway car.

"Never read for more than a few minutes, when the car is in motion, if you would avoid such a calamity."

REPLANTING TEETH.

XV. Can an extracted tooth be successfully replanted?

Ans.—Yes, by a skilled dentist. Cases are on record of the sound teeth of one mouth being planted in the mouth of another, whose teeth were decayed. So, too, a diseased tooth is sometimes taken out, cleaned and replanted with success. Of course, considerable pain and suffering accompanies the operation.

TROUBLE.

XVI. What shall I do when in trouble?

This query comes from many persons. We have had about as many applications to advise such persons as these in sickness, and still they come. We answer them in the words of The Scientific American, which says, when in trouble.

"Don't try to quench your sorrow in rum or narcotics. If you begin this, you must keep right on with it till it leads you to ruin; or, if you pause, you must add physical pain and the consciousness of degradation to the sorrow you seek to escape. Of all wretched men, his condition is the most pitiful who, having sought to drown his grief in drink, awakes from his debauch with shattered nerves, aching head, and depressed mind, to face the same trouble again. That which was at first painful to contemplate will, after drink, seem unbearable. Ten to one the fatal drink will be again and again sought, till its victim sinks a hopeless, pitiful wreck.

Work is your true remedy. If misfortune hits you hard, hit you something else hard; pitch into something with a will. There's nothing like good, solid, absorbing, exhausting work to cure trouble. If you have met with losses, you don't want to lie awake thinking about them. You want sweet, calm, sound sleep, and to eat your dinner with appetite. But you can't unless you work. If you say you don't feel like work, and go a loafing all day to tell Tom, Dick, and Harry the story of your woes, you'll lie awake and keep your wife awake by your tossings, spoil her temper and your own breakfast the next morning, and begin to-morrow feeling ten times worse than you do to-day.

There are some great troubles that only time heals, and perhaps some that can never be healed at all; but all can be helped by the great panacea, work. Try it, you who are afflicted. It is not a patent medicine. It has proved its efficacy since first Adam and Eve left behind them with weeping their beautiful Eden. It is an officinal remedy. All physicians should prescribe it in cases of mental and moral disease. It operates kindly and well, leaving no disagreeable *sequellæ*, and we assure you that we have taken a large quantity of it with the most beneficial effects. It will cure more complaints than any nostrum in the *mate-*

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via medica, and comes nearer to being a "cure-all" than any drug or compound of drugs in the market. And it will not sicken you if you do not take it sugar-coated."

COLORS AND HEALTH.

XVII. What has the color of the walls of our houses to do with health?

ANS.—Much. There are some colors that no person can be cheerful and elastic in spirit if their rooms are tinted with them. A correspondent of a scientific paper, The Builder, states that he has had occasion for several years to examine rooms occupied by women for manufacturing purposes, and he has observed that while the workers in one room would be very cheerful and healthy, the occupiers of a similar room who were employed on the same kind of work, were all "inclined to melancholy, and complained of pain in the forehead and eyes, and were often ill and unable to work." The only difference which he could discover in the rooms was that the one occupied by the healthy workers was wholly whitewashed, and that occupied by the melancholy workers was colored with yellow ochre. As soon as the difference struck him, he had the yellow ochre washed off, and the walls whitened. At once an improvement took place in the health and spirits of the occupiers. He pursued his observations and experiments, not only in large manufactories, but also in small apartments and garrets; and he invariably found that the occupants of such quarters, when these were colored yellow or buff, were less healthy than their neighbors in whitened rooms, and that when the yellow hue disappeared the low spirits and ill health went with it.

He did not, apparently extend his observations to other colors, which is to be regretted. But it is something to know what may be, in many cases, the cause of the despondency and megrims which come upon people so unaccountably. The young husband who brings his happy bride home to their pleasant cottage, is surprised to find her in a few days depressed and drooping. She can not explain the cause of the dejection which troubles her and perplexes him. Anxious fears bewilder his mind. What a relief if he only knew that it all came from that elegant buff wall-paper, which seemed to make the winter sitting-room so warm and cosy. Or the children of a neighborhood return from school pallid, and complaining of headaches. The school-building is spacious and airy, the teachers are kind, the studies are not too hard, nor the hours too long. No one suspects that the origin of the trouble is that brilliant yellow wash with which the trustees, in their liberality, have made the walls of the school-rooms resplendent.

ALCOHOL AND INSANITY.

XVIII. Is there any relation between the amount of alcohol used in any country and the number of victims of insanity?

ANS.—Yes. And where the alcoholic drinks used are strongest, the amount of insanity is largest. For instance:

1. In the northeast of France, the departments which do not cultivate the vine are those which have been first invaded by the alcohols derived from beet-root and grain. There the consumption of wine has remained almost stationary, and that of cider is on the decrease while the consumption of alcohol has doubled or tripled within the last twenty years.

2. The departments of the same region which do cultivate the vine have resorted to alcohols derived from other sources, only at a later period; but even in these the consumption has almost everywhere doubled.

3. In this region insanity arising from drinking has considerably increased in frequency, having attained in some parts the proportion of forty-one per cent. among the men and twenty-one per cent. among the women. But while in those departments in which the vine is not grown the increase has occurred chiefly among females, in the others it has scarcely been sensible among them.

4. In the Department of the Orne, which does not produce wine, but where beet-root alcohol is distilled, almost as much spirit as wine is consumed, and almost as much was consumed twenty years since as now. Consequently, the proportion of cases of insanity from drink has for a long time been considerable (thirteen per cent.), and has not much increased during fifteen years, what increase there has been having taken place exclusively among women.

5. In the East, where more wine is grown than is consumed, and where, some years since, no brandy was known, except that made from the grape in the country itself, the results in relation to insanity were nothing alarming; but since the alcohols of the North have penetrated there, the insanity due to drinking has increased in a very strong proportion.

6. In fine, alcoholism plays a very preponderant part in the increase of the number of cases of insanity, and constitutes, in this relation as in so many others, a serious danger for society, especially in the northern and northeastern departments.

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LESSONS FOR THE CHILDREN.

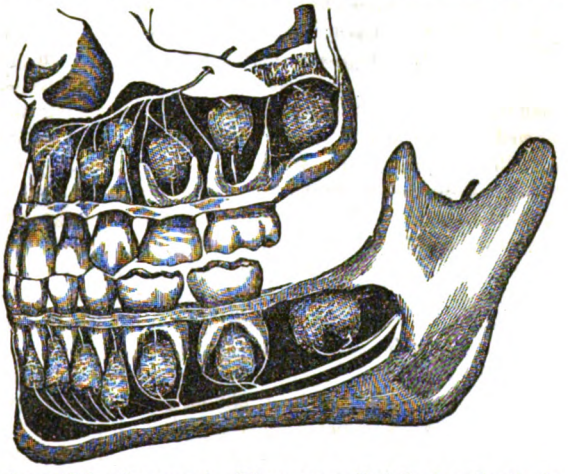
BY THE EDITOR.

LESSON IV.

OUR TEETH.

IN our last lesson we had a pleasant talk about one of the most important reasons "why we eat." To-day our lesson is about the teeth. These are the only bones in our bodies not entirely covered from sight, and very important bones they are, for we could hardly eat without them. It is true, a very little baby does not need teeth, but this is because it drinks its food; and long before the little fellow is old enough to eat much, beautiful little pearly-white teeth grow up through the gums, ready for use when it needs something different from milk.

Before a little boy or girl is three years old there are, or ought to be, twenty teeth in the mouth, and just the same number in the upper as in the lower jaw, but they do not all come at once. When the child is from five to eight month old, the four first ones peep into sight; then four more by the time the little one is ten months old; and by the time it is a year and a quarter old there are four more, and before a child is two years old there are four more. This makes sixteen. Then at the end of another year there are four more, making twenty in all. Now if these teeth are as well made and set as they ought to be, they are very beautiful.



Children's teeth are called *deciduous*. This is because they all fall out before many years, to make room for larger ones. A little boy or girl's mouth is not large enough for such teeth as a man or woman needs, and so small ones, which answer well enough for a few years, grow; and when they become too small, or the mouth becomes too large, they fall out and new ones, much larger, take their place. If you will look at the first picture you can see a mouth, with one of each kind of tooth in its place, and right under them the beginning of the large teeth that will in a few years push them entirely out. This is one of the most beautiful illustrations of the working of a great mind, in contriving so nicely a plan by which not only children but grown people may have each a set of teeth perfectly adapted to their age and size. A boy three years old would find it very inconvenient to have the teeth of a man, and a full-grown man would not like to have a mouth and teeth so small as a little boy's.

Now I will give you the names of the teeth, though I fear you can not remember them, unless you try very hard: [See Fig. 2.]

1. The two middle front teeth are called the Central Incisors.

2. The two next to these (one on each side), are called the Lateral Incisors.

The names are the same for the upper and lower set. They are called Incisor Teeth because they are the teeth that "*cut*." The word incisor comes from the Latin word, *incisum*, which means, to cut. If you will count these teeth you will see there are four above and four below. Take a good look at them in the glass, and see how they differ from the others.

3. Next to the incisors—one on each side—is a pointed tooth called a Canine or Dog-tooth, so called because it is supposed to resemble a dog's tooth, though the resemblance is very slight.

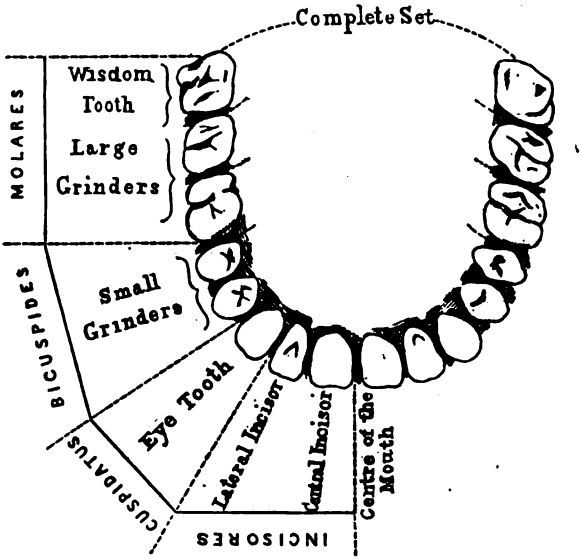
4. Next to the canine teeth are the molars. There are two on each side, above and below. They are called Molars because they bruise or grind the food we eat—from the word *molaris*, a grindstone, or *mola*, a mill. You did not know before, did you, that there was a mill in your

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mouth? Chickens have no teeth, but there is a mill a little way down their throats, called a Gizzard, and it grinds the grain and food they eat. The next time you see a chicken killed, if you ever see such unpleasant sights, get this gizzard and examine it.

The names of the teeth are the same for a man as for a boy, but there are twelve more of them—all molars for grinding food.

In the beginning of this lesson I called the teeth bones, but after all, they are different from other bones. Some men of science do not call them bones at all, but class them with the nails, or hair or horns. In the center is a soft pulp, made up of nerves and bloodvessels. Next to this is what is called the bone, and outside of this is the pearly white part, which you can see, called dentine. This dentine is the hardest substance in the body.



Whether the teeth are sound and beautiful or not depends on several things:

1. It may depend on whether you have inherited from your parents sound health.

2. It may depend on whether you have had proper food to eat during the first years of your life. Good teeth can no more be made out of poor food than a good house can be made out of poor lumber, brick, or stone.

3. It may depend on whether they have been properly cleaned and cared for. If you do not inherit good teeth from your parents you must take good care of such as you have, so they may last as long as possible. Regarding food, I think any good, wholesome, substantial food will furnish the stuff to make good teeth of, if it is well chewed and digested; and no food, however good, will answer unless properly digested in the stomach. Some people think that sugar spoils the teeth, and no doubt if eaten very largely, so as to injure the stomach, it does; but pure sugar, used in moderation, I am sure will not hurt the teeth. My own little boy, six years old, has as good teeth as I care to see in any mouth, and he has always used a reasonable amount of sugar. Candy is a great deal worse than sugar, because it is mixed up with so much vile trash. I never recommend candy to children, but good maple-sugar, or white sugar in its stead.

It is well to have some of the food we eat solid—hard, so as to exercise the teeth thoroughly in eating. This brings the blood to them, and nourishes them better than when the food is all soft. As the arm is made strong and healthy by proper exercise, so are the teeth. And as the arm is injured by straining it too hard, so are the teeth hurt by using them to crack nuts or bite very hard things.

The teeth should be thoroughly cleaned every night with a brush and soft warm water, and if they get very dirty, you should use a little tooth-soap on them. Don't forget to do this faithfully. If you get into the habit of it, it will be very easy. Never put any hard substance on them to scour them, nor use acids to eat off the tartar. Keep tobacco and all dirty substances out of your mouth, if you value your teeth. Tobacco may not rot them, but it will discolor them, wear them out, and make them very dirty. Again I say, keep your teeth clean; it may not save them entirely, but it will help very much.

In a little book I once read these words, addressed to children by Mrs. Bray: "If you had a beautiful knife or pair of scissors given to you, should not you think yourself very foolish if you let them get spoiled with rust for want of wiping them clean after you had used them? We are much more foolish if we neglect to wash and brush and keep quite clean this nice case of instruments that has been given us for our use, and health, and comfort, every day of our lives. The knives and forks that we use at dinner we know ought always to be washed well afterward; but it is worse even than put-

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ting away the knives and forks dirty to leave dirty these living implements in our mouths.

The teeth should be well cleaned with a tooth-brush and water every night before going to bed, and again in the morning; at any rate, every morning. There is nothing so disgusting to look at as dirty teeth; and besides, they make the breath smell disagreeable. Children often destroy their teeth by constantly eating unwholesome things, such as pastry and sweetmeats and unripe fruit. If too many of these are eaten the stomach becomes disordered, and a disordered stomach usually makes the teeth decay.

Many people suffer a great deal of pain from toothache, and are sickly and ailing all their lives, from the want of a good set of teeth to chew their food properly with, without in the least thinking that it has been their own fault for not taking proper care of their teeth when they were young."

Another piece of advice, is to consult a real good dentist when there is any decay, and get them filled. The toothache is a dreadful disorder, and you will be very sorry some day if you do not follow my advice, if your teeth get decayed and have to be pulled out because they ache. I have observed that children and grown people too who take poisonous medicines usually have bad teeth. A fit of sickness and a course of dosing with medicines is enough to spoil the teeth of most people unless they are very strong ones.

The picture on the opposite page shows a full set of teeth, such as a man or woman should have. You can read the names of the different teeth on the margin. The eye-tooth is sometimes called the canine or dog-tooth.

I am afraid this lesson has been a hard one. Well, you are old enough to understand some hard sayings. If there are any words you can not master, ask your parents or teacher to explain them.

Next month we will talk about Breathing.

QUESTIONS FOR LESSON IV.

1. What was the last lesson about?
2. What is the lesson for to-day?
3. What are the teeth like?
4. Could we get along with out them?
5. How many teeth should there be in the mouth of a little boy three years old?
6. Do children's teeth last all their lives?
7. What is the reason that it is necessary for a little boy's teeth to come out?
8. Has a little girl as many teeth as a full-grown woman?
9. Tell me the names of the teeth.
10. What do the words incisor, canine and molar mean?
11. Are the teeth bones, or something else?
12. How do they differ from bones?
13. What do good teeth depend on?
14. What about cleaning the teeth?
15. What about eating hard food with them?
16. What about the toothache?
17. What did Mrs. Bray say?
18. What is the lesson to be about next month?

FAT-MELTING NUISANCE.—A querist desires to know the opinion of some good authority as to whether the odors arising from fat-melting establishments are unwholesome.

ANS.—Dr. Snow, of Providence, has made this subject a special study, and says that the disagreeable, offensive and unwholesome nature of the odors arising from fat-melting establishments is not only proved by abundant evidence, but the scientific description of the operation itself shows that it must be so.

He refers to the fact that raw animal fat, when exposed to the air, speedily decomposes, and very quickly acquires an odor more offensive and entirely different from the odor of the same material when the animal is first killed. The same fact has been noticed in regard to other substances.

All such processes ought to be conducted in some sparsely settled place, entirely away from cities.

THE CURE OF CRIME.—Crime is a disease. It needs the treatment not only of the moralist, but of the physiologist. The drunkard is not cured by taking him to church; he must be treated in the asylum. Anger, says the proverb, is a short madness, but experience teaches that this madness, however short, may be long enough to generate murder. Gaming—a fruitful source of many crimes and more vices—is based on a diseased hopefulness, which, by a constant excitement, becomes a semi-lunacy. Lust is an unhealthy heat of the blood, which to be cured must be treated not with a sermon, but as medicinally as any other morbid fever of the flesh. Crime, of whatever name, has its physiological as well as its moral aspects. Accordingly it must have its sanitary as well as its spiritual remedies.

To PROMOTE the flow of milk, use oatmeal gruel, made with milk, or corn, or barley, or wheat-meal may be used, if preferred; or, for variety, change from one to the other.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

CANDOR.—

As leaf by leaf the opening rose
Its inmost heart lays bare,
Till countless charms in sweet repose
Lie all collected there;
So Candor doth the heart unfold,
Each grace and virtue show,
Until the charms are all unrolled
In one transcendent glow.

When thought is written on the brow,
Undimmed by fear or art;
When form and feature burn and glow
With sparkles from the heart;
When all the garden of the soul
Blooms blushing on the face,
Not heaven unveiled could ere unroll
A charm of equal grace.

'Tis like the clear, translucent waves
That glitter in the light,
As if the gems of ocean caves
Came flashing on the sight;
'Tis like a star within a cloud
Of softly curling haze,
Diffusing through its misty veil
The glory of its rays.

—[Index.

PROMISE.—

Do you know, sweet heart, that under the snow
A million roses lie?
That over the clouds which hang below
The stars are in the sky?

That a rainbow shone ere the day was gone
Over the darkest place?
That the fair new moon goes rounding on
To the fullness of her face?

That our garden brook, so small and slow,
Is widening toward the river?
That under the ice its faithful flow
Makes music sweet as ever?

That the naked trees are all a-throb
With the sweet blood in their veins?
That blindly reaching they yearn and sob
For the blessed April rains?

That the precious seeds of life are pressed
Under the frozen sod,
Till the great earth warms thro' her fruitful breath
With the spirit of her God?

—[Golden Age.

THE CLOD AND THE PEBBLE.—

Love seeketh not itself to please,
Nor for itself hath any care;
But for another gives its ease,
And builds a heaven in hell's despair.

So sang a little clod of clay,
Trodden with the cattle's feet;
But a pebble of the brook
Warbled out these metres meet:

Love seeketh only sel to please,
To bind another to its delight,
Joys in another's loss of ease,
And builds a hell in heaven's despite.

—[Wm. Blake, "Songs of Experience."

THE FLIGHT OF THE BIRDS.—

O wise little birds, how do you know
The way to go
Southward and northward, to and fro?

Far up in the ether piped they:
"We but obey
One who calleth us far away.

"He calleth and calleth year by year,
Now there, now here;
Ever He maketh the way appear."

Dear little birds, He calleth me
Who calleth ye;
Would that I might as trusting be!

—[Scribner's Monthly.

A MOOD.—

I cried, "No heart is true!
The sky has lost its sun;
The earth is cold and desolate;
I would that life were done!"
A hand was clasped in mine,
Two hearts for ever one!
Now earth and sky in beauty shine;
My life has just begun!

—[Old and New.

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EDITORIAL DEPARTMENT.



NEW YORK, MARCH, 1872.

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.

HEALTH HABITS OF OUR PUBLIC MEN.—

BY OUR WASHINGTON CORRESPONDENT.

WASHINGTON, *February* 8, 1872.

Most of the letters which flow from the Capital out upon this patient empire of newspaper readers are loaded with politics and social gossip. Just now the huge national law-making machine, called Congress, moves its enormous bulk only to make and unmake Presidential candidates; and, of course, the Washington correspondents (who are a great army of men and women) are chiefly occupied in describing the successive stages of the funny process.

Will it not be agreeable to you, O HERALD OF HEALTH, and to all the cheery host of your readers, that I should make my letter an exception to this rule, and talk, not about politics, the plots and the maneuvers of these great gamesters, but about the health-influences of Washington, and the health-habits of our public men? This, I fancy, is an absolutely fresh theme—at least the latter part of it.

As to the sanitary influences of Washington, itself, I shall say but little; and that little is, in the main, favorable. During at least nine months of the year, the climate of Washington is not only as genial, but it is as healthful as any in the world. It may be that during July and August the hot air is enervating, and that there are dangerous evaporations from low and undrained lands in the neighborhood. In time these lands will be scientifically cured of their bad habits, and there will be nothing pertaining to this magnificent site for an imperial city to scare Americans from coming here to live—even such Americans as have no political reasons for coming here. Indeed, the greatness and glory of our national capital are only just beginning to be appreciated. It has every natural claim to admiration. Both for climatic and for social charms, it is already the most attractive city in America. Many Northern families, in easy circumstances, and needing to escape from the rigors of the Northern winters, have already come here to find homes. Charles Sumner once said to me, that for twenty years he had not seen the snows of his native New England. He mentioned this as an evidence of his close confinement to Senatorial tasks. It occurred to me that he ought to be grateful to those Senatorial tasks for compelling him to receive Washington winters instead of Boston ones. There is nothing, then, in the climate of Washington, during the time that our public men need to be here, to prevent them from having good health. If they have bad health, it is because they bring it here, or because they do not behave properly after they get here.

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Perhaps, however, the latter part of that sentence is too sweeping; for I must not forget that it is the duty of Senators to sit several hours a day in the Senate Chamber, and of Representatives to do the same thing in the Hall of the House of Representatives. If there be any truth in the theory that foul air is an unwholesome thing for the human lungs to breathe, then it is strange that more of our public men do not die of imprisonment in those superb Calcutta holes. Indeed many men have broken down and died from that cause. Owen Lovejoy was one of them. And the difficulty from bad ventilation in the Capitol is an old one; for as far back as in 1808 Josiah Quincy, then a Representative, wrote these words: "The heat of the Capitol is noxious and insupportable, and it has affected me to fainting. One of the flues of the furnace is behind my chair. I have at length prevailed on the Speaker to forbid our subterranean fires. The effect produced by them is that upon an oyster baked in a Dutch oven." That was in the old Capitol, afterwards burned down by the British. But the new Capitol is perhaps no better ventilated. It is of course a more gorgeous, as well as a larger building; but no air could be more scientifically damnable than that which our present Congressmen have to breathe. The attack of illness which smote down Mr. Colfax last June was undoubtedly induced by the infamous atmosphere of the Senate Chamber, especially during executive sessions. For then the room is corked so tight that no secret can get out and no oxygen can get in. Let it not be imagined that our wise men here are not wise enough to know the harm that this wretched ventilation does them. They are perfectly aware of it. Again and again have they complained of it, and generously voted the people's money to have the evil cured. Again and again, have architects and mechanics overhauled and renewed the arrangements for ventilation; and the more they do, the worse the evil. Query. Is not the ventilation of large assembly-rooms one of the unsolved problems of science? Is there on the planet at this moment a single room of that kind which is capable of being properly supplied with fresh air? Is it not humiliating to human pride, and to the nineteenth century, that we who have made steam and lightning our hack-horses and our postmen, can not fashion a room in which five hundred people can be fed with pure air?

Let us now accompany a Congressman through a single journey of twenty-four hours, and see whether it is one calculated to contribute to health of body or mind.

We will start from the moment of rising from the breakfast table. That, we will say, is 9 o'clock. Instead of having a serene half-hour for that meal, with every other mouthful the waiter has brought to him the card of a caller; and without having time to "pick his teeth," he is at once greeted by log-rollers, office-seekers, and axe-grinders, through whom he has to run the gauntlet, and make his swift escape to the Capitol where two or three hours of committee work await him. At 12 o'clock, he goes into the House, where he remains in the midst of exciting work until 4 or 5 o'clock, having snatched time to swallow a lunch in the restaurant below the House. By 7 o'clock he has eaten his dinner; and thenceforward till midnight, are parties, calls, reading newspapers, writing letters, or holding consultations with one's political friends. Altogether the life of a politician at Washington is characterized by so much hurry, worry, bother, bad air, and hard-work that only a man of tremendous physique, like Charles Sumner or General Garfield, can flourish under it. It is a killing life. The weak constitutions are slaughtered by it. Political ambition often pays for its indulgence in consumption, dyspepsia, paralysis, and softening of the brain.

But this letter is already too long, I must reserve for another one some further facts upon this subject.

THEY WILL NOT HEED A WORD YOU SAY.—Dr. Young, in The Woman's Pacific Journal, published in San Francisco, says: "A professor in one of the medical schools in this city, in a lecture, described the case of a young lady, pale, sickly, with headache, nervous, una-

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ble to study, in short, 'going into a decline,' said to the students: 'Now what shall be done for such a case? Tell her parents to take her out of school, and give her in place of school-books a skipping-rope, rolling-hoop, and a pony; to give her plenty of fresh air and sunshine, to give her good broad calf-skin shoes in place of those *things* she has on her feet; to give her good, wholesome food and a loose-fitting, comfortable dress; tell them that for want of these she is sick, and it is only by them that recovery can be hoped for; that with these conditions she will recover without medical treatment, and that without them medicine will be powerless. This you must tell them, though you might as well talk to the wind; they will not heed a word you say. She is a young lady and will be fashionable, *if she dies for it.*"

It is here that Nature's law, the survival of the best, takes the matter in hand and drops the young lady from the list of the worthy ones.

THE CORNERS OF THE MOUTH. — DR. HOLBROOK—*Dear Sir:* I desire to ask a simple question, viz., *Shall the corners of the mouth run down or up?*

Much has been written in one way and another upon the mouth. Dentists tell us about the teeth; physiologists talk about mastication; moralists dwell upon the tongue—at least a suitable use of it—while novelists exhaust language in behalf of lips. Notwithstanding much has been said, I do not remember to have heard or seen a word about the *corners* of the mouth. I regard this department of the subject of so much importance that I desire to suggest an item or two in reference to it, for the benefit of boys and girls who yet have mouths to *make*, as well as for that class who, having made their mouths after a wrong pattern, desire to modify and amend them. Nothing is more certain than that we are, consciously or unconsciously, the *makers* of our mouths. Nature gives us the raw material, in the way of muscles, fat, and skin, to work with, but we contribute the essential part—the spiritual part—that which makes one mouth differ from another mouth.

Delsarte, a gifted Frenchman, studied forty years to arrange a system (that could be taught) by which any emotion of the soul could be depicted in the face. Siddons, Talma, and Rachel were among his pupils. Their power of *expression* proves the success of his endeavors.

In Delsarte's system the eye and the mouth monopolize the expression of the face. The mouth does this chiefly, because of the forty muscles that make the face; *twenty* of them focalize at the mouth, especially at its angles. Of these twenty muscles, a majority of them pull *up* the corners of the mouth. And yet any audience of people will show that vastly more mouths are *down* at the corners than are up at the corners. A distressing feature in the faces of the aged is the drawn-*down* corners of the mouth.

Now and then one meets a face whose upward and inward mouth-curve tells eloquently of a kindly disposition, and utter sweetness of character. May there not be some recipe for securing an upward curve to the mouth-angles? Let us see. *Expression is the outward sign of inward life. Expression is the feature in the making.* Given a set of these outward signs for a sufficient term of months or years, and we have a set of features that indicate what is going on within, or rather what *has been* going on within.

The whole tribe of depressing passions—discontent, fretfulness, melancholy, fear, envy, jealousy, grief, anger, hatred, revenge—focalize their language upon the muscles that draw down the corners of the mouth. Bull-dogs, who are in a state of chronic hate and ferociousness, have mouth-corners that gape and yawn cruelly, even to the bottoms of their chins. The wickeder the dog-nature is, the more this peculiarity is intensified.

I think these harmless-looking little depressor-muscles at the mouth-angles must be the especial servants of our basilar or animal *bull-dog* faculties. Fortunately they may be more than antidoted by a regiment, or *reserved corps* (too often wholly *reserved*) of little muscular fibres that *pull up* the mouth. This set of forces is officered by all the Christian graces—the "fruit

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of the Spirit—," love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

I once heard of a wise man saying, "the time would come when it would be a disgrace to die *young*. I think the time is not far distant when mouths *down at the corners* will also be a disgrace, because they too often bespeak not only unbeautiful but unholy lives.

Truly Yours, SUSAN EVERETT.

CAZENOVIA, N. Y., *February* 7, 1872.

A GREAT WANT.—The Editor of THE HERALD OF HEALTH has frequent applications for physicians, to take charge of and build up Health Institutions in various parts of the country. The cry is for men in good health, with good managing and skill, with good principles, and with some money. They should be familiar with the new methods of hygienic medication, water-cure, electricity, movement-cure, lifting-cure, etc. etc., and imbued with a liberal, progressive spirit. The demand for good health institutions is on the increase. They want one at Amboy, N. J.; another at Cooperstown, N. Y.; another at Watkin's Glen, N. Y., where a building is all ready for use; as also there is at Amboy. The call from Atlanta, Geo., is strong for one there. Who will fill these places? Young physicians will do well to look into the matter. A year spent in close study in a good health institution is desirable. While men are in more immediate demand than women, yet every institution started by a man will require one or two women-physicians to assist; therefore the call has an interest for women as well as men. Remember, the call is for healthy, upright, accomplished men and women.

HOW BEST TO PROMOTE THE HEALTH OF NEW YORK AND OTHER CITIES:

1. Thoroughly drain them.
2. Thoroughly clean them.
3. Thoroughly keep them clean.
4. Teach the people how to take care of themselves.
5. Give proper attention in schools to physical culture.
6. Build a few parks in those places where the most people do congregate.
7. Shut up the rum-holes.
8. Supply all the poor with plenty of water, and enforce a very high degree of cleanliness in all tenement-houses.
9. Forbid the erection of any more ill-constructed buildings, and enforce the rule.
10. Provide more, and better, cheap, but harmless amusements.
11. Make the standard of cleanliness for the city the same as for Central Park or Greenwood.

NEW BOOKS.—We have received from Prof. and Mrs. Fowler, of England, the following books:

1. "The Pet of the Household, and How to Save It," comprising twelve lectures, by Mrs. Lydia F. Fowler, M. D., on the rearing of children.
2. "Nora, the Lost and Redeemed;" a Temperance story, and
3. Fowler's "Lectures on Phrenology." All are published by Wm. Tweedie, of London. We do not hesitate to say that these books are full of wisdom for those for whom intended.

Miller, Haynes & Co. send us a little tract of some thirty pages, entitled "The Injurious Influences of the Schools." A Report by Dr. Rudolph Virchow, Prof. of Pathological Anatomy at the University of Berlin. Translated by John P. Jackson.

Dr. Virchow, one of the greatest living anatomists, discusses the injurious effects of schools under the heads of Short-sightedness, Congestion of the Brain, Headache, Goitre, Curvature of the Spine, diseases of the organs of the Chest and Stomach, adding a few words on contagious diseases. While not an exhaustive argument, it carries great weight as coming from such high authority. On the subject of Short-sightedness he adopts the statistics of Dr. Cohn, published some years ago, and given at the time in this journal. The conclusions are what all persons of sense will agree with, to wit, that the air,

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light seats, exercises, studies, punishments, etc., etc., of the school-room should be under the watchful care of some one who knows thoroughly what are the laws of hygiene and how to fulfil them.

From J. S. Redfield, we have a little pamphlet of forty-eight pages entitled "How to Live on a Dime and a Half a Day." By T. L. Nichols, M. D. It is the work of an American physician, long a resident of England, and written for that latitude, where it has had a wide circulation. Such books in America find, we fear, few readers. People here do not want to live cheaply, but the reverse; still the book will do good, and we wish it might be widely read.

The National Temperance Society and Publication House send us "A Forty Years Fight with the Drink Demon; or, a History of the Temperance Reform as I have Seen it, and of My Labor in Connection Therewith," by Chas. Jewett, M. D. No review could do justice to this book. It comprises the history of Dr. Jewett's public and private labors from 1826 to the present time, with sketches of the most popular and distinguished advocates of the cause in its earlier stages. It also records the results of forty years' observation, study, reflection, upon the use of intoxicating drinks and drugs, and suggestions as to the best methods of advancing the cause, etc. It is a history of the movement, to a great extent, during the last forty years, which is invaluable to the history and literature of the Temperance enterprise.

AMOUNT OF FOOD FOR DAILY USE.—A man doing daily a moderate amount of work requires of dry food the one-hundredth-and-fifth of his own weight to maintain the wear and tare of his system. Add to this the water needful, and the amount sums up at half an ounce of food and drink for each pound of bodily weight, that is, if a man weighs 150 pounds, he needs in food and drink about one hundred and fifty half ounces, a little less than five pounds daily. This amount varies greatly, for the following reasons:

1. Great vigor, activity of the circulation of the blood, and the elimination of worn-out particles increase the amount necessary.

2. Great physical exertion increases the required amount and inactivity diminishes it.

3. Cold diminishes the amount of dry food needful, while hot decreases it, but increases the amount of water needful.

4. Rapid growth increases the amount of food demanded by the body, while ill health diminshes it for the time being.

5. The amount of food required, varies greatly with the digestive power. As some steam-engines are constructed so that the same amount of fuel generates more steam than it would on other engines, so some stomachs can get more out of a pound of food than others, because they more perfectly digest it.

One of the most important kinds of knowledge is a knowledge of how to feed the body so as to make it the most comfortable and yield the most work.

TIGHT LACING.—It is estimated that tight lacing saves this country $2,000,000 in board alone annually, and kills over one-half million females. We suppose, according to Darwin, tight lacing kills off the worst specimens of the race, leaving only the strongest to propogate their kind. In the great economy of nature, this may work out good, though it is hard on those who suffer. We doubt if tight lacing kills so many yearly, though it does make more than this number inefficient and incapable of doing much good for the world.

A GEORGIAN colored lyceum discussed the question "Which is the most useful, paper or gunpowder?" The debate was closed by a disputant who spoke as follows: "Mr. President—'Spose dar was a bar out dar at the door, and you was to go dar and shake de paper at him, you'd see what de bar would do. But jes shoot a cannon at him and mark de result. I call for de question." The president forthwith decided in favor of powder.

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ANSWERS TO CORRESPONDENTS.

BY A. L. WOOD, M. D.

Catarrh.—"Being a sufferer from catarrh, I was interested in your recommendations on the subject in your January number. I wish to ask what perhaps many will like to know, whether catarrh usually or necessarily leads to consumption. Some physicians give it as the main cause of consumption. If so, are there any additional precautions important to be taken, not mentioned in your January article? What do you think of inhalation, or atmospheric treatment, in its various forms? Is it safe, as a matter of experiment?"

Catarrh does not usually or necessarily lead to consumption, although there is more or less risk of its doing so, especially with persons of a frail constitution, weak lungs, or a scrofulous diathesis. There are many cases of catarrh in the aggregate that lead to consumption, although there are but few compared to the whole number. By a careful observance of the directions contained in the January number, catarrh may, in nearly every case, be at least prevented from developing into disease of the lungs, if it can not always be cured. The best form of inhalation, I believe to be the inhalation of pure air through the nostrils, in the natural manner. There can scarcely be too much of this kind of inhalation practiced, and if this is thoroughly done there will be no necessity for any other.

Look to the Cellar.—Cellars are apt to be dark, close, damp, and unventilated. In addition to this, there are usually stored in them fruits, vegetables, etc., which decay and give off large quantities of poisonous gases. Confined air, especially if it is withheld from the purifying influence of the sun and filled with moisture, soon becomes impure and unfit to breathe. If, in addition to this, it is mingled with the gases of decomposing vegetables, it forms one of the surest disease-producing agents we have. A majority of country houses have just this kind of an atmosphere in their cellars, and the only chance for it to escape is through the cracks in the cellar door, or in the floors, or through the cellar doorway itself, whenever the door is opened, into the inhabited rooms above them, to be breathed by the occupants of the house. There is no surer way of poisoning the system and inducing disease, especially fevers, than this. I have no doubt a large proportion of fever cases in the country are the result of this cause. To avoid this prolific cause of disease, the cellar should be kept scrupulously clean; all decaying vegetables should be removed, light and air should be freely admitted, and last, and most important of all, a ventilating flue, connected with the chimney flue, or a ventilating shaft, extending to the top of the house, should be kept open at all times, so as to draw off the impure air and prevent its entering the rooms above.

The Left Hand.—Most persons are what is called "right-handed," that is, they use the right hand for almost every thing, and the left only as an assistant. Some few are the reverse of this, while some can use one as well as the other. It is mostly a matter of education. A child can, and should be taught to use both hands equally. There is every reason in favor of the plan of educating and cultivating both sides of the body alike. Right-handed and left-handed persons are almost certain to be unequally developed. The side that is used the most is larger and stronger than the other. Right-handed persons are much stronger in the right hand and arm than in the left, and *vice versa*. This one-sidedness is very apt to, and in many cases, does result in curvature of the spine, the curve being toward the stronger side, in one shoulder being higher and more projecting than the other, etc.

Catarrh and the Turkish Bath.—"Dr. Trall says, in an article on catarrh in The Phrenological Journal, that all very hot or prolonged warm baths are injurious. Is this to be understood as militating against Turkish baths?"

I suppose Dr. Trall means hot-water baths. The Turkish baths being hot air, the effect is very different. The Turkish bath, if rightly applied, and not too long continued, is very useful in the treatment of catarrh, but it should not be substituted for pure air, sunshine, exercise, a rigid diet, etc.; but, when available, it may be used advantageously in connection with them.

Butter and Jelly.—"As butter is not considered healthy for dyspeptics, is jelly a desirable substitute in point of health?"

Yes; but good fresh or canned fruit-sauce is preferable.

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EDITED BY LEWIS G. JANES.

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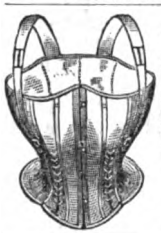
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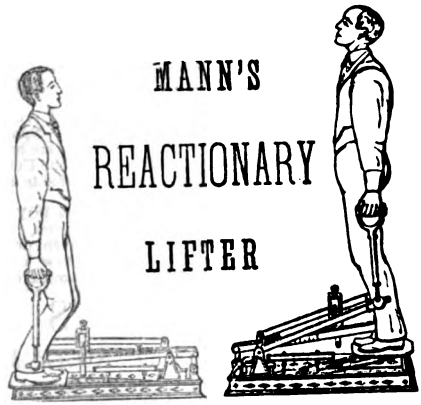
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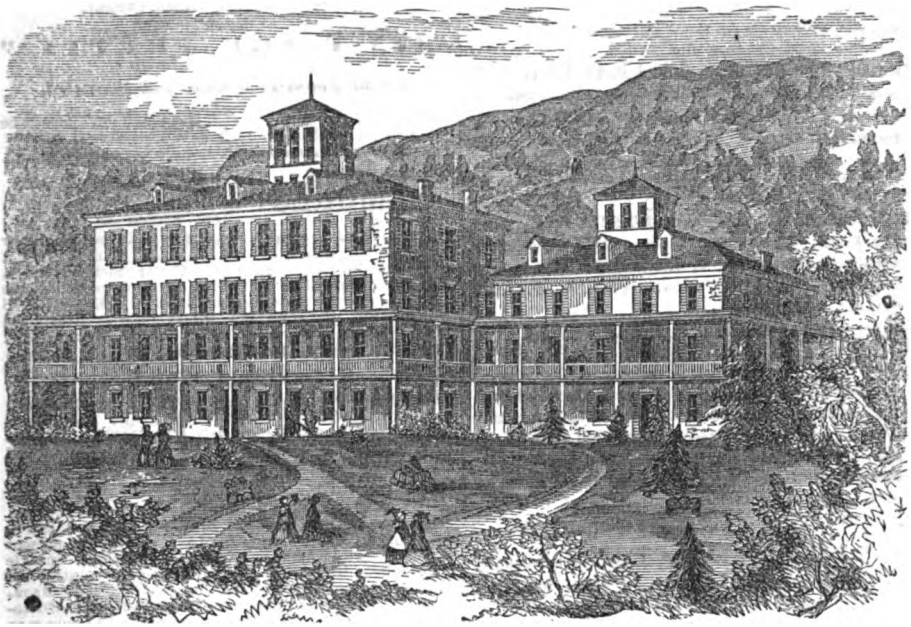
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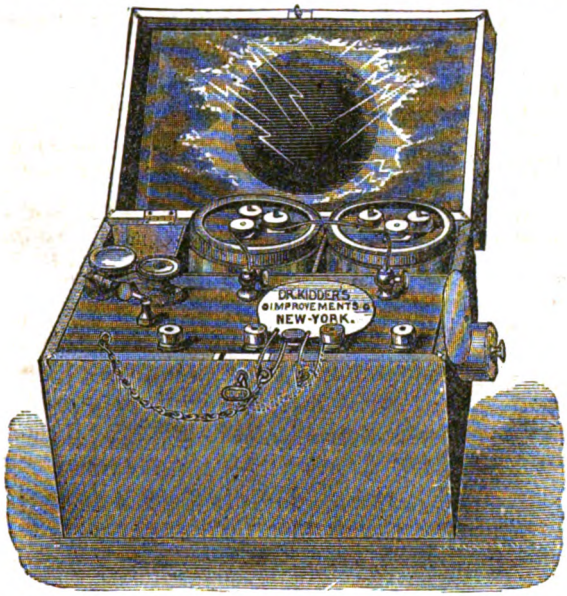
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WINTER TREATMENT

AT

"OUR HOME."

We offer the following statement from persons of standing and character, as evidence to the readers of The Laws of Life and Woman's Health Journal that what we claim for our plan of treating the sick is true. Invalids who desire to know more about "Our Home" and its accommodations the coming Fall and Winter, for treatment of the sick, will please write to our Physicians.

TESTIMONIAL.

JAMES C. JACKSON, M. D., AND HARRIET N. AUSTIN, M. D.,

Dear Sir and Madam—We came to your institution some months since, destitute of any practical acquaintance with your method of treating disease. We were induced to place ourselves under your care by the influence of others who had been your patients, and who were greatly benefited.

During our stay with you we had become acquainted with some very remarkable instances of recovery from diseases which had resisted other modes of treatment. We, ourselves, have experienced much benefit at your hands, and have reason to thank our Heavenly Father, by whose kindness we were directed to "OUR HOME ON THE HILLSIDE."

We have seldom failed of attending your frequent lectures, and are impressed with the simplicity of your theory of sickness and health. Having experienced the benefits of the application of this theory to ourselves, and having witnessed the happy effects of its application to many others, we feel it a duty we owe to the sick and suffering to recommend them to trustfully place themselves under your Psycho-Hygienic method of healing.

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THE

HERALD OF HEALTH

AND

JOURNAL OF PHYSICAL CULTURE,

ADVOCATES

A Higher Type of Manhood—Physical, Intellectual, and Moral.

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THE PUBLISHER'S NOTICES.

THIS NUMBER.—This month we print for our readers the promised Essay of Lord Bacon on Regimen and Health, written about the year 1597, or nearly three hundred years ago. In the present time it would hardly be called an essay, on account of its brevity, but it is for this very reason that Bacon's Essays have always been popular with the people. They come home to their understandings, and touch the heart. It is after all, the essays of Bacon that he is best known by. His greater works have been more talked about, but less read; and while there is much in them that has been superseded by the discoveries of more recent time, yet there is also much exceedingly well said. We have added to the essay the comments upon it by Archbishop Whately, D. D., quite as valuable as the Essay itself. Whately was an ardent admirer of Bacon's works, and was accustomed to write down his thoughts concerning them from time to time.

We can not but call attention to Mr. Brigham's paper on Money-getting, as containing more wholesome advice than any thing on this subject that we remember to have seen.

We thank our friends for the kindly letters of praise for the Lessons for the Children, and have only to say that the series will be continued during the year. If any of our subscribers can suggest topics for the series, we shall be very glad to have them.

We have not space to notice articles further, but hope all will be read, and valuable lessons learned, and new subscribers sent in by every one. Can not each present subscriber get one more?

PERSONAL.—ARRIVAL OF MR. J. A. MOWATT IN NEW YORK.—One of the most recent arrivals in this country is Mr. J. A. Mowatt, late editor of The Irish Temperance Star, published in Dublin, and for many years a prominent newspaper man in Ireland. As a writer and popular platform speaker, Mr. Mowatt was known over the length and breadth of his native land. No man in that country, in later years, has done as much to push forward the Temperance and Prohibitory movements. He was ever ready to meet any opponent in public discussion and debate on every aspect of these questions, and many a medical defender of alcohol has had to regret entering the lists with Mr. Mowatt in arguing the question. An article from his pen in our present issue will show that he is also a strict vegetarian, and is ready to advocate and maintain the truth of those principles on a scientific and rational basis. If natural vigor of body and mind, energy, vitality, capabilities for unwearied exertion be any fair test of the good of Teetotalism and Vegetarianism, then Mr. Mowatt is an excellent specimen of what both can produce. He has lectured for Temperance organizations in different parts of the State of New York and New Jersey since his arrival here, and has every where elicited the most enthusiastic applause. His mode of putting the Temperance and Prohibition questions before the public is entirely original—never beating over the old ground. Mr. Mowatt will prove, we are sure, a great help to the cause of reform in this country, and we cordially welcome him with our whole heart, and his whole family, to the New World, and wish them all prosperity and happiness in this land of their adoption.

PARTURITION WITHOUT PAIN.—The third edition of this book is now ready, and the demand increasing. Few books have been more kindly welcomed by the entire press. The following from The Troy Times is about a fair sample of hundreds of others. It says: "This little volume lays no claim to new discovery, or to originality. But it is the compilation of the best information and the wisest experience concerning the subject of which it treats. Nowhere is such information and experience more needed than in the reproduction of human beings. What care, labor, and inquiry are spent in breeding and raising the best calves and colts, even the best chickens and goslings. But babies come in tribulation and grow as well as they can, or die prematurely. The calves have the best chance. This is all wrong. How wrong, the book tells; how it may be remedied it also tells, plainly, delicately, and profitably for such as will listen to its counsels. Give the little ones a fair chance in the world. It will not be so difficult to save souls then as it is now." Price, by mail, $1.00. The Essay on the Care of Children alone is worth its price.

WORDS OF CHEER.—"I wish to make my pastor a present, please send THE HERALD OF HEALTH to him for 1872.

Truly, W. J. CRAW."

"I have been a subscriber to THE HERALD for five years, and expect to continue as long as I live.

J. M. STARR."

"I received a copy of THE HERALD, and am more than pleased with it, as are all the members of the household. I think that after a little I shall become a *life subscriber*. Its teachings are INVALUABLE.

J. S. LOELL."

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THE HERALD OF HEALTH

AND

JOURNAL OF PHYSICAL CULTURE.

VOL. 19, No. 4.] NEW YORK, APRIL, 1872. [NEW SERIES.

PUBLISHED MONTHLY BY WOOD & HOLBROOK, 13 & 15 LAIGHT STREET.

HEALTH LESSONS FROM OLD WRITERS.

Of the Regimen of Health.

BY LORD BACON, IN 1597.

THERE is a wisdom in this beyond the rules of physic: a man's own observation, what he finds good of and what he finds hurt of, is the best physic to preserve health; but it is a safer conclusion to say, "This agreeth not well with me, therefore I will not continue it," than this, "I find no offense* of this, therefore I may use it;" for strength of nature in youth passeth over many excesses which are owing a man till his age. Discern of the coming on of years, and think not to do the same things still, for age will not be defied. Beware of sudden change in any great point of diet, and if necessity enforce it, fit the rest to it; for it is a secret, both in nature and state, that it is safer to change many things than one. Examine thy customs of diet, sleep, exercise, apparel, and the like, and try, in any thing thou shalt judge hurtful, to discontinue it by little and little; but so as* if thou dost find any inconvenience by the change, thou come back to it again; for it is hard to distinguish that which is generally held good and wholesome, from that which is good particularly, and fit for thine own body. To be free-minded and cheerfully disposed at hours of meat† and sleep, and of exercise, is one of the best precepts of long lasting. As for the passions and studies of the mind, avoid envy, anxious fears, anger, fretting inwards, subtle and knotty inquisitions, joys and exhilarations in excess, sadness not communicated. Entertain hopes, mirth rather than joy, variety of delights rather than surfeit of them; wonder and admiration, and therefore novelties; studies that fill the mind with splendid and illustrious objects, as histories, fables, and contemplations of nature. If you fly physic in health altogether, it will be too strange for your body when you shall need it; if you make

* Offense, hurt, damage. (Now seldom applied to physical injury.) "The pains of the touch are greater than the *offenses* of other senses."—*Bacon.*

"To do *offense* and scath in Christendom."—*Shak.*

* As, *i. e.* that.

† Meat, food, meals.

"As he sat at his *meat*, the music played sweet."—*Old Ballad.*

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it too familiar, it will work no extraordinary effect when sickness cometh. I commend* rather some diet for certain seasons, than frequent use of physic, except it be grown into a custom; for those diets alter the body more and trouble it less. Despise no new accident in your body, but ask opinion of it. In sickness respect† health principally, and in health, action, for those that put their bodies to endure in health may, in most sicknesses which are not very sharp, be cured only with diet and tendering. Celsus could never have spoken it as a physician, had he not been a wise man withal, when he giveth it for one of the great precepts of health and lasting, that a man do vary and interchange contraries, but with an inclination to the more benign extreme; use fasting and full eating, but rather full eating; watching and sleep, but rather sleep; sitting and exercise, but rather exercise, and the like; so shall nature be cherished and yet taught masteries. Physicians are some of them so pleasing and conformable to the humor of the patient, as‡ they press not the true cure of the disease; and some others are so regular in proceeding according to art for the disease, as they respect not sufficiently the condition of the patient. Take one of a middle temper, or if it may not be found in one man, combine two of either§ sort; and forget not to call as well the best acquainted with your body, as the best reputed of for his faculty.

ANNOTATIONS.‖

It is remarkable that Bacon should have said nothing in this Essay of early and late hours; though it is a generally received opinion that early hours are conducive to longevity. There is a proverb that

"Early to bed, and early to rise,
Makes a man healthy, and wealthy, and wise."

And this is the more remarkable as being the proverb of a nation whose hours are the latest of any.

It is reported of some judge, that whenever a witness came before him of extraordinary age (as is often the case when evidence is required relative to some remote period) he always inquired into the man's habits of life; and it is said that he found the greatest differences between them (some temperate, and others free-livers, some active and some sedentary), except in the one point, that they were all early risers.

On the connection between early hours and longevity, the late Mr. Davidson wittily remarked that this might be the meaning of the fabled marriage of Tithonus and Aurora. "*Longa Tithonum minuit senectus.*" Some have said that this matter admits of easy explanation. "As men grow old they find themselves tired early in the evening, and accordingly retire to rest; and hence, in the morning they find themselves wakeful, and rise." Now, if it be stated as an ultimate *fact*, not to be accounted for, that those who have kept late hours in their youth adopt, from inclination, early hours as they grow old, then this statement, whether true or false (and it is one which would not be generally admitted), is at least intelligible. But if it be offered as an *explanation*, it seems like saying that the earth stands on an elephant, and the elephant on a tortoise, and the tortoise again on the earth. An old man rises early because he had gone to bed early; and he goes to bed early because he had risen early!

Some when dissuading you from going to bed late will urge that it is bad to have too little sleep; and when advising you no to lie a-bed late will urge that it is bad to have too much sleep; not considering that early or late hours, if they do but correspond with themselves as to the time of retiring and rising, have nothing to do with the *quantity* of sleep. For if one man goes to bed at 10 and rises at 6, and another goes to bed at 2 in the morning and rises at 10, each has the same number of hours in bed. If the one of these facts is (as is generally believed) more healthful than the other, it must be from some different cause.

If the prevailing belief be correct, it would seem that there must be some mysterious connection between the human frame and the earth's rotation. And this is further indicated by that instinctive perception which most people have, in certain cases, of the rest-time. It is well known that any one who has been long accustomed to rise at a certain hour will usually wake at that hour, *whatever* may have been the time of *his going to bed*. It might have been expected that one who had been used to a certain number of hours sleep would, if on some occasion he retired to rest an hour or two earlier or later than usual, wake so much the earlier or later, when he had had the accustomed time of sleep. But the fact is generally otherwise. He

* Commend, to recommend. "I *commend* unto you Phœbe, our sister."—*Romans* xvi. 1.

† Respect, have regard to. "In judgment sects, not man's qualities, but causes only ought to be *respected*."—*Kettlewerth.*

‡ As, that.

§ Either, each. "On *either* side of the river"—*Rev.* xxii.

‖ By Archbishop Whately.

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will be likely to wake neither before nor after the accustomed hour.

This, again, may be relied on as a fact: a student at one of the universities, finding that his health was suffering from hard study and late hours, took to rising at 5 and going to bed at 10 all the year round, and found his health—though he read as hard as ever—manifestly improved. But he found himself unable to *compose* any thing in the morning, though he could *take in* the sense of an author equally well. And, having to write for a prize, he could not get his thoughts to flow till just about his usual bed-time. Thinking that this might have something to do with the digestion, he took to dining two hours earlier, in the hopes that then 8 o'clock would be to him the same as 10. But it made no difference. And after persevering in vain attempts for some time, he altered his hours, and for one week, till he had finished his essay, sat up and wrote at night, and lay a-bed in the morning. He could *revise* and correct in the day-time what he had written, but could not compose except at night. When his essay was finished he returned to his early habits.

Now this is a decisive answer to those who say "it is all *custom*; you write better at night, because that is the time you have been accustomed to employ for study;" for here the custom was just the reverse. And equally vain is the explanation that "the night hours are *quiet* and you are sure of having no *interruption*. For this student was sure of being quite free from interruption from 5 o'clock till chapel-time at 8. And the streets were much *more still* then than at midnight. And again, any explanation connected with *daylight* breaks down, equally. For, as far as that is concerned, in the winter-time it makes no difference whether you have three hours more candle-light in the earlier part of the night or before sunrise.

There is a something that remains to be explained, and it is better to confess ignorance than to offer an explanation that explains nothing.

One other circumstance connected with hours has not been hitherto accounted for, namely, the *sudden* cold which comes on just at the first *peep* of *dawn*. Some say the earth is gradually cooling after the sun has set, and consequently the cold must have reached its height just before the return of the sun.

This theory sounds plausible to those who have had little or no personal experience of day-break, but it does not agree with the fact. The cold does *not* gradually increase during the night; but the temperature grows alternately warmer and colder, according as the sky is *clouded* or clear. And all who have been accustomed to night-traveling must have often experienced many such alternations in a single night. And they also find that the cold at day-break comes on very *suddenly*; so much so that in spring and autumn it often happens that it catches the earth-worms, which on mild nights lie out of their holes; and you often see a whole grass-plat strewed with their frozen bodies in a frosty morning. If the cold had not come on *very* suddenly, they would have had time to withdraw into their holes.

And any one who is accustomed to go out before daylight will often, in the winter, find the roads full of liquid mud half an hour before dawn, and by sunrise as hard as a rock. Then those who had been in bed will often observe that "it was a hard frost last night," when in truth there had been no frost at all till day-break.

Who can explain all these phenomena? The subject is so curious that the digression into which it has led will, I trust, be pardoned.

"As for the passions and studies of the mind, avoid . . . ."

Of persons who have led a temperate life, those will have the best chance of longevity who have done hardly any thing else but live—what may be called the neuter verbs— not active or passive, but only being; who have had little to do, little to suffer; but have led a life of quiet retirement, without exertion of body or mind—avoiding all troublesome enterprise, and seeking only a comfortable obscurity. Such men, if of a pretty strong constitution, and if they escape any remarkable calamities, are likely to live long. But much affliction, or much exertion, and still more, both combined, will be sure to tell upon the constitution—if not at once, yet at least as years advance. One who is of the character of an active or passive verb, or still more, both combined, though he may be said to have lived long in every thing but years, will rarely reach the age of the neuters.

CANCERS.—Does a cancer vary much in its composition from healthy flesh?

All cancer cells under the microscope do differ greatly from the cells of healthy flesh. Dr. Danforth says that cancer cells vary in form and size so greatly they can hardly be described.

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Money-Getting.

BY REV. CHARLES M. BRIGHAM.

IN the February number of THE HERALD OF HEALTH, Soul and Body were considered in their singular dualism of two essences in one person. How to keep these two together until they shall be unfit to stay together any longer, is the highest purpose and problem of human life, to the average of minds. To live in this world, is to keep soul and body together. There are many things essential to this end, but the single thing that represents the greatest variety of factors in this product is *money*. Without money, all will agree that in civilized society it is impossible honestly to keep soul and body together. There are those who live without means, who live upon other people's means—"dead-beats," as they are called in the slang of the shop and the hotel; but this style of living is one form of stealing, and stealing in this way, or in any way, is a common method of getting money. A hermit does not need any money, if he has health to till his garden-patch, and to raise the roots and pulse which shall renew the blood in his shrunken veins and keep the tension of his thin sinews. Yet in a grade hardly one degree above the measure of the most meagre hermit life, money comes into use, and is the supply of human needs. The Hottentot prizes it as much as the banker of Threadneedle Street; his string of cowries is as much to him as the record of the stock exchange to the Barings or the Rothschilds.

"Wisdom is a defence and money is a defence; but the excellence of knowledge is that wisdom giveth life to them that have it." Was not the Preacher shrewd in bringing in this proviso of money; in saying, too, that wisdom is "good with an inheritance?" Has wisdom really much value or comfort unless money goes with it? Man does not live by bread alone, but must he not have bread, if he is to live at all? The bread of life here in this world is not, and can not be wholly spiritual. It must meet the want of the stomach as much as of the brain, and come from the baker's oven as much as from the word of the pulpit. Not a few seriously doubt the important half of the Preacher's statement, and have no very high estimate of the defence which knowledge gives, except as it is connected with the getting of money, which all confess to be a defence.

In our time, the business of money-getting is partially rescued from the bad fame which has followed it so long and borne upon it so severely. The preachers treat it more kindly, and even find good in it. The most passionate champions of the rights of the poor and the weak find a way as well to get rich men into the kingdom of heaven. The saints now are rather the millionaires than the students, and there is no very strict scrutiny of the way in which money is made, so long as it is given judiciously or piously. Daniel Drew has a fairer chance for posthumous honor than any teacher in the school he so liberally endows. Isaac Rich, the fish-seller, cancels the humble beginning of his toil by his unselfish use of his thousands of dollars for the good of the Church, and the glory of God; the gratitude of the great Methodist Church sends this rich man up in the arms of the angels. The rich ones have the obituary notices, and if they do not carry their money with them out of the world, they leave their name and their praise here much more surely than the poor men. Money-getting is preached against, in the traditional way, just as many of the old formulas are upheld, yet all the time the preachers are glad to find excuse for a passion which they profit by, if they do not share. Is not the Lord's call a great deal louder when it comes with the promise of a double salary? Ten thousand a year is a wonderful clearing up of doubts, and intimation of duty. Is not the parish a "larger field of labour," whether in Chicago or New York, because it is mostly made up of money-makers, of men who are busy from morning till night in getting rich? Not that these men need preaching more than others, need rebuke more than others, need to be stopped in their business, but because the man of God, and through him the Church of God, ought to profit by their labour and their fortune. These men are not sinners above all that dwell in Jerusalem, but the world and the Devil must not get all of their substance. Is it not manlier to own that the lot is good which gives such opportunity for doing good, and which every body envies? Agassiz said, half scornfully, that he had "no time to make money," having given himself to science. But where would his science be, if others did not make money for him?

Much of the accusation which has been urged

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against money-making is unjust, and some of it is ridiculous. Morally and spiritually, it is by no means so bad as the sermons and songs used to prevent it. The love of money may be the root of all evil, as the Apostle warns his convert, Timothy, but the great tree of life, the wonderful Ygdrasil, has another root in Asgard, the home of the gods, from which an influence comes that neutralizes the poison of the evil root. If a long history, if a wide devotion, if persistence against all kinds of pleading, and all kinds of accident, can make any business respectable, money-getting is respectable. Gold and silver, which are its signs, are the special ornament and substance of heavenly delight. If the rich can not take their own gold to the world beyond this, they may be easily consoled, in the assurance that there is enough of it there for all needs and all satisfaction; the buildings, floor, walls, and ceiling are all of gold, and the streets are paved with it. The heathen religions had that legend long before the Christian took it up, long before it was sung as spiritual quickening in convents and conventicles. The heaven to come is all full of that precious thing, which is the sign of the money-maker's earthly work; and he ought certainly to be more at home than any bookworm or beggar, in the glories of the new Jerusalem, where there is so large an exhibition of jewels and gold. The Father of the Faithful, the special friend of God, seems to have been more a man of business than a man of prayer, and had bought land and slaves before he entertained the angels. Perhaps the angels came to his house because they knew that he had large possessions, and the means to entertain them in good style. The "angels of the Churches" in our time find it pleasant to dine frequently in the houses of their rich parishioners. The flesh of the young calf, with the fresh butter and other accompaniments, is not to be despised. At the groaning board the angels relax their severity, forget their mission of warning and doom, and wax merry in the good cheer before them. And is it not recorded of good, patient Job that in the end every man gave him a piece of money and an ear-ring of gold, and "the Lord blessed him more than in his beginning?" God could not do better for him than to make him rich again.

Whether money-getting be right or wrong, good or bad, it is *necessary*. It may not be morally necessary that any shall become rich, but it is necessary that most men should get money enough to buy bread, and clothes, and fuel, and other means of comfortable living. All ought to seek first the kingdom of God and his righteousness, yet nearly all men in civilized society have to seek this kingdom of God while they are getting money—have to take that road on their way to final salvation. They do not turn off from it because they join the Church. They do not turn off from it because they are born again. They do not turn off from it because they have solemnly promised to renounce the world, the flesh, and the Devil. The world, the Devil, and the Church-members meet, jostle, and salute one another continually on this broadway. If salvation is not to be found in this way, then many of the most pious, who pay their pew-rents punctually, and keep the Sabbath with diligence, and pray in exemplary fashion, are greatly in error, are victims of sad deception. If salvation is not found in this way, they will have to lose it, for they can not let their families starve. The law, the social custom, and the ecclesiastical custom, all compel men to get money. The writers must get it, the thinkers must get it, the dreamers must get it; if an Orphic philosopher can not get it for himself by his oracular utterances, his more practical daughter must get it for him. The question of more or less money is still open. We may consider *how much* is enough, but it is of no use to say that money-getting in any degree is a sin. This sin is original, and this sin will be eternal on the earth, if any sin will be. No amount of invention, of labour-saving machinery, of service from the elements and the lower forces of nature will restore that primitive state of the classic fable, when all the wants of men are met by bountiful Nature, and man has only to pluck the fruits that embarrass him by their riches. We can not imagine any progress of man on this earth, when all shall have from birth every thing that they want, and there shall be no need or desire for increasing the store of worldly goods.

The question that we consider in this journal is of healthy and unhealthy money-getting. Let us first look upon its dark side, for beyond dispute it is often unhealthy, in its influence both on mind and body. We speak of it here in general, reserving to future essays the discussion of special provinces of labour, special ways of money-getting. What kind of money-getting may we call unhealthy?

1. All money-getting is unhealthy which *deranges the physical functions*, or brings disease in any part of the body, which hinders the proper play of the heart or the lungs, the proper office of the liver or the stomach or the muscles, which makes men sick or weak, and is only su-

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icide under another name. There is plenty of this in the world. There are plenty of men and women who denounce suicide as a crime against God and nature, yet practise it continually. Perhaps they have warrant in the words of the zealous Paul: "I protest, by your rejoicing, I die daily"—and may claim that they are justified in killing themselves by inches, if they only make others glad. Many a father excuses himself for anxious scheming to be rich, which wears him down and wears him out, that he is working to lay up money for his children and have something to leave them when he is gone. Many a husband declares his wife's luxurious quiet as the pretext for the over-toil that destroys the balance of his own bodily forces, and makes him a self-destroyer. That some deadly callings bring money so much faster, seems a sufficient reason for keeping them. The poor seamstress in her garret may plead that she can not earn enough with all her toil to hire better quarters, with more light and air, or to buy more abundant food. But there are thousands of money-makers who have not her excuse, yet follow her method of saving money at the expense of light and air and physical wholeness. There are men who do their business in cellars, in holes and corners, for no other reason than the cheapness of the accommodation. They prefer to hoard their savings at the risk of their bodily health. Half of the wealth of the world is earned under conditions which directly shorten the lives of those who earn it. Half of those noble gifts which enrich the colleges and churches have been given by men who have broken their frames in its pursuit, and made their bodies a living sacrifice. Now we may affirm that sacrifice of this kind is not acceptable unto God, however agreeable it may be to the colleges and the churches, and the anxious heirs. It is better that the colleges should go without endowment, and that the children should begin where their father began, than that he should be palsied and worn out, and die before his time. "Health is better than wealth," is a Yankee proverb, unfortunately much less heeded than the Italian proverb, "*Sanità senza quattrini è mezza malattia.*" "Health without pence is half sickness." We have no right to make money in ways which we may reasonably see to be violations of physical law, even if the penalty be postponed. The excellent George Peabody ought to have taken a partner in business ten years earlier than he did, or to have allowed himself a better office-room for his schemes and projects. In that dark alley a busy brain might well be wrecked, and the foot become unsteady, and the hand come to tremble. And when making money involves perpetual uncleanness, the perpetual defilement of the body by foul airs or foul contact, which all the time deprave physical powers, it justifies the opprobrious name so often given to this good thing, of "filthy lucre." Making money is unhealthy whenever we feel that it deserves this epithet.

2. It is unhealthy again when it is an *absorbing passion of the soul*, and so hinders the spiritual faculties from finding their proper use. Undoubtedly many of the best spiritual faculties are employed in making money; as a mental discipline, money-getting is as good in its way as mathematics, and is really only applied mathematics. The soul is trained by the ledger as much as by the calculus, and can get exercise in the account of sales as much as in the account of stars. The game of stocks is as exhilarating as the game of chess, and the story of the markets for dry-goods and produce as the stories of The New York Ledger. But when the soul is all bound up in making money in one way, when the man gives his whole mind to this, thinks of it all day, dreams of it all night, talks about it in his home as on the mart, and cares to talk about nothing else, when this is the first, second, and third thought of his existence, then it is unhealthy. The common doctrine, indeed, is different. The young are counselled to give themselves wholly to their work, whether this be the making of money or the saving of souls. Yet there is no surer way of destroying the soul than by fastening it to the routine of any single pursuit. Money-getting is bad when it narrows the spiritual life, even if it sharpens some of the spiritual faculties, when it prevents interest in the work of other men, and so leads to selfishness; when it hinders the sense of beauty, and makes one indifferent to the wonders of nature and art; when it hardens the moral sense, and confuses the distinction between vice and virtue, wrong and right; when it checks religious impulse, and makes one live without God in the world. Money-getting is unhealthy as it draws down the soul to over-weening love of mere possession and the tale of goods or gain; makes counting income or property the highest of joys, and encourages the chattering voice which repeats, "Soul, thou hast much goods laid up for many years." Of course, it is unhealthy as it depraves the soul, as it suggests or palliates crime or fraud, or falsehood, as it leads to sophistication of the moral sense.

3. Money-getting is unhealthy, again, when

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it hinders *a rational use and enjoyment of the good things of the world*, the surroundings of human life, when in the words of the popular hymn, it works "to make our pleasures less." It is pernicious, if it cuts us off from any of the means or sources of spiritual satisfaction. It is not praise to any one that he loses his pleasure for the sake of his profits—that he wears coarser garments, eats coarser food, dispenses with luxuries, for the sake of greater gains. One may say that he finds a good substitute for these luxuries in the pleasure of accumulation, that the money in his chest piled up higher from year to year, the account at the bank growing continually, the pleasure of thinking that he is rich and shall be richer, is full compensation for the loss of other joys. This is the miser's plea, and it is sincere enough. But one of the evils of money-getting is that it can allow and suggest such a plea, can make accumulation so pleasant, can make the miser's joy real and thrilling. A mere money-getter certainly does not get out of the world all that it ought to give him. A mere money-getter certainly does not make use of his privilege of living in this curious and wonderful universe. The man may create a good deal, may make two blades of grass grow where one grew before, but he loses a great part of what the world ought to give him. "I never go to parties," says the busy schemer, "I have no time for those follies. Social visiting may do for the hangers-on and idlers, but a busy man like myself can not waste his time in that way." He ought to use his time so, and it would be better for him physically and spiritually than his hard devotion to gain. A sensualist, on the whole, is wiser than a miser, though he may have less to show of his work in the end of his days. His pleasure has been real, and not merely the hope of enjoyment by and by. The pleasure of mere money-getting is never in itself very genuine. It is half in anticipation, in thinking of some future gain. It has always uncertainty, and the fear of loss. A good dinner is a fact which can not be changed, an experience which can not be cancelled, but a good speculation may be spoiled by some subsequent disaster. Even if we grant to the money-makers that their happiness is genuine, we must still think it inferior in quality, and not so full or large as it ought to be. A rich man who is not happier than a poor man, is not so happy as his wealth ought to make him. A rich man who has no more comforts in the world than the poor man, no more conveniences, who has no library, no music, no carriage to ride in, who never travels, who never learns any thing beyond the routine of his business, fails to get what his wealth ought to bring him. One who gets money without ever learning how to spend it might as well not get it, so far as his industry bears upon his own life. Earthly treasures become heavenly treasures as they multiply comforts, and give experience of delight. The pictures of the future heaven are often very sensual—banquets, and concerts, and dances, and flashing pageants of gold and precious stones; but into no picture of heaven does the pleasure of money-getting enter, in none of those pageants, Jewish or Christian, do we see the miser as a prominent figure. Fagin, in no religion, gets into heaven, though the penitent thief and the penitent harlot may find a place there. All the miser's comfort must be carnal, and in this carnal life it is imperfect.

On the other hand, there are ways in which money-getting is healthy, both for body and soul. It is healthy, in the first place, as it *gives to the great majority of workers a definite end*, an end that they can appreciate, can keep in mind. It condenses and rounds the purpose of life in a very definite way. Of all the purposes of human life, the purpose to be a rich man is the simplest and the most feasible, has the most rational hope of success. The purpose to be a great artist, or a great scholar, or a great statesman, or a great general, or even a great philanthropist or a model Christian, must be very vague and chimerical for the mass of men. Only a few have a right to expect such a fortune for themselves. Only a few can see this end as the probable issue of their effort and patient service. Money-getting, on the contrary, offers an end which almost any industrious, prudent, persistent man may gain. Any young man who can read and write and cast accounts, in almost any business, may expect to be rich, if he will only keep good habits, save his earnings, and work faithfully. A man working to get money, other things being equal, has no sense that he is following a chimera, or that he is seeking what he has no right to seek. He has no sense of incongruity between his work and his hope. He may not know a great deal, but any man who has hands and a head ought to know enough to make money. Mediocre natural gifts are adequate to this end, perhaps even more than the highest gifts. Money-getting gives men of moderate abilities and small education a very positive direction for life, a satisfying sense that they may gain power and influence, and get the respect of men, and be

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of consequence in the world; and this sense is a quieting sense to the soul. Any one is comparatively contented who can feel that he will probably gain by his toil a position which his fellows will envy. This sense need not be checked by the fact that so many who are money-seekers fail of their end, and that only ten or five per cent. find the fortune that they work for. The successful men are oftenest those who have come from the poorer and humbler class, and whose success encourages men of that class more than the failure of so many disheartens. In money-getting there is a large chance for the principle of *faith*. One may *believe* here in his success, in his chance, in his position, in himself, where in other callings he could only hope.

2. Money-getting is also healthy in bringing in a very palpable way the *unquestionable pleasure of gain, of increase, of multiplication*. The money-getter sees the new added to the old all the time, without the destruction of the old. In getting knowledge, we have the mortification often of losing former knowledge, and finding that we have believed a lie. The lower office becomes worthless to one who has reached the higher. The Senator does not care to remember the time when he was constable, or village justice, unless he is weak-brained and boastful, like Andrew Johnson in swinging his circle. The money-getter has no such reluctance to see the past in his present success. The last dollar is only the repetition of the first, and has the same image and superscription. It is not substitution of values, but aggregation of values—not change, but enlargement. A man who gets more money is apt to think himself more of a man than he was before. He may be mistaken, but it is good for him to think so, good for any one to believe that he is growing in some way, that he is getting all the time more possession in the world. Certainly it is satisfaction, with this sense of sin which the Churches enjoin, and this sense of infirmity which the passage of years so surely leaves, to be able to feel that we have grown in one thing at any rate; that even if we have not gained virtues, even if we have lost bodily force, and go limping on the sidewalk, we have at any rate money to show, an ample store of that which men and women covet. Rich invalids suffer pains, but can console themselves by the thought that they have large possessions, and that dividends come in, even while they cough and shake and agonize.

3. We might add to these statements that money-getting is healthy, inasmuch as it gives *a last resort, and makes the soul easy*, in its ability to buy final salvation and a passport to heaven, by liberal gifts to the Church on the earth, by lending or giving to the Lord. The money-getter can not carry his money with him out of the world, but can he not exchange it at last for a valid title-deed to heaven? His chances are surely better than those of a poor man. He will take with him the spiritual equivalent of what he leaves, in addition to the image of his dear treasure printed on his soul. As a matter of fact, the inveterate money-getters are much less anxious about the salvation of their souls than the more spiritual-minded, have fewer doubts about the future. One of the stumbling blocks to every zealous preacher is that the devotees to mammon in his congregation hear his appeals and his warnings with such indifference and complacency. These are meant for the poor people and the pious, who ought to be worried; but shall a man be worried about himself who means to have a million and can buy prayers enough to save him from the longest purgatory? If getting money can in this way give a man ease in the prospect of destiny, and save him from the anxieties about his future salvation which distress so many of the children of God, it is wholesome; it will give him a longer and happier life on the earth, and a freer action with his hand or his brain. Money-getting is really salutary, in what is sometimes thought to be its bad influence, in diminishing anxiety about future fate, and turning away the black shadow of doom from human life. Mammon is a benefactor to men as it saves them from spiritual selfishness and unrest, and makes them busier in the life that they have, while they tremble less for the life that is in store for them.

NOVEL READING.—The question is often asked whether novel reading is injurious. It doubtless depends on how many are read and what kind of novels they are. In general we may say that reading the best novels in moderation is a good thing; that reading bad ones, no matter how few, is bad; and that reading novels excessively, whether good or bad ones, is injurious. We may add that the morbid thirst for novel reading which is very often observed in young girls is a disease, and a very dangerous one too unless it is cured. The proper cure is wholesome, pleasant occupation, wise parental advice and a strong dose of common sense.

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The Influence of Aperients.

BY THOMAS INMAN, M. D., LONDON.

AN Essay upon the influence of aperients appears at first sight much more fitted for a medical treatise on the restoration of health than for a paper which professes mainly to treat upon its conservation. A few minutes' thought, however, will show that the subject of the present article is strictly germane to our purpose, as may be seen by reference to an epitaph which some individual caused to be placed over his grave. It ran thus: "I was well; I would be better; here I am." In this brief line we see the history of some one who, like *Le Malade Imaginaire*, of Molière, thought so much about himself that he magnified the importance of every little occurrence or ailment, and recognised in a head or finger-ache the accession of some serious disease. To ward this off, he has had recourse to one of those individuals whose profession is to cure, but whose practice, in days gone by, was too generally to kill; and he, notwithstanding all the learning that he was fortified with, administered potion, pill, and clyster. We have often admired the happy knack with which Molière hit off the characteristics of the old school of medicine, in the most delicious dog-Latin, such as was used by those of the faculty who knew more of their mother-tongue than of the language of the ancient Romans. See, for example, *Le Malade Imaginaire, troisième intermède*, which for the benefit of those readers who have not a smattering of French, Latin, and Italian, we will translate thus, mentioning that the scene represents the examination of a young man by some old doctors, who wish to ascertain whether he is fit to enter the medical profession:

FOURTH DOCTOR.

Yesterday one sick man tumbled into my hands. He had large fever with redoublings, large pain of the head, and large pain at the side, with large difficulty and exertion to breathe. Will you tell me, learned Bachelor, what to do for him?

BACHELOR.

To give him a clyster, then to bleed him, and then to purge him.

FIFTH DOCTOR.

But if the malady, very obstinate, does not wish to cure itself, what to do him?

BACHELOR.

To give him a clyster, then to bleed him, then to purge him; to bleed him again, to purge him again, and to give him another clyster.

CHORUS OF DOCTORS.

Very well, very well, very well. Worthy, worthy is he to enter our learned body.

The concluding oath administered to the novice is too good to be passed by. "You swear to keep the statutes prescribed by the Faculty with sense and judgment, and to be in all consultations of the same opinion as your senior, whether you think him right or wrong?" "I swear."

Now it is clear that the subject of our epitaph must have been under such hands, and ordered the warning placed on his tombstone to prevent others falling into the same condition; just like melo-dramatic victims of the gallows, in days gone by, used to make speeches warning their auditors against drinking, sabbath-breaking, pilfering, or whatever other sin the chaplain, who had morally tortured them in jail, held most in horror, as the root of all bad things.

It does not require extensive knowledge of the world to recognise the fact that the vast majority of individuals consider that a day without a visit to Cloacina is a nail knocked into their coffin. Many have heard of the parody by a celebrated doctor of Cromwell's dictum, "Fear God, my boys, but keep your powder dry;" the medical leader adapting it to his hearers, put the whole duty of man thus: "Worship the Lord, that will do for the next world, and keep your bowels open, that will do for this." As a result of such a saying, there are many who think it a duty never to allow themselves to be "bound," and if by any chance the daily séance is omitted, they have recourse to medicine; they are not ill, but they fear to be so; they are well, they would be better. The practice of having recourse to artificial means soon shows itself, and repeatedly brings the individual who indulges in pills or any other cathartic to a state of chronic suffering.

While I thus write, the face of a valued patient of mine, who though long an acquaintance has only become a client recently, arises before my memory, and the case is so instructive that I may record it here: On one occasion, long after my medical attendance had ceased, when I

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saw him about some ordinary business, I coul not not help making the remark that he never ooked so well since I had known him as he did then. He seemed to have more life, animation, and vigor—more "go" in him than I had ever seen before. "Yes, I feel all that," was the reply, "and to what do you think that I attribute the change?" "I can't tell," was my answer; "but if you will give me the secret, I should be much obliged." "Well," said he, "its all your own doing; until you attended me I had been taught to think, and I believed that I ought to have my bowels moved every day, but as they were not, I used to take aperient medicine twice a week, and did so regularly almost all my life; but I never was well. Since, however, I have adopted the more rational plan of leaving my natural habit of body to itself, I have been a different man. I do sometimes still take medicine, but at rare intervals and of a mild nature."

Closely allied to this is another, in which a lady, who was getting into years, was haunted by the fear of apoplexy and of disease of the liver. Her health was good, but she wanted to be better, and consulted some doctor or other at every town she visited, all of whom entertained similar views to herself, and prescribed blue-pill and colocynth, with black draught to follow, with singular unanimity. At length my turn came round for giving avice, and my recommendation was to "throw physic to the dogs." To this, however, she greatly objected. Her precious potions were too good for them, though not quite good enough for her. Besides, she was perfectly convinced of the value of her aperients, for she was "invariably better the day after she had taken her night and morning dose." I had then to demonstrate to her that persons were more likely to purge themselves into an apoplexy than to drive it away by means of physic; that she had not one single symptom of diseased liver, and that nothing was more likely to disorder that viscus than cutting off its due supply of blood. I was at last able to persuade her that all her symptoms arose from debility and indigestion, both of which she fostered by her frequent use of "opening medicine." Lastly, I convinced her that she only felt better on the day after her doses because she was then so weak as to be obliged to lie on the sofa from morning till night, or else to keep her bed. After some coquetting with "the old love," it was discarded the reign of pills was over, and the rest of the old lady's days were spent in comparative health and comfort.

It is probable that I never should have had any thing like an intimate knowledge of the effects of aperient medicine had I not traveled for months in intimate relationship with a gentleman of feeble health, who was wedded indissolubly to the use of pills. I use the adverb indissolubly, because he persisted in the use of his physic pellets until the day of his death, whose final stroke, indeed, the pills brought about. Being with this friend at all hours of day and often during the night, I was familiar with his voice, his manner, his cheerfulness, or the reverse, and many other little matters. I was aware of his strong feeling in favor of medicine, and did not attempt to shake it until I had studied my acquaintance's case very closely. The invariable result of the opening medicine was to give relief from flatulence for about twenty-four hours after the pill was taken, and very materially to increase the "windiness" for the three subsequent days. If lured by the idea that a dose gave one day's relief, my friend took another on the second or third day, no advantage whatever was apparent, and the flatulence was more severe than usual.

Let us now consider how an aperient acts, etc.

If any body takes the trouble to look into the body of a hare, cow, sheep, etc., he will see that there is a long tract between the stomach and the "vent," to which the name of "bowels" is given. If he will extend his curiosity farther, and slit this tube open from end to end, an hour or two after the creature has been fed, he will see that in the portion nearest the stomach the material contained is a whitish matter, like thick milk; if he uses his eyes closely he will see small vessels which have been absorbing some of the material; and if he peer very narrowly he will find that these vessels convey this "chyle," as it is called, to the blood. In pursuing the bowel downward he will then come upon a curious valve, which only admits the whitish fluid to pass toward "the anus," and after passing this he will notice that the color of the material and its nature become greatly changed. The first part of the bowel seems to be a sort of ingress for pabulum into the blood; the second part is for the egress of old material. In all parts of this intestinal tube he will also see, if he opens a healthy animal immediately after death, that the bowel is contracted upon its contents, and has a worm-like movement, by which the contained matter is propelled in the direction of the rectum—*i. e.*, the cavity above "the vent." This chamber is capable of considerable extension, and is closed by a muscle which may be

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compared to a strong india-rubber ring. When the material has accumulated, it is discharged by the contraction of the muscular wall of the rectum, which for the time overcomes "the sphincter," or closing muscle.

Turning now to the point at which we started, we observe that the ducts from the liver open themselves very closely upon the stomach, and that when the bile becomes mingled with the digested food, the color of the mixture is that of rich yellow cream. This bile, with some fluid prepared by the "pancreas," seems then to be necessary for the formation of the chyle, for these materials gradually pass away from the bowels into the blood, or become so changed as not to be recognized by the chemist, for they are not to be detected except in the most minute quantity after the stuff has gone through the valve of which we spoke. In other words, the bile which is formed by the liver passes again into the blood, and does not emerge from the bowels. The brown color of the human "motions" is not produced by the bile, as many think, but by the mucous membrane of the lower bowel.

This matter is a subject of such importance and there is so much general ignorance upon the subject, even among medical men, that we may devote a few words to it in passing, although it does not fairly come strictly into our subject. We may state roundly that all our domesticated and even wild animals secrete the same proportional amount of bile, which mingles with the chyle in their bowels as it does in man. Yet every creature has not the same colored fæces. The pig, an omnivorous, the dog a carnivorous, and the cow a graminivorous beast—all have motions of a color peculiar to themselves. Even in man the color of the dejecta depends upon the food taken. A milk diet produces white stools, while the use of port wine or claret gives them a deep purple tinge. If the color were dependent upon the bile, it is clear that the greatest depth of green or yellow would be close to the liver, whereas, on the contrary, the darkest tint is close to the anus. Moreover, I have seen richly brown dejecta passed by a patient whose liver was so atrophied, or contracted, that no good bile was secreted. To all these facts, the only one which seems to oppose itself is the assertion that in jaundice, when there is evidence of a superabundance of bile in the blood, the dejecta from the bowels are clayey looking—whence the total absence of bile in them is inferred. We allow the statement to be correct, but with the inference we do not agree. Of the real cause of the peculiar stools in jaundice we are ignorant. All that I know is, that dejecta of a precisely similar kind are sometimes passed when no jaundice is present, as for example, in the dog and in the boa-constrictor—certainly the brown color of the fæces is not proof of the presence of bile in them.

Again, we must return upwards, and investigate whence the liver receives its main supply of blood. We find that all the blood which circulates round the bowels in myriads of tiny canals unites again within one large tube or vein, that betakes itself to the organ in question. From the fluid brought by this vessel the bile is formed. Now, it is a well-known fact in physiology that an organ secretes a larger or a smaller quantity of its own peculiar fluid according to the amount of blood it receives, just as a field will yield a large or small crop according to the prodigality of the supply of manure which is given to it. It is equally clear that the formation of a large secretion diminishes the amount of available blood in an organ, just as a large crop taken from a field exhausts the soil which it comes from.

Those who have followed me thus far will now be able to understand that if any individual takes a medicine which increases the secretion from the bowel, this must be followed by a reduction in the supply passing forward to the liver. This, again, will be attended with a deteriorated condition of the chyle—the material whence the blood is formed—for it does not receive the proper quantity of bile. Thus we find by a necessary chain of reasoning that the effect of an aperient is to increase the natural secretion from the surface of the bowels, to diminish the amount of blood going to the liver, to lessen the quantity of bile formed in consequence of the failure of the blood-supply from which that secretion comes, and to impoverish the blood formed from the chyle; and with these results there come flatulence, foul breath, etc. There is yet another effect following the use of aperients, which we must shortly notice. Under ordinary circumstances there is a layer of mucus in the rectum, more dense than any coughed up during bronchitis. This acts as a sort of guard to prevent the fæcal matter coming in contact with the soft bowel, and we may liken it to a worsted glove on the hand of a man who has to carry a very hot piece of iron. When an irritant, however, provokes the membrane throughout the whole intestinal tract to produce a watery mucus, there is no such preservation for the soft membrane, for the thick glove is washed away and replaced

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by a thin one, and thus the bowel becomes as much irritated by the contact of the "stools" as the eye is by the invasion of soap and water. Consequently, the motions after a dose of physic usually give much pain in passing, and sometimes bring about spasm or inflammation of the gut, just as the hand would become pained and perhaps burned by the hot iron, when a glove no longer intervenes between the two. It is this sensation of heat or pain in the anus that leads persons to the belief that bile is passing.

There is still another consideration respecting aperients that we must not pass by, and which we may introduce thus: When any organ of the body has been unusually hard worked, it is for the time enfeebled; the arm which can fell a giant in the morning, if it continues such work throughout a whole day can scarcely fell a baby the next morning, and in like manner a stomach which has just digested an enormous dinner can scarcely digest another immediately afterwards. When the mucous membrane of the bowels has been called upon in like manner to work doubly hard it becomes weakened, and when weakened it secretes "wind." The air thus formed distends the bowel, and then the intestine, not being able to close upon its contents, can not propel them as it does in health; its worm-like movement is all but inoperative on air, consequently the bowels always seem to be more sluggish after a good purging than they were before; that they are so is the experience of all observers.

We have thus, by a chain of tolerably close reasoning, demonstrated the effect of an aperient to be a diminution of blood in the bowel, in the body a curtailment of *matériel*, in the liver a smaller supply of bile for digestion, an impoverishment of the blood, and a "windy" condition of the bowels. These conclusions are amply borne out by experience. Observations most carefully conducted have demonstrated that the secretion of bile is very materially diminished by the use of all aperients, and that the preparations of mercury, calomel, blue-pill, and the like, instead of augmenting the secretion of bile, reduce it sometimes to the extent of one-third of the usual supply. They still farther demonstrate that the influence of mercurials, and of aperients generally, is expended, as *à priori* reasoning would lead us to infer, upon the internal surface of the bowels, and chiefly of the larger gut. In fine, the effect of a dose of opening medicine upon the intestinal tract resembles that of onion juice upon the eye—*i. e.*, it produces an increased secretion, and as the organ of sight is no better for the application of the one, so the organs for the absorption of food are no better for the other.

An assertion such as this will by many be supposed to strike at the root of all hygiene, and the question will be asked us, whether we mean to assert that purgatives are absolutely useless, and positively prejudicial under all circumstances? To this we would reply, in the first case, that an inquiry is not an argument, and in the second we would answer by a farther interrogation. Let us ask our objector whether he ever knew a cow, sheep, horse, dog, cat, mouse, whale, or elephant that ever went to a chemist's shop to buy a dose of physic, and still farther, whether these creatures do not get along as well as do men and women who ransack both hemispheres for a new drug wherewith to unload unnaturally that which, if left alone, would almost invariably unload itself.

In every populous town where there is a center of business there is certain to be one druggist who gets more custom than his follows, from the men who frequent the haunts of commerce, and if by nature the chemist is an observing man he wil classify his customers, and keep a mental memorandum of the drugs they mostly favor, and of the results which attend their predilections. Now, I have heard of such an one declaring that those who were most pertinacious in coming to him for materials wherewith to purge away the remains of aldermanic feasts, were specially subject to sudden death from apoplexy, fainting, or some other similar cause, while those who were content with a simple stomachic, like gentian, or other bitters, generally got along tolerably well. We do not vouch for the truth of the story, but we are not above the belief that the experience of every body is worth listening to, and we declare that after giving to a client advice similar to that which is embodied in this Essay, he informed us that such was the account he received from a druggist, who is now dead, but who in his time was as well known as any medical man in his town.

From what we have said we think that it will be evident to our readers that an Essay on the influence of aperients is very necessary in a work which treats upon the Preservation of Health, and we shall be perfectly satisfied if we persuade our readers that pills are not panaceas, and that it is very often the case that indulgence in opening medicine is a very common origin of indigestion, low spirits, flatulence, and general debility. In thus writing we are, to a certain extent, "cutting our own

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throats," for the habit of reckless drugging amongst the community at large does more to bring patients to the doctor than any other cause. But as our present business is to warn fishes from the net, we sink our individual interest for the general benefit.

Let me conclude by recording a remarkable case, in which purging to insure health was carried to an extreme degree. A man, burly as Hercules, came to consult me in the absence of his own physician; his eyes were bloodshot, he staggered in his gait, tottered rather than walked to a chair, and told his complaints in a feeble voice. They arose from two sets of causes, the muscles were too weak to their daily work, and the heart and blood were both in a poor condition. He had pain in the right side, rushing of blood to the head if he stooped, and sometimes on these occasions fell forward insensible. His doctor and physician both told him that he was threatened by apoplexy and disease of the liver, and ordered low diet and purgatives. The last were given to such an extent that the man told me—after consultation with his wife, so that he might not exaggerate—that his "motions" averaged fifteen per day. "They made him," he said, "so weak that he often crawled up stairs on his hand and knees when he went to bed."

Now, this man instead of improving his health had—by the best advice—been ruining it; the blood-vessels that had twice burst on the surface of the eye-ball might be followed by a rupture of other vessels in the brain, while the liver, deprived of two-thirds of its blood, might at any period become atrophied or decay.

The reader will easily divine the plan of treatment which I suggested, viz., cessation from physic, rest, or idleness, and abundance of food. The result was that when his own physician, at a fortnight's end, came back from his holiday the quondam patient could do perfectly well without any doctor, for he had regained health and strength. He had learned, moreover, what so few who think much of their health have discovered, that he who wants a good "head" of water in a reservoir should not be opening the flood-gates habitually.

Vegetarianism Advocated.

BY JAMES ALEXANDER MOWATT, JERSEY CITY.

"Q. *Has ever any great man been a Vegetarian, and left his mark upon the ages?* A. *Many of the ancients never ate animal food. Plutarch, a learned Grecian, abstained from it altogether. . . . It is very doubtful if in our age, with its bustle and hustle, many people can thrive on vegetable food; although some can and do. Flesh yields its nutriment more readily.*"—HERALD OF HEALTH *for Feb. '72, p. 73.*

HAVING read over the article from which the foregoing is an extract, and looking upon it as hardly doing justice to vegetarianism, I hope I may be permitted to use a portion of your space in defense of our vegetarian principles and practices. Personally, I am not prepared to even admit that if we could not point to any vegetarian who had "left his mark on the ages," that, therefore, vegetarian diet must be declared insufficient for human sustenance. In the early days of the Temperance movement, just the same questions were put, as to any man having ever been noted for great deeds who had been an abstainer.

"In the experience presented by history, in its bearings on this subject, we find that the greatness of the principal nations of antiquity was identified with the simplest habits in food and drink. The Greeks and Romans, in the times of their early and most successful careers, owed much of their physical strength and endurance to their abstemious practices and plain dietary. We find that the Spartans of Thermopylæ, and the athletæ of ancient Greece, were trained in such habits; and that these latter were never deteriorated until they commenced the practice of consuming flesh as food, when they became slothful and stupid."—*Rollin's Ancient History, vol.* 1.

We find various nations carrying out wholly, or in part, abstinence from the flesh of animals from generation to generation. These embrace the higher castes of Hindoos, the Burmese, the Chinese, the Japanese, the inhabitants of the East Indian Archipelago, of the mountains of Himalaya, and of ancient and modern Egypt; in all of which the prevailing practice is vegetarian, among the great mass of people. In Europe, in even modern times, the great bulk of the population are vegetarians. In France, as M. Dupin informs us, fully two-thirds of the population live without flesh as diet. In Ireland not less than, perhaps, four-fifths of the

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people seldom taste animal food. The same applies to the Scotch, in the rural districts and small towns and villages; and to the English agricultural population. Even in the year 1763, when Glasgow had over 30,000 of a population, McCullagh states that "the slaughter of bullocks for the public market was wholly unknown." Indeed, the hard-workers in all the countries of Europe are, in the main characteristic of their dietary, abstainers from the flesh of animals. This applies to not only the countries already named, but to Norway, Sweden, Russia, Denmark, Poland, Germany, Turkey, Greece, Switzerland, Italy, Spain, and Portugal—the bone and muscle of all these countries being built up upon the vegetable products of their soils.

But the querist in the passage quoted at the head of this article wants to know, "Has ever any great man been a vegetarian?" This appears to me rather a novel way of attempting to test the merits of a vegetarian dietary. But, even applying this as a bungling test, we can point to Pythagoras, Plutarch, Zeno the stoic, Diogenes the cynic, Plato, Epicurus, Proclus, Empedocles, Socion, Quintus Sextus, Apollonius Tyanæus, Porphyry, and others among the ancients; and to Kitson, Haller, Newton, Shelley, Hufeland, Howard, Swedenborg, Wesley, Drs. Cheyne and Lambe, and many others in more modern times as vegetarians who have "left their mark upon the ages." Many of these have been foremost of the world's great men; and all of them lovers of their race and earnest workers for the elevation of mankind.

Turning, however, to the pith of the question itself, let us closely examine what kind of food ought to be best for man. In order to meet even "the hustle and bustle" of modern times, and the wear and tear of every-day life in these United States, what does man require as food? Most decidedly that description of food which will make the most good blood, in the shortest possible time. This can not be disputed. Starting from this point, we are fully prepared to show that vegetarian food will yield in the shortest period of time, with least injury to the digestive organs, the greatest quantity of good blood; of real nutriment to sustain the bodily powers.

Take the best beef and mutton that New York markets can yield: each 100 pounds of best beef, free from bone and waste, contain only 36.6 pounds of solid matter and 63.5 pounds of water. Of these 36.6 pounds of solid matter, 21.5 pounds are flesh-formers, 14.3 pounds heat-givers, and 8 pounds ashes.

According to Dr. Beaumont's experiments on Alexis St. Martin, it takes three hours to digest roasted beef, and four hours to digest fried beef; three hours and a half to digest roasted mutton, and three hours to digest boiled mutton. Here, therefore, the reader has the value of flesh as a food clearly set forth.

Now let us take vegetable food and see what is its value, and how long it takes to digest it, or turn it into good blood. Lentils, for which Esau sold his birthright, contain in each 100 pounds quite as much as 84 pounds of solid matter and only merely 16 pounds of water. They yield 33 pounds of flesh-formers and as much as 48 pounds of heat-givers. The Lentils are, therefore, more than three times as valuable as beef, as heat-givers, and one and a half times as good as flesh-formers. Beans and peas are about equally as good as lentils. But these all digest in, at most, two hours and a half. As a matter of fact, then one pound weight of lentils, beans, or peas, will yield as much and a half flesh-formers, and over three times as much heat-givers, to the body of the consumer, as one pound of beef or mutton; and this great amount of nourishment will be obtained from lentils, beans, or peas, in two hours and a half, while beef and mutton yield the lesser amount of nourishment, tediously, in from three to four hours.

Wheaten meal and barley meal even surpass lentils in their value as nutritious foods. Wheaten meal yields to the 100 pounds not less than 85.5 pounds of solid matter, and only 1.15 pounds of water. The solid matter yields again 21 pounds of flesh-formers, and 62 pounds of heat-givers; while barley meal gives 68.5 pounds of heat-givers. Wheaten bread is digested in three hours and a half. At this season of the year, and in a cold, northern, continental climate, heat-givers are most required as food; and it is in that quality which is thus so much needed that vegetable products excel. Rice yields 82 pounds of heat-givers in each hundred pounds; oatmeal, 77 pounds of heat-givers; corn-meal, 77 pounds of heat-givers; sago, 84 pounds of heat-givers; bread, 64 pounds of heat-givers; potatoes, 25 pounds of heat-givers to the one hundred pounds—all thus far, very far, surpassing beef and mutton in proper nutriment for the body, particularly in the cold season.

Taking, therefore, all our cereals, with roots and fruits, and adding to these eggs, and milk, with its products, butter and cheese, we have a dietary ready to our hand, from the produce of the soil, direct, which far surpasses flesh as

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food for man under any and all circumstances.

That this food, prepared from grain, roots, and fruits, is that which is adapted to man's peculiar organism I am also prepared to maintain. The human hand is made to grasp the apple and the orange, not to seize flesh; the human teeth and jaw are formed to cut and grind grain, roots, and fruit, not to tear to pieces flesh; the comparatively long intestinal canal of the human species was designed to extract from vegetable food every particle of its nourishing properties, not to digest beef. Man was evidently formed not to eat grass and herbs, as the cow or sheep; nor flesh, as the lion and tiger; but to use a medium food between these two, namely, grain, roots, and fruits; admirably adapted to his organism, and it to them.

"And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so."—*Gen.* i.: 29, 30.

From the most careful consideration of the subject, from close observation, from personal experience, I am perfectly satisfied that it can be clearly shown that amid all the "hustle and bustle" of modern life the vegetarian is as strong in body, as sound in mind, far clearer in intellect, readier in wit, than any of his surrounding flesh-eaters. I have already observed in the United States that the children of Irish parents—children born and brought up in America—have little or none of the vivacity, sprightliness, wit, and ready humor of the native-born and reared Irish. I attribute this in a great degree to the fact that they consume so much more flesh than in Ireland, and partake so little of oatmeal, or potatoes, on which the native Irish chiefly subsist. The latter lends vivacity and spirit to those who live upon such food; while beef and mutton make men heavy-headed, stolid, and defective in wit and humor.

Among men of modern times who have done much service to mankind, we have that hale and hearty vegetarian, James Haughton, Esq., J. P., the leader of the anti-slavery, teetotal, and prohibition movements in Dublin and throughout Ireland. He is yet in sound health at seventy-six years of age, and for over half a century he has been working in every great social and moral reform movement in Ireland and throughout the United Kingdom. I do not know what the author of the query at the head of this paper recognizes as leaving "a mark upon the ages," but this I do know, that if sterling worth of character, honesty of purpose, constant efforts in every noble cause interesting to the English-speaking peoples, be capable of "leaving a mark upon the ages," then James Haughton must be acknowledged as one vegetarian who will come up to this standard test. Another vegetarian of mark we certainly must claim, in Professor Newman, brother to Dr. Newman, the Oxford convert to Catholicity. We think if England holds a sound philosopher and deep thinker, capable of taking a position along side John Stuart Mill, it is Professor Newman. He must "leave his mark upon the ages" to come; and he is a strict vegetarian. The greatest agitation which has aroused England in modern times—that of the Corn Law League, perhaps, excepted—is the present agitation on the question of the Prohibition of the Liquor Traffic. The United Kingdom Alliance of Manchester keeps up this agitation, and Mr. William Hoyle, Rev. James Clarke, Alderman Harvey, J. P., Mr. Gaskell, Mr. Pearson, Mr. Thomas H. Barker, and other Manchester vegetarians, with Mr. Haughton, Dublin, Mr. Wright, Belfast, are and have always been the moving spirits, the life, and heart, and soul of the Alliance. Mr. William Hoyle's recent work, "Our National Resources, and How they are Wasted," will leave its "mark on the ages" to come, of itself alone. Mr. Brotherton, late member of Parliament for Salford, England, was one of the most attentive, laborious representatives that ever occupied a seat in the House of Commons, and struggled there for human liberties and the social well-being of the masses; and he was a vegetarian. Many others might be added to those here mentioned, but we think a sufficient number has been named to show that, in the past and the present, vegetarianism has produced those who have "left their mark on the ages;" and the facts and analysis which we have given in this paper ought to establish beyond controversy that vegetarian dietary is best for man, and is quite suitable for our present times and circumstances.

HAPPINESS.—Making people happy is neither a small nor an unimportant business. As I regard good nature as one of the richest fruits of true Christianity, so I regard the making of people round about us happy.

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Little John's Bath.

I WAS a naughty boy to-day,
I cried because my bath was cold;
I screamed, and wanted to get out,
Though I am more than four years old.

My nurse was angry with me then,
And little Fanny laughed at me;
And mother asked me if I'd like
A dirty boy to be.

I only cried the more, and then
Mother told nurse to take me out,
For I should have my way to-day,
So I was dressed, and ran about.

Then, by-and-by, I went down stairs,
And little Fanny came down, too;
Father kissed her, but said to me,
"You've had no bath, I can't kiss you."

I went and asked my mother, then,
To let me have my bright, new toy;
She said, "You must not have it, John,
You are a dirty little boy."

My Uncle Alfred came to-day,
I saw him, and to meet him ran,
But he said, "Who cried in his bath?
Why, you will never be a man."

Presently it was raining fast,
And I stood by the window-pane;
My mother said, "Look out and see
How much the daisies like the rain.

I do not think that they would like
To be without a bath all day;
I am afraid my little John
Is not so clean or sweet as they."

My mother 's very kind to me,
So now to please her I will try;
I'll be a man, and when my bath
Is very cold, I will not cry.

A. E. I.

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The Kitchen, Food, etc.

BY MRS. L. F. JOHNSON.

KITCHEN! As I repeat this word, memories thick and fast come crowding into mind of the first kitchen into which the glorious sun ever shone for me; far away over plains and mountains, meadows and woodland, in my mountain home, nestled among my native hills, in the "Old Granite State,"—where it has been said, "the people grow immensely tall from peeping over the hills to see the sun rise." Though of no ordinary stature myself, I am sure I never did my share of peeping, notwithstanding the oft-repeated maxim, "Early to bed," etc., and "the early bird catches the worm," which I thought good for the bird, but how for the worm? Good enough for him too—he should not have got up so early, and then he would not have been caught.

I might here tell you of this wealthy farming district—its beautiful locality, lying as it does on the noble Connecticut, adjoining Hanover, the seat of Dartmouth College; of the intelligence of its inhabitants; its superior schools, etc., and of the town being the birthplace and early home of Robert Carey, father of the *immortal Alice*. But it is only a farmer's kitchen that I am going to describe, and so I proceed to introduce you to it:

It is a winter's evening, darkness has just come on, the tallow candles are lighted, and your attention is attracted by a glowing wood fire in a large, old fashioned, open fire-place. A huge back and smaller front log, with any amount of kindlings, below, between, and above, are embraced in the capacious arms of a pair of giant andirons. The fire is crackling, blazing, and burning, giving the room a most cheerful and cozy appearance, while at one end of the fire-place is piled the wood for the evening's consumption, at the other end is the old-fashioned brick oven, from whose hugh mouth are issued early and often rations of flour and brown bread, pork and beans, Indian plain puddings, and pies of all denominations in the catalogue. Beneath the windows, the long kitchen-table spread itself, having just been cleared of its evening meal of, perhaps, hasty-pudding and milk; or brown bread, milk, and baked apples; or bread, butter, and cider apple-sauce (the mince and chicken pies, turkeys, and highly seasoned dishes under which the old table fairly groaned, having vanished at the yearly gathering of the New England Thanksgiving supper); while the tall kitchen clock, clicking behind the door, extends its hands in friendly greeting.

In front and near the fire are placed a dish of apples and the never-failing pitcher of cider, of which the family, forming a semi-circle around the kitchen fire are partaking. The glow of health is on their faces, though it may be mistaken for the glow of heat, as they turn first one side and then the other to the fire to keep up an equal temperature, as it is said one side will freeze while the other thaws, by the old-fashioned open fire-place.

The apples and cider disposed of, perhaps one is reading aloud, while the others listen; another may be conning lessons for to-morrow's recital; while yet another is enjoying the Yankee's privilege of whittling. Later, perhaps the play of blind man's buff is indulged in, in which all but parents partake, they acting as fenders to the fire, while the happy group enjoy their evening's pastime.

Later still, the children, two by two, and sometimes three, by a kind mother's gentle hand, are tucked in their downy beds, with the oft-repeated injunction, "Now, say your prayers and go to sleep." The first is soon accomplished, but the latter is longer delayed, while through the uncurtained window of our open chamber, the silent stars smile gently on us, and the wild, searching winds, ere yet the morning dawns, through the crevices in the wall may deck our couches with those beautiful snow-wreaths for which this northern latitude is remarkable.

The fire has burned low, and the living brands are buried deep in ashes for the germ of the morrow's fire, or a neighborly borrowing must ensue, for the days of friction matches have not yet arrived.

We will here leave the happy group sleeping in the deep past, while we pass rapidly over the intervening years to take a hasty peep at a modern kitchen in Connecticut, or New Hampshire either, for they are much the same. The open fire-place, so much superior for ventilation, is shut up or annihilated, and the cook-stove takes its place, throwing all the smoke, steam, etc., from coming into the room, to be inhaled into the lungs, to the detriment of health Here let me quote from an "ex."

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"A Woman's Idea of a Kitchen."

"To begin with, I would have a kitchen well lighted; some, yes, a great deal of the broad, expansive sunlight coming in boldly, as if it had a perfect right to be there. That would, of course, necessitate large windows. And then I would give as much attention to the ventilation of a kitchen as I would to a sleeping-room. I would have a large circular device suspended over the cooking-stove, with a hole in the center, and a tube leading to the top of the house, to carry off the savory smells which the process of cooking generates, and prevent them from permeating the whole house.

For these smells, however savory and agreeable, are apt to take away something from the keenness of our appetite; or, at least, cause us to anticipate something better than the reality. Then I would have a large sink, with a permanent soapstone or marble wash-bowl for washing the dishes, and another for draining. I would also have an adjustable pipe, reaching from the hot water tank to either of these basins. Besides this I would have sundry cupboards and closets arranged upon the wall, so as to be tasteful and decorative as well as convenient.

Then I would have a space devoted to tiny drawers, such as one sees in a drug store, and labled, so that at a single glance I could discover just what I wanted, without rumaging to find these things in some out-of-the-way corner, placed there by some careless, untidy Bridget. This would save one a world of care now devoted to instructing every new servant as to all the places of things. Cooking is becoming so complicated nowadays, that one needs all the arrangements, and as many utensils as a chemical laboratory; and the good architect should give the *mater familias* 'a place for every thing.'" —*Ex.*

This brings me to my own cozy kitchen, situated on the *first* floor of our house.—(No basements for me, if you please; while I am alive, let me remain above ground.) Two large windows on the south side let in the glorious sunshine from morning to night. The room is supplied with all the modern improvements—gas, range, with hot and cold water, conducted to the sink and wash-tubs in a room just out of the kitchen for that purpose. There are ventilators back and above the range for conducting smoke, steam etc., to the chimney. This is the most like the old-fashioned fire-place of any thing yet invented, and is to be preferred on account of the convenience of it.

The hot water from the boiler, of copper, is used only for washing purposes, avoiding the poisonous oxyde which must result from the constant action of water on the copper of the boiler, the constant use of which (water) engenders numerous diseases which are attributed to various other causes than the right one. The cold water from the lead pipes which coil around to meet the iron ones, is drawn off, that there may be no equally poisonous oxyde of lead from the water standing too long in the lead pipe.

There is a charming fire in the range; the coals are all aglow; the ovens are at the right heat, and I myself, not feeling above my business, am ready to cook you a meal after the most approved Yankee style—either of fish, flesh, or fowl; broiled, baked, or boiled; bread, cakes, and pies, and shortcakes, sandwiches with berries and fruits of all kinds, of my own canning. In fact, nearly all kinds of cookery from a hasty pudding to a strawberry shortcake.

Do not imagine, by my saying I *will* or *can* cook these highly seasoned dishes, that I recommend or practice their constant use; far from it, for the plainest possible mixed diet is spread upon our table, for our daily consumption.

From choice rather than necessity, knowing it to be conducive to health, I do my own housework, and, like my own dear mother, perform the triple duties of cook, nurse, and physician; and the general good health of her family and mine attests the success of the efforts of each.

In hers, of a family of ten children, nine lived to be men and women, and seven are living to-day, of whom you see two good specimens before you. Though sometimes ailing, not one, before leaving the parental roof, ever had a fever of any kind, and were very seldom sick. Indeed, if all families in the town had had similar management, the doctors would have had to share the fate of the lawyers—leave town in order to get a living; for it was said there was not quarrelling enough in town to support one. A lawyer did tarry a while with us, but was obliged, while he stayed, to eke out his existence by turning farmer.

Though much enjoying the management of my kitchen, do not imagine all my time is spent therein, to the exclusion of all other rooms and all other employments; unlike an old lady in this city, who generally entertained her company in the kitchen, and who once said to me, "A parlor in a house is of not much use, only for weddings and funerals."

I would that the kitchen and its work were considered a more honorable place and occupation; that the women of our city and country

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looked upon its sacred duties as not despising them; that of all things in life which go to make up the sum of human existence, that the utmost vigilance should be exercised in the selection and preparation of food for the sustenance and health of those we love best, should be under the scrutinizing eye of a mother or head of the family, and not left to the tender mercies of those who may feel little interest in the affairs of a household, except, perhaps, the place and compensation received as wages. To very many, kitchen work is considered drudgery; and not slow of taking the hint, we find to-day, the good Irish help we could once get in abundance, scarce. They too, understanding the position as degrading, seek employment in shops and stores and other occupations; and how soon the "Americans of African descent" will follow in the same wake time will very soon tell, for, in their case, the results of freedom and choice of pursuits already begin to "cast their shadows before."

I would have mothers to make the services of the kitchen honorable by training their daughters to understand by practice all the departments of kitchen work; to make themselves useful instead of merely ornamental, dressing and setting them up in the parlor, like dolls, to be admired. That work is honorable in this place as in any and all others, for God, himself, has instituted *work*, He being the greatest worker in creation.

Food, on which there are so many and varied opinions, it is impossible to fix any particular standard by which all can be governed, for what is food to one may be poison to another. I shall, therefore, only deal in general terms with the subject, each one, like myself, to select that kind of food best adapted to his or her organization; believing that each one is a better judge in the matter than can be another, though possessing all the wisdom and foresight of the age. Even the dumb animals, guided only by instinct, show a wonderful discrimination in the selection of food, in which they seldom mistake. And shall man, with his boasted wisdom and judgment, "made after the image of God," and "a little lower than the angels," fail in this matter, and fall below the animal creation?

The use (or rather disuse) of animal food altogether seems to be agitating the public mind at this time; and many good reasons are given for its disuse, by certain temperaments, as certain temperaments at certain times, and in certain temperatures; thus, in exceedingly cold climates, almost the entire living of the inhabitants is animal food, and that of the coarsest kind; the blubber of whales, and seals' flesh, while a draught of whale oil is swallowed with evident relish. And why? Because this kind of food generates heat in the system, which is so necessary to make life endurable in those polar regions. It is said our explorers, after living there awhile, come to love and adopt this diet as well as the natives themselves.

Then again, in very warm climates, fruits and vegetables grow in abundance, spontaneously, and are almost the entire diet of the inhabitants, the system requiring food that is cooling instead of heating; and here again is the supply for the demand. But in our latitude, a mean temperature between the extremes—temperate—we seem to require no extreme of diet, but corresponding with the climate, a mean or mixed diet, and an all-wise Creator has supplied us with the requisite food from which to select that best adapted to our circumstances. Our frigid winters and torrid summers have each a demand and supply in the natural productions of the earth, both animal and vegetable.

The opinion of physiologists is not favorable to vegetarianism. (I quote from Chamber's Encyclopedia).—"The structure of man's organs is held to prove that nature intended him for an omnivorous animal, his stomach and intestines being fitted for deriving nourishment from every kind of food, and he being able, by means of cooking to modify his food, so as to prepare it for mastication and digestion. There is almost a concurrence of medical experience against vegetarianism, and in favor of the opinion that man, as regards all his powers and faculties, thrives best, and that if a difference can be made out, he lives longest upon a mixed diet. It has been found, in making railways, that differences between workmen in respect of bodily strength and energy were chiefly due to a difference of diet. That, for example, a beef-eating Englishman would almost do the work of three vegetable-fed Frenchmen, and that this difference of working power disappeared when the Frenchmen took to eating beef. Upon the alleged beneficent moral influence of vegetable food, it may be observed that there is no proof whatever of its reality; moreover, since the majority of mankind live, either mostly or entirely upon vegetables, vegetables must bear a large share of the responsibility which may fall upon diet for the evil tendencies of man; and that, in fact, the most cruel and most debased of human races live entirely upon vegetables. To the charge of cruelty, brought against the practice of killing animals for food, it has been

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answered that the plan of nature contemplates such cruelty, if cruelty it be, and makes it impossible to avoid it; that the microscope has shown us that even in taking a draught of water, we may deprive a multitude of beings of life, and that, on the other hand, the system of rearing cattle for the butcher, since the cattle would otherwise not be reared at all, really adds very largely to the sum of animal existence.

It is not disputed that there is a liability to disease from the use of unwholesome meat, but then vegetables as well as animals are subject to diseases; and the reasoning which would drive us from the use of animal food, because it may be diseased would, really, cut us off from food altogether.

In conclusion, I would say, there are many causes beside the food eaten that affect materially the health of the individual, on which chapters and essays could and should be written and practiced upon, being so intimately connected with diet; such as dress, exercise, and temperance in eating as well as drinking; for I imagine there are more invalids, made such by the variety and quantity of food taken into the stomach, than the quality thereof; surfeiting and making of the stomach a perfect swill-pail (excuse the word, but it is the right one though coarse). Sitting down in a close room when fresh air is so necessary, with no exercise, becoming dyspoptic with all its attendant ails, and then as sickness comes—as come it must—complain of the "mysterious ways of Providence," in *sending* sickness and death.

Transgressing the laws of their being, and still expect God to save them by miracles from the effects of the violation of his established laws.

This class, I am sorry to say, is composed almost entirely of women; the wealthy portion of the community, or those who ape them. To the former, wealth, so far as health is concerned, proves a curse rather than a blessing.

Of the latter, there are *many* who think it almost a virtue to be considered *delicate* in health; with pallid, interesting looking hands uplifted, they will tell you, if not in words, at least in acts, "I married a man to support me;" when by browning the delicate digits in dish-water in the kitchen, and the pale face in the glorious sunlight and fresh breezes of heaven constantly, health would return to these sickly mushrooms in human shape, and a *helpmeet* to many a despairing husband.

Exercise in the open air—we can not have too much of it; for we find that the most healthy men and women of the country, and who live generally to the most advanced age, are those subsisting on a plain mixed diet, and are in the open air in all kinds of weather.

Such have been the habits of myself and my ancestry; and to-day you see me at fifty years, performing a greater amount of physical and mental labor than at twenty or twenty-five years of age. And of my ancestry, I can tell you how they passed to the other life, "full of years, as a sheaf of corn fully ripe;" their ages being—parents, eighty-five and seventy-three; grandparents, seventy-three, seventy-seven, seventy-eight, and ninety-two.

But it matters little the length of this mortal life, provided it answers the great end of existence. If each shall so take in that *Spiritual food* so unsparingly bestowed by a loving Father's hand; drinking deep draughts of that "*living water*" as taught by our Saviour; our spiritual bodies becoming so glorified thereby, that the bloom of immortal youth, wherein the spirit never grows old, shall glow in our cheerful countenances, beaming with love to God, and love to man, even *before* this "mortal shall have put on immortality," and the vail be lifted disclosing "that house not made with hands, eternal in the heavens."

A Hard Thing for Sick People.—How can an invalid get rid of the gratuitous advice of people who have some cure-all for their disease?

Ans.—One of the hardest things for a sick person is to protect herself from the medicines which friends urge her to take. Every friend has a specific, which she has tried repeatedly, and knows is perfectly safe and sure to cure. To take a fourth part of what is offered would be fatal, and yet to refuse to take a medicine offered by a friend is almost fatal to friendship. But it seems that in England this matter is carried even further than here, and it has required the constant intervention of the police to keep the injudicious kindness of the people from deluging the Prince with lotions and extracts of all conceivable kinds. The Queen has been besieged by an army of quacks, each with an infallible remedy for just this particular disease, and one of them rushed into her pew and besought her to try his particular decoction on her son. The best way to get rid of such over-kind friends is to say you never take medicine.

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Kitty Howard's Journal.—Second Series.

BY ELIZABETH OAKES SMITH.

January 4.

TOM was grave—even solemn, after reading my journal, and said to me with tears in his dear eyes,

"Kitty, the more I learn of the goodness of which a woman is capable, of her tenderness and wisdom, the more I am convinced that her true sphere is in the moral, not in the political world."

"I am not sure it may not be well to combine them, dear. Perhaps the laws might be made more humanizing if our women assisted in legislation."

"No, no, Kitty. The world will be made only the more corrupt. Our only safety is in the family. The race must come to an end, as the Shakers believe, because no more children will be born, or wise men and women must leave the outside noise and scramble of the world to itself and look to the family. It is there that reform must begin. You do well, Kitty, to insist upon the training of the child; he is plastic as wax, and can be moulded to any form."

"And yet there is the old family blood to assert itself, you remember!"

"Yes, yes, but the strongest will be the good blood, and that will eradicate the evil tendency, if parents and guardians are sedulous in training even the poorest descended child."

Then I told Tom the following story in illustration of what education might achieve. It had been the custom in New England for old well-to-do families to take children from the Alms-house or elsewhere, to "bring up," as it was called. My mother brought up several in this way, teaching them the best methods of housework, training them to pure, just, and honorable morals, affording them a good English education, and a trade if they desired it. At eighteen they received the fit out of an entirely new suit, from "tip to toe," and remained in the family with wages, or left at their option.

Among these girls was one so incorrigibly bold and badly inclined, that she was for several years a greater trial to my mother than we children supposed, for to us she was nothing but a great romping girl, "up to fun," and always ready to do for us every little office that we might heedlessly shirk. She grew at eighteen to be a tall, large girl, lithe, but full in form, with bright rolling eyes, round dark face, smiles and dimples, red lips and white teeth, and a wonderful quantity of black curling hair. Indeed, realizing physically an idea of what Cleopatra might have been. At a glance one might see that Sarah would "never be a Nun," that the laws of her being ran in slippery channels, and that all that could be done for her would be so to fill up her brain with high moral axioms that she might have through them a restraining force.

Accordingly my mother was diligent early and late, in exacting daily from Sarah a certain number of verses from the Bible, which she was to learn by heart. I, naturally reverent, could not often refrain a laugh at the wry faces made by Sarah as she went to my mother's room with her instalment of Scripture. At length she was eighteen and went away; suddenly blazing out like a full-blown peony with all the colors of a rainbow in her dress, which, sooth to say, became her royally. We saw her sometimes in the street, but she rather kept out of the way, and her name was interdicted. Subsequently I learned that my mother sometimes called upon her with solemn, wholesome warning.

In time a change fell upon the girl. She came with many tears and told my mother she could marry well if she dared. Then she was directed to make a clean breast of it, and my mother desired that the man should call upon her. I need not state the substance of the talk, but the result was they were quietly married in my mother's presence, who presented the bride a simple marriage costume. The husband proved to be a resolute, manly fellow, who ruled Sarah wisely and well, and though she sometimes might break from the traces, she was upon the whole a good wife. She and her husband were on board the San Francisco when she was wrecked at sea, and her poor husband having fastened his gold about his person, in attempting to jump into the life-boat, fell short and was drowned. Sarah has since told me that all through the fearful peril, verse after verse from the Bible, which she had been taught by my mother, now in Heaven, rushed through her brain. "Out of the depths I cry unto thee, O Lord—the waters overwhelm me,

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but my trust is in thee," she repeated with frantic earnestness.

She came to shore a staid and religious woman, and returned to the old home where her mother before her had led her evil life, and to be rid of the care of her child, had sent her to the workhouse. Sarah opened there a school and a Sabbath school, and thus did her work of reform and Christian love. Thus the bad blood was in this case surmounted, and the leopard had literally changed his spots.

January 9.—Tom is now a Judge. I always said he should be, and he is. I am proud of him. I look after his clothes with great care, so he may look well on the bench, and keep a sharp eye upon his hair and whiskers—they curl nicely and are beautifully gray. I think Tom has unconsciously a little more imposing air in his manner, and is a little more grave and abstract.

January 11.—I have laid aside some of my dresses, which, though very pretty, seem hardly adapted to the gravity of a judge's wife. These will do for Rachel at some time. My good mother, a true lady of the olden time, used to say that after a woman is forty she ought not to change her dress with the fashions, but have a matronly style adapted to herself. Mary Knox, the wife of the General, and first commandant of artillery, as well as first Secretary of War under Washington, was a woman of good capacity and of very great beauty. Indeed, she was a Waldo, a family distinguished for grace and talent. After the disbanding of the army, she retired with the general to the comparative wilderness of Maine, but retained much of the courtliness that prevailed in the revolutionary army. To the last she wore at breakfast the little velvet hat worn by ladies of that period who followed their husbands to the war. This, with her abundant white hair, was said to have been very becoming. It showed, at any rate, an independence of fashion.

I shall never equal Lady Russel, Elizabeth Fry, nor any of those grand women of our revolutionary period, but in my poor little way I try to do what seems right and proper.

January 12.—I never, never in my life knew what it was to be either envious or jealous. The first evil quality is well symbolized, by "a snake gnawing at a file," for indeed, it is a reptile quality that must corrode and pain the heart of the possesor, and do itself more injury than it can inflict upon others. Jealousy is indeed "cruel as the grave," only an utterly selfish, exacting disposition can yield to this baneful vice. I have been trying to account for a sort of coldness with which I have been met by some of my neighbors since Tom became judge. Mrs. Brown quite gave her head a toss as she passed me on my way to church, and Mrs. Jones whispered with a sneer, she hoped I "would not put on any more airs now, for I had enough before." I repeated this to Tom, with tears in my eyes, whereat he took me under his arm and swung me round with a great laugh, and called me a "goose," and so I am. He just said "envy and jealousy, my good little chicken.' There, I can write no more. Cousin Annie is at the door. What a pretty foot she put out upon the carriage step to alight.

January 14.—Annie is bright as a butterfly. She has promised to give the children their music lessons, which will be quite a relief to me, and she and David are rattling away at the piano at a great rate. I do not like her style, but perhaps I am too grave, and a less thoughtful method may be of advantage in the family. Yes, I think it will, for there is my solemn Judge singing "Who is that knocking at the door," with great zest. Kitty, don't you cavil at that bright, pretty cousin.

April 18.—I think Cousin Annie is not a comfort in the family. She is a great care, being naturally careless and idle. Hannah and her father so dislike her that the good old man actually said to me, "Ah, madam, such women keep the world bad."

At which I reprimanded him as guilty of impertinence, when he, with tears gushing into his eyes, answered,

"When the horse is stolen shut the stable door."

The children make good progress in their music, most especially Rachel, who has a high artistic sense of all that is beautiful. Paul, in his honest lumbering way, improves also, and David rather neglects his other studies for music. Annie would sit and read novels, thrumb the piano, and gossip with the idle girls in the neighborhood all day, but this I can not permit, she being the inmate of the household, I am responsible for her habits. She is very pretty and knows it, which is natural, but her selfish levity are not to my taste.

April 19.—I have been greatly annoyed of late by a family just moved into the village, by the name of Runyon. They have a dashing independent way which greatly attracts the young people; plenty of money and fine dress and furniture, also. Their vanity, ostentation, and vulgarity are like flaming banners, and

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every body is running after them. Annie told me they invited her to pay them a visit of several weeks. This I forbade, and I told her I should first send her home, and then if she went upon a new start it must be under the sanction of her parents. I told this to Tom, although I do not like to trouble him with such petty matters, but, dear, good man, he kissed me tenderly and said, "You have rghtly decided, Socratina (a new name), and all that troubles you must be put into my goblet, that we may drink the whole cup of life together."

I have come to the solemn conclusion that a man is a comfort.

A Visit to Bonner's Stable.

BY PROF. D. MAGNER.

"CALL at my house at 8 o'clock this evening," said Mr. Bonner, after cherfully greeting me from behind a large pile of papers. Promptly at the time I called, and found the editor at his stable, sitting behind one of his favorite horses (Joe Elliot) while a smith adjusted a shoo to one of his feet. Every little detail was carefully scrutinized by Mr. Bonner, even taking the shoe and holding it upon his camp chair while he patiently filed away the objectionable part, and when finally nailed to the foot, hammering down the clips himself.

"Now walk him a little," said he, when the same careful attention was given to see if the bearing of the shoe was easy and natural.

"The inside of the cork is a little too high, and must be filed down," said he; and when finally approved, the adjustment was indeed perfect.

During this time I looked around. Every detail exhibited the most perfect adaptation and taste. Truly a palace would be a more appropriate name for so perfect and expensive a stable. Five large box-stalls on each side of a wide alley; the divisions are about six feet high, with an iron railing extending around the top, completely isolating each occupant from the others, as well as from the gaze of visitors. As the door is open to admit Joe Elliot to his stall, I notice there is no manger; the hay is eaten from the floor. In one corner is an iron receptacle for feeding grain. It is low, very simple, and convenient. The nearer nature is imitated the better. That I knew, and often advised. There is more economy and less trouble to feed from a manger than from a rack, yet in nineteen out of twenty stables through the country the manger will be found so high and extending so far out over the head that a horse of ordinary size must reach up to eat his hay, and in so doing sifts the seed and dust from it upon his head and eyes.

Nature has designed the horse to eat his food from the ground, else the pasturage would be raised to a level with the head. The proper exercise of the muscles of the forelegs and shoulders require this, and a neglect of it is often the cause of weak knees.

While looking at the floor, Mr. Bonner anticipated my inquiry by saying, 'the floor is made up by a series of slats, with spaces between large enough to allow the passage of water. Beneath this is a water-tight floor, with a pitch of two inches on one side for drainage, with the false flooring just that much thicker and higher on that side.

The extra flooring is so constructed in two sections that it can be raised from the center both ways, and placed on edge when removing the accumulation of objectionable matter beneath.

By this time my attention was called to the occupants of some of the other stalls. "Here," said Bonner, "is Princess, Flora Temple's greatest competitor. When I bought her, a short time ago, and placed her under my treatment, she moved like a foundered horse; this I knew was the effect of contraction and bad shoeing. The result of my treatment is proof of the correctness of my judgment, as you see she now moves as freely and natural as any horse. She is a little vicious, and we will take her in hand when convenient, if you wish." Princess looked at me with suspicion, but I soon made her *ladyship* submit to a caress. Of an irritable nature, she needed careful handling, and a little watching, to prevent a *snap judgment* in the way of a kick.

The next horse shown me was a bay, four years old, named Startle, one of the finest modeled horses of his age I ever saw, and from

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present accounts is the coming horse, he having already made the fastest time on record by a horse of his age. "See what an arm, a shoulder, a loin," said Mr. Bonner, calling my attention to the various points constituting a great trotter, and so thoroughly does he seem to have studied the points necessary for speed and endurance that, I am convinced, he could at a glance select a trotter from a large drove.

The next horse shown me was the peerless Dexter. Many a man, or woman either, would I imagine feel it an honor to caress this greatest of horses, but like a true king as he is, he will not permit any familiarity from a stranger; yet toward his master he seems to evince the greatest affection, following him with the docility of the most gentle pet, while at the approach of others he shows instant resentment.

Intending to renew my visit to the stable the next morning, I was now conducted by Mr. Bonner to his private residence. Seated in his library, the topic of conversation became that of shoeing the horse. I had explained to me in detail the treatment pursued in shoeing Dexter, Joe Elliot, and other favorite horses, who were supposed to be used up and spoiled in the feet. As I became interested, he proceeded to explain the principles of his treatment, embodying many new points, of the greatest importance to me, exhibiting the most profound knowledge of the subject. Indeed, I am candid in saying and believing that Mr. Bonner has the most practical knowledge of the science of shoeing of any man in America.

Glancing around the library, I saw upon its shelves the works of nearly every author of note who has written upon that subject for hundreds of years. Somewhat surprised, I asked him, "Have you read *all* these works?"

"Oh yes," he said, "and you can judge how carefully," at the same time taking down several volumes and opening them for my inspection. If I was surprised before, I was now astonished, for upon examination I found the edges of most of the pages were written over with comments, and in many places extra pages were added, which were written over in the same careful manner.

After a prolonged but extremely interesting visit I took my leave, returning the next morning, when I took Startle and Madam Princess in hand, each for a few minutes.

A distinguishable feature is that the visitor does not recognize any stable odor. The air seems as pure and fresh as that of a parlor.

There are not any special apertures for the admission of air noticeable, while there was the most ample light from a series of windows on each side and end. They were all closed, but the ceiling is very high and in the center is a circular opening of about three feet in diameter, which extends through the roof, in which is fitted a board lid, or door, which is so hung on pivots that it will revolve. Hence when horizontal it fills the whole space, and when turned up perpendicular it would occupy only a space in the aperture of its thickness, or about one inch across the center. This arrangement is attached at each edge, at right angles with the pivots, and with two cords tied to a peg in the wall of the passage-way almost directly beneath. By simply pulling on one of these cords the door revolved as was required, while pulling on the opposite one brought it back to its horizontal position. Thus, to create a draft or permit the warm, noxious air to escape, it was only necessary to pull the door open so much as was required, by revolving it a little, and tie cords to the peg or railing, and it was held firmly in that position. It was claimed that sufficient air came in under the doors to make ventilation ample during the day. At night a small opening is made over the door. The large size of the stable, in connection with the great height of its ceiling, enables by these means the most perfect ventilation.

Just beyond the part occupied by the horses in the opposite end of the building, which is the carriage-room, is a large coal-stove in which, I believe, a fire is kept day and night, which keeps the whole building comfortably warm.

I was specially interested in the ingenious arrangement for sifting the dust from the grain, and measuring it for feeding. Simply pulling a little slide a few inches and shoving it right and left a few times causes the requisite quantity of grain desired to drop into a drawer beneath, but removes from it all dust and dirt; so that when this drawer is pulled out, the grain will be found clean and fresh, ready for feeding.

At 5 o'clock in summer and 6 o'clock in winter, each horse is given two quarts of oats. They are ground during the morning. At 9 o'clock two quarts of oats is again given, which is repeated at 1 o'clock. All the water is given before eating which will be taken, unless there is intention to drive, when the allowance is cut a little short.

Now I will call attention to the most distinguishing feature of Mr. Bonner's system of feeding. At 5 o'clock the allowance of hay is given (which, it is almost needless to state, is of

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the very best quality). The average quantity to each is about ten pounds (no hay given at any other time during the twenty-four hours). At 9 P. M. each is given a hot supper, prepared as follows: For the ten horses, twenty quarts of oats, or the proportion of two quarts each, is put in a large kettle and boiled, after which is added about the same quantity of bran by measurement, and the proportion of a tea-spoonful to a table-spoonful of salt to each horse. All is mixed thoroughly, and when cool enough, each is given his share.

In giving me these details, Mr. Bonner stated that at 9 o'clock at night, no matter what the circumstances, if it were possible for him to go to the stable, his horses were not given their supper until he would be present. I was reminded of this afterwards by his looking at his watch, one evening, while in conversation with him, and saying, "Excuse me for a few moments, it is 9 o'clock and I must go out to see my horses given their feed."

If not driven, each horse is walked from half an hour to an hour daily—usually half an hour in the morning, and the same time in the afternoon—and the greatest care is taken not to expose them, needlessly, for a single moment, without clothing—in fact, all the details of perfect care are looked to with the closest scrutiny.

Around the building is a walk, or track, outside which is a high board wall, to enable walking exercise; so that if the weather is unfavorable, or it is not desired to go into the street, exercise can be given entirely free from currents of cold air, or annoyance from any source.

I am able to give the prices paid for the following-named horses:

Dexter	$33,000
Pocahontas	35,000
Lantern	6,000
Ed. Everett	20,000
Lady Palmer	5,000
Peerless	5,500
Bruno	15,000
Joe Elliot	10,000
Flatbush Maid	4,000
Membrino Bertie, about (Mr. Bonner's words,)	12,000
	$145,500

The stable and ground upon which buit must have cost at least one hundred thousand dollars, making an aggregate of the handsome amount of a quarter of a million of dollars.

Mr. Bonner is one of the most genial, high-minded men I have ever met. Although he is annoyed almost beyond all forbearance by curiosity-seekers; and he is one of the hardest-working men in New York, the patience and even pleasure he seems to exhibit toward such as he deems worthy of his attention, is almost wonderful. He is a man of great natural talent, who subserves all his powers to elevate progressive action.

Mr. Bonner is plain and unassuming in appearance. In a crowd he would be taken for a well-to-do tradesman or farmer, but a close look will reveal a strong but fine organization, with a large, well-shaped head, the forehead broad, projecting over the face, a pair of mild dark brown eyes, that in his earnest moods show strength of will and firmness of purpose that would cope with any emergency, and revealing the author of those short, powerful leaders peculiar to The Ledger.

Of an intensely practical nature, capable of the greatest endurance, and wonderfully industrious, he has the happy faculty of adapting himself to the feelings of those of any character with whom he may come in contact, and from whose experience he could profit. In my judgment, his example has done more to create a higher and more worthy appreciation of the horse, and of humane and skillful treatment in his use than that of any other man in this country, and it is but a just recognition of his success in proving this fact that he is worthy the honor of being the most enlightened and worthy owner of the wonderful Dexter and his great compeers, of any man in the world.

And now I may add a word to the cheering thousands who gather wisdom from the rich pages of The Herald of Health, that if we were all to care for our bodies as well as Mr. Bonner does for his noble horses, our lives would be longer and happier; and if all the precious children born into the world had the same enlightened care, most of them would live to old age, and may we not hope, be a pleasure and a joy to their parents, instead of saddening their hearts by their early decay.

A majority of the idiots born are of intemperate parents; but this intemperance may be in the form of overwork, or any thing that produces nervous exhaustion, as sensuality, the excessive use of tobacco, or disease of almost any kind. It is said that in the year 1865 there was a less number of idiots born in Norway than in 1855, and Dr. Dahl says it was because there was much less intemperance then than ten years before.

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EDITOR'S STUDIES IN HYGIENE.

Queries and Answers in Hygiene—

AGE OF PHYSICIANS.

I. Do physicians ever live to a great age?

Answer.—Generally they do not, but a few instances are on record of their living to a very advanced age. There is said to be one living in Vermont over one hundred years old, and still practicing his profession. And The Medical and Surgical Reporter gives the case of Dr. Francis Hay, of Columbus, O., who, recently celebrated his one hundredth birthday. The doctor is a native of Bavaria, having been born in Wurzburg, December 8, 1771. He was a student at that place, and there acquired his profession. In 1834 he came to America and practiced successfully in various parts of this country, and in 1861 went to Columbus, where he has resided ever since. His wife, to whom he was married in 1802, is now in her ninety-fifth year, is quite nimble and healthy, and bids fair yet to survive a number of years. The doctor himself is wonderfully lithe and strong, for one so old. He is frequently seen upon the streets walking with a firm and steady step, and as upright in his carriage as a man in the prime of life. He is perfectly able to help himself, and in the care of his person asks for no assistance from any one.

HIGH-HEELED BOOTS.

II. When it is the fashion to wear high heels, how can women help doing it—health or no health?

Ans.—It is merely a question of brains or no brains. Prescott Hewett, Esq., F. R. S., Surgeon to St. George's Hospital, London, thus discoursed in a clinical lecture on a case of severe injury to the lower end of the femur (Medical News and Library, December, 1871), concerning high-heeled boots: In describing the cause of the injury sustained by the patient, he stated that "she wore high-heeled boots. I do not know how it happened, but there have been a great many accidents in the International Exhibition. I suppose they must have arisen partly from the height of the ladies' heels. Ladies are anxious to look tall, thinking that their appearance is improved, and therefore they wear high-heeled boots. The first thing to which I would call your attention in this case is the high heels of the boots. Ladies will for the most part wear them, but they could not do a worse thing, for their feet are placed in a difficult and most unnatural position. They are very tenacious about this fashion, but you must be as tenacious against it; the number of accidents in consequence is very great. To show you how very tenacious ladies are on this point, last year I was sent for to see a young lady in one of our London hotels. She wished to consult me about her foot. On seeing it, I thought its state depended on her boots, and I asked to see them. The boots were brought in by the lady's maid, but the only thing I could observe about them was an immensely high heel. I said, 'It is the high heel of your boots that causes the mischief, and unless you diminish this I can do nothing for you.' She became quite angry, and said she could not alter them: 'I can not do it, and I will not.' Suddenly she toned down, and said, 'Pray, sir, what would people say if they saw me walking about the Park without high heels?' I said, 'It is simply Heels *versus* Brains. If you have brains you will cut off the heels; if you have no brains, you will continue to wear them.' She fortunately had brains, cut off the heels, and her foot got quite well."

MEDICAL COLLEGES.

III. Are there any medical colleges in the world where men and women are educated together?

Ans.—Yes. Ladies are now admitted to the lectures on medicine at the University of Moscow, and to graduate, provided they can pass the usual examinations. It has been found impossible, as at first intended, to institute separate lecture and class-rooms, so that both sexes will meet in the general class-rooms. The Council of the University have fully confirmed the action of the School of Medicine in this matter, and the ladies may therefore expect to enjoy their privileges undisturbed by doubts or fears. This is as it should be in this country.

POISONOUS CANDY.

IV. Why is candy worse than sugar, from which it is made?

Ans.—If candy contained nothing but sugar it would not be worse, but it does. The most

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outrageous practices are resorted to, in every branch of the trade, to impose the worthless stuff upon the public. Impure candy runs through the entire range of sweets, from fruit to peppermint. The percentage of sugar ranges from ten to ninety per cent., and the rest is made up of materials which are absolutely hurtful—deranging the stomach and all the vital organs, producing palpitation of the heart, costiveness, and stone. Beside, there enter into the composition of some varieties the oil of bitter almonds, sulphuric acid, very badly decayed cheese, and a crystallized substance resulting from the distillation of crude petroleum. Many of these candies contain at least ninety per cent. of poisonous matter.

Terra alba, or white earth, enters more largely than any other ingredient into these vile mixtures. It came first as ballast from Ireland, has also been imported from France and England, and is now brought largely from Kentucky. Thousands of hogsheads of it are used every year in this country for adulterating. It is employed by the grocers who sell "doctored" sugar, which is adulterated sometimes to such an extent that three tea-spoonfuls are required to sweeten a cup of tea. It also enters largely into cheap mustard and pepper, cream-of-tartar, etc. Terra alba when first brought as ballast from Europe was considered worthless, but in an evil hour a knavish confectioner, noticing its availability as a substitute for sugar, began to use it. This "earth" is a delicate substance, which has been ground by some process of nature to powder so fine that there is no gritty sensation in the mouth when it is eaten with even ten per cent. of sugar. It is heavier than water, and has a sweet taste. It was sold for a long time at fifteen dollars a ton, but now costs one and a quarter cents a pound, while good sugar costs about fifteen cents.

This article enters into almost every one of the fifteen hundred varieties of candy. In lozenges, adulterations are almost universal. For instance, thirty pounds of peppermint lozenges can be made for fourteen cents a pound, so cheap are the materials employed. The other ingredients are starch, glue, and glucose. The terra alba gives them the appearance and the weight of sugar, and the starch and glue hold them together. Before terra alba came into use, the foreign substances were starch, flour, and soapstone. The glue costs a few cents a pound, while gum arabic costs forty cents. The genuine gum-drop can be easily distinguished from the counterfeit. The genuine will stretch almost like India-rubber, while the glue-drop, or that made from an extract of potatoes, will not stretch.

All candies are flavored, and of these flavors many are very dangerous, and some are deadly poisons. The varieties least likely to be "doctored" are clove, sassafras, and wintergreen. These oils are low-priced, and the manufacturers can afford to use them honestly. Peppermint oil is made of all grades, and that used in the low-priced candy is principally turpentine. Lemon and cinnamon are similarly adulterated, and the oil produced has a strong, hard odor, which is readily distinguishable, but when reduced to an essence and poured into the half-made candy, it adds its quota to the danger, with slight danger of detection.

The flavors used in the higher grades of candies are still more dangerous. Fruit candies have been very extensively used for many years. The different flavors of peach, pear, pine-apple, banana, etc., is imitated with a naturalness that readily deceives the palate. The flavor of pine-apple is produced by the union of sulphuric acid and decayed cheese, and the flavors of pear, peach, and banana are obtained by a mixture into which fusil oil enters largely. This oil is produced from grain, and is known to be a great promoter of Bright's disease of the kidneys. Many ladies hardly think their day satisfactorily completed unless they have eaten a quarter of a pound of sugared almonds, or, as they are usually called, "sweet almonds." To such it may be interesting to know that the flavor of the almond is often produced by the oil of bitter almonds—a poison of which a very small quantity would serve to destroy life.

The consequences of eating even sparingly of these noxious compounds can not be over-estimated. Many diseases which torment adults are known to date their origin from the sweet things consumed in childhood. The newspapers occasionally discover an instance which shows that candy has been instrumental in killing some child; but the majority of such cases are considered mysterious providences.

We advise parents to obtain pure white sugar for their children, instead of candy; or, what is better, maple-sugar from the maker. These used in moderation are wholesome.

EXTRACTING TEETH WITHOUT PAIN.

V. Is there any method of extracting teeth without pain, except by the use of anæsthetics?

ANS.—Dr. A. C. Castle states that he has for thirty years adopted the plan of "obtunding,

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or benumbing the extremities of the temporal nerves for painless extraction of teeth from their sockets with complete success, never having used or countenanced the exhibition of chloroform, ether, or nitrous oxide for this *minor* surgical operation. The benumbing, or mechanical *anæsthesia* of the temporal branches of nerves obtunds the whole nerve to a sufficient extent to allow the teeth to be removed with sensation so slight, which, if not attending a special surgical operation, would scarcely be noticed by the patient. One of two modes may be adopted. Application of ice to the temples, which is somewhat distressing, the sensation of cold striking deeply. The other, to which I give the preference, is done by an assistant, with each of his middle fingers pressing their points (of the fingers) with persistent firmness and force into the *fossa* or hollow behind the ridge of the temporal bone, which forms the external bone circle orbit of the eye. Pressure for one minute is all that is necessary. The practice is as simple as it is harmless, and leaves no after unpleasant sensation to annoy the patient. It is an instinctive method often adopted by people themselves, who press their temples with their fingers to relieve themselves temporarily of the acute paroxysms of nervous headache. This temporary pressure, with sufficient force, is all that is required to remove teeth painlessly.

GOOD NATURE.

VI. How can man or woman cultivate good nature?

Ans.—Good nature is a sign of health and sweetness, and is cultivated by cultivating these conditions, especially the first. When digestion is good, the blood is abundant and rich and all the organs of the body and mind are well fed, when if the sleep is abundant, and cares not too many, good nature comes of itself. It is a favorite notion among the scientists that the coal we dig from the mines, with which to warm our houses and drive our machinery is but the sunshine of former ages, stored up for future use; and the comparison is very apt. And so we may say that a good-natured, jolly, wholesome man consists mainly in an unusual amount of sunshine turned into light and life. Mr. Beecher in one of his pointed Ledger letters, says: "There is so much care in life, so many that are victims of low spirits, so much of sorrow, so many that are languid through sickness or grief, or watching, or want, that any one who can throw a ray of light upon their spirits is a benefactor indeed. Good nature is the most practical of all kinds of benevolence. It gives itself forth without measure. It shines, like the sun, into all places, high and low alike. It chooses nothing, but blesses all, without discrimination. It allays strifes, pours oil upon friction, lightens the tasks of life, and diffuses a cheer and glow which wine can not give; and all this, too, while the cause of all this blessing is himself, blessed above all.

Some men are good-natured in spots, some are good-natured when they have their own way, or have fallen upon some good luck; some are good-natured when at ease, but cross when burdened; some are good-natured in company, and cross at home—all smiles and geniality in the store, and among customers, but lowering and moping at home. Now and then we find a real son of light—a hero of the luminous heart! One who beams forth always like summer upon all, everywhere; whom all men bless when he comes, and all miss when he goes! Such men ought to wear crowns. They do. Grateful thoughts, love and joy form the crown. They wear it unconsciously, but a hundred hearts place it upon their heads, and they go crowned with light all their days!"

BREATHING COLD AIR.

VII. Does breathing cold air cool the lungs?

Ans. Breathing cold air does not reduce the temperature of these organs to any appreciable extent. It is probable that oxygenation goes on more rapidly in the lungs than elsewhere, thus keeping up the supply of heat, lost by introducing cold air into them.

BREATHING CARBONIC ACID GAS.

VIII. Does a small quantity of carbonic acid gas in the air produce harm?

Ans. There is always a small quantity of carbonic acid gas in even what is called pure air. The breath of animals, and the decay of vegetation produce it. Practically, this does no harm. A writer in Good Health says: "The full narcotic action of carbonic acid gas is only seen when it is inhaled in poisonous quantity; but we experience the baneful effects of the gas in the drowsiness, headache, and sense of oppression we feel when in a close and crowded room. It has been proved experimentally that the power of exhaling carbonic acid gas from our lungs (which is a necessary part of respiration) diminishes as the air becomes more contaminated with the gas, until when the proportion reaches 10 per cent. no more can be given off; in other words, carbonic acid accumulates

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in the blood to a most deleterious extent long before air becomes irrespirable. People have occasionally been killed by remaining in a closed room with a charcoal fire, having no vent for the smoke; they have been overcome by drowsiness from the carbonic acid gas given off by the burning charcoal, mixed with the still more powerfully narcotic carbonic oxide gas, and have fallen into a fatal slumber. Carbonic acid is useful in the form of effervescing drinks, to allay irritability of the stomach, and to check sickness."

SICK-HEADACHE.

IX. What are the causes and cure of sick-headache?

Ans.—Medical men do not agree on this subject. Dr. Wright in his standard work on headache, says, it is caused by diseases of the digestive apparatus. Dr. Samuel Wilkes in the British Medical Journal, says: "The true cause then, of sick-headache lies deep in the patient's idiosyncrasy, and is developed by a hundred different causes. The advice, then, to sufferers is to give as much tone as they can to their nerves by adopting all those methods which experience has shown to be good, and then avoid, as far as practicable, all those causes which are known to excite an attack. As regards tea and coffee, which often relieve, it is possible that these and other stimulants, taken in excess, render the nervous system more susceptible to the attacks; and I believe I am right in saying that it was Mr. Martyn, of Brompton, who informed me of more than one person who had entirely lost his headache from leaving these off.

The various influences spoken of, acting through the different parts of the nervous system, impress immediately the sympathetic, and so alter the current of blood through the head; thus, while the face is pale, the larger vessels are throbbing, the head is hot, and the remedies which instinct suggests are cold and pressure to the part. In fact, of all the means which have been used to cure this trouble, the only one on which we can rely to procure relief is the wet bandage tied tightly round the head. The method must be instinctive, for it is universal, and has been used for all time.

The substance of this communication is, that sick-headache is not to be cured by gastro-hepatic remedies. It is a purely nervous affection, and due entirely, in my experience, to hereditary predisposition, and excited by causes innumerable which act on a susceptible nervous system. There is, then, no cure, in the proper sense of the term, for this would imply a change in the patient's nature; and for the attacks themselves, when severe, the only relief which can be reckoned upon is to be found in a wet bandage round the head, profound quiet, and, if possible, sleep.

I have often met with medical men who have no other knowledge of a sick-headache than what is implied in the term bilious attack, or the headache which follows the eating of too good a dinner. A headache following a debauch or too much wine is common enough, and may happen to any one, also the headache in particular idiosyncrasies, from eating some special article of diet, and which, probably, has a gouty origin. But the true sick-headache, which I take is almost equivalent to hemicrania or migraine, is a purely nervous affection, and occurs generally in the most temperate livers, and thus is often totally misapprehended by those who only think of headache as a system of stomach disorder. It runs in families, and is due to a peculiar nervous temperament, Whatever produces a strong impression on the nervous system of such a one predisposed will cause an attack, and it may thus be induced in a hundred different ways. Consequently the sufferers from this complaint often make it the whole business of life to avoid moving a single step out of the even tenor of their way, so as to prevent, as far as possible, its occurrence. The visit to the theatre, the concert-room, or the dinner-party, is always followed by headach for the excitement, the altered temperature of vitiated air, are all equal to its production; but even less than these is sufficient, for any strong impression on the special nerves will produce it, as a loud noise, an hour's visit to a picture gallery, looking through the microscope, odors of various kinds, as of spring flowers, and even the tasting of some substances; also exposure of the body to the sun or a strong wind; moreover, various moral causes and worry are sure to be followed by the familiar headache.

Dr. Windship used to teach that when a man became capable of lifting 700 pounds he would rarely or never have headache, and Dr. Janes of The Health Lift, of New York, states that he has by his method of training permanently cured many cases.

We have known the same results come from the light gymnastics of Dr. Dio Lewis, and also from taking an out-of-door life instead of a sedentary one. Thus we see whatever tends to tone up the constitution cures the disease.

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LESSONS FOR THE CHILDREN.

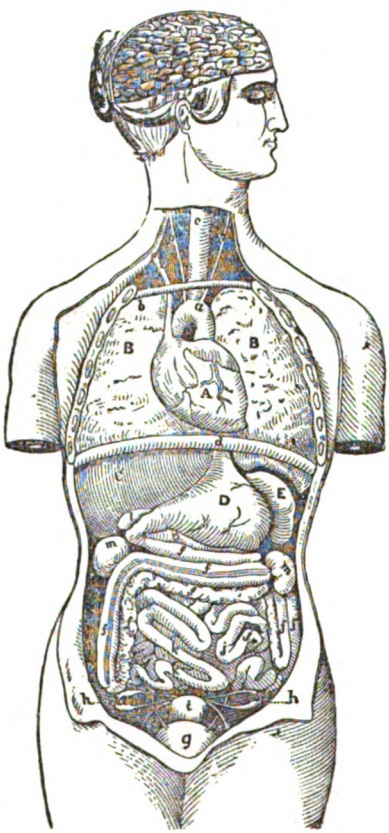
BY THE EDITOR.

LESSON V.

BREATHING.

I HAVE rarely seen a child that could tell what is meant by breathing, and so I will not ask you to answer the question till we get to the end of the lesson.

Breathing is taking *air* into the lungs and forcing it out again; at least, this definition will answer our present purpose. Now, as air is something which you can not see, I must talk



about that first. It is very difficult to understand about any thing we can not see, or handle with our hands. You put out your hands to grasp the air, which exists all about us, and feel nothing, but in a moment the wind begins to blow, and you see the leaves fly; or, perhaps the wind blows very hard, and uproots trees, and takes you almost off your feet. Now this wind is nothing but air going from one place to another. If it goes slow it makes only a light breeze, if it goes fast it makes the dreadful hurricane. Hold your hand up before your mouth and blow. It is the air you feel as it passes over your hand. Sit quietly in your chair and hold your hand before your nose, and you will feel the air as it leaves the nose on its way out from the lungs. The air, then, is that invisible substance in which we live, which we feel when the wind blows, and breathing is the process of taking it into the lungs through the mouth and nose and forcing it out again. Taking air into the *lungs;* now I fear you do not know what the lungs are, any more than you knew about the air, so I might as well tell you now something about the lungs. If you will look at the picture and find the two letters B, you will get an outside view of these organs. But the inside view is a very different one. As the air goes in through the nose, it comes to and passes along through a pipe, called the windpipe, which divides at the lungs—one going to one lung and the other to the other. Now this pipe keeps dividing, and ends in multitudes of little bags, or sacs, or cells. There are millions of them, all lying near each other, and very small. So you see, the lungs are made up of millions of very little hollow cells as small as a pin-head or less even. Every time you take in a breath of air these cells are filled and the lungs swell out full, and when the air goes out they become smaller. Now sit quietly in your seat and notice how breathing expands the chest at each breath, and how it is contracted as the breath goes out. By this time you ought to be able to understand that breathing is taking air into the lungs and forcing it out again, so I go on with my subject; and, in the first place, I will tell you that breathing is a very important matter. The first thing a little child does when born is to get its breath. If it can not do this it soon dies. You may try to sit still and not breathe for a little while, but none of you can go without your breath more than a moment at a time without great uneasiness. There must be a constant flow of air into the lungs and out again or we should all die. If we were obliged to think about breathing all the while, it would

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be a great trouble to us, and when we were busy about other things we should forget all about it and soon perish; but the Contriver of our frames has so arranged them that we breathe night and day and never think any thing about it. How beautiful is all this! It is too important a matter to be left to chance. It must be arranged so as to attend to itself. Even the little baby keeps on breathing all the while without thinking about it at all.

Some people breathe very often, others less so, but a grown man usually breathes about twenty times every minute when sitting down. The rule is that a person should breathe once while the heart beats four times. Babies breathe about forty times a minute. Boys and girls at ten years of age breathe about twenty-five times a minute. Women do not breathe so often as men. When asleep we do not breathe so often as when awake, but when at work we breathe much oftener. In some diseases the breathing is very rapid. Tall people breathe more than short ones. The lungs of a full grown man will, when full, hold over 300 cubic inches. If you wish to know how much this is I will say that it is nearly as much as would fill a box seven inches long, seven inches deep, and seven inches wide. If you will put your ear over one of the lungs, close to the body, you will hear a very curious sound of the air as it passes through the lungs. This sound is called the respiratory murmur.

Now we will try and see *why* it is that we breathe; of what use is it to keep on taking thousands of breaths every day, and why we can not stop doing it if we try ever so hard. We breathe for the sake of the blood. You know it is the blood that nourishes and supports us. Well, the heart sends it out to all parts of the body, and as it passes through the little vessels called *capillaries*, it becomes changed in color. At first it was bright red, now it is blue. This blue blood is not fit to nourish the body and make it strong, and so it passes back in the veins to the heart, and the heart sends it up to the lungs to be changed to red blood again. I said awhile ago that the lungs were made up mainly of air-cells, but the walls of these cells are composed of small blood vessels in which this blue blood is spread out all round the little air-cells close to the air. And the oxygen of the air goes through the walls of the cells into this blue blood and makes it red again, while the carbonic acid which had been poured into the blood as it went through the body goes out into the air-cells, and is forced out into the air as the breath goes with it. The reason then why we breathe is to change the blue blood of the veins to red, or to get oxygen into the blood and carbonic acid out of the blood.

I did not tell you while talking about the air what it is made of. It consists of two gases, oxygen and nitrogen. It is the oxygen the blood needs. The nitrogen does not go into the blood, but the oxygen does. If there was not a constant stream of this gas flowing into the blood all the while, and another stream of carbonic acid flowing out, we should very soon die, because this venous or blue blood is not fit to nourish the body or make it strong. When you get older you will read books that will tell you more on this subject.

My lesson would not be complete if I did not give you some useful hints about breathing.

1. It is very important that we breathe pure air. In the school-room, or church or bedroom where so many are taking in the oxygen and giving out the carbonic acid, the air soon gets very impure unless the doors and windows or ventilators are open so the bad air can go out and good come in. People who live out-of-doors a great deal are healthier and stronger than those who live in rooms not well ventilated.

2. Avoid all air that is loaded with dust or dirt, if possible. These fine bits of dirt injure the lungs so they become weak and diseased.

3. Avoid all air that has a bad odor, such as comes from decaying substances, smoke, and whatever is offensive to smell.

4. Avoid going into sick rooms, cellars, stables, and all places where the air is foul.

5. When studying your lessons, be careful not to bend forward but sit up straight, and when you get tired sitting take a walk, run or play. This will exercise the lungs and you will breathe deeper.

6. Do not dress your body tightly about the chest or waist, as you can not breathe so perfectly then. People with small lungs do not breathe well nor live long and healthily. Remember this, that it takes a great deal of pure, fresh air to supply the wants of a little boy or girl, and as there is plenty of it in the world there is no reason why they should not use it. It is said that in mines where men dig ores, the miners need about 6,000 cubic feet each per hour, and if they do not have it they languish and can not work.

This must answer for this month's lesson. Next month our lesson will be about the Skin.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

The Swabian Maid.—

I am a Swabian maiden,
My face is brown and tanned;
And mine has not the softness
Of the Saxon maiden's hand.

She novels reads and poets,
Doth Gleim and Wieland praise,
And sweet as clover honey
Are all her looks and ways.

The raillery she stings with
Is sharp as point of lance;
Her wit so bright and flashing
Is taken from Romance.

These gifts to me are lacking,
I know not city life;
Yet for an honest Swabian
I'll make a faithful wife.

For reading, writing, toying,
Soon turn a maiden's head;
The man, my chosen husband,
Shall read for me instead.

Ah, youth, art thou from Swabia?
Dost love the Fatherland?
Then come, and thou shalt have me,
And see—here is my hand.

[From The German of Schubart.

Rest.—

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After its life.

'Tis loving and serving
The Highest and Best:
'Tis onward, unswerving!
And that is true rest.

[Goethe.

A Little Mouse.—

I am a little mouse,
Only that—
Chased about the house
By the cat.

But small as I am
Weak and shy,
I have sharp little teeth
And bright eye.

I can see when the great
Are in pain,
I can gnaw for a friend
At a chain.

Dear lion, you are kind,
You are strong;
But the day may arrive,
Before long,

When in vain you shall roar
In a net;
Then your small mousie friend
Won't forget.

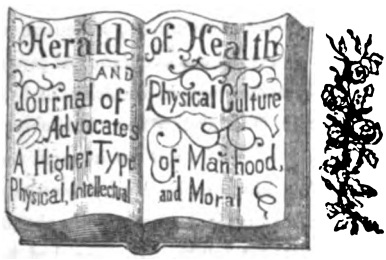
Let it Pass.—

Be not swift to take offense;
Let it pass!
Anger is a foe to sense,
Let it pass!
Brood not darkly o'er a wrong,
Which will disappear ere long,
Rather sing this cheery song—
Let it pass!
Let it pass!

If for good you've taken ill,
Let it pass!
Oh, be kind and gentle still;
Let it pass!
Time at last makes all things straight,
Let us not resent, but wait,
And our triumph shall be great.
Let it pass!
Let it pass!

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EDITORIAL DEPARTMENT.



NEW YORK, APRIL, 1872.

WATER.

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

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TOPICS OF THE MONTH.

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

OUR PUBLIC MEN, AND HOW THEY TAKE CARE OF THEMSELVES.—

BY OUR WASHINGTON CORRESPONDENT.

WASHINGTON, *March*, 1872.

The legitimate strain upon the vitality of our public men is enormous, but this becomes frightful when taken in connection with the illegitimate strain upon some of them. By this I mean, of course, the health-breaking influence of bad personal habits. Public life here is emphatically fast life. Hard work, excitement, bad air, no physical exercise, late hours, these are what every faithful public man in Washington is compelled to encounter; and they are sufficient to crush and kill all but the toughest. When Gerritt Smith was in Congress sixteen years ago, he excited both mirth and madness, because, even in the momentous struggle on the Nebraska Bill, he would go home and go to bed at 9 o'clock. He was eccentric enough to suppose that the laws of nature were to be obeyed even by a Congressman; and he told his party that if they wanted his vote they must call for it at a seasonable hour. This age contains few men who have the moral courage of that noble philosopher and reformer; and Congress, certainly, has not seen since his day a man who dared to place the claims of health above the claims of party.

What I have now referred to, are the injurious influences upon health, which are general in their character. There are others which are personal. There are the individual habits of our public men. I should say that the three most destructive habits to which they are addicted are the use of tobacco, the use of ardent spirits, and sexual immorality.

Almost every body smokes here, from the President to the shoe-black; and many smoke excessively. Drinking intoxicating liquors is far more common than in most communities while many peculiar temptations and opportunities of Washington lead men into sensualism in another form. It is sad to see how many bright and able men are stupefying and shattering their intellects by giving themselves up to animalism. I could point you to men in both houses of Congress across whose minds and lives a blight is falling, because they have lost personal self-control. Of what avail are learning, intellectual acumen, eloquence, generosity, fascinating manners, to a man who weakens, besots, and dissipates himself in depraving and ruinous excesses? Occasionally there comes a long party fight, when the members have to spend many hours in the struggle without going home to rest. The fate of a measure in

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such cases is often a question of physical endurance. Senator Pomeroy, of Kansas, told me that "the very first men to give out and to cave in are the men who usually stimulate; and that it is the Temperance men who can wear out all the rest in a long party pull."

But perhaps you would like to know what are the ordinary health-habits of the most prominent men here.

Let us begin with the President. Every body knows that he is a smoker, and a tremendous one, too. He told me that while he was in the field he smoked literally all the time, but that in civil life, confined to the house as he is many hours in the day, he has been obliged to reduce the number of cigars that he allows himself. Especially in walking does he smoke. He takes his solitary walks regularly every day, and graduates the length of the walk to the length of the cigar. When John Quincy Adams was Secretary of State and President, he set an example of care for health, with reference to bathing. Every morning, early, during the summer months, he took his plunge into the Potomac. In that form of hydropathic zeal, the present occupant of the White House certainly does not imitate Mr. Adams. The Executive mansion enables him to take his ablutions in a more private and a more agreeable manner than by a swim in the great river.

But President Grant has another habit, which is very wholesome, both for mind and body—he believes in the sanitary value of an occasional journey, a trip to the sea-side, a run across the continent. And he is right. No matter if partisan newspapers do ridicule him for it; it is the proper thing to do. It brings him into contact with the minds of the people. It saves him from the illusions which an incessant stay in Washington is sure to breed. Above all, it gives to mind and body the relaxation which both need from the torturing strain of executive duties.

It is hard to find fault, even in the mildest fashion, with a man like Mr. Colfax. His sudden and alarming illness last year led to a pretty wide discussion of his health habits. Some very ridiculous and false things were published on the subject. Mr. Colfax has always been a very healthy man. He believes in health. He has tried to take care of his health. He is a jolly and an eloquent advocate of the sanitary value of constant cheerfulness, of resistance to bother and worry, of the avoidance of personal quarrels, of moderation in ambition, of living at peace with God and man. Moreover, he takes all the exercise he can get in rapid walking about Washington; he is very temperate in eating; and all his life he has wholly abstained from intoxicating drinks. He has had, however, two excesses—too much work, and too much smoking. The latter he has greatly reduced since his illness, but it is very hard for him to put any limits to the former. [Mr. Colfax has recently quit smoking—EDITOR.] With these exceptions, Mr. Colfax is almost a perfect model of health, and of sensible care for health. His influence is high, and pure, and noble. He is a man without stain. From his presence radiate only generous and manly impulses. He has the art of holding and uttering definite convictions about personal conduct, and of doing so without making an enemy by it. At a great dinner-party here a few years ago, where were illustrious American and foreign statesmen, he declined to take wine. A noted Senator, himself a little heated, exclaimed across the table, half jestingly, "Colfax *dares* not drink!"

"You are right," said Mr. Colfax, seriously, "I *dare* not!" That simple answer, given with gentle and earnest solemnity, was itself an impressive Temperance lecture.

Charles Sumner, the most illustrious person now in the Senate, is a prodigy of physical endurance. Had he not been endowed with a constitution of adamant, he would have succumbed to the injuries he received from Bully Brooks. He would have succumbed, also, to the enormous tasks of toil which he has always laid upon himself. I have it from his own lips, that for many years, indeed for nearly his whole life, he has worked fourteen hours a day. He has never been a smoker. He lives "generously," and, in a very temperate fashion[f] is a

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wine-drinker. In his younger days he was a famous pedestrian, striking off for his dozen miles without the least difficulty. He has given all that up. He literally takes no exercise. Living so heartily, working so laboriously, shut up to his pen and his books for so many hours, it is astonishing that he keeps so well. But he is a man who will go suddenly, when he does go.

Senator Schurz is another interesting figure in the Senate. What are his health-habits? A glance shows you a noble physical endowment. He has a muscular, active, vital frame; all his movements are quick and vigorous; and with proper care, he ought to have length of days and great honor. As to drinking and smoking, he is a thorough German—if we may still say that Germany has any monopoly of those graces. I mean, especially, that he has a German's faith in beer, and a German's ability to flash intellectual light from the midst of dense clouds of tobacco-smoke. His greatest peril lies in excess of work. Such a brain as his can not lie idle; nay, it is a despotic member, dominating the whole man, and trampling on the gospel of rest and sleep. Senator Schurz works very late at night—even till 1 and 2 o'clock. For exercise, he has a fine plan. He has taken a house about two miles from the Capitol, and resolutely walks the whole distance, both going and coming.

There is another public man here whom the people have an interest in, and that is the man who holds Uncle Sam's money-bags, and is paying off Uncle Sam's debts. Mr. Boutwell is a man of medium size, of wiry frame, self-possessed, and temperate in all things. He takes good care of himself—especially depending on billiards for exercise. For that game he has a passion, and amid the click of ivory balls he eases his mind of the cares of state.

Perhaps I have now said enough about the health-habits of our public men. Throwing back the eye over the whole subject, one easily sees that among these noted people there is still great need of sermons on the gospel of health. Well would it be for them if they would all subscribe for THE HERALD OF HEALTH, and listen thoughtfully every month to its earnest and judicious suggestions. Our law-makers ought themselves to be obedient to all law. The mightiest legislator is Nature. They who make laws for society ought to respect the laws which God has made for all of whom society is composed.

In my statements about our public men, I have been anxious to avoid extravagance and satire. The politicians are not to be spoken of as all abandoned to vice, or utterly heedless of the rules of health. But it is true that some of them are so, and that all of them are subject to evil influences against which only iron constitutions can hold out very long.

THE THOMPSON FREE MEDICAL COLLEGE.—After much talk and careful management, the Thompson Free Medical College for Women has become an established institution. A number of ladies and gentlemen well known to the public for their liberal sentiments and generous deeds, resolved to do something for the cause of woman's education which should be worthy of a cause which lay so near their hearts. They determined to establish a free medical college for women; a college in which a thorough medical education should be given, and in which scholarship, not a superficial acquaintance with the routine practice of the schools, should be the basis of graduation.

Accordingly, in the month of April, 1871, a charter was obtained from the Legislature of the State of New York, and an organization consisting of a Board of Trustees, an Advisory Committee, and Faculty was effected.

At first, the want of money prevented the Trustees from opening the college, and it was feared the institution would come to naught.

In November, the Trustees issued a circular setting forth their plans and needs. To the circular, Mrs. Elizabeth Thompson, a lady of wealth, whose generous gifts to benevolent and educational societies have made her everywhere loved and respected, responded. Mrs. Thompson lifted the College out of all embarrassment, and placed it on a firm foundation;

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The Trustees resolved, as a token of their gratitude, to associate the name of the College with that of its benefactor, and accordingly the name of Mrs. Thompson was incorporated December, 1871, with that of the College.

A building was secured and fitted for the use of the College at 225 East Fifty-third Street, and the opening exercises took place Tuesday evening, December 12. Addresses were delivered by Mrs. Charlotte B. Wilbour, Drs. J. V. C. Smith, and David P. Halton, and a complete history of the College was recited by Dr. Frederick R. Marvin, then Secretary of the institution.

The lectures began December 13, 1871, and the class already contains over sixty students.

The scope of the institution, as stated in its announcement, is that of an university, and the Trustees are empowered to give in addition to the degree of M. D., certificates of proficiency in such special branches as Midwifery, Nursing, etc.

No efforts have been spared to secure for all the chairs, ladies and gentlemen thoroughly acquainted with the science of the departments to which they are assigned.

The names of the professors and their chairs are:

Dr. J. V. C. Smith, *General and Special Anatomy;* Dr. David P. Halton, *Physiology and Hygiene;* Dr. Jonathan Cass, *Materia Medica;* Dr. Sarah E. Furnas, *Obstetrics;* Dr. Frederic R. Marvin, *Psychological Medicine and Medical Jurisprudence;* Dr. W. A. Wetherbee, *Chemistry and Toxicology;* Dr. Caroline J. Yeomans, *Diseases of Women;* Dr. Wm. White, *Electrical Therapeutics;* Dr. I. G. Atwood, *Histology;* Dr. Jacob A. Wood, *Surgery;* Dr. S. S. Broom, *Principles and Practice of Medicine;* Dr. Bella C. Barrows, *Diseases of Eye and Ear* Dr. Fairbanks, *Demonstrator of Anatomy.*

Beside the members of the faculty, there are lecturers and instructors in various special departments of medical science.

A Dispensary will be attached to the College and medical and surgical clinics will be held the whole year.

The collegiate year consists of thirty-two weeks, divided into winter, spring, and autumn terms. The winter term begins in the middle of October and extends twenty weeks, omitting the holidays. During the winter term there will be delivered each week twenty lectures. In the spring and autumn special attention will be given to clinical instruction.

The Thompson Free Medical College for Women indicates a new era in educational enterprise. A medical college established in a large city like New York, with rival institutions on every side, opening its doors without pecuniary compensation, to all classes, the rich and the poor, and standing aloof from all schools, creeds, and private prejudices, and yet from the commencement a success, is something unparalleled in educational enterprise.

Most colleges are, for at least the first year of their existence, an experiment, but such is not the case with this institution. Founded upon a broad platform, commanding the sympathy and respect of the community, and supported from an ample treasury, it is in no sense an experiment but in every sense a success.

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This Institution is located in Hamilton, on the banks of the far-famed Mississippi, directly opposite the flourishing city of Keokuk, Iowa, and commands a view of fifteen miles of bluff and river scenery, and also of the magnificent Iron Railroad, Wagon and Foot Bridge, connecting Hamilton and Keokuk, and is easy of access from all parts of the country, by rail and river. The institution embraces two dwellings and the grounds, an area of nine acres, well stocked with choice fruits of all kinds, and surrounded in part by beautiful groves, of native growth, while from the balconies and conservatories of the institution the guest can view the busy scenes of commerce and travel, without being in the least disturbed by their noise and bustle.

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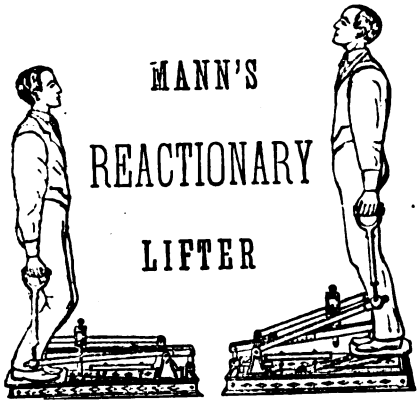
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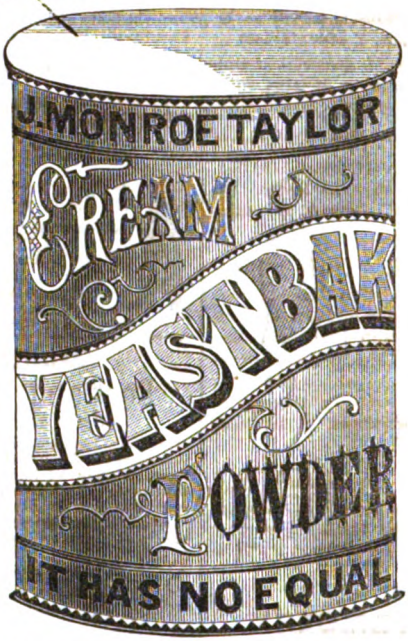
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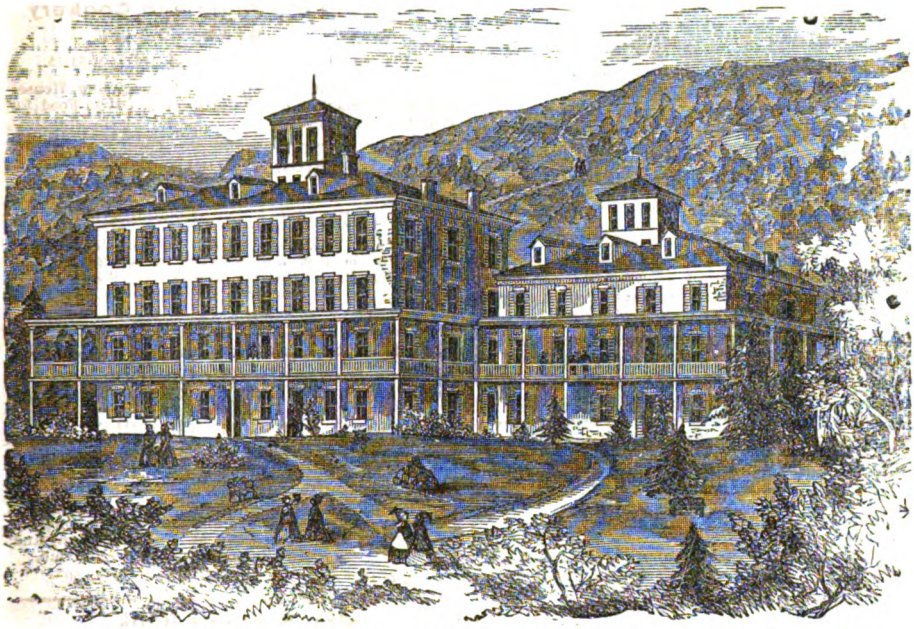
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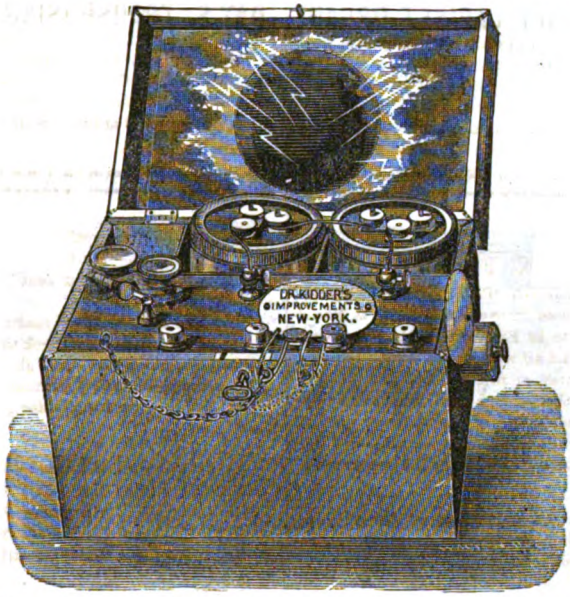
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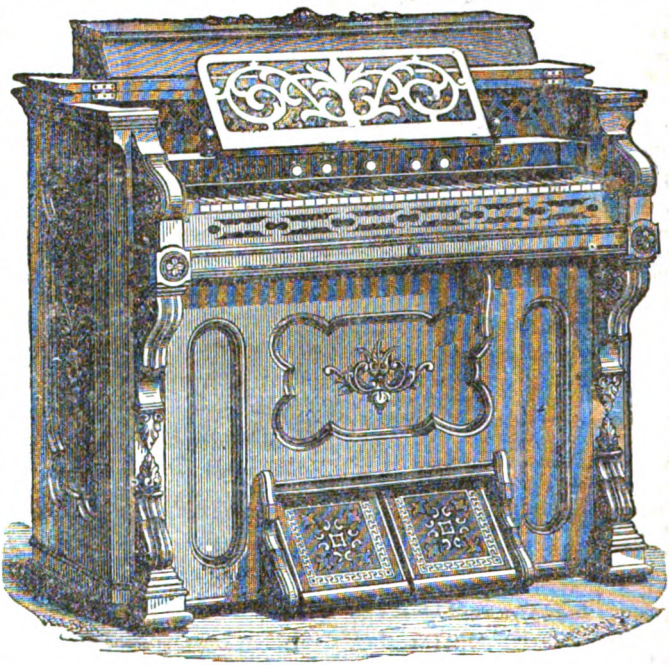
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12. Very severe cases of enlarged glands of the face and jaws.
13. Many cases of incipient consumption. Several cases of advanced consumption.
14. Many cases of pronounced disease of the heart.
15. Hundreds on hundreds of cases of severe chronic dyspepsia.
16. Great numbers of cases of diseases of the liver and of the spleen.
17. Many cases of chronic inflammation of the bowels.
18. Great numbers of severe cases of piles.
19. More than eight thousand cases of female diseases, hundreds of which had baffled the skill of the best physicians when under their special treatment.
20. More than nine thousand cases of spermatorrhea, hundreds of which were so severe as to have ruined the health and prospects in life of the young men who were afflicted with them.
21. A great number of cases of joint, muscular and nerve rheumatism.
22. Neuralgia in many and very severe forms.
23. Many cases of insanity.
24. Many cases of the worst forms of epilepsy.
25. Many cases where persons have had more than one fit of apoplexy, and a great many cases of severe vertigo.
26. A great many cases of partial paralysis of the lower limbs, or one side of the body.
27. Hundreds of cases of chronic diarrhea.
28. A number of cases of pronounced spinal disease accompanied with curvature of long standing.
29. A great many cases of chronic syphilis.
30. Hundreds of cases of what doctors call nervous debility.
31. More than a thousand cases of bowel consumption, or what doctors call marasmus.
32. More than a hundred cases of severe diptheria, also a great many cases of scarlet fever.

Add to these that we have treated a great many cases of typhus and typhoid fevers, billious intermittent fevers, congestive chills, ordinary fever and ague, dysentery in its worst forms, and the reader can get a bird's eye view of the efficacy and sufficiency of our methods of treatment, enough perhaps to arouse him to make a decided investigation into its merits; particularly when we add that no medicine has ever been given by our physicians in a single case, though occasionally permission has been granted to patients to continue for a little while after coming here medicines to which they had long been accustomed.

Now we do so like to have a good understanding, and do so dislike to have a misunderstanding, with any person or persons who may seek to obtain relief from their ailments or cure of their diseases from us by a visit to Our Home on the Hillside and a course of treatment therein, that we wish to say one or two things so that whoever may read this notice and be induced to come to us shall find themselves in the best relation to efforts for their recovery, after they shall get here.

1st. Permit us to say to all who are sick and may be disposed to seek relief by the use of Psycho-Hygienic treatment in Our Home, that we want they should make such preparation at home before coming, as to enable them to keep their souls within their bodies while under treatment. To have care, anxiety, trouble of spirit, uneasiness of mind and restlessness of soul while here taking treatment because of their ill relation to their business or their duties at their homes is to place themselves under great disadvantage.

2nd. To be unpleasantly related to their lives here because of their dissatisfaction with our plan of life for them, is also to detract greatly from their progress.

Let it be understood that Our Home is conducted on a plan different from that of other Water Cures; that it is an Institution seeking to restore the sick to health by and through the use of such agencies only as are compatible with the laws of life and health as these exist in the human body and its relations to the outside world.

We aim to keep every thing neat and nice about the establishment, but every thing is plain. There is no show nor fashion here. The rich, the extremely refined, and the elegantly cultured; as well as the poor, the plain, the simple, and the unlettered are here. And as God's laws make no distinction between these in assertion of authority, nor in the blessings conferred when obedience is rendered, neither do we. We treat every man and woman well, because they are human beings, and all the professional, social, religious, and personal influences of our Institution, are brought to bear on these persons of whatever grade or standing of growth in the higher life they may have reached, from such points of interest as to make them take on larger hope, broader faith, diviner impressions, more manly and womanly courage, and culture if possible to have it so, than the best of them have attained.

Our Home, therefore, is a school or college of learning as well as an infirmary for the sick; an Institution where the most intelligent and refined can learn how to live in better relations to the development of their own faculties and powers, how to make these of higher use to others as well as to themselves, and thus how to attain elevation of thought, feeling and conduct in life, such as before coming here they had not known. It is a source of great satisfaction to us that while restoring thousands on thousands of sick persons to health, we have also been instrumental in giving to them knowledge and inspiration to live better lives henceforth than hitherto they had lived.

If therefore you want to come to one of the most beautiful places in the world, because of its natural surroundings; to one of the most healthy because of the purity of its atmosphere, softness of its water, equableness of its temperature, dryness of its air, and the brightness of its sunshine; and also desire to become a member for the time you may stay, of a community where each one is constantly summoned up to do all that he or she can to make the life of every other person in that community pleasant, hopeful, happy and good, and because of living in such circumstances and obeying the laws of nature, recover your health and strength, hope, courage, and power to do good and power to succeed amongst men, come on. We will take you and do the best we can for you.

Our Physician-in-Chief, James C. Jackson, M. D., will be in charge of the Cure for the coming season with good assistants. We hope to have our house full of earnest, thoughtful, patient, determined invalids, whose whole purpose of heart shall be by God's blessing to shake off and put away from them their diseases and receive back once more health, strength and newness of life.

Address for Circulars or other information, HARRIET N. AUSTIN, M. D., President Our Home Hygienic Institute of Dansville, Livingston Co., N. Y. ja-tf

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OLD SERIES—Vol. 53. NEW SERIES—VOL. 19.

THE

HERALD OF HEALTH

AND

JOURNAL OF PHYSICAL CULTURE,

ADVOCATES

A Higher Type of Manhood—Physical, Intellectual, and Moral.

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THE PUBLISHER'S NOTICES.

OUR JOURNAL THIS MONTH.—First we have, as a continuation of the Health Lessons from Old Writers, "Primitive Physic," by John Wesley, written in 1735. Wesley was a good deal of a physician; he thought that ministers, especially those intended for missionaries, should have some knowledge of medicine; that is, of the more ordinary diseases, and their remedies. Warts and Corns, by Erasmus Wilson, F. R. S., author of the well known work on the Skin, is an article written by one who, of all men living, is the most competent to deal with that subject. Poetry, by Lydia M. Millard. Wants, by O. B. Frothingham. Who made Thee to Differ? by Rev. John Beach. A synopsis of Galton's book on Hereditary Descent (to be continued.) Kitty Howard's Journal. Lessons for the Children. These last are well adapted for use in schools, being in the form of questions and answers. Colorado Springs, the new watering place of the West. Studies in Hygiene. Dessert, Topics for the Month, etc. etc., making altogether a very interesting and readable number.

MRS EVERETT'S LECTURES—During the past month the ladies of Des Moines, Iowa, have been treated to a course of lectures by Mrs. Susan Everett, M. D., on Health Topics. Mrs. Everett has so won our admiration and confidence that we beg leave to call the attention of the public, especially the ladies, everywhere to the noble and invaluable work in which she is engaged. We are sure we express the sentiments of all who heard her, in saying that these lectures embody the most sensible and practical views, on the subjects treated. The reforms suggested in habits of domestic life, dress and diet, are supported by sound reason and common sense; and the *methods* and *means* of accomplishing them are made plain and simple. The excellence and value of her suggestions are beyond praise. We bespeak for her the confidence of all who may have an oppportunity to hear her.

By request of MANY LADIES.
Address Box 136, Syracuse, N. Y.

COMPOUND OXYGEN.—We made mention some months ago, of the Compound Oxygen Treatment which had then been lately introduced into this city, (the "compound" being formed by the addition of nitrogen, to a certain amount of pure oxygen) and having seen since then something more of its effects, feel leave to briefly refer to it again, hoping at some not far distant day, to be able to write up the subject more fully. Oxygen has been found to possess an efficiency previously unknown, and that results have been attained justifying a cordial recommendation of it to thousands of sufferers; at any rate, it is a relief from drugs, and we have sufficient confidence in it, and in the physicians who supply it, to advise all who are interested, to make careful inquiry, and satisfy themselves whether this remedy is suited to their cases. The diseases enumerated as coming particularly within the scope of the compound oxygen, are those of the lungs and air passages, dyspepsia, some forms of nervous disorder, and general deterioration of the vital forces.

Dr. Mitchell may be consulted at his office, 26 East 22nd Street, and Dr. Durrie at No. 214 Broadway, in the Park Bank Building.

BOOK NOTICES.—Dr. Dio Lewis, speaking of Parturition without Pain, says, "I have read it with care. It is unpretending, solid, free from kinks, fatherly, brotherly, and clothed with language so simple, dignified, and strong, that I am sure it will secure a warm place among all intelligent and earnest people."

The Chicago Advance, speaking of the same work, says, "Wood & Holbrook, of New York, publish a little manual for mothers, entitled, "Parturition without Pain," of which we need only say the general suggestions and opinions seem to be eminently sensible. His treatment of the subject is neither prudish nor indelicate, and mothers will hardly find elsewhere a volume of the same size which will furnish them so much helpful information on child bearing and the care of infants. ($1.00.)

WORDS OF CHEER.—"Hanover National Bank—God speed you in your good work of THE HERALD OF HEALTH, and its sound doctrines. GEORGE H. ANDRUSS."

"I have received the February and March numbers and, allow me to say, they are the most sensible magazines upon the subject of Health that I ever read. I never saw a copy before, but I shall continue to take them as long as I like them as well as I do now.

N. W. TAYLOR."

"It would be well for the country if every family in the land could be persuaded to avail themselves of this valuable monthly."—*Exchange.*

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THE HERALD OF HEALTH

AND

JOURNAL OF PHYSICAL CULTURE.

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HEALTH LESSONS FROM OLD WRITERS.

Primitive Physic—Simple Rules of Health.

BY JOHN WESLEY, IN 1735.

WHEN man came first out of the hands of the Great Creator, clothed in body, as well as in soul, with immortality and incorruption, there was no place for physic, or the art of healing. As he knew no sin, so he knew no pain, no sickness, weakness, or bodily disorder. The habitation wherein the angelic mind, the divine Particulæ Auræ, abode, although originally formed of the dust of the earth, was liable to no decay. It had no seeds of corruption or dissolution within itself; and there was nothing without to injure it; heaven and earth, and all the hosts of them were mild, benign, and friendly to human nature. The entire Creation was at peace with man, so long as man was at peace with his Creator. So that well might the morning stars sing together, and all the sons of God shout for joy.

But since man rebelled against the Sovereign of Heaven and Earth, how entirely is the scene changed? The incorruptible frame hath put on corruption, the immortal hath put on mortality. The seeds of wickedness and pain, of sickness and death, are now lodged in our inmost substance; whence a thousand disorders continually spring, even without the aid of external violence. And how is the number of these increased by every thing round about us? The heavens, the earth, and all things contained therein, conspire to punish the rebels against their Creator. The sun and moon shed unwholesome influences from above; the earth exhales poisonous damps from beneath; the beasts of the field, the birds of the air, the fishes of the sea, are in a state of hostility; the air itself that surrounds us on every side, is replete with the shafts of death; yea, the food we eat daily saps the foundation of that life which can not be sustained without it. So has the Lord of All secured the execution of his decree—"Dust thou art, and unto dust shalt thou return."

But can nothing be found to lessen those inconveniences which can not be wholly removed? To soften the evils of life, and prevent in part the sickness and pain to which we are continually exposed? Without question there may. One grand preventive of pain and sick-

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ness of various kinds, seems intimated by the grand Author of Nature in the very sentence that entails death upon us, "In the sweat of thy face shalt thou eat bread, till thou return to the ground." The power of exercise, both to preserve and restore health, is greater than can well be conceived; especially in those who add temperance thereto, who, if they do not confine themselves altogether to eat either "Bread or the herbs of the field" (which God does not require them to do), yet steadily observe both that kind and measure of food which experience shows to be most friendly to health and strength.

It is probable physic, as well as religion, was in the first ages chiefly traditional; every father delivering down to his sons what he had in like manner received, concerning the manner of healing both outward hurts and the diseases incident to each climate, and the medicines which were of the greatest efficacy for the cure of each disorder. It is certain this is the method wherein the art of healing is preserved among the Americans to this day. Their diseases indeed are exceeding few; nor do they often occur, by reason of their continual exercise, and (till of late) universal temperance. But if any are sick, or bit by a serpent, or torn by a wild beast, the fathers immediately tell their children what remedy to apply. And it is rare that the patient suffers long; those medicines being quick, as well as generally infallible.

Hence it was, perhaps, that the ancients, not only of Greece and Rome, but even of barbarous nations, usually assigned physic a divine original. And indeed it was a natural thought, that He who had taught it to the very beasts and birds, the Cretan Stag, the Egyptian Ibis, could not be wanting to teach man.

Sanctius his Animal, mentisque capacius altæ.

Yea, sometimes even by those meaner creatures, for it was easy to infer, "If this will heal that creature, whose flesh is nearly of the same texture with mine, then in a parallel case it will heal me." The trial was made—the cure was wrought—and experience and physic grew up together.

And has not the Author of Nature taught us the use of many other medicines by what is vulgarly termed accident? Thus, one walking some years since in a grove of pines, at a time when many in the neighboring towns were afflicted with a kind of new distemper—little sores in the inside of the mouth—a drop of the natural gum fell from one of the trees on the book which he was reading. This he took up, and thoughtlessly applied to one of those sore places. Finding the pain immediately cease, he applied it to another, which was also presently healed. The same remedy he afterwards imparted to others, and it did not fail to heal any that applied it. And doubtless numberless remedies have been thus casually discovered in every age and nation.

Thus far physic was wholly founded on experiment. The European, as well as the American said to his neighbor, "Are you sick? Drink the juice of this herb and your sickness will be at an end. Are you in a burning heat? Leap into that river and then sweat till you are well. Has the snake bitten you? Chew and apply that root, and the poison will not hurt you." Thus, ancient men, having a little experience joined with common sense and common humanity, cured both themselves and neighbors of most of the distempers to which every nation was subject.

But in process of time, men of a philosophical turn were not satisfied with this. They began to inquire how they might account for these things? They examined the human body and all its parts; the nature of the flesh, veins, arteries, nerves; the structure of the brain, heart, lungs, stomach, bowels; with the springs of the several kinds of animal functions. They explored the several kinds of animal and mineral, as well as vegetable substances; and hence the whole order of physic, which had been obtained to that time, became gradually inverted. Men of learning began to set experience aside—to build physic upon hypothesis—to form theories of diseases and their cure, and to substitute these in the place of experiments.

As theories increased, simple medicines were more and more disregarded and disused, till in a course of years the greater part of them were forgotten, at least, in the politer nations. In the room of these, abundance of new ones were introduced, by reasoning, speculative men; and those more and more difficult to be applied, as being more remote from common observation. Hence, rules for the application of these, and medical books, were immensely multiplied, till at length physic became an abstruse science, quite out of the reach of ordinary men.

Physicians now began to be in admiration, as persons who were something more than human. And profit attended their employ as well as honor; so that they had now two weighty reasons for keeping the bulk of mankind at a

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distance, that they might not pry into the mysteries of the profession. To this end, they increase those difficulties by design, which began in a manner by accident. They filled their writings with abundance of technical terms, utterly unintelligible to plain men They affected to deliver their rules, and to reason upon them in an abstruse and philosophical manner. They represented the critical knowledge of Astronomy, Natural Philosophy (and what not?), some of them insisting upon that of Astronomy, and Astrology too, as necessary previous to the understanding the art of healing. Those who understood only how to restore the sick to health, they branded with the name of Empirics. They introduced into practice abundance of compound medicines consisting of so many ingredients, that it was scarce possible for common people to know which it was that wrought the cure; abundance of exotics, neither the nature nor names of which their own countrymen understood; of chemicals, such as they neither had skill, nor fortune, nor time to prepare; yea, and of dangerous ones, such as they could not use without hazarding life, but by the advice of a physician. And thus both their honor and gain were secured, a vast majority of mankind being utterly cut off from helping either themselves or their neighbors, or once daring to attempt it.

Yet there have not been wanting, from time to time, some lovers of mankind, who have endeavored, even contrary to their own interest, to reduce physic to its ancient standard; who have labored to explode it out of all the hypothesis and fine-spun theories, and to make it a plain intelligible thing, as it was in the beginning; having no more mystery in it than this, "Such a remedy removes such a pain." These have demonstrably shown, that neither the knowledge of Astrology, Astronomy, Natural Philosophy, nor even Anatomy itself, is absolutely necessary to the quick and effectual cure of most diseases incident to human bodies; nor yet any chemical, or exotic, or compound medicine, but a simple plant or root duly applied. So that every man of common sense, unless in some rare case, may prescribe either to himself or his neighbor; and may be very secure from doing harm, even where he can do no good.

Even in the last age there was something of this kind done, particularly by the great and good Dr. Sydenham; and in the present, by his pupil, Dr. Dover, who has pointed out simple medicines for many diseases. And some such may be found in the writings of the learned and ingenious Dr. Cheyne; who, doubtless, would have communicated more to the world, but for the melancholy reason he gave one of his friends, who pressed him with some passages in his works which too much countenanced the modern practice, "O Sir, we must do something to oblige the faculty, or they will tear us in pieces."

Without any regard to this, without any concern about the obliging or disobliging any man living, a mean hand has made here some little attempt towards a plain and easy way of curing most diseases. I have only consulted herein, experience, common sense, and the common interest of mankind. And supposing they can be cured this easy way, who would desire to use any other? Who would not wish to have a physician always in his house, and one that attends without fee or reward? To be able (unless in some few complicated cases) to prescribe to his family as well as himself.

If it be said, But what need is there of such attempt? I answer, the greatest that can possibly be conceived. Is it not needful, in the highest degree, to rescue men from the jaws of destruction? From wasting their fortunes, as thousands have done, and continue to do daily? From pining away in sickness and pain, either through the ignorance or dishonor of physicians? Yea, and many times throw away their lives after their health, time, and substance.

Is it inquired, but are there not books enough already on every part of the art of medicine? Yes, too many ten times over, considering how little to the purpose the far greater part of them speak. But besides this, they are too dear for poor men to buy, and too hard for plain men to understand. Do you say, "But there are enough of those collections of receipts." Where? I have not seen one yet, either in our own or any other tongue, which contains only safe, and cheap, and easy medicines. In all that have yet fallen into my hands, I find many dear and many far-fetched medicines; besides many of so dangerous a kind as a prudent man would never meddle with. And against the greater part of these medicines there is a further objection—they consist of too many ingredients. The common method of compounding or re-compounding medicines can never be reconciled to common sense. Experience shows that one thing will cure most disorders, at least as well as twenty put together. Then why do you add the other nineteen? Only to swell the apothecary's bill. Nay, possibly, on pur-

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pose to prolong the distemper, that the doctor and he may divide the spoil.

But admitting there is some quality in the medicine proposed which has need to be corrected, will not one thing correct it as well as twenty? It is possible, much better. And if not, there is a sufficiency of other medicines which need no such correction.

How often, by thus compounding medicines of opposite qualities, is the virtue of both utterly destroyed! Nay, how often do those joined together destroy life, which singly, might have preserved it. This occasioned that caution of the great Boerhaave, against mixing things without evident necessity, and without full proof of the effect they will produce when joined together, as well as of that they produce when asunder; seeing (as he observes) several things which, separately taken, are safe and powerful medicines, when compounded not only lose their former powers, but commence a strong and deadly poison.

As to the manner of using the remedies, I would advise, as soon as you know your distemper, which is very easy unless in a complication of disorders, and then you would do well to apply to a physician that fears God.

Observe all the time the greatest exactness in your regimen or manner of living. Abstain from all mixed or high-seasoned food. Use plain diet, easy of digestion, and this as sparingly as you can consistent with ease and strength. Drink only water as it agrees with your stomach. Use as much exercise daily in the open air as you can without weariness. Sup at 6 or 7, on the lightest food, go to bed early, and rise betimes. To persevere with steadiness in this course, is often more than half the cure. Above all, add to the rest, for it is not labor lost, that old-fashioned medicine—prayer; and have faith in God, who "Killeth and maketh alive, who bringeth down to the grave and bringeth up."

For the sake of those who desire, through the blessing of God, to retain the health which they have recovered, I have added a few plain easy rules, chiefly transcribed from Dr. Cheyne.

I.—1. The air we breathe is of great consequence to our health.

2. Tender people should have those who lie with them, or are much about them, sound, sweet, and healthy.

3. Every one that would preserve health should be as clean and sweet as possible in their houses, clothes, and furniture.

II.—1. The great rule of eating and drinking is to suit the quality and quantity of the food to the strength of the digestion; to take always such a sort and such a measure of food as sits light and easy on the stomach.

2. All pickled, or smoked, or salted food, and all high-seasoned, is unwholesome.

3. Nothing conduces more to health than abstinence and plain food, with due labor.

4. For studious persons, about eight ounces of animal food, and twelve of vegetable, in twenty-four hours, is sufficient.

5. Water is the wholesomest of all drinks; it quickens the appetite, and strengthens the digestion most.

6. Strong, and more especially spirituous liquors, are a certain, though slow, poison.

7. Experience shows there is very seldom any danger in leaving them off all at once.

8. Strong liquors do not prevent the mischiefs of a surfeit, nor carry it off so safely as water.

9. Malt liquors are extremely hurtful to tender persons.

10. Coffee and tea are extremely hurtful to persons who have weak nerves.

III.—1. Tender persons should eat very light suppers, and that two or three hours before going to bed.

2. They ought constantly to go to bed about 9, and rise at 4 or 5.

IV.—1. A due degree of exercise is indispensably necessary to health and long life.

2. Walking is the best exercise for those who are able to bear it; riding for those who are ot. The open air, when the weather is fair, contributes much to the benefit of exercise.

3. We may strengthen any weak part of the body by constant exercise. Thus, the lungs may be strengthened by loud speaking, or walking up an easy ascent; the digestion and the nerves by riding; the arms and hams by strong rubbing them daily.

4. The studious ought to have stated times for exercise, at least two or three hours a day; the one-half of this before dinner, the other before going to bed.

5. They should frequently shave, and frequently wash their feet.

6. Those who read or write much should learn to do it standing; otherwise it will impair their health.

7. The fewer clothes any one uses by day or night, the hardier he will be.

8. Exercise should never be continued to weariness; after it we should take to cool by degrees, otherwise we shall catch cold.

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9. The flesh brush is a most useful exercise, especially to strengthen any part that is weak.

10. Cold bathing is of great advantage to health; it prevents abundance of diseases. It promotes perspiration, helps the circulation of the blood, and prevents the danger of catching cold. Tender persons should pour water upon the head before they go in, and walk swiftly. To jump in with the head foremost is too great a shock to nature.

V.—1. Costiveness can not long consist with health; therefore care should be taken to remove it at the beginning, and, when it is removed, to prevent its return by soft, cool, opening diet.

2. Obstructed perspirations (vulgarly called catching cold) is one great source of diseases; whenever there appears the least sign of this, let it be removed by gentle sweats.

VI.—1. The passions have a greater influence upon health than most people are aware of.

2. All violent and sudden passions dispose to, or actually throw people into acute diseases.

3. Till the passion which caused the disease is calmed, medicine is applied in vain.

4. The love of God, as it is the sovereign remedy of all miseries, so, in particular, it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds; and by the unspeakable joy and perfect calm serenity and tranquillity it gives the mind, it becomes the most powerful of all the means of health and long life.

Warts and Corns.

BY ERASMUS WILSON, F. R. S.

WARTS and corns are an unnatural state of one of the constituents of the skin, namely, the papillæ; the proper designation for the state of skin which exists in these disorders being, *enlarged papillæ*. We have therefore to consider the causes which are capable of giving rise to enlarged papillæ; and secondly, the effects which result from their enlargement. With regard to the first inquiry, it may be stated that the papillæ obey the law of increase observable in all other structures of the body when subjected to excitation, whether that excitation be natural, that is, dependent on actions taking place within the system; or artificial, that is, resulting from irritation which reaches them from without. The papillæ of the sensitive skin have been described in a former chapter as being uniform in length, and their breadth so inconsiderable as to be undistinguishable to the eye, excepting in certain situations. Now, it occasionally happens that a small cluster of these papillæ, amounting to from five to twenty or more in number, take upon themselves to grow in both length and bulk until they attain a very gigantic stature in comparison with their fellow-papillæ. They may, for example, reach a line in length. Again, it will be remembered that the papillæ of the sensitive skin are covered and protected by the scarf-skin, and that the thickness of the scarf-skin bears an exact relation to the size o the papillæ. It may therefore be inferred, that if the papillæ grow to this prodigious size, they, in their turn, will occasion the production of a proportionate quantity of scarf-skin, which will form a rounded prominence on the surface of the body. Such is the reality, and the little prominence that has been so produced is termed a *wart*. The size of the wart, in height, has reference to the length to which the papillæ have grown; its breadth depends on the number of the enlarged papillæ; and it is quite possible that the growth of a single papillæ might be the cause of a wart, which would necessarily be of slender proportions. But the separate papillæ in an enlarged cluster are always more or less isolated, and each papilla acting for its own protection, throws out the material for its own separate sheath of scarf-skin, so that, in reality, the wart of moderate size is a bundle of smaller warts, the numbers of the latter being the number of the papillæ, and the whole being kept together by the ring of natural scarf-skin which surrounds them. This will serve to explain the well-known fact, that an old and worn wart always looks ragged at the end, as though it were composed of fibres, the fibres being the above-described sheaths; and moreover, the wart has a tendency to split in a longitudinal direction.

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Again, if we cut off the top of a wart, the section gives the idea of the division of a bundle of fibres; if we cut a little further, we probably divide a point from which the blood oozes; This is the extremity of the longest of the papillæ, and a little nearer the base of the wart we should cut across several. The common situation of warts is the hands; sometimes they are produced on the face, and less frequently on other parts of the body. Their cause is unknown; but from their frequent occurrence in schoolboys, dirt may be supposed to have some share in occasioning them. It is a popular belief, that the blood which flows from warts, when wounded, will cause them to grow on whatever parts of the skin the blood touches; and schoolboys, who love experiments, occasionally adopt this method of transplanting them, but without success. Indeed, there is no truth in the supposition, and if a fresh crop should be produced around a wart that has been teased by a schoolboy, the fact, when it happens, admits of a more philosophical explanation.

The wart may be regarded as the effect of an excitation acting generally from within; but instances are not wanting, in medicine, to prove that they may also be dependent on an obvious external cause of irritation.

I now turn to a growth of the skin analogous to the wart, but occasioned by an evident external cause, the cause in this particular case being either pressure or friction, or both combined. Whenever a portion of the skin is subjected to long-continued and unequal pressure, the papillæ of the sensitive skin are stimulated, and grow to an unusual size. Associated with this increase of growth of the papillæ, is the increased thickness of the scarf-skin, and this latter being the outward and perceptible effect, is denominated, according to its size, either "callosity" or, corn." When the pressure, and consequently the thickening of the scarf-skin is distributed over an extensive surface, the state is properly a *callosity*. Where it is limited, occupying, for example, the prominence of a joint, and where, in consequence of this limitation, the effects produced are more severe, the case is certainly one of *corn*. Callosities may occur on any part of the body where much pressure exists; on the shoulder, for instance, in persons who are in the habit of carrying burdens; on the hands in certain crafts; on the elbows and knees, and on different parts of the feet. Corns are usually limited to the feet, and are, in fact, a more severe degree of callosity. The papillæ of the central part of the corn are enlarged to such an extent as to be equal in magnitude to those of a wart. In this state, the papillæ take on the action of producing separate sheaths of scarf-skin in the same manner as warts, and these sheaths, seen on the cut surface of a corn, give the idea of fibres, which popular ignorance magnifies into roots. A corn extracted by its roots is therefore expected never to grow again, because trees, which have roots, when torn up from the ground, never re-appear. But the fact is, that these so-called roots are, in reality, branches, and they may be cut off, and torn off, and twisted off, as long as the possessor lives, without curing the corn, unless the CAUSE, namely, the *pressure* and *friction*, be removed. When the cause is taken away, the papillæ return by degrees to their pristine bulk, and the corn disappears.

It will be apparent to every one, that if a shoe of a certain size be worn, and if this shoe, by its too small dimensions, and consequent pressure, occasion a corn, the corn, by increasing the size of the injured part of the foot, will necessarily increase the pressure on the already irritated skin. Pain and inflammation follow this injury, and the least mischief that can happen is the enlarged growth of the papillæ, more blood than natural being now habitually sent to them. But, on a particular day, when vanity triumphs over comfort, and the "light fantastic toe" has been more than usually wronged, blood bursts from the pores of the sensitive skin, and the next morning, when the corn is inspected, it has the character of a bruise. The doctor is sent for, a poultice is put on, rest enjoined, and in a few days all is again well; too well, in fact, to allow experience even a whisper. A gay party again does slaughter on the unfortunate corn, but similar means restore it, as before. Now, I have had the opportunity of examining a corn which has been thus maltreated, and its section is precisely that of the geological section of a stratified mountain, stratum following stratum, of various hues, from a delicate yellow, to the deep black of dried blood, each black line being the chronological memorial of a white day in the possessor's existence.

I must not dismiss the subject of corns without adverting to another torment, and one less easily guarded against than the preceding, namely, the *soft corn*. The soft corn occurs between the toes, and is produced in the same manner as the common corn; but in consequence of the moisture existing in this situation, the thickened scarf-skin becomes saturated, and

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remains permanently soft. The soft corn, again, rarely becomes convex outwardly, but presses severely on the deep textures, and gives little indication, as regards size, of the torment which it occasions. It is no uncommon thing to find a blister formed under the soft corn, and its fluid oozing through a small, round aperture in the centre of the latter. Sometimes, also, the soft corn is followed by a deep and painful sore, and inflammatfon of the foot; and on one occasion I examined a soft corn which had eaten into the bones, and produced inflammation of a joint. Diseased bone originating in soft corns is no infrequent occurrence.

The treatment of warts is to pare the hard and dry skin from their tops, and then touch them with the smallest drop of strong acetic acid, taking care that the acid does not run off the wart upon the neighboring skin, for if it do, it will occasion inflammation and much pain. If this practice be continued once or twice daily, *with regularity*, paring the surface of the wart occasionally, when it gets hard and dry, the wart may be soon effectually cured.

The same treatment will keep corns under, in spite of pressure; but there is a knack in paring them which I will now explain. The end to be gained in cutting a corn is to take off the pressure of the shoe from the tender papillæ of the sensitive skin; and to effect this object, the summit of the corn must be cut in such a manner as to excavate it, the edges being left to act as a bolster and still fur her protect the central part, where the longest, and consequently the most sensitive papillæ are found. The professional chiropodist effects this object very adroitly; he generally works around the centre, and takes out the fibrous portion in a single piece. He digs, as he says, for the root. There is another way of disposing of a corn which I have been in the habit of recommending to my friends; it is effectual, and obviates the necessity for the use of the knife. Have some common sticking-plaster spread on buff-leather; cut a piece sufficiently large to cover the corn and skin around, and have a hole punched in the middle of exactly the size of the summit of the corn. Now take some common soda of the oil-shops, and make it into a paste, with about half its bulk of soap; fill the hole in the plaster with this paste, and cover it up with a piece of sticking-plaster. Let this be done at bedtime, and in the morning remove the plaster, and wash the corn with warm water. If this operation be repeated every second, third, or fourth day for a short time, the corn will be removed. The only precaution requiring to be used is to avoid causing pain; and so long as any tenderness occasioned by the remedy lasts, it must not be repeated. When the corn is reduced within reasonable bounds by either of the above modes, or when it is only threatening, and has not yet risen to the height of being a sore annoyance, the best of all remedies is a piece of soft buff-leather, spread with soap-plaster, and pierced in the centre with a hole of exactly the size of the summit of the corn. If it can be procured, a better substance still for spreading the plaster upon is "amadou," or "German tinder," commonly used for lighting cigars, and kept by the tobacconists. This substance is softer than leather, and does not become hard and ruck up as the latter does, after it has been on for a short time. The soft corn is best relieved by cutting away the thick skin with a pair of scissors, avoiding to wound the flesh; then touching it with a drop of Friar's balsam, and wearing habitually a piece of cotton wool between the toes, changing the cotton daily. Caustic, as an application for the cure of corns, is a remedy which should be used with great caution, and would be better left altogether in the hands of the medical man.

WHAT is the best tonic for old people?

ANS.—Wholesome, nutritious food, pure air, and sleep. Old people should reduce amount of care and labor they take upon themselves to such an amount that they shall not be overtaxed in body and mind. When the vital income is small, the vital expenditure must be small also. When the vital income is large, as in mature manhood, the vital expenditure may be proportionally great, but the expenditure should always be proportioned to the income. Some people can do an immense amount of work, but these are no guide to persons of weak constitutions. One reason why weakly people sometimes live long, and accomplish much, is because they so care for themselves that they never do more than their strength permits.

WHY is it injurious to read on the cars?

ANS.—Because the jar of the carriage prevents the person from holding the paper perfectly still, so that an exact distance can be maintained between the paper and the eye. This constant change of distance requires a constant effort of accommodation, resulting in pain and ultimate injury to the eye.

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Nothing but White.

BY LYDIA M. MILLARD.

WHITE *moir* and white velvet, white satin, Marseilles;
White ribbon, white lace, white flowers, and white vails;
Fair neck, brow and arm, and bosom, and curls;
Wore never a gem, save the snowiest of pearls.
Since first, in Fifth Avenue, her eyes saw the light,
Nothing she's worn but the daintiest of white;
She stands by the door, with her fair little face,
All wreathed and adorned, in folds of point-lace.

She's waiting for Fanchon to hold fast her hand,
For, by her side always, Nurse Fanchon must stand.
Like fairy child-queen, she walks up the street,
Long waves of crimped hair falling down to her feet.
She must walk, she must sit, she must stand almost still,
Or tumble and ruffle those gold waves she will.
And I thought how my Gracie would look, lovely and fair,
If point-lace and white plumes like those she could wear.

But Gracie, all summer, from morning till night,
Can never wear garments of pure spotless white,
Though a wee little minor, she's out doors alone,
Baking mud-pies on a broken old stone;
And the joy-jewels flash in those dear little eyes,
As the sand browns and sparkles on those queer little pies;
And she fusses and fusses, and kneads well all over,
The sand cakes she covers with tufts of red clover.

She's made a white vail from a bit of old curtain,
For Dolly 'll be married to-morrow, "for certain."
And wreaths of white daisies the cat's brows entwine,
For puss must be bridesmaid to-morrow at nine.
There's a chain of bright amber-beans on her neck,
And the same native jewels her chubby arms deck;
Round her forehead are golden butter-cup bands,
Rings of amethyst violets adorn her plump hands.

A half-worn brown shoe lies there on the ground,
The stocking it held is nowhere to be found;
Kitty's snugged herself close in sun-bonnet's crown,
On Gracie's bare head the warm sunshine looks down.
Dressed for Doll's wedding by her own little hand,
There's no queenlier or gayer little maid in the land.
Heaven's watching-angels keep her tearless eyes bright,
And her soul always robed, in nothing but white.

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Wants.

BY O. B. FROTHINGHAM.

HORACE MANN said, and so well, that the saying has become familiar as a proverb, that "he who made two blades of grass grow where one grew before, was a benefactor to his kind." With equal truth it might be said that he who plants two desires in the heart where but one existed before, is a benefactor to his kind. Civilization, which is but another name for material progress, demands multiplication of wants, for without active wants there is no supply of wants, consequently no improvement in the personal or social condition. A man without a desire would cease to live. The fullness and variety of existence depend, therefore, on the number and energy of the desires. The appetites are the purveyors of the race; the passions are the motive-powers; if the wealth of resource is to be large, the appetites must be stimulated, not repressed; if the advance in improvement is to be rapid, the passions must be whetted, not damped down. People become rich by coveting riches; comfortable, by craving comfort; happy, by seeking happiness, with a keen appreciation of its worth. The appetite of hunger induces men to cultivate the fields, to labor in shops and factories, to become machinists, sailors; hunger sets in motion the wheels of trade; such magnificent creations as London, Paris, New York, are due to this "ignoble" hunger for plain or fancy bread. The passion of love brings together the man and woman and founds the family, with the great social structures that spring from it. Were any of the organic desires less active than they are, the social condition of man would, instead of advancing, retrograde. Wealth would decrease, comfort diminish, enterprise languish, the multiplication of the race fail. The train will not run without steam. The steam must be regulated, it is true, but there is no engineer like Nature. The machinery is of divine construction, and the laws that govern its working have a complete system of checks and balances provided. There is no danger of hot boxes, overturnings, explosions, or escapes from the track. Men are engines, not engineers; the driven, not the drivers.

The Social Economist says: "Let up the brakes, throw turpentine on the fires, make the boilers sing; we need more pressure, all we can get; people do not want things enough, nor do they want as eagerly as they might and should. The desire for money is generally much too feeble; a few have a rage for wealth, but the large majority do not crave it sufficiently to undergo the toil, fatigue, exposure, discomfort, risk, that are necessary to procure it. They are satisfied with just as much as will make them tolerably comfortable on a low level, cease acquiring when a moderate competence is reached, and then sleep or amuse themselves. A great many have no wish for money, beyond the supply of their absolute necessities, and some profess absolutely to despise money; some do despise it, make a merit of despising it, cultivate contempt for it in the name of religion. Civilization urges that the passion of love, wild, unregulated, destructive, disorganizing as it is here and there, where it rages unrestrained by moral laws and tumultuously breaks over artificial barriers, is, with the multitude of mankind, less eager than it should be. There are too many bachelors, and too few homes. The passion, too headlong with the ignorant and thoughtless, is too easily discouraged in the selfish and comfortable. In some places it is greatly in excess, in others it hardly exists at all. So it is with the passion for luxury, for power, influence, elegance. Opportunity is not welcomed as it ought to be; privilege is not snatched at as it deserves to be. The prizes do not tempt as it is desirable that they should; for, unless opportunity is used, privilege accepted, prizes clutched at and striven for with ardent ambition, progress can not possibly be effected; the development of human nature does not go on, the higher faculties have no employment, the diminution in the quantity of vital heat is felt at once in all the departments of intelligence and will, humanity loses one after another its fine prerogatives, aspiration stops, emulation is at an end, and apathy closes the career that glory and felicity should crown.

Civilization, therefore, preaches the gospel of discontent, even of restlessness. Never be satisfied, it cries, with your private lot, your social condition, your political estate; never sit down with folded hands; never say, "let well enough alone." Well never is well enough, so long as better is possible; add to your wishes, and you will add to your wealth; add to you

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wealth, and you will add to your power of command over nature and men; add to your power over nature, and you will increase the actual quantity of your being; you will augment the general stock of physical resources, and will swell the amount of available power in the community. Multiplication is the natural law of progress, not subtraction; raising to the highest power, not reduction to the lowest.

The only limit recognized by this philosophy of the multiplication of wants is the limit of danger, and this is avoided not by repression, for the impulse is natural, and within natural conditions must of course be safe, but by a natural observance of the conditions. See that you proceed on no artificial theory of wants; see that you do not interfere with the prescribed regulations; see that you do not, by foolish legislation, or unwise teaching, or hasty projects in the fancied interest of religion and morality, cross or check or thwart the natural movements of desire, and desire will, under its greatest headway, do no harm; the stream will find and follow its own proper channels, and will irrigate fields instead of drowning them. Remove obstructions, and there will be no swamp; multiply obstructions, and there will be nothing but swamp. Not because the water is wicked, or the laws of hydrostatics perverse, but because neither has been respected. The law of multiplying wants, with this understanding, holds good in the view of the economist. Its faithful observance will vindicate its wisdom at every bar, even at the bar of morality and religion.

But morality and religion have always regarded this doctrine of the Economist with extreme distrust. It is the business of religion to develop character, and character is not based on the satisfaction of the natural wants; quite the contrary, it assumes as a first rule their subjection. Virtue consists in making desire subordinate to duty, passion to principle. The pillars of character are moderation, temperance, chastity, simplicity, self-control; its method is self-denial. Religion, therefore, has made much of the opposite doctrine of limitation, repression, resignation, patience, content, renouncement. It says, be close, live within your means, restrain ambition, discourage gratification, shun indulgence. All religious books lay stress on avoidance. In the *Dhammapada*, a Buddhist book of admirably calm wisdom, it is written: "He who gives up both victory and defeat, he, the contented, is happy. Hunger is the worst of diseases; the body is the greatest of pains; to know this truly is the highest happiness. Let no man look for what is pleasant, or what is unpleasant. Let no man love any thing; those who love nothing, and hate nothing have no fetters. From affection comes grief, from affection comes fear; he who is free from affection knows neither grief nor fear. From greed comes grief, from greed comes fear; he who is free from greed knows neither grief nor fear. Cut out the love of self like an autumn lotus to try with thy hand. Cherish the road of peace. Give up what is before, give up what is behind, give up what is in the middle, when thou goest to the other shore of existence. Restraint in the eye is good, good is restraint in the ear; in the nose restraint is good, good is restraint in the tongue. In the body restraint is good, good is restraint in speech; in thought restraint is good, good is restraint in all things."

Epictetus, who is remarkable for the "sweet reasonableness" of his teaching, falls often into a similar mood, though the Greek temperament does not so easily become passive as the Hindu. The element of live endeavor gives an active tone even to renunciation, but the qualities of character are alone considered precious; and in their constitution, these remain essentially the same. "Chastise your passions," he says, "that they may not chastise you. No one who is a lover of money, a lover of pleasure, or a lover of glory, is likewise a lover of mankind. Riches are not among the number of things that are good. It is not poverty that causes sorrow, but covetous desires. Deliver yourself from appetite, and you will be free. He who is discontented with things present and allotted, is unskilled in life."

The pages of Marcus Aurelius, too, are crowded with earnest exhortations to simplicity, modesty, self-respect, appreciation of the inner above the outer man, the indifference of circumstances.

The Christian religion, as represented by the Romish Church, gave no quarter to the doctrine of the multiplication of wants; it was through and through heretical. The Church put the world, the flesh, and the devil into one phrase; the world meant civilization, the flesh meant all gratification of natural desire. Money is pronounced the root of all evil, a root that was always bitter, except only in almsgiving; it was good to give away to the poor, and get rid of as summarily as possible. There was no holier vow and no more blessed estate than that of poverty; not the poverty which Providence sent and men could not escape from, and therefore patiently borne, but the poverty that Prov-

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idence relieved men from, and which they made haste to assume. The waste of money was deemed the best use of it; poverty of spirit being reckoned infinitely more precious than opulence of estate. Next in sanctity to poverty was charity. The passion of love was put so closely under the ban, that had not nature been stronger than the Church, the human race would have been extinguished. A pious father of the Romish Church did, indeed, say a good word for marriage, as an institution that kept the world supplied with holy virgins; but as the institution thus commended could have deserved his praise for a single generation only, and must after that have incurred his censure, the approval he gave it was not worth much. The active spirit in religion, which has never been dead, or other than active, in theory at least, even in Protestant Christendom, reduced the wants of human nature to the lowest possible terms consistent with bare sustenance.

"Verily, life on this earth is a misery," says Thomas a Kempis. "For to eat, to drink, to wake, to sleep, to rest, to labor, and submit to the other physical necessities, is great wretchedness and affliction to the devout man."

Some years ago an English Quaker came to this country with a message, pithy and keen. The burden was this, and only this: "Make your wants few." The sect to which he belonged was noted for its plainness, amounting to austerity. The passive virtues were its glory. Its very existence was a protest against every kind of worldliness, from the coarse worldliness of appetite to the refined worldliness of fashion. It took all grace and color out of life. To humble pride, to abase pretension, to flout elegance, to expel from society the ornamental accomplishments, and the trades that served them, was its aim. Providence, thrift, parsimony were the virtues it felt bound to encourage in a world where money was indispensable to existence; prudishness, primness, the severest virgin propriety were the graces it labored to cultivate in a world that could be perpetuated only through the passion of love. The most liberal sects have not entirely abandoned the position taken by the Church, but still preach the doctrines of self-denial, renunciation, sacrifice, as the foundation of noble character.

These are the two doctrines face to face: Make your wants many, and make your wants few. How shall we decide between them? Must we decide between them? Must either be sacrificed to the other? and if either, which? Both seem to be true, both have strong arguments in their favor. The interests to which they belong, and which they represent, are both noble. Civilization is certainly a good thing, and civilization is possible only on the theory that wants are to be stimulated and increased. Character is certainly a good thing, and character is possible only on the theory that material wants are to be held in check and subordinated to spiritual qualities. The two doctrines can not be radically opposed to each other, and must be reconciled. The mental peace of honest and earnest people demands this. Their moral, yes, their physical health demands it; it is simply a matter of sanity.

The key to the reconciliation is within easy reach. Let us see. Religion does not wish to suppress all wants. It can say as heartily as civilization: "Make your wants many;" only it has in view a different class of wants. It never is satisfied with the amount of desire for faith, hope, love, peace, purity, devoutness, aspiration. The hunger and thirst after righteousness it never discourages. Petition for moral gifts, which is but another form of appetite, it stimulates by all the means at its command. That is to say, religion merely extends the area of want, opens new fields of desire, starts new motives for ambition, holds out new prizes. It is not opposed to gratification, but supplementary to it. The two powers work together. Of course they check each other, or rather, they balance and modify each other; but that is a very different thing from excluding and annihilating each other. Between them, they cover the entire field of human development, which neither of them can do alone; for neither encourages more than one class of wants to the virtual exclusion, at least to the neglect of the other class. Civilization left to itself, tends to bring about a state of things similar to that existing two years ago in Paris, a state of things which intelligent Frenchmen and women have described as a condition of artificial life carried to perfection, but wholly destitute of moral or spiritual character, complete in every material convenience and graceful elegance, but deficient in elevation of tone. Religion, if left to itself, would bring about a state of things similar to that which prevailed in Europe during the "Ages of Faith," when nothing but heavenly graces were thought of, and the material condition, with its comforts and amenities, was quite uncared for. The one doctrine treats men as if they were all body, and the other as if they were all soul; the one builds up for man a magnificent terrestrial home, the other intro-

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duces him to the kingdom of heaven; the one arranges the circumstances of his lot, the other trains the man. When both work freely together, the arrangement of the lot will be perfect and the training of the man will be complete.

But it will be a great while before the full satisfaction of human wants according to their claims, in other words, the attainment of the full human stature will be accepted as the end to be pursued. We need to begin with a new vocabulary of terms. The language we use at present preserves the false idea of antagonism between the two orders of wants, and before a new set of opinions can be established, a new set of phrases must obtain currency. Words like "culture," "education," "expansion," "development," an objectionable word, but useful, must take the place of such words as "conversion," "sanctification," "regeneration," "spirituality." Terms like selfishness, covetousness, greed, and others that reflect discredit on the gratification of organic desires, must be either dropped or employed with modified sense; the sting must be taken out of them; they must be allowed to stand for facts, not for a contempt of facts. On the other hand, the virtues and graces of the moral character must be described by names, not sweeter merely, but truer than self-denial, self-renunciation, self-sacrifice, self-surrender, self-crucifixion; names that misrepresent the whole process of spiritual growth, and convey a totally wrong impression of the object to be achieved, which is the complete justification and satisfaction of the selfhood. There is but one self, and to divide it against itself has proved already to be fatal to order, harmony, and happiness.

The problem we have been turning over has been made needlessly complicated and difficult, by a false method of treatment. It is really simple. But to outgrow centuries of dogmatic teaching, so close, persistent, authoritative, dictatorial, despotic as that of mediæval Christianity has been, is a long and tedious matter. The comfort is, that life is in advance of teaching; multitudes have struck into the new track without knowing it; so that by the time the doctrine of self-perfection by the due satisfaction of all legitimate desires shall be formulated, the modern mind will be ready to receive it. Then for the rule, "Make your wants many;" and for the rule, "Make your wants few," another rule will operate, "Satisfy all your natural wants in order; try to attain the full stature; seek to be perfect and entire, lacking nothing."

Who Maketh Thee to Differ?

BY REV. JOHN BEACH.

MAN'S judgment of himself, as well as of his neighbor, is apt to be given on quite superficial grounds. Approval and condemnation are passed without much regard to absolute merit and demerit. The circumstances which go to the making up of a rational judgment of character and action are so manifold and obscure that rarely are they brought into the account. A man's dealings with himself may be more just than with his neighbor, because he is supposed more fully to comprehend the motives and circumstances which have contributed to make him what he is; whereas the knowledge we have of another's secret life is necessarily most imperfect. There is nothing in the range of common affairs we may not be supposed to know better. Yet how flippantly do we hear opinions formed, and freely expressed, which are supposed to be final as to the character and standing of our fellow-men! One shall hear it asserted in the most positive way, that such an one is idle and lazy, merely on the ground that he fails to accomplish the work customarily assigned as the proper share of each man and woman; or that another is weak and petulant because often heard to complain; while a third is pronounced a model of cheerfulness, or patience, because never known to be depressed and irritable; whereas, if the truth were known, it might turn out that the first was incurably diseased in those bodily functions which supply the energy requisite to succeed in common undertakings; the second might appear to be a martyr to life-long de-

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pressions and torments, in comparison with which the lot of such as have died at the stake, or in dungeons of the Inquisition were desirable, while the serenity and hopefulness of the third might prove to have no other foundation than sound nerves and healthy digestion. If it were known just what proportion of the vices and virtues which attract our notice in society are due to physiological causes, methinks our scale of social judgment would undergo considerable revision. We should be less hasty to judge character merely by superficial results, or to measure the talents and capabilities of individuals by the positions they happen to fill in social or public life.

To say that our prevailing moods of mind and moral feeling are largely determined by sensations derived through the bodily organs, may not be particularly flattering to our sense of self-mastery and independence; nevertheless, it is true. Whether it be possible that a sound mind should exist in an unsound body, is a proposition open to debate. It is not questionable, however, that the mind in such a case has every thing at a disadvantage. The physical organization is often called the instrument through which the mind manifests itself to outward observation, or produces perceptible effects. This is but half the truth. It is also the channel through which we ordinarily receive our impressions of Nature and Life. If the channel be healthy and unobstructed, the impressions received will be correspondingly clear and truthful. The thoughts will take color and intensity from the realities which called them into existence. But if the avenues to the mind be clogged through disease, or narrowed and perverted by the slow but inevitable operation of hereditary law, what is to prevent obscuration of intellect, or morbid manifestations of moral feeling? That the mind possesses a a recuperative power by which it is enabled in some degree to resist and overcome the influence of unfavorable conditions, we are happy to believe. That some instances are known in which this power has received marvelous illustration, we are not disposed to deny. Nevertheless, it remains true as a general proposition, that the manifestations of mind and character are determined by organic laws. It is idle to expect, as a rule, that the attainments of individuals in virtue and intelligence will greatly exceed their natural capacities in that direction. The will is undoubtedly a royal power, but is it not itself conditioned upon organization?—strong or weak, persistent or fitful, according to the energy and tone of the organs upon which its manifestation depends? The immortal energies of mind are often molded, held in check, obscured, perverted, through this mysterious alliance with dust! Our life here is grounded in material things, and partakes of their nature and limitations. Through our corporeal frame we are allied at all points to the frame of universal nature. Stars and suns go to our making up; beasts, birds, fishes, plants, minerals, and gases also. All the kingdoms of Nature are brought together in us. The elements, powers, tendencies of the whole, are in each person.

One of the consequences of our incarnation is the liability to be affected for evil or good by the character and lives of others, particularly of those who have preceded us in the line of descent. The law here alluded to places our destiny much in the power of others, and greatly abridges the sphere of our supposed freedom. If food, air, climate, scenery, occupation, have their influence, what shall we say of example? The disposition to do what we see others doing, comes it not of a law fixed as gravitation, and equally divine? Can one free himself from the bias of education? or determine for himself what that bias shall be? To be born into human life is to be educated in some sort. It is by others we are taught how to employ our faculties. When we come to the age of self-government, we find our characters made up. Something can be done to supply deficiencies and loss of redundancies, to add a beauty here or strike out a deformity there, but the outlines of the work must remain unaltered.

But this is not all. A man's rank and station were pre-determined for him in the texture and configuration of his brain. The chapters of his life were written before he had a separate existence. They might have been read in the characters of his ancestors. Culture, circumstances, sheer force of will, may do something—they sometimes do much—to modify and disguise the traits impressed upon us by the mold we were cast in, but obliterated they never can be; there they are, and there they must remain, an ever-present power within, alluring to good or evil.

One can not escape the power of organization. The squat figure, fishy eye, thick skull, and coarse brain, are a fate from which there is small chance of appeal. Some men are born bigots, as others are foreordained to be drunkards, thieves or roughs, from their mother's womb. Can education obliterate the base stamp of ancestral iniquity? It is a slow remedy at best, and often takes whole generations to effect

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a successful operation. Each brings with him into life much that he is not responsible for—a heritage of thoughts and predispositions peculiarly his own. Others, without his consent, have determined what shall be the bent of his mind, the quality of his desires and aversions, the cast of his opinions, and the strength of his good and evil promptings. Let him accept the inheritance, such as it is, and make the most of it; it is all he will ever have. A wise use of natural gifts is the beginning and end of responsibility, as it is the just measure of merit. To get the best results from such material as we have, rejecting the evil, cherishing the good, is the problem set for every one.

The influence of which conditions of the body have upon the manifestation of mental and moral traits, has been already alluded to. It is a fruitful theme, replete with lessons of practical wisdom. Certain disturbances of the brain and nervous system throw the mind into temporary eclipse. Peevishness, irrascibility, moroseness, despondency, and other moral weaknesses, are among the natural symptoms of indigestion. There is a self-distrust which is due to no lack of intellectual gifts, but is purely the result of weak nerves or deficient circulation; just as there is, on the other hand, an audacity which comes of plethoric health. If the body be nourished with thin, poor blood, there is an end of ambition, as well as of cheerfulness and hope. The best abilities, the finest culture, are nothing unless backed with vital energy. Half the talent we see shouldering its way to places of profit and distinction, is but another name for this. The brilliant but questionable successes of the late James Fisk, Jr., were mainly achieved through the help of his exceptionally excellent physical powers, while the absence of moral restraints left him free to go in and win, where less unscrupulous men would not have dared venture. As society is at present constituted, success or defeat in the game of life depend fully as much upon the quality of endurance as any other. Of the great fortunes which challenge the admiration of people now-a-days, nine out of every ten will be found to have been achieved by virtue of a certain hard and dogged persistence, which keeps pegging away when common natures are forced to give up through sheer exhaustion. The man who can get along with four hours sleep in the twenty-four, and who, year in and year out, can do ten days work in a week, will get rich, though blessed with but a modicum of brains; whereas another, with the same opportunities but less power of endurance, will barely earn his bread. He who does but one thing, and keeps doing it, unsubdued by fatigue or discouragement, is terrible. All things give way in the end to his energy. And this power of persistent action, comes it not of the body fully as much as of the mind? Is it not the result of a certain toughness of muscle, steadiness of nerve, and strong, even flow of the vital carrent?

The same law holds good, too, in the realm of intellectual effort. He wins in this race who has most of this power of sustained action, who best knows how to narrow down his life to a single channel. What we gain in breadth and variety of culture, we lose in strength and thoroughness.

There is a culture based upon sheer pluck, to begin with. A man resolves that in spite of frowning fortune, he will be something better than a clown. The will stands him in place of gifts. By dint of plodding study, he makes himself worthy of companionship with those better born. Such a one knows who maketh him to differ from the coarse companions of his early days. It is *himself*—his own sturdy endeavors—that has wrought this deliverance. Yet not even he should give place to pride and contempt of those beneath him. For small as he may esteem his debt of gratitude to nature and ancestors, he surely can not be without some sense of dependence upon favoring Providence. He knows that, not wholly of himself was the resolve to make the most of his nature. A divine call, heard within the breast, led him to arise and go forth from the inheritance of his fathers to larger fields. Who can fathom the depths of the spirit? or tell whence the breath that kindles the spark which flames into a grand purpose? Who can explain why, of those born in the same rank of life, nay, in the same household, one should be called and chosen to a higher life, while another is left to plod in ignorance and obscurity? This is the Lord's doing, and it is marvelous in our eyes. None perceive it so well as those who are profoundly awakened. None, therefore, are so quick to eschew pride, and clothe themselves with becoming humility.

LIGHT IS BETTER THAN DARKNESS.—A kind and cheering word to one who is in trouble, and is perplexed and almost discouraged; a word of heartfelt sympathy to the afflicted; a loving word of counsel to the young; a word of assurance to the doubting; a "soft word, which, though it butters no parsnips, turneth away wrath."

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The New Watering Place of the West.

BY WILLIAM H. PABOR.

[NOTE.—From what we know of the region described in the following paper, we do not doubt but it is to be a favorite resort for invalids and tourists for generations to come; not, probably, so much on account of the mineral springs found there, valuable as they may be, as on account of the splendid scenery and the dry, bracing air.—EDITOR.]

THE writer's first visit to the celebrated Soda Springs, at the cañon of the Fountain qui Bouille, was during the summer of 1871; and while drinking the sparkling waters, there came into his mind the legend related by Ruxton, in his adventures in the Rocky Mountains, in which Au-sa-qua, Chief of the Shoshonee tribe, said to his Comanche brother: "When the Manitou made his children, whether Shoshone or Camanche, Arapaho or Shi-an, or Pawnee, he gave them buffalo to eat, and the pure water of the fountain to quench their thirst. He said not to one, drink here, and to another, drink there, but gave the crystal spring to all, that all might drink."

The gift of the Good Spirit is the treasure-trove of our time. His children are fast disappearing, and it may be that ere long we shall seek all vainly for a single worshiper belonging to the tribes that, in years gone by, bestowed their votive offerings at his shrine, and invoked by gift, and dance, and sacrifice, his powerful aid.

But the pale-faces stand where once the Indian warriors stood, about the crystal spring; and as they drink they wonder not that the untutored savage regarded with awe the "medicine water" of these fountains; for their virtues have not departed, and the transparent water is still the Elixir of Life. The legends of hundreds of years center around them, but the story of to-day, and the possible story of the future, are far more interesting and instructive; especially to those who seek through the influence of these waters to banish the ailments of life, and to instill into the arteries that reach the heart the vital essence that shall invigorate the enervated frame-work of the human body, and fashion into full completeness the structure that disease has drawn down to skeleton-like proportions.

Some enthusiast has designated Colorado as the Sanitarium of the World. We must take this assertion with some grains of allowance; and yet we are not prepared to deny that its claims to such a title are not perfect. Its winter days are very few, while on account of its dry atmosphere these few cold days are not painfully felt; the general average winter-weather consists of temperate air, a continual sunshine, and a dry soil under the foot. In midsummer there are occasional hot days, but the rapid evaporation from the surface of the skin makes one hardly conscious of the high range of the mercury, or the oppressive nature of the heat; while the nights are generally cool, inviting the patient to a certain and a refreshing slumber.

It has been stated through the press of the country that "at least one-third of the present population of Colorado consists of reconstructed invalids." If this be true, the native-born should present such specimens of man and woman-kind as would astonish the asthmatic, rheumatic, splenetic people of the States. And we doubt not but that the next generation of Colorado will show a race of brawny, muscular humanity as shall put to flight all theories concerning the physical degeneracy of the human race.

Malarial diseases are entirely unknown; pneumonia and diarrhea are rare, asthma is immediately relieved and eventually eradicated, no matter how deep-seated it may be, and recovery from consumption, if taken in its early stage, is rapid and effectual. No other place in the world offers such inducements to consumptive sufferers as Colorado. Cuba or Florida can not be compared with it, for they lack the one essential element of cure, which Colorado has in excess, if any thing, to wit: a high and a dry atmosphere, a rarified air, which provides an oxygen whose purity is unknown in the coast regions of our country, or even in Minnesota, where so many consumptive patients have gone as to "a bourne from whence no traveler returns."

Taking up Dr. Chalmer's test, Colorado can rest her claims safely upon it. "In choosing a home for consumptives, do not mind the average height of the thermometer, or its variations; do not trouble yourself about the mean rain-fall; do not be scientific at all, but *find*

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out from somebody's journal, *how many days were fine enough to go out forenoon and afternoon.*" And in this connection, we can not quote any thing more appropriate than the record kept by S. Nettleton, Chief Engineer of the Fountain Colony of Colorado, at Colorado Springs, for the Smithsonian Institute at Washington, for the clear and cloudy days of the three winter months:

December, 1871—Twenty-one perfectly clear days, six partially cloudy, four totally cloudy.

January, 1872—Twenty-four perfectly clear days, five partially cloudy, two totally cloudy.

February—1872, Twenty-three perfectly clear days, four partially cloudy, two totally cloudy; giving but eleven per cent. of days when it would not have been advisable for patients to expose themselves out of doors.

We might write columns in addition in support of Colorado as a resort for invalids. But our remaining space must be devoted to the particular locality whose name heads this article.

The soda-water and the chalybeate springs of Colorado are at Manitou, five miles west of the new colonial town of Colorado Springs; the Denver and Rio Grande Railway, now open to the latter place, seventy-six miles from Denver City, brings them within easy reach of the tourist; and a watering-place is being established at Manitou, which will be worthy of the great medicinal value of the springs and grand scenery surrounding them.

There are numerous springs as yet unnamed, but six bear the following:

The Iron Ute; The Manitou; The Navajoe; The Arapaho; The Misha-Lunga; The Shoshonee. The first of these is the chalybeate spring, having also a small per cent. of sulphur in it; the next is one of the richest medicinal springs in the world, containing, exclusive of salt, an ounce of medicated matter to every gallon of water. The water of this spring has been analyzed by Professor Drown, of Philadelphia, and a comparison of it with the two most celebrated European springs is here presented:

	Krahuchen Spring.	Seltser Spring.	Manitou Spring.
Chloride of Sodium....	27.25	51.68	36.69
Chloride of Potassium..		0.85	10.01
Bi-carbonate of Soda..	57.03	29.29	24.01
Sulphate of Soda.....	0.56	0.76	4.78
Bi-carbonate of Lime..	6.65	8.00	15.62
Bi-carb. of Magnesia...	5.83	7.65	8.89
Bi-carbonate of Iron...	0.67	0.29	

It is expected that this water will be bottled very extensively this present year, and hereafter, so that those who can not afford to visit the Springs, will still be able to secure the healing benefits of the medicinal waters. The third, fourth, and sixth named are soda springs, while the fifth is a sulphur spring of great virtue.

Thus are concentrated at one point, as a late writer aptly observes, "sulphur, saline, and chalybeate medicinal waters boiling up in conued freshness, and freely offering their healing virtues; one clearing away the racking pains of rheumatism, another purifying the blood and removing scrofula and skin diseases generally, and a third acting as a tonic to the whole system. Here, too, the dry, bracing climate of the Rocky Mountain region may be enjoyed to perfection, giving new life to the debilitated and fresh vigor to those who have overtaxed their strength.

But that this is entirely a "Health" paper, we should like to touch upon the points of interest about the locality where the soda springs are situated. As it is, we can not forbear mentioning that some of the most attractive points for tourists cluster hereabout Pike's Peak lifts its hoary head to the clouds, as prominent now as it was when first seen by Coronada coming up from Mexico three hundred years ago, in search of the fabulous gold mines. Cheyenne Mountain, one of the grandest in the world, presents its bold and rugged bosom to the rising sun, and whispers of hidden cañons of rare beauty, and dells of surpassing loveliness. The Garden of the Gods, wherein Hercules once held court, if legend be true, tells strange stories about that far-off era. Glen Eyrie, an abode of bewildering enchantment, full of romance and weird interest; the Monument Park, with its strange memorials of a by-gone geologic age; the Fountain Falls; the Ute Pass, these and many more, are all within easy reach.

And over all, MANITOU, *the good spirit* still broods, though his dusky followers have gone from their accustomed haunts. The new civilization, reaching to the base of the Rocky Mountains, drinks of the crystal waters, and echoes the broad and generous sentiment of the Shoshone Chief, inviting all who will to "drink and be healed."

COLORADO SPRINGS, *Colorado.*

SUNSHINE.—Do what you can to make sunshine in the world. Lift up the curtains. We do not mean the curtains to the room, but the curtains which darken the spirit of your brother, your friend, your neighbor, or even of a stranger, if the curtain-strings are within your convenient reach.

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Kitty Howard's Journal.—Second Series.

BY ELIZABETH OAKES SMITH.

MAY.

I ALWAYS grow young and hopeful with the spring. Indeed, I throw off the little megrims engendered by a coal fire, and come out as good as new with the spring sunshine.

The Runyons are very annoying, they send in for David at all hours, now for a dance, and now for a ride, and I begin to feel the anxieties incident to a mother with boys growing up. My ideas of a rightly educated family are preposterous in their eyes. More than this, they have offered Hannah double the wages I could pay her, even if I paid her any, which I do not, treating her more like a child then a servant. Hannah was not to be seduced by their offers and treated them with high looks and sharp words. They also tried my cook, offering her "any sum per month, an easy birth, good home, and plenty of every thing," which was all meant to be a covert reproach to the careful management of my honsehold. Biddy was indignant but cutting; she answered,

"I have always lived with ladies, and will not serve any but ladies. Mrs. Howard is a lady from the crown of her head to the sole of her foot, and I shan't leave her to serve you, Mrs. Runyon, with all your money."

I made another report to the Judge, who took me on his knee, and smoothed my hair, (it is quite gray now) and replied most tenderly.

"The real trials of life are just beginning with us, darling. These vulgar neighbors of ours, with their extravagance, and ostentation, and foolish vanity must be borne with, and we must not be affected by them if we can help it. You grow very beautiful, Kitty, but I sometimes wish back your old, pretty wilfulness. I fear the angels will own their sister too soon," and he hugged me to his dear heart, as if afraid he might lose me.

June—We are able to keep horses and a carriage, now. Tom did not say a word about it till he rode home, and I saw him alight with such an imposing air. His bright eyes, gray hair, and fullness under the waistcoat, make him a very handsome man. Rachel asked me if I thought the *King* of Russia (I did not correct the term), was a better looking man than Papa!

June 7.—I was playing chess with our good Pastor, Tom being busy with his books, when suddenly the latter spoke out so sharply to David, that I turned to see what was the matter. Sure enough, I do not like such familiarity with a growing boy. Annie has taken David quite under her wing. At first I was rather pleased than otherwise, for mothers like to see that their sons are well affected by the girls—partly because a pretty idyl, a sweet reminiscence of our youth, and first-born tenderness of sex is thus revived, and partly, it may be, from an unconscious vanity. But, I have not told what had raised the ire of the dear Judge.

Annie and David were seated upon the sofa, the former with her arm around the boy's waist, and they were whispering in a continuous buzz. "Sit up, young man," cried Tom, certainly in no gentle voice. Kitty reddened, I am sure, for mothers always take the part of their sons, if they fall into trouble and disgrace, and when they are just emerging from boyhood, they are tender of their feelings, as they should be.

David arose to his feet, bowed haughtily to his father, and left the room. He looked terribly mortified at such open reprimand, but he is kingly in air at all times. Annie, on the contrary, actually approached my Tom, my Judge, of whom I always have a wholesome awe, which does a tender wife no harm, and actually put her finger, covered with rings, under his chin and lifted his head up from his book, and looking straight into his eyes, she said, slowly:

"Judge Howard, are you not ashamed of yourself? Poor David!"

Tom did not laugh; he smiled faintly, and said, "Annie, you are a foolish girl; you live without any purpose, you will not do well unless you learn to reflect."

Annie leaned her elbow on his shoulder a while, pouting, and then went to the piano and began to sing the pretty ballad of Ellen Percy, which carried Rachel to her side, who joined her sweet voice to the music.

I have thought much of this little scene, partly because Tom has such dignity that I wondered at Annie—"Fools rush in where angels fear to tread," and in part because I see my husband seriously disapproves her man-

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ners, which I have thought idle and careless, but not pernicious in the family.

To-night the Judge, tired and sleepy, came into my room, where I was writing up my journal (it is a deal of company for me), and walked across the room, and then he kicked off his slippers with emphasis, and said:

"Kitty, you had better send Annie home."

"Yes, dear," I answered, not quite convinced, but relying upon his better knowledge of character, and better wisdom, I shall obey; and now he is fast asleep, and Kitty must wipe her pen and go and give the dear sleeping children—all of them nearly as tall as their mother—a good night kiss upon their brow, then kneel and ask for a blessing upon us all, and then to sleep. A careful wife and mother is the genius of the house.

MEM. Our Pastor plays a good game of chess.

June 12.—The loveliest of days this has been. Have been busy with flowers, and busy also in putting winter-garments away in linen bags and cedar trunks, to preserve them from moths. Every article has been thoroughly examined, and repaired where needful; and such as will be no longer of use are put in the beneficiary chest, to be given away in the chilly autumn days. In this work, my dear, good Hannah has been very useful, and my pretty Rachel has contributed her share of help. I wish her to be a thorough housewife.

June 14.—David came to me this morning in my chamber, while I was putting away some of the winter curtains, and shutting the door carefully behind him, whispered with a boyish blush, "Look here, mother, don't you think it is time for me to shave?"

He had knelt down in front of me, and I examined his upper lip critically; in spite of myself, I burst into a merry laugh, for the "down" was as yet very meager in quantity.

"Don't laugh, mother," he cried, with a deeper blush, a half-laugh, and some irritation, but I could not resist, and I hugged him closer to my heart and gave way to an old, irresistible laugh, such as used to come over Kitty Howard before she knew what love meant. It subsided at length, and I examined chin and lip anew, followed by another burst of merriment, in which the boy now joined with right good will, exclaiming:

"I see how it is, mother, I must tarry awhile at Jericho, but don't tell, don't tell father;" and he was soon at the piano to practice, but it was of no use, there was a squeak, a bass, and all sorts of sounds but the right one. David is in that transition process, so solemn, so momentous in itself, but so generally treated as most ridiculous.

"David does not speak pretty, and is *so* cross," Rachel said, but I told her she must be very kind and patient with him.

June 15.—I carried Annie home in the carriage to-day, and when we parted she shed abundance of tears, declaring I was a dear, pious old soul, and she loved me with all her heart. Her tears will soon dry up, and as to the whole little heart, an avalanche of all its contents will not crush any one. Annie has her pretty round of attractions, which recommend her to the young and giddy; and it is to be hoped she will find a mate in life of about her own mental caliber; otherwise, a superior man will find himself perplexed and troubled by her, as

"No sense puzzles more than sense,"

and he will be trying to find meaning in her, where no meaning exists.

MEM. Men are very apt to think women more clever than they really are—misled by our *smartness*, and they look for results which can not be attained; trying to find a gallon measure in a quart pot.

June 16.—Our village has been thrown into great excitement to-day, because of the arrest and examination of Mrs. Dale, for whipping *unmercifully* her little step-daughter, a girl of ten years. No sooner did I hear of the tumult, than I ordered the carriage and took her myself to the court-room, for Mrs. Dale is nearly a stranger in the place, and an unjustifiable prejudice exists against her. She has been very reserved, going little into society; and I apprehend they are poor, and not quite happy in their domestic relations. The girl, it seems, ran screaming from the house, where she was encountered by a score of idle women, who carried her before the justice to testify. A warrant ensued, and I was just in time to save poor Mrs. Dale from being dragged through the street, and being hooted at by the mob. She wept bitterly, and was terribly frightened; whereat I was very sorry, for I knew she was incapable of any intentional wrong, and could have wished to see her carry her head well up on the occasion.

Arrived at the Justice's, the clamor ran high, and the child writhed and wriggled, and whimpered; whereat all the women—and men, too, as to that—were loud in their wrath against poor Mrs. Dale. Happily, Dr. Bitem entered this moment, and suggested that some matrons

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should see if the child were really injured, and named me as the first matron. The result was that Kitty Howard's hands itched to inflict just what she complained of having had too much of, and what she richly deserved. I was, however, composed, a perfect Judgine on the occasion, and testified that "there was no cause for action." I took Mrs. Dale home again, and lectured Josephine all the way, upon her ill conduct. She is an obstinate, sulky-tempered girl, who would inflict injury upon herself in order to spite another.

MEM. Some malignant star must be in the ascendant; all the women-folk seem bent upon mischief.

June 17.—Tom said to me this morning, and with a kiss besides:

"Kitty, you grow very wise and dignified with your years, and yet to me you are not a whit older than when I first made love to you;" whereat I felt the blush come to my cheeks, and replied:

"Love, you know, is always young. Swedenborg says the oldest Archangel is the youngest looking of all the heavenly hierarchy, being nearest the throne of God, and representing Love. Those who marry without a solid foundation of mutual respect will soon find mere passion yield to indifference—it may be to disgust and hatred."

"Ah! my honored Aspasia, wise and eloquent, and beautiful, if I were one of the Greeks, I would be thy Pericles; and yet there is a touch of St. Elizabeth of Hungary, and of St. Theresa about you. Do not wander away even to a heavenly spouse."

Almost twenty years a wife, and yet so flattered by my husband!

Tom went on. "Queeny (another name for me), you can never know how often you have helped out my own ideas. You can never know how many suggestions, good for the soul, and good for me in my official capacity, I have received from your unpremeditated utterance. A true woman, a self-poised woman, thinking her own thoughts, governed by her own convictions, is an oracle more to be reverenced than any Delphic Priestess. I go into court, and I carry with me a more humanizing spirit, imbibed from my wifely Kitty. A moral power is the throne of womanhood."

The tears came to Kitty's eyes, to be thus told that her influence extended even to the judicial bench, and when I looked out a shower was falling, followed by a most perfect rainbow, whereat I sat down and wrote the following *Sonnet*, addressed

TO MY HUSBAND.

Right royally, beloved, thou hast pressed
Anearer to God's oracles to-day.
Man's Yea makes woman lowlier than his Nay.
Thy soft ideal yesterday confessed,
Was womanhood, hands folded on her breast,
And cheek whereon the downward lashes play;
A vestal, bending at her shrine to pray—
Or trembling dove escaped the sheltering nest.
To-day, a loftier look, a deeper smile
Has shown thee nearer unto God—and I,
More lifted in mine own esteem the while,
Have lowlier grown, and my communing eye
Alevel with thine own, thou dost beguile
Unto a softer look when thou art nigh.

June 30.—This morning Annie came rushing in, her face radiant with smiles, and a hurried fit-out with finery. David was at his Greek lesson with his father in the library, and though Annie was bent upon seeing him, no excuse offered itself for her to do so, as I was indisposed to have him called. She pouted in vain. With her came Blanch Runyon, a handsome girl, but returned from Europe, with many foreign airs, and a sprinkling of French. Annie is to pass a space with them (the Runyons), which will be more to her taste than the studious, orderly routine of the Howards.

July 2.—Our children have never been to school, nor will they go to college, except to pass examinations. I was not pleased with this plan at first, but as my husband was resolved upon a home education, I yielded, as I believe a wife should in all such matters. I was the more willing to do this, because Tom did not cast all the burden upon me. He has been a diligent and faithful instructor to his children, exacting from them regular hours, and lessons, as well as a ready obedience to himself and me. I have heard their recitations when convenient, but have had no onerous duty exacted; and here, in their lessons, I have insisted upon thoroughness as carefully as has the Judge. In other matters Kitty is inclined to be rather indulgent than otherwise, most especially since my beautiful Elizabeth was called away.

Every day of my life I thank God for the gift of such a husband as dear Tom; upright, temperate, considerate for others, but unflinching in principle. Then he is so neat in person, so *odorless*; and women know very well that these things have much to do with the sweetness and harmony of married life.

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I think there is no greater misfortune in a family than for the whole discipline of the children to devolve upon one parent, most especially if that one be the mother. Boys *will slip* out of maternal rule; they may not wantonly despise such government, but they are pretty likely to elude it in some way or other, by wheedling, evasion, and the many wiles likely o disarm a tender or inconsiderate mother. Tom has always been on the alert to prevent any such proceedings on the part of my boys, and as Kitty has herself no trickishness nor deceit in any way or shape, and all can trust her under any stress whatever, the boys have most generally submitted to all requirements in a manly, filial way.

MEM. It is a great thing when a household have faith in each other. I sometimes think ours is Heaven.

July 10.—David has decided to study the law with his father, a plan I greatly approve, for he learns with so little effort that he would scarcely be thorough under a less exacting teacher. Paul listened to the discussion of the subject with much apparent interest, and when his father turned to him, saying with a laugh, "I suppose you will come into the office, too, some day, my son," he grew quite red in the face, and replied, "No, sir-ee."

Tom frowned at the slang phrase, and Paul continued:

"I said *sir-ee* to make it strong, sir. I am but a dull boy, I can't learn like David and Rachel. Somehow my head won't work."

His father put his arm round the boy, and said, "You are a straightforward, honest boy, brave enough to own to dullness, and resolute enough to counteract it by solid endeavor."

"I mean to be a farmer," continued Paul, "I like it; I will have horses and cows, and sheep, and corn, 'like serried host,' as Milton says. I think Milton gave me the idea of being a farmer."

"And what will my little daughter be?" asked the Judge.

"A music-teacher," responded Rachel.

"Yes," I replied, "she shall be thoroughly instructed in music, so that she can earn her bread thereby, and she shall be faultless in all womanly avocations. Our children shall not be left without resource in life, in case of trial and reverse; and, what is better still, they will have no foolish contempt for work, or the worker."

July 11.—David studies well, but is too much at the Runyons, where there is a round of company—a general gala life, music and dancing, rides and picnics. Even my own more thoughtful children have caught the infection, and being constantly in demand, are quite well pleased to be from home. Paul, I found this morning exhibiting a litter of pups to Lily, a pretty girl, younger than himself, who showed her interest and delight by innumerable expressions of tenderness.

I begin to see that my birdlings will at length desert the nest. For the first time in my life, I have a sense of loneliness, and my husband is growing more dear every day to me. When I discovered this new phase of feeling, I detected with it a poor, forlorn sensation, best indicated by a drawing down of the corners of my mouth; at which I put on my hat and went out among some of my best and brightest neighbors, determined to never yield to such a mean aspect of life, but to meet the inevitable with a cheerful heart and resolute will.

I had written thus much, when I felt a kiss upon my brow—Tom had been looking over my shoulder, and he now took me on his knee and called me "good, brave, darling little wife."

THE best service that physiology is doing for our time is in banishing that old prejudice which excluded the knowledge and heed of the physical part of human life from the appeal to his higher nature; in getting rid of the pre Raphaelite idea that spirituality and sanctity must have a colour and form of their own, other than the natural and healthy colour and form of life where the Lord has placed his children; in insisting that health everywhere is the safest sign of holiness, and that heaven and the angels come in the homes where the babes are rosy, and the mother is happy in folding them to her breast. When that is taught and believed, it is of no consequence what we think about the double nature of man. We see his soul in his visible life, and we feel that this positive substance is too real to be lost.

Absinthe is, by some people, regarded as a chief one among the many causes of the decadence of France. Men holding this opinion might, if they would make a point of it, observe that, inasmuch as Ireland has been very nearly ruined by her absentees, so France has been very greatly endangered also by her absinthees.

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Children's Parties.

BY FRANCES ETTYNGE.

NOT very long ago, there was an account in one of our newspapers of a child's party in Brooklyn.

The rooms of the house where it was given were magnificently decorated with flowers and other costly luxuries, musicians played their liveliest airs, an elegant supper was served in the most approved manner, and one might have supposed from the lavish expenditure everywhere manifest, that it was an entertainment for a prince, and not for little children.

Surely, if we could have looked in upon these little folks as they moved through the dances, flirted, talked, and laughed, just as their mammas or eldest sisters might have done, they would have seemed to us like so many dwarfed men and women, instead of real live children. One little Miss of seven years wore diamond earrings and brooch, also elaborate bracelets containing diamonds, and boasted to her playmate, who was also in gorgeous array, that her dress had, including ornaments, etc., cost her mother no less than five thousand dollars! Is not such a party a monstrosity? I do not say that all children's parties are carried to such an excess as the one I have mentioned, but that the average ones are too much like it.

Wouldn't our grandmothers have stared if they had seen such "goings on" in their day?

I think that most of us can distinctly recall our first party. What good times we did have. All that was necessary for little boys and girls in those days, was our best Sunday jacket or dress, clean collar or ruffle, and a generally neat appearance. How much better we enjoyed ourselves than children do now; and the secret of it was, that we acted like children, and not like little men and women. We could play all sorts of lively games without fear of tearing our dresses, could run and romp if we liked, without having our feet ache with the pain of tight boots. We girls knew well enough too, who of us were favorites with the boys, and who would be most sought after in our "forfeits," "post-office," etc., and we can recall many a blush and tremble even in those early days, at the innocent flattery of our little gallants. To some of us, perhaps, our dearest and most treasured memories are of those innocent, child-like pleasures.

Then, too, we, who were so fortunate as to live in the country remember the "barn-parties," as we called them, when we would all meet in somebody's grandfather's barn, and have grand times. We used occasionally to have weddings too. I well remember one occasion when I was ten years old, of being married in a barn to one of my playmates who was twelve. One of the other boys was our minister; the girls made me a bridal vail out of an old sheet, and somebody "hooked" some gingerbread from her mother's pantry, which we played was wedding cake. Surely, a most elaborate supper could not have pleased us more.

Then we had our "doll-parties," when we little girls would all get together of an afternoon with our dolls, and play house, put our dollies to sleep, and take them to walk, just like so many little mothers. Alas! the young lady of ten or twelve in these days of progress, thinks herself far too old to play with dolls any more.

Can't we bring about a different state of things? Can we not have the little ones keep little a while longer? Surely they leave us far too soon, and even while we look upon them as children, the boys go forth from the home circle to seek their own fortunes, while our girls leave us for homes of their own.

Will not somebody set the fashion, if there must be a fashion in children's affairs, and give a regular old-fashioned children's party, and let them have a good time? Such a person would be considered a benefactor of childhood, for, under the present state of things, childhood loses half its sweetness.

And this is not half the evil inflicted upon these little ones.

Who can estimate the incalculable injury to health thus sustained? We can get a slight idea of it from the pale faces we see growing up around us, but we never fully realize it, until the Reaper comes and takes our flower away. Thin dresses, exposure to night air, late hours, do more harm to these little folks, sent to enjoy themselves in such a senseless manner, than we can imagine.

Then, when a young life is taken from us

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we grumble at God's ways, and think Him cruel and unkind, when we really have ourselves to thank in great part for our sorrow.

No! Childhood is far too precious to be wasted in this way. Let the little ones enjoy themselves with their playthings and the companionship of their mates, and as far as possible, with God's beautiful works, fresh air, sunshine, grass, and flowers. Let them have parties too, but within the bounds of reason.

Let them engage in active games, not in a rude manner, but so as to keep health in their young frames. Let them have their dolls and their kites as long as they choose to play with them, for they will give them up soon enough of their own accord.

Then shall we see happy, gladsome faces around us, in place of delicate, puny ones. Then will children be children, and not hothouse plants, forced into manhood and womanhood ere their proper time.

Hereditary Genius.

BY FRANCIS GALTON, F. R. S.

THE theory of hereditary genius, though usually scouted, has been advocated by a few writers in past as well as in modern times. But I may claim to be the first to treat the subject in a statistical manner, to arrive at numerical results, and to introduce the "law of deviation from an average" into discussions on heredity.

INTRODUCTORY CHAPTER.

I propose to show in this book that a man's natural abilities are derived by inheritance, under exactly the same limitations as are the form and physical features of the whole organic world. Consequently, as it is easy, notwithstanding those limitations, to obtain by careful selection a permanent breed of dogs or horses, gifted with peculiar powers of running, or of doing any thing else; so it would be quite practicable to produce a highly-gifted race of men by judicious marriages, during several consecutive generations. I shall show that social agencies of an ordinary character, whose influences are little suspected, are at this moment working toward the degradation of human nature, and that others are working toward its improvement. I conclude that each generation has enormous power over the natural gifts of those that follow, and maintain that it is a duty we owe to humanity to investigate the range of that power, and to exercise it in a way that, without being unwise toward ourselves, shall be most advantageous to future inhabitants of the earth. . . .

. . . The plan of my argument is to show that high reputation is a pretty accurate test of high ability; next, to discuss the relationships of a large body of fairly eminent men, namely, the Judges of England, from 1660 to 1865; the statesmen of the time of George III., and the Premiers during the last hundred years; and to obtain from these a general survey of the laws of heredity in respect to genius. Then I shall examine, in order, the kindred of the most illustrious commanders, men of literature and science, poets, painters, and musicians, of whom history speaks. I shall also discuss the kindred of a certain selection of divines, and of modern scholars. Then will follow a short chapter, by way of comparison, on the hereditary transmission of physical gifts, as deduced from the relationships of certain classes of oarsmen and wrestlers. Lastly, I shall collate my results, and draw conclusions.

It will be observed that I deal with more than one grade of ability. Those upon whom the greater part of my volume is occupied, and on whose kinships my argument is most securely based, have been generally reputed as endowed by nature with extraordinary genius. There are so few of these men that, although they are scattered throughout the whole historical period of human existence, their number does not amount to more than four hundred; and yet a considerable proportion of them will be found to be interrelated.

Another grade of ability with which I deal, is that which includes numerous highly eminent, and all the illustrious names of modern

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English history, whose immediate descendants are living among us, whose histories are popularly known, and whose relationships may be readily traced by the help of biographical dictionaries, peerages, and similar books of reference.

A third and lower grade is that of the English Judges, massed together as a whole, for the purpose of the prefatory statistical inquiry, of which I have already spoken. No one doubts that many of the ablest intellects of our race are to be found among the Judges, nevertheless, the *average* ability of a judge can not be rated as equal to that of the lower of the two grades I have described.

CLASSIFICATION OF MEN ACCORDING TO THEIR REPUTATION.

The arguments by which I endeavor to prove that genius is hereditary consist in showing how large is the number of instances in which men who are more or less illustrious have eminent kinsfolk. It is necessary to have clear ideas on the two following matters, before my arguments can be rightly appreciated. The first is the degree of selection implied by the words "eminent" and "illustrious." Does eminent mean the foremost in a hundred, in a thousand, or in what other number of men? The second is the degree to which reputation may be accepted as a test of ability. . . . Let us see how the world classifies people, after examining each of them, in her patient, persistent manner, during the years of their manhood. How many men of "eminence" are there, and what proportion do they bear to the community?

I will begin by analyzing a very pains-taking biographical handbook, lately published, called "Men of the Time." Its intention, which is very fairly and honestly carried out, is to include none but those whom the world honors for their ability. The catalogue of names is two thousand five hundred, and a full half of it consists of American and Continental celebrities.

On looking over the books, I am surprised to find how large a proportion of the "Men of the Time" are past middle age. It appears that in cases of high (but by no means the highest) merit, a man must outlive the age of fifty to be sure of being widely appreciated. It takes time for an able man, born in the humbler ranks of life, to emerge from them and to take his natural position. . . . . I estimate, from examining a large part of the book, that there are about eight hundred and fifty of these men, and that five hundred of them are decidedly well known to persons familiar with literary and scientific society. Now, there are about two millions of adult males in the British Isles above fifty years of age; consequently, the total number of the "Men of the Time" are as four hundred and twenty-five to a million, and the more select part of them as two hundred and fifty to a million.

The qualifications for belonging to what I call the more select part are, in my mind, that a man should have distinguished himself pretty frequently either by purely original work, or as a leader of opinion. I wholly exclude notoriety, obtained by a single act. . . . I do not, however, take much note of official rank. People who have left very great names behind them, have mostly done so through non-professional labors. . . .

Another estimate of the proportion of eminent men to the whole population was made on a different basis, and gave much the same result. I took the obituary of the year 1868, published in The Times, January 1, 1869, and found in it about fifty names of men of the more select class. This was, in one sense, a broader, and in another, a more vigorous selection than that which I have just described. It was broader, because I included the names of many whose abilities were high, but who died too young to have earned the wide reputation which they deserved; and it was more vigorous, because I excluded old men who had earned distinction in years gone by, but had not shown themselves capable in later times to come again to the front. On the first ground, it was necessary to lower the limit of the age of the population with whom they should be compared. Forty-five years of age seemed to me a fair limit, including, as it was supposed to do, a year or two of broken health preceding disease. Now, two hundred and ten thousand males die annually in the British Isles above the age of forty-five; therefore, the ratio of the more select portion of the "Men of the Time," on these data, is as fifty to two hundred and ten thousand, or as two hundred and thirty-eight to a million.

Thirdly, I consulted obituaries of many years back, when the population of these islands was much smaller, and they appeared to me to lead to similar conclusions, viz., that two hundred and fifty to a million is an ample estimate. . . .

These consideratinos define the sense in which I propose to employ the word "eminent." When I speak of an eminent man, I mean one who has achieved a position that is attained by

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only two hundred and fifty persons in each million of men, or by one person in each four thousand. . . . This, be it remembered, is my narrowest area of selection. I propose to introduce no name whatever into my lists of kinsmen (unless it be marked off by brackets), that is less distinguished.

The mass of those with whom I deal are far more rigidly selected—many are as one in a million, and not a few as one of many millions. I use the term "illustrious," when speaking of these. They are men whom the whole intelligent part of the nation mourns when they die; who have, or deserve to have, a public funeral, and who rank in future ages as historical characters.

EDITOR'S STUDIES IN HYGIENE.

QUESTIONS AND ANSWERS.—

I. Do eclipses produce diseases, cold weather, and other unfavorable conditions?

ANSWER. No, but these opinions have been very generally received in former times, even by the highly educated. It is said that the Elector of Darmstadt was informed of the approach of a total eclipse in 1699, and published the following edict in consequence: "His Highness, having been informed that on Wednesday morning next, at 10 o'clock, a very dangerous eclipse will take place, orders that on the day previous, and a few days afterward, all cattle be kept housed, and to this end ample fodder be provided; the doors and windows of the stalls to be carefully secured, the drinking-wells to be covered up, the cellars and garrets guarded so that the bad atmosphere may not obtain lodgment, and thus produce infection, because such eclipses frequently occasion whooping-cough, epilepsy, paralysis, fever, and other diseases, against which every precaution should be observed."

If we could observe the same caution regarding the real causes of disease as against the imaginary ones, we should escape most of our sicknesses.

SICKLY CHILDREN.

II. In passing through Baxter Street I observed hundreds of children who look pale, and sickly, and scrofulous; can any thing be done for them more than is done?

ANS. Much could be done if there was anybody to do it. Many of these children are the offspring of degenerate drunken parents, and the product of the noxious influences that surround them. Of necessity many of them die. Their great need is pure air, sunlight, and more and better food. How they are to get these is the problem humanity has not yet solved, and will not until human life is more sacred than now.

COUNTING A RAPID PULSE.

III. When the pulse is so rapid that it can not be counted, how are we to find out the number of beats in a minute?

ANS. Count every other beat, and double the number for the true amount.

IV. What is meant by the phrase "social evil?"

ANS. Any evil that affects society is a social evil; but the phrase has a special meaning. It is a polite word for prostitution; or, as The Pacific Medical Journal says, "men sprinkle prostitution with rose-water and call it the social evil."

SEDATIVES.

V. What is a sedative medicine?

ANS. Dunglison defines a sedative to be a medicine that depresses the vital forces. They are employed to diminish the action of any organ that may be too great. In cases of insanity, for instance, where the brain is preternaturally active, sedatives are used to depress this activity. Dr. Maudsley, who has had great experience in the use of sedatives in hospitals for the insane, suggests that the peace and quiet occasioned by the use of sedatives is deceitful in its character, and hurtful in its influence. And the London Lancet, the most able of the English medical journals, adds that "the use of sedatives in general medicine is open to a great variety of objections, not the least important of which, is the danger of causing patients to have habitual recourse to them after convalescence has been established."

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DURATION OF LIFE.

VI. What is the average duration of life said to be?

ANS. The average duration of life is said to be about 33 years. One-fourth of the born die before they reach the age of 7 years, and the half before the 17th year. Out of 100 persons only 6 reach the age of 60 years, and only one in 1,000 reaches the age of 100 years. Out of 500 only one attains 80 years. Out of 1,000,000,000 living persons 330,000,000 die annually, 91,000 daily, 3,730, every hour, and 60 every minute; and still the population of the earth increases.

FORCE AND ENERGY.

VII. Is there any difference between force and energy?

ANS. By "force" in rigid signification, is understood the power of producing "energy;" but to speak of the force of the cannon-ball is inexact. The words "actual" and "potential" are in frequent use to qualify the state in which energy is met with. By actual energy is meant energy in an active state, energy which is doing work. By potential energy, energy at rest—energy capable of doing work, but not doing it. In a bent cross-bow there is potential energy—energy in a state of rest, but ready to become actual, or to manifest itself, when the trigger is pulled. Again, actual energy is evolved from the sun. By vegetable life this is made potential in the organic compounds formed. In these organic compounds the energy is stored up in a latent condition; potential energy is reconverted into actual energy when they undergo oxidation during combustion, or in their utilization in the animal economy.

HYGIENE.

VIII. How should a doctor be chosen?

ANS. The system of THE HERALD OF HEALTH is to teach people how to preserve the health so that doctors will not be necessary. Still, there will be times, even in the most orderly families, when their services will be required, and we will give in this connection some hints on the subject by Rev. T. K. Beecher:

"To have good sense as a doctor, one must have good sense as a man. If your doctor is a nincompoop about other things, you may be sure that he is a ninny as to medicine and surgery. If the doctor's office is untidy and vile to smell of, you may be quite certain that he will come short of giving good counsel as to health and tidiness of body. If he be clumsy in hitching his horse, you may be sure that he is not handy at surgery or midwifery. If he be a great, coarse, blundering fellow—careless of dress, a two-fisted, farmer-looking man, you may be sure that he will lack perception of those finer symptoms by which a good doctor is guided. If he slanders other physicians, do not trust him. Good, earnest doctors are too busy to find time to slander their rivals. It is all the same with lawyers, ministers and teachers. The truly good and truly great do not detract from the reputation of others, they are generous and magnanimous even to rivals. If your doctor flatters you and humors your lusts and appetites, and helps you out of a bad scrape secretly, without reproof, as if you had done no wrong, distrust him. If you can hire him to do or say what he would not do without hire, beware of him. Good doctors can not be bought. Your doctor ought not to be a single man. He ought to have a wife and children, and if you see that his wife respects him and his children obey him, that is a very good sign that he may be trusted. If your doctor tells you how to keep well that is a good sign. You come to him with a toothache; he gives you creosote and clove oil for the tooth, and at the same time suggests that you do not work enough to keep well—that is a good sign. If the children like him, that is a good sign. If you find him reading in his office, that is a good sign, and especially if he be a settled middle-aged man. If you hear him say "I once thought so and so, but I was wrong," that is a good sign. If he understands how to bud roses, graft fruit-trees, mix strawberry pollen for improved berries, cure chicken pip, and tinker a trunk lock, or put a clock in order, all these are so much to his credit. If, further, you love to meet him, the sight of him quickens you, and you are glad to hear him chat; and you know him thus to be a lovable, sympathetic man—he's the man for your doctor, your confidential friend—find him, trust him."

BEEF TEA.

IX. Is beef tea as nutritious as is generally supposed?

ANS. No; it has little nourishment, unless it is added in the shape of bread, corn, oat, or wheat meal. The Pacific Medical Journal says that within the last thirty or forty years a complete revolution has taken place in the dietetics of disease, by the substitution of nitrogenous for starchy food. Practitioners have followed their leaders implicitly, without inquiry or hesitation, in pouring beef tea into the

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stomach, whether the patients be young or old, and whether they relish it or not. The idea seems to be that if a given quantity of beef tea can be crowded into the stomach, the strength of the patient must be sustained. Even young children who have always fed on milk, are filled with beef tea when sick. We are glad to see that doubts of the propriety of this plan are starting up, and that farinaceous food seems about to be restored to a place in the sick room. There is needed a wider range of the dietary than modern practice employs. Especially is the practice unsound which restricts young children when sick, as is frequently done, almost entirely to beef tea.

It may be added that in health institutions for many years, the practice of giving nutritious gruels made out of oat, corn, or wheat meal has prevailed to a large extent over the practice of giving beef tea, and we are glad if this practice is extending outside of these institutions.

LOCATION OF KITCHENS.

X. Would it be practicable, as is sometimes advised, to have the kitchen on the top floor of the house, so as to escape bad odors below?

Ans. In theory it might work well, but we fear in practice it would fail to give satisfaction. Kitchens should be on the ground floor, with arrangements for carrying the odors direct into the chimney. Builders should study to make this part of a house convenient for the use of the household, and light, sunny, and healthy. The odors of a hygienic kitchen are not unwholesome, and need not accumulate so as to injure the most delicate invalid, if proper care is taken to secure good ventilation.

OVER CROWDING.

XI. What is the greatest source of ill health in cities?

Ans. Over crowding—allowing too many people to live in too little space. It is the same with human beings that it is with trees; plant hundreds of them close together and there is not air, and sunlight, and soil enough for them to grow, so they stunt and starve each other. The race always deteriorates physically when there is crowding. The muscular system becomes weak, the teeth decay, the form is bent and small, and life is not worth having. Epidemic diseases always abound in such places.

COOKING WITHOUT BOILING.

XII. Is it necessary that the water should boil in order to cook potatoes, eggs, meat, etc.?

Ans. No. The boiling of water in which meat is cooked to make broth, or in which vegetables are prepared for the table, has no advantage other than that of showing, by the escape of steam—a phenomenon which attracts the attention—that the fire is sufficient to insure the cooking of the food; but, on the other hand, continued boiling during the process of cooking has two disadvantages: First, the aromatic principles carried off by the steam are dissipated in the atmosphere, and the flavor of the food is thus diminished. Secondly, a very considerable amount of fuel is wasted.

In order to cook food without boiling it would, however, be necessary to use a thermometer, which would be inconvenient and troublesome to most people.

GRAVY FOR CHILDREN.

XIII. Is there any way of making a wholesome, palatable gravy for children?

Ans. Yes. For a pint of gravy you want a large spoonful of flour, stirred smoothly into half a teacup of the cold milk. Let the milk be boiling when this is added, and kept constantly stirring, or the gravy will be lumpy. If cream is used instead of milk no butter is necessary. The milk should be stirred while coming to the boil to keep it from burning. It is less likely to burn if a little butter is melted in the spider before pouring in the milk. Add a little salt. For bread and potatoes it is better by far than meat gravy, and not only palatable and wholesome, but nutritious.

EXPENSE AND DISEASE.

XIV. Is there any data as to the expense of disease in any country?

Ans.—No, nothing reliable. The census, while it hints at the loss that the country sustains every year from ill health, gives no reliable data. The Edinburgh Medical Journal for January, 1872, says, "Some idea of the cost to the country of preventible disease may be gathered from a calculation in The Times of December 12, of the actual cost of enteric (typhoid) during the last ten years, since the death of the Prince Consort. The data are, on an average annual mortality of 10,000, a mortality of 1 in 6, a value of $500 for each life lost, and a cost of $60 per case in loss of labor and expense of maintenance. These data are manifestly conjectural, but they have a known basis of reality sufficient to entitle them to consideration as a rough measure, probably under the mark, of the extent of an evil we have hitherto tamely endured. And upon

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them is founded the calculation that during the last ten years the loss to the country from the unchecked spread of enteric fever has been not less than $170,000,000, or an average of upwards of three millions of pounds sterling per annum, besides an additional sum for interest. Surely, as Dr. Acland has said, no measure could more redound to the glory of a government than one which would render such expensive and "senseless accidents" impossible alike in the houses of the rich and of the poor. And The Times has made this practical suggestion: that every case of enteric fever should lead to a judicial inquiry into its causes, and any person or corporation found responsible by any act or default for its production should be liable in pecuniary damages to the sufferer or his representative. There can be little doubt that some such enactment would at once lead to such watchfulness over architects, builders, and plumbers as would speedily produce a marked sanitary reform. And we see no reason why railway-companies should be amerced in heavy damages for accidents from defective material, while architects get off scot-free for so-called accidents, more harrasing and painful in their nature, more expensive to the country, and no more to be regarded as "dispensations of providence,' than deaths following running a train with a cracked axle in its midst."

When we consider the fact that this disease is mainly preventible, we can understand how important it is that knowledge of hygiene should be given to each person, as much as a knowledge of arithmetic. The latter helps to save dollars, the former, lives and health.

LAUGHTER AND FAT.

XV. How much truth is there in the old adage "Laugh and grow fat?"

Ans.—We laugh because we feel like it, and we feel like it because we are healthy and the digestion is good, at least this is generally so. If, however, our lives are sad and depressed, no amount of forced laughing will make us grow fat or do us much good. Laughter is good and does good, and promotes digestion provided it is free and spontaneous, not otherwise.

TEA-TASTING.

XVI. Does tea-tasting cause short lives?

Ans.—Yes. The death of a famous tea broker in this city, lately, calls to mind the curious nature of his business. It is the business of the tea-tasters, to overhaul the cargoes of tea, classify and determine the value of each sort. In doing this he first looks at the color of the leaf, and the general cleanliness of it; he next takes a quantity of the herb in his hand, and breathing his warm breath upon it he snuffs up the fragrance; then, sitting down at the table in his office, on which is a long row of little porcelain cups and a pot of hot water, he "draws" the tea, and tastes the infusion. In this way he classifies the different sorts to the minutest shade, marks the different prices, and is then ready to compare his work with the invoice. The skill of these tasters is truly marvelous, but the effect of the business on their health is ruinous; they grow lean, nervous and consumptive, and soon die.

DEATH AND KNOWLEDGE.

XVII. Does an examination of any part of the body after death reveal a knowledge of its functions?

Ans.—No. The functions of an organ can only be determined while the organ is alive and in health. As well examine a tree destroyed by lightning to find out the nature of a thunder storm, as a dead organ to discover its function.

HEALTH AND LONGEVITY.

XVIII. Does the build of the body bear any relation to health and longevity?

Ans.—Dr. Sutton, of London, in a ecture before the medical students in the London Hospital, says that observation shows that men with very slender bones, long, flat chests, irritable, feeble hearts, feeble digestion, ill-developed muscular systems, whose brain and nerve actions are incapable of prolonged activity, are very liable to die of consumption. They have the nervous temperament, and further, they are liable to disease of the mucous tissues, or, in other words, they have the mucous diathesis. We therefore observe that, with a peculiar build of body, there is a particular standard of health and a liability to particular pathological changes. The build or formation of body is dependent partly on inheritance, and is largely affected by external conditions.

Daily experience shows that some persons are constructed in a manner so as to withstand strongly, some so as to withstand feebly, the influence of external conditions. Observation teaches that each man has his own degree of power of resistance, or, in other words, each specific temperament is associated with a specific diathesis—the nervous temperament with a mucous diathesis; the sanguine temperament with the vascular diathesis, and the fibrous temperament with the mucous-fibrous diathesis.

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If men, however, understand their weaknesses, they may in a great measure correct their weaknesses and change their temperaments so as to avoid disease, and live to grow near to, if not three score and ten.

RICH WORKERS.

XIX. Do you think rich people should work?

ANS.—Yes, more than any body else if they have health and strength. The sun is richer in light and heat by many thousands of times than the moon, and see how much harder it works to warm the globe and keep vegetation growing. It was only the other day that the wife of William B. Astor died at a very advanced age, and the following tribute to her memory from The Post, shows a trait of character worth noticing here. "Her most distinguishing characteristics were simplicity and industry. Her hands were never idle. It were well for the present and coming generations to remember this—that the wealthiest woman in our land was the simplest and most busy. Her books and work were always at hand; as one was laid aside the other was taken up. Her love of flowers was extreme, and during the winter season a window of her sitting-room would be filled with plants, over which she watched with delighted interest."

SCARLATINA CONTAGION.

XX. Is there danger that a nurse will give scarlet fever if thorough ablution has been performed?

ANS.—Persons who have nursed children with scarlet fever should be thoroughly disinfected by several days of bathing, and at least once washing with carbolic acid soap before going among other children. Even the hair should be submitted to the same process as the rest of the body, otherwise it may prove a means of conveying the virus. Children who have had scarlet fever should be submitted to the same treatment from head to foot before going among other children. Those who have had the hydropathic treatment of this disease can rarely communicate it.

LIFE AND TEMPERATURE.

XXI. How high is the temperature of the air expired from the lungs?

ANS. — About 97° F. The temperature of the blood is about two degrees higher, or 99°.

THE HEART'S WORK.

XXII. How much work does the heart do every day of twenty-four hours?

ANS.—Hearts no doubt suffer, but it has been estimated that they probably do, on an average, enough to throw a ton of iron one hundred and twenty feet high. A writer in Appleton's Journal says: "Many of us get tired after but feeble labors; few of us can hold a poker out at arm's length without, after a few minutes, dropping it. But a healthy heart, and many an unsound heart, too—though sometimes you can tell in the evening, by its stroke, that it has been thrown off its balance by the turmoils and worries of life—goes on beating through the night when we are asleep, and when we wake in the morning we find it at work, fresh as if it had only just begun to beat. It does this because upon each stroke of work there follows a period, a brief but a real period of rest; because the next stroke which comes is but the natural sequence of that rest, and made to match it; because, in fact, each beat is, in force, in scope, in character, in every thing, the simple expression of the heart's own energy and state."

GALVANISED WATER PIPES.

XXIII. Are galvanized iron pipes proper for conveying water?

ANS.—No. The Boston Journal of Chemistry says: "We hear of a family of four persons, in Portsmouth, N. H., made very ill by using water drawn through the zinc-covered pipes. Dr. Jackson examined some of this water, and found six grains of oxide of zinc in the gallon. Hundreds have suffered to a greater or less extent from zinc-impregnated water, and legislative enactment should forbid the use of the galvanized pipes, if there is no other way of reaching this desirable end."

MEN AND WOMEN.

XXIV. Which eat the most food, men or women?

ANS.—Men eat more than women, when their work is of the same kind. Take as an illustration, the agricultural classes of Germany. The breakfast generally consists milk-porridge and dumplings; the dinner of potatoes, peas, and beans, and the supper of porridge, with herring and potato soup. On Sunday, baked fruit is added, and also, three times a week, from one-fourth to one-half a pound of meat. In addition, the men get fourteen pounds of bread a week, and one pound of butter, and the women ten pounds of bread and twelve ounces of butter. It does not follow, however, that because men eat more that they get more strength from their food, for generally women have better digestive organs, and abstract more nutriment from the same amount of food.

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LESSONS FOR THE CHILDREN.

BY THE EDITOR

LESSON VI.

THE SKIN.

NOW, children, let us have a talk about the skin. It is the only natural covering we have for our bodies, except the hair, and even this is part of the skin. The skin is almost the only part of the body that we can see, unless we cut away, which would be very painful. You may not be aware that the skin is composed of two layers. The outside layer is called the *scarf skin*. It is the outer part of this that you wash away when you bathe. It is the scarf skin that peels off when you raise a blister on your hand. There is no feeling in this skin, more than in the nails or hair. People who work very hard have the scarf skin thick on the hands, so it may be cut. Children who go barefoot in summer get a thick scarf skin on the bottoms of the feet. If they did not, they would suffer a great deal of pain from hurts. In such places it is more like a hair or nail in its character, than like flesh. The other name for scarf skin is *epidermis*, from two Greek words, *epi*, old, and *derma*, skin, or old skin.

The true skin lies under this horny, insensible layer, and is so filled with bloodvessels and nerves that if it were not covered by the scarf skin, every touch would pain us severely; but the latter acts as a shield to this sensitive layer, and protects it from harm. It is upon this scarf skin that our color mainly depends. The difference between black and white men and Indians lies in the scarf skin. The difference between people who are light and dark, pale and fresh, lies here, too. In people who live a great deal out of doors, the scarf skin gets tanned and brown, and in those who live much in the house it becomes pale and white.

I said the true skin lies directly under the thin scarf skin, and is the seat of the sense of feeling. Put the ends of your fingers on a smooth and then on a rough substance. It is the true skin, with its supply of nerves, that is able to detect the difference between them. It is out of this true skin that leather is made. There are two layers to the true skin, but I will not tell you about them now.

No doubt you have heard people speak of the *pores* of the skin. I wonder if you know what they are. Look on your skin, and see if you can see any of them. No, you can not, but if you had a magnifying-glass of sufficient power you could see them very plainly. They are simply the openings of the little tubes or holes which go in a spiral manner through the skin, and end in what is called a little gland. They are too small to be seen by the naked eye, but there are many of them. Dr. Wilson counted on the palm of the hand, in a space an inch square, 3,528, and on a space of the same size on the bottom of the foot, 2,268. At this rate, there would be about 7,000,000 on each man; and as each one is about a quarter of an inch long, the whole number, if put into one tube, would reach nearly 28 miles. Just think of it, 28 miles of pipe to drain and carry off the sweat of the body, and all so small as not to be visible to the naked eye. I just said that all this pipe was to carry off the sweat of the body, and this is going on all the while, whether you perceive it or not—only, when so abundant that you can see it, is it called sweat, but when the skin appears to be perfectly dry it is giving off the same watery fluid, but then we call it insensible (or invisible) perspiration; and the quantity that passes off every day amounts to several pounds. In warm weather, and when we work very hard, the quantity of sweat is greatly increased, and amounts to several pounds in a very few hours. Sometimes in the Turkish Bath it amounts to two or three pounds in an hour. If it were not for this channel for the escape of the surplus water of the body, there would be much suffering and sickness, for it carries off not only water, but worn-out ashes of the body, and also a great deal of heat which would otherwise accumulate, and put us in a fever. If you did not sweat freely in very warm weather, you would soon feel so bad that life would be impossible, and you would die. Sometimes perspiration gets checked or stopped, when we get a cold, and do not get over it till the skin assumes its former state.

You may not know it, but besides the sweat that is poured out through these pores, there are yet other pores that give out, not a watery fluid, but an oily one. This oily substance keeps the skin smooth, soft, and pliable, prevents it from growing dry and hard. Some-

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times the oil in one of the pores gets dry and does not flow out freely, but forms a little pimple or white spot on the skin, which disfigures it. These oil-glands are abundant on the nose, and can often, by squeezing, be made to give out their contents in the shape of a little worm; but though many think they are, they are not worms. It is very curious, however, that this oily matter which collects in these oil-tubes sometimes contains a very small animal, so small that it is only seen by a powerful microscope. The older people grow, the more of these are found, but even children have them; sick people have them in great abundance. Under the arm-pits these oil-glands are abundant, to keep the parts soft and smooth, so they will not chafe and become sore from rubbing. They are also abundant on the edge of the eyelids, to oil them so as to prevent the tears from running over and down the cheeks. They are abundant in the ear, and secrete the ear-wax, in quite large quantities. In some animals, as the skunk, these oil-glands are very large, and can be made to give out a most offensive odor. In birds the oil is secreted on the back, and spread over the feathers by means of the bird's beak. In negroes the oil-glands of the skin are very abundant, and secrete the peculiar odor given out from their skin; indeed, in white people there is often a disagreeable odor coming from them, if cleanliness is not observed.

The health of the skin is something which I wish you would all attend to, as you learn from these Lessons hints regarding its care, for upon this comfort and happiness largely depend. If we keep the skin too warm, there is danger of its becoming weak and diseased, and if we allow it to be too cold the same danger exists. A pleasant summer temperature, a glow over the whole surface from head to foot, is a sign of health, but a hot, feverish condition, or a condition of chilliness, is a sign that something is wrong somewhere.

The health of the skin is largely influenced by

Light,
Food,
Clothing,
Bathing, and
Exercise.

It may seem to you who have never thought about it, very strange that light has any thing to do in preserving the health of the skin, but it is so. The skin on those parts of the body exposed to a moderate amount of light is always healthier than on those parts kept in the dark. It would be an excellent plan if the whole body could be bathed in sunshine every day. It would make the skin a great deal healthier, and handsomer, too. Don't be afraid of the sunshine, then, but live in it all you can. If it brings tan to your hands and cheeks, you will look all the handsomer for it. Of course, when it is very hot, as in the hot days of summer, you may then properly keep out of the sunshine, if is unpleasant to you.

What food has to do with the health of the skin you will not at first see, but you remember that in a former lesson I told you our food keeps us warm, and this is one of its effects on the skin, to keep it warm in all its parts. Then, too, some foods clog up the skin and produce blotches on it, as greasy food, or food with too much salt in it. Then, too, if we eat too much food it stops up the pores of the skin, in their effort to get it out, and makes pimples, boils, and other ugly sores. If you will keep the blood rich and pure by proper food, your skin will be a great deal healthier than if you do not. People who drink intoxicating drinks generally have very red, ugly skin on their faces. Clothing affects the skin in two or three ways. It protects it from blows, scratches, and cold or dry winds. Clothing should be loose, and should not be so coarse and rough as to irritate the skin. It should not contain poisonous dyes, to harm it. The clothing worn next to the skin ought to be changed every day, as it absorbs all the sweat of the body, and soon becomes very filthy.

Bathing does a great deal of good to the skin, by washing off the scarf skin that has become loose, and thus unstopping the pores so the sweat can pass out readily. Two or three times a week, all little boys and girls should have a thorough bath in pure, soft water, with perhaps a little soap. And in summer-time, when the water is warm, get your parents to teach you to swim in the rivers or ponds. Boys and girls should both learn to swim. It is fine sport for girls as for boys. And with the proper bathing costume for both, they may enjoy it together, and be very happy.

Exercise helps to keep the skin healthy, by calling you out of doors into the light, and by increasing the circulation of the blood in the skin, so it is better fed.

There are about one hundred different diseases that come on the skin, with such hard names that I will not give them here. I will only say, if you take good care of yourselves, they will not trouble you much. Warts may come on your hands, but these will go away, and are not dangerous. They are simply en-

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largements of the little papillæ of the skin, which for some unknown reason have taken it into their heads to grow as large as they can. In their natural condition they are so small they can not be seen. Perhaps they partake of the same ambition that takes possession of all children to be large, and certainly they sometimes succeed in getting into notice in a most remarkable manner. But pride almost always has to take a fall, and warts almost always have to suffer, for they are probably the subjects of more experiments than any other abnormal growths on the body. There are some curious superstitions about warts, but as there is an article in another part of the magazine about them, I will refer you to it.

If you will look into the palms of your hands you will see a great many lines, crossing each other in all directions. Fortune-tellers generally refer to these lines to predict the future of people, but of course they can tell no more about our future from these lines than from a last year's bird's-nest. So, never believe what they say. These lines are made by the constant opening and shutting of the hand. Stretch the hand open as far as you can, and they almost disappear. To enable the hand to be opened and shut, the skin must be a little too large, and so must contain these folds for the same reason that there are folds in a lady's dress. The older you grow and the more you use your hands, the larger do these lines become. When you are young and healthy, you will not have many wrinkles on the face, and if you take good care of your bodies you will not have many when you are old; but sickness, and care, and sorrow will surely bring them.

There are some wrinkles that come from ill-temper, which I have seen on very small boys and girls, who were naughty about something, but they spoil the looks of the face, and show that something is wrong with the heart. The wrinkles that come from frowns and peevishness give pain and trouble. When the heart is merry and glad, and smiles and laughs are on the face, there are often very beautiful wrinkles to be seen, especially about the eyes and mouth. These may be indulged in with profit to all children.

The wrinkles on the face tell tales of our lives that are past, whether we have been sweet and loving, or otherwise; whether brave and strong, or cowardly and inefficient. Cain, in the Bible story, is represented as having a dreadful mark on his brow, because he had killed Abel; and wherever he went it was seen and known, and so do we all. The wrinkles of the good man's face are always becoming, but the wrinkles of the bad man's face, like the mark on Cain's brow, are signs of evil done.

QUESTIONS FOR LESSON V.

1. What is breathing?
2. Can you see the air?
3. How do you know there is any air, then?
4. What are the lungs, and what are they for?
5. What are they mainly composed of?
6. Can we get along without breathing?
7. Do we have to think about breathing?
8. Why not?
9. Why do we not forget to breathe when asleep?
10. How often do we breathe?
11. Why do we breathe?
12. What is the air made of?
13. Where does the oxygen go when we breathe?
14. What goes out of the blood in breathing?
15. What does breathing do to the color of the blood?
16. Does blue blood nourish and make us strong?
17. Name the useful hints given?

QUESTIONS FOR LESSON VI.

1. What is the skin for?
2. How many layers are there?
3. What is the outer layer called?
4. Where is the skin?
5. In which is the sense of feeling?
6. What are the pores of the skin, and what are they for?
7. How many are there on a man's body, and how long would they be if strung together on a line?
8. What happens when they become closed?
9. What keeps the skin soft and smooth?
10. How can the skin be kept healthy?
11. What about warts and wrinkles?

HEALTHFUL CHARITY.—It is not right to give alms right and left, if you can afford it, to worthy and unworthy persons. The highest charity that can be bestowed is to help people to help themselves. This is the modern form of benevolence, and benefits both giver and receiver. The practice of giving to paupers and beggars, without regard to worthiness, is not only wrong, but actually breeds other paupers, and diminishes industry, frugality, and self-reliance. The evils of indiscriminate alms-giving can only be diminished by sounder views of the social laws of charity.

MODES OF LIFE.—Does the mode of life sensibly affect its length?

ANS.—Yes. For instance, the mortality among the *very* poor is about half as much again as among the *very* rich. So again, in Germany, only twenty-four physicians in one thousand live to be seventy years old, against thirty-two military men and forty-two theologians.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

DINNA GROWL.—(Original.)

Dinna growl,
Fret nor scowl
If the work goes wrong;
Work the harder wi' the hands
And use the less o' tongue.
Or ye see, that will be,
What a waste o' time!
While a song will help along
With its merry chime.

Ye can see,
The ant and bee
Gathering in their store,
Greater needs have you and mo,
And we should work the more.
Or ye see, that will be
Wasting precious time!
While a song will help along
Wi' its merry chime.

If ye've health
Ye have wealth
Money canna buy,
If ye've naething else besides,
Ye've nae need to cry.
For ye see, that will be
Just a waste o' time,
While a song will help along
Wi' its merry chime.

Health should be
Thankfully
Used for every good,
A little pains wi' use o' brains
Makes it understood.
Or ye see, that will be
Waste o' life and time,
That will drift ye far away
From the better clime.

Keep the soul
True and whole
Wi' an honest heart
And where duty calls the roll,
Bravely do your part.
Or ye see, that will be
Wasting precious time,
That will drift ye far away
From the better clime.

—[Anna Linden.

TRUST IN GOD AND DO THE RIGHT.—

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble—
"Trust in God and do the right."
Though the road be long and dreary,
And the end be out of sight,
Foot it bravely, strong or weary—
"Trust in God and do the right."

Perish "policy" and cunning,
Perish all that fear the light;
Whether losing, whether winning,
"Trust in God and do the right."
Shun all forms of guilty passion;
Fiends can look like angels bright;
Heed no custom, school, nor fashion—
"Trust in God and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee—
"Trust in God and do the right."
Simple rule and safest guiding—
Inward peace and shining light—
Star upon our path abiding,
"Trust in God and do the right.

—[Rev. N. M'Leod.

THY KINGDOM COME.—

Thy kingdom come. Great need I have, Thou knowest,
Good Lord, that Thy strong kingdom came to me,
Lest I should sink still nearer to the lowest,
And lose the few faint stars that now I see.

My kingdom, Lord—its glory is departed,
Its palaces are low, its skies are gray,
And I have lost my way—am listless-hearted.
"Thy kingdom come," is all that I can say.

Thy kingdom, in its purity and beauty,
Free-blowing airs of heaven—come to me!
"Nay, thou shalt rather seek it in thy Duty,
'Mid the dull waters of life's restless sea!"

—[Good Words.

A PRESCRIPTION FOR LONG LIFE.—

In the reign of Francis I. of France, the saying went:

Lever a cinq, diner a neuf,
Souper a cinq, coucher a neuf,
Fait vivre d'une nonante et neuf.

which we thus translate:

Rising at five, and dining at nine,
Supping at five, and bedding at nine,
Brings the years of a man to ninety and nine.

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EDITORIAL DEPARTMENT.



NEW YORK, MAY, 1872.

WATER.

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

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TOPICS OF THE MONTH.

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

HOW CAN OUR HOMES BE MADE HAPPIER?—This is a very important question, and we propose to answer it, in part, from a hygienic standpoint. Without a sound state of the physical system there is very likely to constantly arise family disturbances that will cause great trouble, and perhaps end in the breaking up and ruin of the home; hence, the great importance of good health as a means of promoting happiness in home-life. On the other hand, where the members of a family are all healthy, nothing but downright ugliness of disposition can prevent happiness. We believe that half the unhappiness of the family relation comes from unhygienic habits, in a word, chronic nervous exhaustion from ill health. And it is from this chronic state of illness that we have most to fear. Acute diseases being of short duration, and attended perhaps with danger, excite sympathy and love, tenderness and good will, while chronic illness, especially where the nervous system is involved, produce quite the contrary effect. If there is one point that we would impress upon the young husband and wife who would maintain for life the love and tenderness of youth toward each other, it is that they preserve their health; and to do this, they must avoid every form of excess, must not over-work, must take plenty of sleep, must supply their table with proper food and drink, must govern the passions and appetites; in short, must live in a most sensible way. In this way we believe that half the domestic troubles that exist would vanish, and the other half could be very easily borne. We do not forget that there are real domestic troubles, troubles so serious and complicated that unless some means is contrived for doing away with them, they threaten the overthrow of society. Free love steps in here and offers its services to the unhappily married, but this remedy is ten times worse than the disease. Love was not made to be free, but to be under the control of reason, judgment, and conscience. Love unguided is a passion that ruins. There is too much free love in the world now, and the sooner it is controlled by the higher faculties, the better.

But is there no remedy for domestic infidelity? We answer, Yes, for those who are wise enough to apply it. One important remedy we have already pointed out, namely, to preserve the health. The other great remedy is, an absence of selfishness. Each member of the family is bound not only to be unselfish, but more than that, is under moral obligations to seek to promote the welfare and happiness of the others quite as much as his own.

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Thomas Jefferson, in a letter to his daughter on this point, wisely says, "Harmony, in the married state, is the very first object to be aimed at. Nothing can preserve affection, uninterrupted, but a firm resolution never to differ in will, and a determination in each to consider the love of the other as of more value than any other object whatever upon which the wish has been fixed. How light, in fact, is the sacrifice of any other wish when weighed against the affections of one with whom we are to pass our life. And though opposition in a single instance, may not of itself produce alienation, yet every one has a pouch into which all these little oppositions are put; while that filling is going on, the alienation is also going on insensibly; and when filled it is complete. Why, it would puzzle either to say, because no one difference of opinion has been marked enough to produce a serious effect by itself. But he (or she) finds his affections wearied out by a constant stream of little checks and obstacles. Other sources of discontent, very common, indeed, are the little cross-purposes of husband and wife in common conversation, a disposition in either to criticise and question whatever the other says, a desire always to demonstrate and make him feel himself in the wrong, especially in sympathy. Much better, therefore, if your companion views a thing in a different light than you do, to leave him in quiet possession of his views. What is the use of trying to rectify them if the thing be unimportant; and if important, let it pass for the present, and wait for a softer moment, and a more conciliatory occasion for revising the subject together. It is wonderful how many persons are renderod unhappy by inattention to these little rules of propriety."

We do not forget that there are cases of moral obscenity that no amount of hygiene or goodness will cure, cases of cruelty, drunkenness, abandonment where the law may and does rightly step in and give relief. In all such cases the parties concerned must exercise their own highest judgment and abide the consequences.

It seems proper here to add that much of the incompatability of temper and disposition existing between husband and wife not amenable to wise hygiene or other means may be the result of hasty or unwise marriages. Even when the utmost precaution is taken to choose wisely a partner for life it often happens that unhappiness results. Then how much more certain will unhappiness come from foolish, hasty choice. This is a sort of free love that has not been guided by reason and conscience, and no wonder the results are disastrous.

HEATING HOUSES.—The question of heating our houses healthfully, and at the same time economically, is one that of late years has engaged the attention of hygienists and social economists in an eminent degree. We are often told of the superior healthfulness and ventilating capabilities of the old-fashioned wood fireplace. It took an abundance of fuel it is true, but then wood was plenty at that early day, and it was considered a positive advantage that the kitchen fire-place could consume so large an amount of wood, the more the better. Still, the apartment was never in cold weather thoroughly warmed. By-and-by stoves came into use, these required less wood, but more chopping, and the enormous hole of a chimney being stopped up, an ordinarily close house could be heated up to a comfortable temperature in all but the very severest weather. As wood became scarcer and dearer, and coal mines came to be opened out and railroads built to them to make them accessible, coal came into use, first in stoves, then in grates, until finally some enterprising genius invented the furnace. How admirable and how convenient? All the dirt and dust kept below stairs, and only heated air sent into the apartment. But soon complaints came of their unhealthfulness, they dried the air too much, for sometimes the furnace would get red-hot; then we had an improvement by which water was kept in the heater, in order to supply the requisite amount of moisture. But then the joints of the furnace did not always fit accurately, and so the gas from the burning coal was discharged into the air-chamber, and even

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when the fit of the furnace plates was as nearly perfect as it could be made, the expansion and contraction caused by the greater or less degree of heat, made it well nigh impossible to have an air-tight furnace under these varying conditions. So some of us went back to coal and wood stoves, until it has lately been found that a very poisonous gas called carbonic oxide flows freely through the pores of the metal while combustion is going on, this discovery brought stoves of all kinds into a measure of discredit. Some persons then adopted coal grates, as avoiding the objection to stoves, and as affording many of the advantages of the old-fashioned fire-place, without its discomfort and wastefulness. But the advantages of the furnace heater in point of convenience and cleanliness were so great and obvious that many were reconciled to its unhealthfulness. An attempt has however been made to obviate this objection by heating the air by passing it over coils in which steam is made to circulate. The air heated in this manner is uninjured, because you can not heat metal red hot by steam. Neither has it the disadvantage of deficient ventilation which attends the plan of heating the air of the room by steam coils immediately introduced therein. Finally, this plan has all the advantages of the furnace heater without its disadvantages; but then it is not adapted to the heating of small private dwellings, from the fact that an engineer is required to watch the generation of the steam in the boiler. However, in all public institutions, or boarding-houses, even with thirty or forty inmates it answers well. It might not pay to heat a house containing one dozen inmates on this plan, but it would pay to heat one containing three dozen. More especially is it suited to hotels and boarding-houses where steam is used for conducting other operations of the establishment, as for washing, cooking etc., and in large manufactories run by steam, the heating of the building can often be accomplished by the waste steam, actually without expense.

Query. — How old is Dr. Hall? He is writing in a queer way. In a recent work he says in one place, "The popular notion that one or two kinds of food at a meal is most wholesome, is wholly untrue; on the contrary several kinds at a meal are more conductive to our well-being."

But in another place in same book he says, "A man is in little danger of eating too much if he will confine himself to two or three plain articles of diet at any one meal; this is a secret which every man and woman in the land ought to know."

Again he says: "Whoever drinks no liquids at meal times will add years of pleasurable existence to his life." In another place he repeats exactly the same words and proceeds to show the philosophy of it, and speaks of it as exceedingly important.

In another place he says: "Tea and coffee used at each regular meal as the exclusive drink of all classes and ages will add to the health, life, happiness and well being of any nation."

And again: "Some of the most terrible of all diseases are induced by eating cold food. Hence tea and coffee should be used hot."

In this work there are scores of such contradictions. Yours, D. L.

Hygiene in Schools.—However great the improvement in our common schools within the past few years, effected through the agency of normal schools for the proper training of all our teachers, inspectors, etc. etc., there is still one thing lacking in most of them, a thing too that has perhaps more to do with the future happiness and well-being of the pupils than any other study in which they are so assiduously drilled from day to day and from week's end to week's end; we mean the study of Physiology and Hygiene. Since it is now acknowledged by all but the most ignorant that sickness and pain, disease and death are the direct results of violations of physical law, for our own comfort and well-being we should endeavor to obtain for ourselves, and have taught to our children, some knowledge of the human system and the laws which govern its action. It is true that in some localities the attempt

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has been made to introduce the study of Anatomy and Physiology into the public schools, but even where this is done, the text-books used are of too technical a character, they are intended to teach more of anatomy than of hygiene, more physiology than of the art of preserving health. The result is to make the study of these subjects dry and uninteresting to the youthful mind. Hence we often find persons who are well booked up in the sciences and in literature, ignorant of the plainest principles of hygiene.

Self-preservation is the first law of nature, hence that species of knowledge which directly ministers to self-preservation should take precedence of that which only indirectly ministers to that end. A knowledge of the laws of life and health is concerned directly in the preservation of both, while a knowledge of most other branches taught in our schools enable or assist us in acquiring the means of subsistence, hence are only indirectly concerned in self-preservation. We hope, therefore, that the day may soon come when the study of Physiology and Hygiene will receive that attention which their importance merits, and to hasten this day we hope the readers of this magazine will do something if hygiene is not taught, or imperfectly taught, in the schools where your children go. Let them see if they can not remedy this defect. We suggest that the HERALD OF HEALTH can be used as a text-book, especially the articles for children and the "Studies in Hygiene." There is sufficient matter in each number to supply topics for a month. Try it for a term, and see if does not work well.

CURRENT LITERATURE.—Emerson's advice, to wait until your book is a year old before reading it, has a fine grain of sense; and we do not see why the dictum may not be extended to those who criticise an author, as well as to those who read one. The judgment upon a book when it first appears, if it have positive qualities, is too often warped by the noise of the machinery which is now-a-days set in motion to herald it; or, if not by that, fails from the imperfect influence of a first impression. But, after passing a little from cotemporary notice, the author settles in some sort to his just place; specific gravity tells; and we can read him in cooler blood.

Mr. Miller's "Songs of the Sierra" has now passed the ordeal of time, and is, therefore, ready for calm attention. We must say, candidly, that it hardly rises, in our judgment, to the supreme altitude which has been so lavishly accorded it. There has been a tone of over-praise, which is always sure, in the long run, to cause some reaction. It seems clear enough now that we do not have in Mr. Miller a new poetical type, or species; but rather a very fresh bard, who gives us a dash of wildness in his flavor, mixed with certain tastes that were quite familiar to us before he came. We have had Byron, and Swinburne, and Poe, and Morris; and here we have a trace of these, and many others, in one combination.

In the following poem, for instance, you notice a little of the spasmodic energy which you see in Alexander Smith:

"Oh, I would give the green leaves of my life
For something grand and real—undreamed deeds!
To wear a mantle broad, and richly jeweled,
A purple heaven, fringed with gold at sunset:
To wear a crown as dazzling as the sun,
And holding up a sceptre, lightning-charged,
Strike out among the stars as I have strode
A barefoot boy among the buttercups."

This extract is not offered, by any means, as representative, or as being among the best; in fact, it falls quite below the average worth of the volume. For Mr. Miller exhibits many good qualities. He has, in places, marvelous descriptive pieces; a keen perception of nature, which takes hold of exceptional words and phrases, and much of the technical craft of poetical art.

His fondness for color is a noteworthy trait; and for the single color, brown, it is so special as to arrest the newest reader. On this he rings as many changes as the author of the "Life-Drama" used to ring upon the stars.

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Some of the pictures in his poems are peculiarly striking and distinct; and they are not few of which this, and more than this, can be honestly said. Without putting him high up among those whose fame is fixed and secure, we can accord him a more than fair beginning with a possible promise of still better work in the future.

—George H. Julian, whose name is familiar as a long-time member of Congress from Indiana, has shown himself to be a liberal-minded, earnest representative of the people; of proved fidelity and high character. He has been in public life over a quarter of a century, and made himself conspicuous for his advocacy of anti-slavery and other reforms. He was in Congress from 1850 to 1868, and was a frequent speaker not only on the topics growing out of slavery, but on the Homestead question, Finance, the Public Domain, the Railway Interest, etc. No one who knows Mr. Julian doubts what he says, that his constant and inspiring aim in forensic efforts was to tell what he believed to be the truth. His various speeches, collected in one volume, with a portrait, and an introduction by Mrs. Lydia Maria Child, are now published by Hurd & Houghton, and can not fail to interest students of our past political history.

JOEL BENTON.

CHARACTERISTICS OF GOOD DRINKING WATER.—Professor Chandler enumerates them as follows: Its temperature should be at least ten degrees lower than the temperature of the atmosphere, but it should not be much lower than forty-five degrees Fahrenheit. It should be free from taste, except, perhaps, a slight pungency from oxygen and carbonic acid, which is an advantage. Taste is, however, a poor guide. When one becomes accustomed to a certain water, pure water tastes flat by comparison; fifty grains of chloride of sodium in a gallon would hardly affect the taste perceptibly. A third requirement is freedom from smell. This should not be apparent, even when a bottle is half filled with water, placed in a warm place for a few hours, and then shaken. It should be transparent; not that it is necessarily injurious if not transparent, but it is preferable to take our solid food in other forms. Sometimes water may contain peaty matter from swamps, or vegetable matter from new reservoirs, which is not necessarily unwholesome. With regard to the total quantity of impurities admissible in good drinking water, the sanitary congress which met at Brussels decided that water containing more than thirty-five grains of impurity in one gallon is not unwholesome, and there should not be much more than one grain of organic matter. Thirty-five grains is a large quantity for city water, though well-waters frequently contain more.

QUERY.—Do those who do brain-work need as much food as those who use only their muscles?

ANS.—What does our queriet mean by a brain-worker? A man who writes books, edits newspapers, practices law, plans and executes a campaign, contrives how to build a house, steamboat, or railroad, invents a new machine, in fact, works hard with his head, is a brain-worker. A farmer and mechanic may be a brain-worker, quite as well as a lawyer and preacher. Now the brain uses up a great deal of blood; and to make blood, food is required; so, brain-workers must eat, as well other people. According to careful estimates, three hours of hard study wear out the body more than a whole day of hard work at the anvil or on the farm. "Without phosphorus, no thought," is a German saying; and the consumption of that essential ingredient of the brain increases in proportion to the amount of labor which the organ is required to perform. This wear and tear of the brain is easily measured, by careful examination of the salts in the liquid excretions. The importance of the brain as a working organ is shown by the amount of blood it receives, which is proportionally greater than that of any other part of the body. One-fifth of the blood goes to the brain, though its average weight is only one-fortieth of the weight of the body.

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CAN WARM WATER CURE A COLD?

ANS.—It might often be very beneficial. It is said that whenever Burke found himself indisposed he ordered a kettle of water to be kept boiling, of which he drank large quantities—sometimes as much as four or five quarts in a morning—without any mixture or infusion, and as hot as he could bear. His manner was to pour about a pint at a time into a basin, and to take it with a spoon, as if it had been hot soup. Warm water, he said, would relax and nauseate, but hot water was the finest stimulant and most powerful restorative in the world. He thought it a sovereign cure for every complaint, and not only took it himself, but prescribed it with the confidence of a Sangrado, to every patient that came in his way. Used properly, it is a most valuable remedy.

LETTER FROM A HINDU REFORMER.

DR. M. L. HOLBROOK:

My Dear Sir—I feel much obliged to you for your welcome letter of August 17. My time is so much occupied at present that I can hardly make a definite engagement to comply with your proposal. It will, however, give me great pleasure at some future time to do what I can for your excellent journal. The copies you have kindly forwarded to me have deeply interested me, and I will esteem it a great favor if you will kindly send me future numbers, should there be any thing therein of special importance to us here. Some of my friends have seen THE HERALD and like it. I must say it is a valuable journal. I have no doubt it will prove highly useful.

I think it unnecessary to assure you, after what I have said publicly in England, of my warm interest in the cause of Vegetarianism. I have been a vegetarian for nearly twenty years, and I feel strong and happy without animal food.

Mr. Potter sends me kind messages now and then, and also reports of the Association, which are intensely interesting.

Yours very truly,

KESHUB CHUNDER SEN.

SMALL-POX.—Is it dangerous to put a patient with small-pox into a warm bath?

No. In the Meath Hospital, England, a patient at death's door in small-pox, his body being a mass of foul, fetid, and reeking sores, was plunged into a bath and kept there for seven consecutive hours. All delirium ceased at once, the sufferer's torture was at an end, and he quickly became convalescent. He concluded by giving his hearty testimony of approval of the method introduced by Hebra, pointing out its freedom from danger, the possibility of administering nourishment to patients while in the bath, and the fact that the relief given in the most severe confluent cases was at once immediate and permanent.

Dr. Stokes, in The Dublin Journal of Medical Science for January, in his notes on the treatment of *small-pox*, says, "In the Vienna Hospital patients have been kept continuously in the bath for one hundred hours, with good effect." And in another paper the same writer declares, "We can not doubt that the mortality in small-pox hospitals would be greatly diminished by the use of the bath." After describing a very severe case of confluent small-pox in which the patient was kept only on stimulants, he says the trial of the warm bath was suggested to him by Mr. Smyly. "The effect was instantaneous and marvelous. The delirium ceased as if by magic. It was the delirium of pain; and the patient exclaimed, 'Thank God! thank God! I am in heaven! I am in heaven! Why didn't you do this before?' The fetor immediately and completely disappeared, so that on entering the ward no one could suppose that there was a case of small-pox in it. He was kept at least seven hours in the bath." This case and its singular result, in addition to the experience of Hebra, justify the recommendation of the bath.

THE FOUNDLING HOSPITAL in cities is an institution for the reception of children abandoned by their parents, mainly those of illegitimate birth. Some of the foundling hospitals of Europe are very large, and

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have provisions for the secret reception of abandoned children, where parents may place them in a wheel that turns on an axis, and, without observation, turn the wheel and put the children inside the building without being observed. This idea was supposed to be a benevolent one, calculated to shield a parent from shame, but in practice it has been found to facilitate the secret abandonment of children and set a powerful engine at work to demoralize society. What was meant for a good proved to be an evil.

CORRECTION.—In the Lesson for Children in the March number of your journal, upon teeth, is an error. On page 126 just above the cut, what is called "Dentine" should have been called *Enamel* and what is called the "bone" is *Dentine* or *Dentinum* or Tooth-bone or Ivory.

This name "Dentine" was given by Professor Owen to the tissue which forms the chief part of a tooth, and is situated between the enamel of the crown, cementum of the root, and the pulp-cavity.

Cementium covers the fang or root. The Enamel of the teeth is a seemingly semi-vitreous substance which covers the crown and extends to the neck of a tooth. It is the hardest of all animal substances.

THE measurment of twenty-six thousand Americans showed an average height of five feet eight inches. A few reached a height of six feet four inches, and a few were only five feet high. The great mass were five feet eight inches. So, the average size of the chest of the same number of men was thirty-five inches; a few broad-chested men measuring forty-five inches, and a very few narrow-chested ones measuring only twenty-eight inches.

GYMNASTICS.—At what age is it best to begin "Family Gymnastics" with children?

ANS.—Children may be taught a very few of the light gymnastic movements at six or eight years of age, and may continue the lessons at intervals, as seems best. If the children live in the country, however, they will invent gymnastics for themselves; and need special instruction, not so much for health and physical development as for the education of the muscles, and the acquiring of gracefulness and precision of movement, and the removal of awkwardness.

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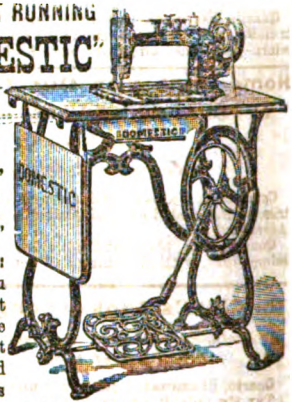
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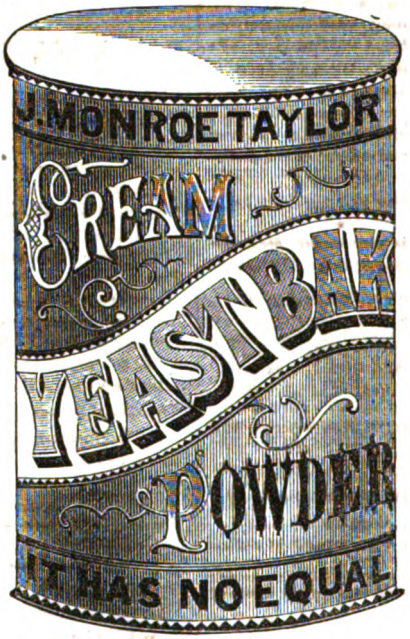
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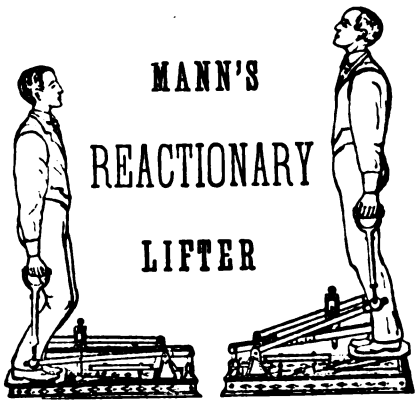
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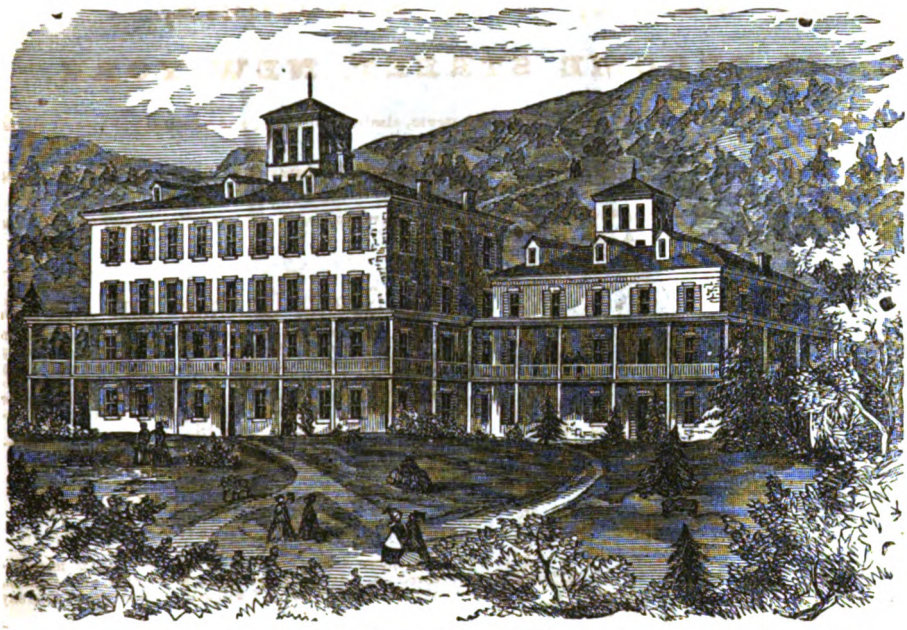
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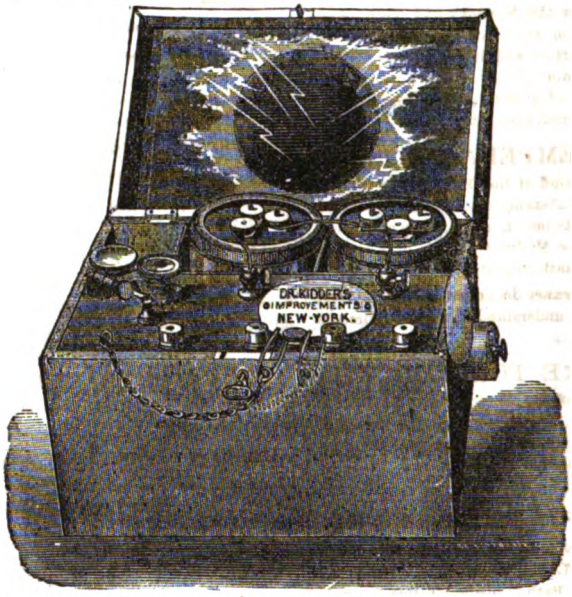
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OLD SERIES—VOL. 53. NEW SERIES—VOL. 19.

THE HERALD OF HEALTH

AND

JOURNAL OF PHYSICAL CULTURE,

American Naturalist

ADVOCATES

A Higher Type of Manhood—Physical, Intellectual, and Moral.

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THE PUBLISHER'S NOTICES.

THIS NUMBER.—We call especial attention to a few of the leading articles in this number. The first one was written in 1795, by the great medical author and philosopher, Hufeland, and it is sincerely hoped will do some good in this age, as it did when first published.

The Japanese Sermon is a curiosity, and while not pertaining to health matters, contains valuable hints as to the moral teachings of the Japanese.

We call special attention to the article on Corsets, by our esteemed contributor, Howard Glyndon. It is the best paper on this subject we have seen. Miss Glyndon deserves the thanks of all parents, for writing it. The article ought to be read by every mother and girl.

Mr. Brigham favors us with a most sensible article on spending money. How much poverty and suffering would people prevent, if they would follow the hints in the two articles entitled Money-Getting and Money-Spending.

In the Studies in Hygiene will be found in a condensed form the most important knowledge that can be gleaned by extensive reading and observation, on a large number of topics. Whoever reads these attentively will get an epitome of information gathered from reliable sources which can not be found in any other publication.

Lessons for the Children and Topics for the Month will speak for themselves.

Will our subscribers bear in mind our request that each one who believes THE HERALD is doing a good work, and send us in at least one new subscriber? Many have sent large lists, but others have not. We want each reader to feel a personal interest in this journal, and help double its circulation.

MINIATURE HERALD OF HEALTH TRACTS.—We have published No. 1 and No. 2 of a series of miniature tracts. No. 1 is entitled The Health Habits of Young Men, by the Editor of THE HERALD OF HEALTH, with a letter of introduction by Dr. Dio Lewis.

No. 2 contains the famous letters written by William Cullen Bryant, Editor of The New York Post, and the world-renowned poet and author, telling how he eats and sleeps, and works and exercises, so as to preserve his health and serenity of mind to a very advanced age; and William Howitt, the famous English author, who, now near eighty, is still full of vigor. These letters are written by themselves, and contain most important lessons for the young.

PRICES: No. 1—Health Habits of Young Men, single copies, 5 cents; 3 copies, 10 cents; 100 copies, $1.50.

No. 2—Health Habits of Bryant and Howitt, single copies, 5 cents; 4 copies, 12 cents; 100 copies, $2.00. Address WOOD & HOLBROOK, 15 Laight Street, N. Y.

PARTURITION WITHOUT PAIN.—We are constantly in receipt of letters thanking us for publishing this book. Mothers who have before suffered untold sufferings have, by following its teachings, borne healthy, beautiful children with comparative ease. A distinguished American writer sends the following kindly words: "Your little book is worth its weight in gold, and it will be worth more than that to every thoughtful woman expecting to become a mother, into whose hands it may fall. I lent my copy to a young wife of my acquaintance, who says she must have one of her own to keep by her. There isn't a thought in it but what might come from the purest father and husband that ever lived. I thank you for it in behalf of all women who are, or who may become wives and mothers."

MRS. BURNS is still earnestly urging the importance of introducing Phonetic Shorthand into the public schools, as a regular branch of study. Her American Journal of Phonography is specially devoted to this object. Teachers should subscribe for it, as it gives "Easy Lessons in Phonography" in each number, intended especially for schools. Price $1.50 per year. Burns & Co., 33 Park Row, N. Y.

THE COMBINATION GAME-BOARD.—William Hearne, who has been a boarder at the Hygienic Institute, 15 Laight Street, for some twelve years, has invented a combination game-board, on which fifteen different games can be played, including back-gammon, chess, checkers, German tactics, solitaire, etc. It is a most ingenious and valuable arrangement, and has been patented in Europe and the United States. A pamphlet describes each game, and gives full particulars; sent on receipt of 10 cents.

CORRECTIONS.—In "Kitty Howard's Journal," 1st line of page 253, the word "books" should read "*looks*;" same page, 4th line from bottom, "fairly" should read "*fully*;" last line, same same page, "wove" should read "*wave*;" page 255, 17th line from top, "profoundness" should read "*profound passionateness*."

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THE HERALD OF HEALTH

AND

JOURNAL OF PHYSICAL CULTURE.

VOL. 19, No. 6.] NEW YORK, JUNE, 1872. [NEW SERIES.

PUBLISHED MONTHLY BY WOOD & HOLBROOK, 13 & 15 LAIGHT STREET.

HEALTH LESSONS FROM OLD WRITERS.

Abstinence from Physical Love in Youth.

BY CHRISTOPHER WILLIAM HUFELAND.*

He who in Pleasure's downy arms
Ne'er lost his health or youthful charms,
A hero lives; and justly can
Exclaim, "In me behold a man!"

He prospers like the slender reed
Whose top waves gently o'er the mead;
And moves, such blessings virtue follow;
In health and beauty an Apollo.

That power divine, which him inspires,
His breast with noblest passions fires;
These heavenwards soar with eagle-flight,
And spurn the cold, dark realms of night.

So full of majesty, a god,
Shall earth alone be his abode?
With dignity he steps, he stands,
And nothing fears; for he commands.

Like drops drawn from the crystal stream,
His eyes with pearly brilliance beam;
With blushing signs of health o'erspread,
His cheeks surpass the morning's red.

The fairest of the female train
For him shall bloom, nor bloom in vain:
O happy she whose lips he presses!
O happy she whom he caresses! BURGER.

THERE was a time when the German youth never thought of intimacy with the other sex till their twenty-fourth or twenty-fifth year; and yet nothing was then known of the pernicious consequences of this chastity, nor of many other imaginary evils of which people now dream; but these youths, increasing in strength as well as growth, became men, who by their size, excited the astonishment even of the Romans.

People now leave off at the period when these began. They imagine they can never

* Hufeland was an eminent philosophic German physician, and professor in the University of Jena. The purity of his life and the wisdom of his writings won him great fame in all civilized lands. His greatest work The Art of Prolonging Life, has not yet been surpassed. He died in 1836, at an advanced age

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soon enough throw off their chastity; and young persons, long before their bodies are completely finished, begin to waste those powers which are destined for a higher use. The consequences are evident. These men become incomplete, half-formed beings; and at the period when our ancestors began to employ those powers, they, in them are generally exhausted; they feel nothing but dejection and misery in their weakness; and a stimulus of the utmost importance for seasoning life is to them for ever lost.

It is incredible how far prejudice in this respect may be carried, especially when it flatters our inclination. I once knew a man who seriously believed that there was no poison more prejudicial to the human body than continence, and the consequence was, that he was an old man in his twentieth year, and in his twenty-fifth died of old age.

The present age has fallen so much into the taste of the times of chivalry, that all romances must now assume that form in order to please; and one, indeed, can not help admiring the great, noble, and resolute manner of thinking and acting of these old Germans. It appears that the more sensible we are how far we have degenerated from them, the more we are excited by their example, and the more we are inflamed with a desire to imitate their conduct. But what a happiness would it be if we did not think merely of the object, but of the means to obtain it. That by which these people acquired so much courage, so great powers both of body and mind, their bold, firm, and resolute character, which made them *real men* in the utmost sense of the word, was, in particular, their strict continence. The youth of these men was destined to great exploits and undertakings, not to voluptuousness and dissipation; the physical propensity to love did not among them sink into mere animal enjoyment, but was exalted to a moral incitement to noble and heroic actions. Each bore in his heart the image of his beloved object, whether real or imaginary; and this romantic love, this indissoluble attachment was the shield of his continence and virtue, strengthened the powers of his body, and communicated to his mind courage and unalterable resolution, by continually directing his attention to his fair one smiling to him at a distance and whose favor could be gained only by glorious achievements. However romantic these notions may be, I find, on closer examination, great wisdom in this use of physical love, one of the strongest motives by which human nature is actuated. How widely different has the case become among us! This propensity which by prudent management may be made the germ of the most exalted virtue, of the greatest heroism, has degenerated into whining sensibility, or mere sensual gratification, which people enjoy prematurely and even to satiety; the passion of love, which in those periods was a security against dissipation, is at present the source of the greatest; the virtue of chastity, the principal foundation, without doubt, of moral firmness and manliness of character, has become a subject of ridicule, and is decried as old-fashioned pedantry; and what ought to be the last and sweetest reward of toil, labor, and danger, has become a flower which every strippling crops by the way. Why does Nature excite in our bosom this sighing after union, this all-powerful, irresistible propensity to love? Not, truly, to afford subjects for Romance or to make a figure in the ecstatic raptures of poetry; but that it may serve as an indissoluble band to unite two hearts, to lay the grounds for a happy generation; and that, by this magic tie, our existence may be connected with the first and most sacred of all duties. How fortunate would it be were we here to imitate the ancient method and never to pull the fruit till we had planted!

At present, we hear a great deal of strength and strong men: but I will believe nothing of it as long as I see that they have not strength enough to subdue their passions; for, that is the only cause of triumph as well as the only sign of mental strength; and chastity is the school in which youth ought to be exercised, and to form themselves for becoming strong men.

We in general find, in the Old World, that all those from whom any thing great or glorious was expected, were obliged to restrain physical love. So much were people then convinced that Venus absorbs the whole powers of man, and that those given up to dissipation could never attain an exalted position.

It is one of the falsest and most pernicious of prejudices, that marriage is an invention merely political and conventional. It is much rather one of the most essential parts of the destination of man, both for the individual and the whole; an establishment absolutely necessary for the education of mankind. By marriage I understand a firm, sacred union of two persons, and for giving origin to and educating children. And, in this intimate union founded upon so important an object, lies, in my opinion, the principal grounds of domestic as well as public felicity; since, in the first place, it is indispensably requisite for the moral per-

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fection of mankind. By this close connection of two beings, this association of one's interests with that of another, is selfishness, the most dangerous enemy of all virtue, best subdued; and man always more inclined to humanity and compassion for his fellow-creatures, and still brought nearer to his true state of moral exaltation. His wife and his children form an indissoluble bond which unites him to the rest of mankind, and to the good of the whole; his heart is always warmed by the sweet sensation of matrimonial and parental tenderness, and defended from that deadening coldness which so easily overcomes the man who leads a solitary life; and the endearing cares of a father impose on him duties which accustom him to order, industry, and habits of prudence. His passion for the sex is thereby ennobled, and from a mere animal instinct, converted into one of the highest moral motives of action; and violent passions, ill-humor, and bad customs, are thus best eradicated. Hence arises a very fortunate influence over the whole and the general good; so that I can, with perfect confidence affirm, that happy marriages are the most important supports of a state, and of public peace and felicity. A bachelor always remains a mere egotist; restless and unsteady, a prey to selfish humors and passions; less interested for mankind, for his country and the state, than for himself. He is overcome by a false sentiment of liberty, which prevents him from entering into wedlock; and this sentiment is still nourished and strengthened by the condition in which he lives. What can tend more to produce a fondness for change, sedition, and revolutions, than an increase of unmarried citizens? How different is the case with the married? That dependence on the other half necessary in marriage, accustoms one continually to a dependence on the laws; regard for one's wife and children obliges one to be regular and industrious: by his children, a man is attached closely to the state; its interests and prosperity by these means become his own; or, as Bacon expresses it, he who is married and has children, has given pledges to the state: he is a bondsman, a true citizen, and a real patriot. But what is still more, a foundation is here laid, not only for the happiness of the present generation, but for that of the future also; as it is the matrimonial union only that produces to the state good moral citizens, accustomed from their youth to regularity and an observance of their duty. One must not imagine that the state itself can supply this formation of the manners, this education which all-wise Nature has connected with the hearts of a father and a mother.

I shall now return to my principal object, to point out the beneficial influence which marriage has on the physical good of mankind. With the utmost propriety may it be classed among those means which tend to prolong life; and my reasons are as follows:

1. Marriage is the only means to regulate love, and to direct it to its proper object. It equally prevents dissipation and cold and unnatural indifference. However much I have recommended continence in youth, convinced that it is indispensably necessary to promote long life, I am convinced also that there are certain years of manhood when it is as prejudicial to suppress by violence the propensities of nature, as it is to yield to them before the proper period. It is required by the general law of harmony. No power in us must remain totally unexpanded; each must be exercised in moderation.

2. We are told by experience, that *all those who attained to a very remarkable age were married.*

3. The married state promotes *domestic* joy, which is the purest, the most uniform, and the least wasting of all. It is undoubtedly that which is best suited to physical as well as moral health, and which can, with the greatest certainty, preserve the mind in that happy mean state the most favorable to longevity. It tends to moderate over-strained hope and enthusiastic speculation, as well as excessive care. Every thing, by the participation of another being, by the intimate connection of or existence with that of another, is rendered milder and more supportable. To this may be added, that tender charge, that heaven on earth, secured by nothing so much as wedded love, which lies in the possession of healthful and well-educated children; that actual renovation, reserved for us by their company, of which Cornaro, at the age of eighty, has given so affecting a picture.

We go out of the world by the same changes almost as those by which we enter it. We begin as children; as children we leave off. We return, at last, to the same weak and helpless condition as our first. We must have people to lift us, to carry us, to provide us nourishment, and even to feed us. We again have need of parents. And how wise the establishment! We find them again in our children, who now take a delight in repaying a part of that kindness which we showed to them. Children now step, as it were into the place of parents, while our weakness transposes us into the place of children. The venerable oak on the other

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hand, does not enjoy the benefit of such a wise regulation. The old decayed trunk stands alone and forgotten, and in vain endeavors to procure from foreign aid that support and assistance which can be the work only of natural affection and the bonds of nature.

Do what thou canst, exert thy utmost power,
Yet still alone thou'lt stand till thy last hour,
When Nature's hand, almighty and divine,
To the grand whole thy lifeless mass shall join.

SCHILLER.

A Japanese Sermon.

TRANSLATED BY ALGERNON BERHAM MILFORD, SECRETARY OF LEGATION IN JAPAN.

SERMONS in Japan are not delivered as part of a service on a special day of the week, but are preached in courses, the delivery occupying about a fortnight, two sermons being given each day. In a great many cases the preachers are itinerant priests, who go from town to town, and village to village, lecturing. The locale is usually the main hall of a temple, or the guest-room of the resident priest. The audiences are composed of old people, who, finding themselves near their end, wish to make their peace with heaven, and young girls, who attend doubtless with every intention of profiting, but forget, as soon as they get outside the door, every thing they have heard within. There are, of course, no pews or benches. The congregation squat on the mats, the preacher being accommodated with a cushion at the upper end of the room. In front of him is a reading-desk, on which he lays his sermon, and he holds in his hand a fan, with which, from time to time, he raps the desk to emphasize his delivery, and wake the slumbering. Between the two sermons occurs an interval of ten minutes, introduced by the priest with the words, "Well, let's take a puff" (of tobacco).

The following sermon is by a preacher of the "Shingaku" sect, which professes to combine all that is excellent in Confucianism, Buddhism, and Shintoism. The text is taken from the Chinese Classical Book, just as we take ours from the Bible. Jokes, stories, and pointed applications to members of the congregation are as common in these sermons as dry, rigid formality is with us.

Moshi * says, "Benevolence is the heart of man, Righteousness is the path of man. How lamentable a thing is it to leave the path and go astray, to cast away the heart, and not know where to seek for it."

The text is taken from the first chapter of *Kōshi* (Chin: *Kao Tsu*), in Moshi. Now this quality, which we call benevolence, has been the subject of commentaries by many teachers, but as these commentaries have been difficult of comprehension, they are too hard to enter the ears of women and children. It is of this benevolence that, using examples and illustrations, I mean to treat. A long time ago there lived at Kioto a great physician, called Imaoji —I forget his other name—he was called a very famous man. Once upon a time a man from a place called Kuramaguchi, advertised for sale a medicine which he had compounded against the cholera, and got Imaoji to write a puff for him. Imaoji, instead of calling the medicine in the puff a specific against the cholera, mis-spelt the word cholera, so as to make it simpler; when the man who had employed him went and taxed him with this, and asked him why he had done it so. He answered with a smile, "As Kuramaguchi is an approach to the capital from the country, the passers-by are but poor peasants and woodmen from the hills; if I had written 'cholera' at length, they would have been puzzled by it, so I wrote in a simple way that should pass current with every one. Truth itself loses its value if people don't understand it. What does it signify how I spelt the word *cholera*, so long as the efficacy of the medicine is unimpaired?" Now, was not that delightful? In the same way the doctrines of the sages are mere gibberish to women and children who can not understand them. Now my sermons are not written for the learned. I address myself to farmers and tradesmen, who, hard-pressed by their daily business, have no time for study; with the wish to make known to them the teachings of the sages, and carrying out the ideas of my teacher, I will make my

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meaning pretty plain by bringing forward examples and quaint stories. Thus, by blending together the doctrine of the Shinto, Buddhist, and other schools, we shall arrive at something near the true principle of things. Now, positively, you must not laugh if I introduce a light story now and then; levity is not my object, I only want to put things in a plain and easy manner.

Well, then, the quality which we call benevolence is, in fact, a perfection, and it is this perfection which Moshi spoke of as the heart of man. With this perfect heart, men in serving their parents, attain to filial piety; in serving their masters, they attain to fidelity; and if they treat their wives, their brethren, and their friends in the same spirit, then the principles of the five relations of life will harmonize without difficulty. As for putting perfection into practice, parents have the special duties of parents, children have the special duties of children. husbands have the special duties of husbands, wives have the special duties of wives. It is only when all these special duties are performed without a fault, that true benevolence is reached, and that again is the true heart of man.

For example, take this fan. Any one who sees it knows it to be a fan, and knowing it to be a fan, no one would think of using it to blow his nose in; the special use of a fan is for visits of ceremony, or else it is opened in order to raise a cooling breeze; it serves no other purpose. In the same way, this reading-desk will not serve as a substitute for a shelf; again, it will not do instead of a pillow. So, you see, a reading-desk also has its special functions, for which you must use it. So, if you look at your parents in the light of your parents, and treat them with filial piety, that is the special duty of children. That is true benevolence, that is the heart of man. Now, although you may think that when I speak in this manner, I am speaking of others and not of yourselves, believe me that the heart of every one of you is by nature pure benevolence. Now, I am just taking down your hearts as a shopman does goods from his shelves, and pointing out the good and bad qualities of each, but if you will not lay what I say to your own accounts, but persist in thinking that it is all any body's business but yours, all my labor will be lost.

Listen, you who answer your parents rudely, and cause them to weep; you who bring grief and trouble on your masters; you who cause your husbands to fly into passions; you who cause your wives to mourn; you who hate your younger brothers, and treat your elder brothers with contempt; you who sow sorrow broadcast over the world; what are you doing but blowing your noses in fans, and using reading-desks as pillows? I don't mean to say that there are any such persons here, still there are plenty of them to be found—say in the back streets of India, for instance. Be so good as to mind what I have said.

Consider carefully; if a man is born with a naturally bad disposition, what a dreadful thing that is!

This perfect heart is called in my discourses "the original heart of man." It is true that benevolence is also called the original heart of man, still there is a slight difference between the two. However, as the inquiry into this difference would be tedious, it is sufficient for you to look upon this original heart of man as a perfect thing, and you will fall into no error. It is true, that I have not the honor of the personal acquaintance of every one of you who are present, yet I know that your hearts are perfect. The proof of this is, that if you say that which you ought not to say, or do that which you ought not to do, your hearts within you are in some mysterious way immediately conscious of wrong. When the man that has a perfect heart does that which is imperfect, it is because his heart has become warped and turned to evil. This law holds good for all mankind. What says the old song? "When the roaring waterfall is shivered by the night-storm, the moonlight is reflected in each scattered drop." Although there is but one moon, she suffices to illumine each little scattered drop! Wonderful are the laws of heaven! So the principle of benevolence, which is but one, illumines all the particles that make up mankind. Well, then, the perfection of the human heart can be calculated to a nicety. So, if we follow the impulses of our perfect heart in whatever we undertake, we shall perform our special duties, and filial piety and fidelity will come to us spontaneously. You see the doctrines of this school of philosophy are quickly learnt. If you once thoroughly understand this, there will be no difference in your conduct and that of man who has studied a hundred years.

The duty of man has been compared by the wise men of old to a high road. If you want to go to Yedo or Nagaski, if you want to go out to the front of the house or to the back of the house, if you wish to go into the next room or into some closet or other, there is a right road to each of these places; if you do not follow the right road, scrambling over the roofs

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of houses and through ditches, crossing mountains and desert places, you will be utterly lost and bewildered. In the same way, if a man does that which is not good he is going astray from the high road. Filial piety in children, virtue in husbands and wives, truth among friends; but why enumerate all these things which are patent? All these are the right road and good, but to grieve parents, to anger husbands, to hate and to breed hate in others, these are all bad things, these are all the wrong road. To follow these is to plunge into rivers, to run upon thorns, to jump into ditches, and bring thousands upon ten thousands of disasters. It is true, that if we do not pay great attention we shall not be able to follow the right road.

Certainly the harp and guitar are very good things in their way, but to attend to nursing their parents is the right road for children. Lay this to heart, and consider attentively where the right road lies. People who live near haunts of pleasure become at last so fond of pleasure that they teach their daughters nothing but how to play on the harp and guitar, and train them up in the manners and ways of singing-girls, but teach them nothing of their duties as daughters; and then very often they escape from their parents' watchfulness and go wrong. Nor is this the fault of the girls themselves, but the fault of the education which they have received from their parents. I do not mean to say that the harp and guitar and songs and dramas are useless things. If you listen attentively, all our songs incite to virtue and condemn vice. In the song called "The Four Sleeves," for instance, there is the passage, "If people knew beforehand all the misery that it brings, there would be less going out with young ladies to look at the flowers at night." Please give your attention to this piece of poetry. This is the meaning of it: When a young man and a young lady set up a flirtation without the consent of their parents, they think that it will all be very delightful, and find themselves very much deceived. If they knew what a sad and cruel world this is, they would not act as they do. The quotation is from a song of remorse. This sort of thing happens but too often in the world.

When a man marries a wife he thinks how happy he will be, and how pleasant it will be keeping house on his own account; but before the bottom of the family kettle has been scorched black he will be like a man learning to swim in a field, with his ideas all turned topsy-turvy—and, contrary to all his expectations, he will find the pleasure of housekeeping to be all a delusion. Look at that woman there! Haunted by her cares, she takes no heed of her hair, or of her personal appearance. With her head all untidy, her apron tied roud her as a girdle, with a baby twisted into the bosom of her dress, she carries some wretched bean-sauce which she has been out to buy. What sort of creature is this? This all comes of not listening to the warnings of parents, and of not waiting for the proper time, but rushing suddenly into housekeeping; and who is to blame in the matter? Passion which does not pause to reflect. A child of five or six years will never think of learning to play the guitar for its own pleasure. What a ten-million times miserable thing it is, when parents, making their little girls hug a great guitar, listen with pleasure to the poor little things playing on instruments big enough for them to climb upon, and squeaking out songs in their shrill treble voices. Now I must beg you to listen to me carefully. If you get confused and don't keep a sharp lookout, your children, brought up upon harp and guitar-playing, will be abandoning their parents, and running away secretly. Depend upon it, from all that is licentious and meretricious, something monstrous will come forth. The poet who wrote "The Four Sleeves," regarded it as the right path of instruction to convey a warning against vice. But the theater, and dramas, and fashionable songs—if the moral that they convey is missed—are a very great mistake. Although you may think it very right and proper that a young lady should practice nothing but the harp and guitar until her marriage, I tell you that it is not so, for if she misses the moral of her songs and music, there is danger of her falling in love with some man and eloping.

With regard to the danger of over-confidence, I have a little tale to tell you. Be so good as to wake up from drowsiness, and listen attentively. There is a certain powerful murex, the surzaye, with a very strong lid to its shell. Now this clam, if it hears that there is any danger astir, shuts up its shell from within with a loud noise, and thinks itself perfectly safe. One day a snapper and another fish, lost in envy at this, said, "What a strong castle this is of yours, Mr. Murex, when you can shut up your lid from within, nobody can so much as point a finger at you. A capital figure you make, sir." When he heard this, the murex, stroking his beard, replied, "Well, gentlemen, although you are so good as to say so, it's nothing to boast of in the way of safety; still, when I shut myself up thus, I do not feel much

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anxiety." And as he was speaking thus, with the pride that apes humility, there came the noise of a great splash, and the murex, shutting up his lid as quickly as possible, kept quite still, and thought to himself what in the world the noise could be. Could it be a net? Could it be a fish-hook? What a bore it was, always having to keep such a sharp look-out! Were the snapper and the other fish caught? he wondered, and he felt quite anxious about them; however, at any rate. *he* was safe. And so the time passed, and when he thought all was safe he stealthily opened his shell and slipped out his head, and looked all round him. There seemed to be something wrong, something with which he was not familiar. As he looked a little more carefully, lo and behold! there he was in a fishmonger's shop, with a card marked sixteen cash on his back! Poor shellfish! I think there are some people not unlike him to be found in China and India. How little self is to be depended upon! There is a moral poem which says, "It is easier to ascend to the cloudy heaven without a ladder than to depend entirely on oneself."

This is what is meant by the text, "If a man casts his heart from him, he knows not where to seek for it.". Think twice upon every thing that you do. To take no care for the examination of that which relates to yourself, but to look only at that which concerns others, is to cast your heart from you. Casting your heart from you does not mean that your heart actually leaves you; what is meant, is that you do not examine your own conscience. Nor must you think that what I have said upon this point of self-confidence applies only to wealth and riches. To rely on your talents, to rely on the services you have rendered, to rely on your cleverness, to rely on your judgment, to rely on your strength, to rely on your rank, and to think yourself secure in the possession of these, is to place yourself in the same category with the murex in the story. In all things examine your own consciences. The examination of your own hearts is above all essential.

Here the preacher leaves his place.

What the Sewing Machine has Done.

BY EARNEST HELFENSTEIN.

AT this time in the 19th century, women are strenuously making their way to the ballot-box: whether the result be for good or ill; whether the Republic will be the better or worse for her appearance, ballot in hand, time must decide.

It is sometimes a curious matter of thought to trace great results from apparently obscure or trivial causes, and tritely to illustrate the position by a comparison of the mountain rill making its way onward, and gathering to its bosom a thousand little tributaries, which at length swell its volume to a mighty river, resonant with the wheel of the artizan, and bearing the freightage of commerce.

Twenty years ago this question of Woman's Rights was comparatively in its infancy, and when I argued in its favor, many and bitter were the strictures lavished upon me by the press. Mr. Beecher then opposed it; and very many others of less note, now warmly in its favor. As a literary woman I was generously made welcome to lecture before Lyceums and Associations of various kinds, but objected to as an advocate of Woman's Rights.

I remember the excellent Mrs. Kirkland reproached me for lecturing upon this subject, saying I had "allied myself to a class, who had every thing to gain, and nothing to lose through me, while I had every thing to lose, and nothing to gain." With me truth has never been met as a matter of expediency. If a thing were true to my mind, I have given my testimony thereto honestly, and squarely, despite of consequences.

I think it is about twenty years ago that the sewing machine was first offered to the world. I early made its acquaintance, used it, talked and wrote about it as one of the means of elevating women, by releasing her from the toil of the needle, and the consequent wear and tear of nerves; the weariness of eyes; the contraction of lungs, and the general necessity of looking at the world through the inverted end of the telescope.

I have never ceased to admire this dainty, willing servant, that so untiringly measures off

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its long railways of hemming and stitching, and presents a garment complete almost with the celerity with which Aladdin, in the Eastern tale, achieved his purpose by the aid of his magic lamp.

The public at large is, most likely, little aware of the magnitude of this trade in the sewing machine. I speak now of Wheeler & Wilson's, the only one with which I am personally acquainted, and which seems to me better adapted than all others to family use. This firm alone may have seemed to supply the whole world, if we may judge by their extensive sales. From New York to San Francisco; from St. Petersburg to Japan; from Brazil to Australia, everywhere may be found this tireless worker, carrying order, neatness, and thrift into thousands and thousands of households. Well may the inventor exclaim, "*Quæ regio in terris nostri non plena laboris.*"

Who can calculate the consequences naturally resulting from the wide-spread use of a medium so effectually changing the condition of one of the sexes? Millions of families must have felt the benefits of its use. Figures do not lie, and I have learned from Messrs. Wheeler & Wilson that their average daily sale of machines is about five hundred in number. Their annual sales amount to more than 150,000 machines!

Thus it will be seen that millions of the sex have been relieved from belittling, monotonous labor and have been able to command a good degree of leisure.

Now what are all these women to do with the time thus secured to them? Undoubtedly the young, the vain, and the frivolous find only more space for dress, fashion, gossip, and novel-reading, which practices are rapidly yielding their pernicious fruitage upon society. But these are not all—there is a vast assembly of intelligent, fore-casting women who have thus found opportunity for study, observation, and reflection, and these have begun to make themselves felt. The comparatively narrow sphere in which the sex had hitherto been expected and compelled to move has grown irksome to them. They require a field in which to exercise their abilities with the same freedom granted to the other sex. They require mental appreciation, remunerative toil, and no disability but that which must attend a lack of capacity. They may not always make their claims in the best taste, but that proceeds from lack of culture; and thousands of men make similar mistakes.

The original question of Women's Rights had been broached by masculine theorists years ago, Jeremy Benthem, and others, regarding all human rights as identical to both sexes; and Mary Wallstonecraft nearly a hundred years ago had led the van of woman-minds in the same direction. Intelligent feminine thinkers, not a little ambitious for themselves and the sex, threw all the force of their intellect upon this question, and found it a fruitful and aspiring one. I had opened the Lyceum and Literary Associations to the sex: Antoinette Brown had ascended the pulpit. The theater, and arena of authorship had been conquered by women years agone, and now came forward the large number of able women, who had worked in the Anti-Slavery cause to swell the multitude of womanly thinkers in the support of their political rights.

"The little one has become a thousand," and the day is not far distant when all that a sensible right-minded woman may claim will be granted her.

Men have emancipated themselves from mere muscular labor by their inventive genius, and the advancement of civilization bears testimony to their better use of the brain; and, if they have bent their inventive genius to the production of a machine which has emancipated their wives and daughters, they ought not to grumble at the consequences. They must not, then, like Saul, shrink from the spirit they have evoked.

They must not complain if women now use the brain more than the hand, which they have done so much to whiten. The benefits in the long run will be mutual, and many of our crudities and asperities will disappear when women have borne a better self-poise, and a greater familiarity with ennobling thought. We are now simply moving to the inevitable, in the vantage ground of civilization, and whatever may be the result, whether good or evil, we must abide the issue.

PATCHOGUE, L. I., 1872.

A WRITER in The Boston Transcript tells how, one morning, she remonstrated with her colored servant for abusing his wife, upbraiding him after this manner: "Jack, what a pretty, little, smart wife you have! If I were you, I would try and make myself more agreeable to her. I would fill the coal-scuttle, feed the cow, gather the vegetables for her, and—and—I wouldn't strike her." The only answer from Jack was: "Why! I'se done married Lou. I isn't courting her!" Poor Cuffee, he did as well as many white folks do.

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Corsets.

BY HOWARD GLYNDON.

"Thousands die by battle-swords,
Tens of thousands die by corset-boards!"

IF we are to believe the assertions of each individual woman whom we meet, the above homely couplet, perpetrated doubtless under direct hygienic inspiration, is a most atrocious libel, and its malignity is only equaled by its absurdity. Pray, tell me, did you ever find one woman who was willing to own that she drew her own corset-strings too tight? She will amiably confirm you in your theory by instancing Miss Minnikin, who has to hold her breath in when she hooks her dress, and Mrs. Pipestem, whom she expects to see break in two one of these days; but she, herself, is never guilty of such folly! Oh, dear, no! she always wears her clothes quite comfortably. Why, they are so loose they nearly slip off of her! And then, as proof positive, she holds her breath in, and pinches up her waist-lining, to let you see how it is.

There are many dresses that do not fit too tightly, when by an involuntary effort of the neighboring muscles, the chest and stomach are momentarily contracted, and sustain a temporary collapse. But how is it when the lungs swell outward and are filled with air, and the arms are slowly raised and made to join over the head? Every woman who can not sustain this test wears her dress more or less tight; and by the tightness or the looseness of her corset-strings you may gauge the condition of her health.

It is remarkable that feminine ailments begin to make themselves noticed at the period when the girl puts on her first corset. With the use of this infernal machine begins her disinclination for active exercise. A few weeks ago she was romping up and down with a skipping-rope, laughing loudly, and only happy out of doors. Now she creeps slowly along, and there is a certain stiffness of the figure, a certain constraint in the walk, which tell but too surely of harness. Why does she not run and laugh as she used to do? Because it is fatiguing to fill the compressed lungs with air. They will not hold as much as they did when free, nor retain it so long, the space being cramped. All active exercise involves well-filled lungs; and so it makes her pant and exhausts her, and she naturally shows it. The stomach being also cooped up in close quarters, she can not eat as much as she could before, nor can she digest it so readily, therefore, she grows weaker. The circulation of the blood is interfered with, she has attacks of giddiness, she is hot and cold by turns. It is a task to stoop to pick up a pin and so she instinctively learns to bend cautiously, by reason of the whalebone armor in which she is encased. She has been accustomed to throw herself into any attitude, quick as thought, but now she is cruelly reminded that she must "sit up and behave," by the snapping of the bones which bury themselves in her sides. At night, when she takes off her instrument of torture, there are great welts and red creases in her flesh, where the bones have bent inward. But she never flings it away—never revolts openly—because it is in her eyes the insignia of womanhood. She must get herself into shape, if she dies for it; and, in spite of back-aches, head-aches, nervousness, and dyspepsia. But ask her if her dress is too tight, and she will instantly answer, "Oh no!" and pinch the waist of it up between her fingers. In such a case as that you may safely believe it is not the dress which offends, but the corset. Were it not for its strong restraining power, she wouldn't have a hook nor an eye left on her dress-body.

I have seen young girls of fifteen weeping bitterly, and all shrunk together with pain, and yet they would not loosen an inch of the corset-string. Ask them what is the matter: "A pain in my breast!" And no wonder! But there are no such willing and enthusiastic martyrs to custom as young girls. We talk with abhorrence of Chinese foot-torture. It can be no whit more revolting or painful than the custom of reducing the waist of well-formed girls to the standard of absolute deformity. In many cases this is really nothing more than slow suicide, in proportion to the strength and vitality of the tortured creature; and it is as much more reprehensible than the Chinese custom, as the lungs, stomach, and heart are more necessary to life than the feet. The evil is wrought so gradually that we do not realize it fully, but it is none the less a scourge of the nation for all that.

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I make no compromise with corsets proper. I denounce them unconditionally. There must be no parleying or compromise with the enemy. You must not say, "Well, we will agree to wear them so loosely that we can, without trouble, turn them around the figure while laced; but we want to wear them to support the body."

Not at all. It is an invalided body which requires support. A healthy one supports itself. I denounce corsets altogether, as infernal pressure machines. They are useless as supports for the body, and as clothing worn for warmth.

The theory of the mechanism of corsets is this: They are made of stout material, whose strength is in every way reinforced, as by stitching, doubling, etc.; padded with whalebone, to secure steady, prolonged and equable pressure on all the parts inclosed. If they were not so strong they would soon burst, if they were not whalebone they would not retain the figure in its artificial shape. It would take its revenge by bulging out at forbidden points. The lacing is also calculated to further the same results. And altogether, in the manufacture of the thing, there is an amount of cool, deliberate planning to spoil what God has perfected, which is as infernal as the thing itself.

Now let us see what the corset does. It crowds every one of the most important internal organs closely together. This gives them all a stronger tendency downwards. The corset thus becomes an important auxiliary of the force of gravitation, which in the human body is combatted mostly by the power and elasticity of the muscular and circulatory systems. On both of these the corset has the most disastrous effect. To render all appeal impossible, it is of an hour-glass shape. This forces the womanly organs down into the cavity of the abdomen, and produces a tendency toward rupture, engorgement, chronic congestion, inflammation, and hemorrhage. The most disastrous effects of the corset fall upon the reproductory organs, and thus it strikes directly at human life; and this is why I call it an infernal machine. It is promotive of barrenness, death in the womb, still-born children; and, still worse, it is in a great degree responsible for puny and deformed offspring. All this is brought about that women may have waists a few inches smaller than God intended they should.

This is not all. It dwarfs the moral and intellectual nature of woman, and it robs her of beauty of countenance and graces of motion. Pain, long suffered, is the prevalent expression upon the faces of many American women. No wonder that the brow furrows and the cheek wrinkles so early! And what woman with a weak back can walk gracefully? The corset is promotive of weak backs. It is hard to be good, bright, and amiable when one is on the rack. The wearer of even a moderately tight corset is almost always on the rack. If your side aches, or you have a gnawing in the stomach, or a fluttering at the heart, how are you to devote yourself to the solving of any intellectual problem, the learning of any intellectual task? There is no fear of woman ever equalling men as workers, as long as they wear corsets. They are not strong enough. They will not live long enough. That they can survive this slow sapping of vitality as long as they do affords abundant proof of the peculiar tenacity of feminine life. That the human body, delicate and complicated as it is, should bear, for a length of time, the abuse thus inflicted upon it, is wonderful to think of.

"Strange that a harp of a thousand strings
Should keep in tune so long!"

Especially when we are doing all we can to shatter and silence it! I firmly believe that compression of the waist is the cause of more than two-thirds of the long list of nervous, organic diseases from which women suffer. They are dying around us day after day from ailments, of which this is the primary cause. The very name of a large class of these diseases indicate their origin. We call them displacements. In the healthy human body, displacements rarely occur from accident or exertion; and it has been shown by medical statistics that they seldom happen in women unless the system has been previously devitalized, or the muscles rendered flabby and weak by long relaxation.

Displacements are unknown things among women in countries where corsets are not worn. These enfeeble the whole body, and treble the tendency to become the weaker vessels. It is remarked that women are always the ones to faint in a crowded place. No wonder! May be the men would, too, if their lungs and hearts, and stomachs were in such a strait! It is the last straw that breaks the camel's back.

All women of average height should measure about twenty-seven inches around the waist, without clothing. A little more or a little less, according as they incline toward thick or thin. For every additional inch taken off or put on the height, the breadth of the waist at its smallest part should decrease or increase about half an inch.

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One of the great objections to corsets is that the pressure can be gradually increased almost without the wearer being aware that she is drawing the strings tighter and tighter every day. This is often the case, after one is used to them. The mischief is going on all the time, and it culminates upon the occasion of some over-exertion, or sudden and great grief; and then the long torture of invalidism begins. The way in which they are put on, to some extent, illustrates this. A woman rises in the morning, and over an empty stomach and quiescent muscles, she clasps her corset. If she finds it somewhat loose, as is natural while standing up, she draws the strings closer. No room is left for breakfast, dinner, and supper. She finds it quite comfortable at first, but as the day goes on she begins to feel that it is tight. However, it is part of the religion of the toilet to ignore the sensations of the body. With what feelings of absolute relief she lays it aside at night!

The tightness of corsets is not the only thing about them that I object to. If you should wear one so loose that it would slip up and down, I should still object to it on account of its stiffness and thickness. The bones present an obstacle to the free play of the muscles of the trunk. All the muscles of the body require to be brought into frequent exercise, or some part of it must suffer. Flexibility is to be practiced and maintained, as one of the surest holds on health, other things being equal. Our clothing should be so arranged that we may, without inconvenience, throw the body into any position which it manifests an involuntary tendency to assume. Artificial support weakens the muscles. With them, self-help is the rule, as with every thing else. Train them to rely on themselves, and you have a strong and supple body. Give them unnecessary support, and you weaken and relax them. Were you to keep your leg or your arm braced with bones and splints, and closely bound, it would soon lose its power. Even the feet, which contain no organs which might be vitally injured by compression and artificial support, suffer from it to the point of lameness, weakness, and malformation. The stiffer the shoes which are habitually worn, the weaker and less pliable the feet. We are now really the slaves of our shoes. We walk vilely with them, but we could not walk at all without them; and this fact illustrates the effects of artificial support applied to any part of the body.

Shoes have their *raison d'etre*, but corsets—

It was only the other day that a distinguished medical man tried to reconcile Hygiene and Fashion by ascribing to them certain conservative qualities. I am of the opinion that he never wore one himself, that he never knew what it was to feel as if his insides were being pressed out of him whenever he stood up, or tried to walk, or he would not be so enthusiastic about them.

The most healthful clothing for the body is that which allows, to some extent, the penetration of the air through the pores of the material. Any materials that are water-proof, or air-proof, are not fit for habitual clothing, especially on the trunk of the body. They draw out and absorb its vitality. How is it about a garment, covered partly with impervious bone, and of a material which is specially close and thick? It is not warm in winter, being made of cotton. It is not cool in summer, as it shuts in the perspiration of the body. Thus, in all ways, corsets are unhealthy and uncomfortable things.

The plea with many women is that they fall out of shape without them. But you had not fallen out of shape without them before you began to wear them. Whether thick or thin, your figure will become sufficiently firm and well knit in time solely with the aid of proper habits. It is corsets which have induced this general flabbiness and want of outline, and nothing but their banishment will do away with it. A corset never yet gave any woman a good figure, but it has spoiled many fine ones. Its use is intimately connected with long and painful labor in child-bed.

Many women wear corsets because it saves the waists of their dresses from wearing out, as the strain comes not upon them, but upon the corset. Well, all I have to say is, that if you value your dresses more than you do your health, you can keep on wearing them. Ninety-nine women in every one hundred abridge their lives by ten, twenty or thirty years by the wearing of corsets. Yet never a woman of them all will own that hers is too tight!

Any woman with an originally good constitution, and not too far gone from its use, may take a new lease of life by laying her corset aside and never resuming it. Other things being equal, and the clothing not left to drag on the hips, she will find it a hard matter to be sick under the new dispensation? And she will be amazed to find how much clearer and stronger will be her mental powers, how much steadier her nerves, when she has attained physical freedom.

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The corset is the greatest modern promoter of ugliness. It is responsible for sallow, leaden complexions, crooked spines, round shoulders, bowed backs, high shoulder blades and collar-bones; for red noses, pimples, swollen feet, and purple hands, and a general weariness of look and motion; for it makes women too tired to do any thing that they can help doing. It takes the womanliness out of them. Can you think of a tightly-corseted woman as the mother of Christ? The face of the pictured Madonna bending over the infant Saviour, has no traces of the pain caused by compression.

Worse yet, a mother who has ruined her figure and her health by corsets, transmits both in that state to her daughter. Where, then, is the evil to stop? Have we not already departed too far from the proper standard of health and beauty?

Kitty Howard's Journal.—Second Series.

BY ELIZABETH OAKES SMITH.

Sept. 20.

A COLD, drizzling rain, the wind howling around the chimney like some demon intent upon entrance, threatening, muttering denunciation and spite. Thus do the wicked strive to distress the good. The Judge has been called away upon a very serious case in a neighboring town. David went with him. Paul has gone to visit Uncle James Howard, who is a prosperous farmer—cultivated and diligent. He holds his own plow, swings an axe, if need be, and is practical in every sense of the word; and yet his hands are not grimed with dirt, nor does he ever carry about him the odor of barn or stable. He is a gentleman-farmer in the high sense, honorable, out-spoken, true, warm-hearted, and religious. Aunt Betty, his wife, is a model farmer's wife, attends to every thing, makes the best butter in the market, has the finest breeds of poultry; and every thing from Cedarhedge Farm is as perfect as can be. Aunt Betty's round, white arms and peachen cheek are beautiful to look upon, the more beautiful that they are the outward expression of the wholesomeness and sweetness of her daily life. Swedenborg says the angels know the state of a man by the tones of his voice, and I am sure they must love to listen to Aunt Betty's. When I have been rather under the weather (for Kitty is altogether too sensitive), and nervous, Aunt Betty always comes to me, and brings me something fresh and nice from the farm, but it is her dear voice that helps me most—tender and gracious, as if a cooing dove had learned to speak words, and my threadbare nerves are soothed as by a poultice. And then their children are the natural expression of father and mother, well mixed. It is good for Paul to be there.

Rachel is learning a duet with Blanch Runyon. Hannah is gone for a few days to minister to the Widow Giles, who is sick, most probably dying, and is so cross-tempered that people will not serve her, even in her utmost need. Every day that I live I see how all-important for the comfort of a household is sweetness of temper, most especially in a wife and mother. The Widow Giles suffers the natural consequence of her jealous, violent, and envious temper, for when you sift down the glum looks, harsh words, and violence of men and women, they all resolve themselves into the vices of envy and jealousy. I never yet saw any body great enough or good enough for Kitty Howard to envy, and as for jealousy, I may not be the most charming of women, and have little thought in that direction, but to be jealous of the charms of others will not heighten mine, nor lessen theirs. What is, is, and it would be better for men and women to smother their selfism, and make the best of themselves by letting other people alone.

Aunt Betty's "Dear sakes! where is the good of fretting? Does not the rain come, and the sun shine just the same?" is good philosophy. I think she never sees a sin or a fault for which she does not find an excuse. She said of the Widow Giles, "Poor soul! when a wo-

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man hasn't good books, nor money, nor wit, nor wisdom, what can she do but scold! She has an excuse, and, Kitty, those that have friends, and comforts, are right down wicked if they do not bear with such."

Sept. 25.—Lilly Burns called this morning, and after talking in her pretty childish way about the birds and flowers, and playing "Auld Lang Syne," with such distinct, unembellished emphasis that the piano talked, she put her lips close to my cheek and whispered,

"Won't Paul come home soon?"

"Yes, darling, and you must study, and be very diligent while he is gone."

"Do you love me, Mrs. Howard?"

"I think you a good, sweet-tempered child, and love you," I said; whereat she put her arms around my neck and kissed me, and ran away.

Lilly is more than lovely, she is a Muse—a poem. Paul sits with his large, calm eyes, and looks at her as he does at the marble Psyche in my room. I am glad he is gone for awhile, for though less impulsive than David, he has a profound earnestness and depth of feeling that will lead him to breakers, should mishap come to him.

Sept. 30.—It is but too true, the story about Sally Liscom. She is in prison, accused of infanticide, and my husband is away. I made up my mind at once what to do. I went to the prison, and asked to see the poor, unhappy girl. It was a sad, sad sight. Her beautiful golden hair was all tangled and over her face, and her eyes swollen with weeping. I sat down by her and combed out her long hair, without speaking. Sally sobbed at intervals, but seemed stunned—too distressed to fully analyze her misery. She kept pinching her throat, and shuddering. At length I said to her:

"Can you tell me all about yourself, child; it shall not harm you. I will be your friend."

"Friend!" she sobbed out. "It is all true. Nobody can befriend me. I must die! die!" and a gush of tears came to her relief.

"Have none of your friends been to see you—your father, mother, or sisters?"

She shook her head mournfully. "Not one. Father turned me out of doors as soon as he found out how I had disgraced the family."

"And your mother?" I asked.

"Oh! women have no minds of their own."

And she dropped her head upon her arms again. As she lay thus, her fine shape in its total abandon strikingly visible, and her long, bright hair falling in heavy masses over her shapely shoulders, she presented a striking image of the frail, beautiful Magdalen. I laid my hand upon her forehead, and tenderly importuned her to tell me the particulars of her case. She did so, dwelling with a remorseful horror upon the final catastrophe. I observed she suppressed the name of the father of her child, and I asked if she could not reveal it.

"Never, never!" she ejaculated. "He loves me. He dare not come to me. He has to carry a calm face to the world. He is more miserable than I am."

"He is weak, wicked, and cowardly," I said, with warmth. She answered not a word. Oh! how many sorrowful things a generous, loving woman garners away, uncomplaining, while the coarse woman flaunts imaginary wrongs, and complains where she only is at fault!

I went away leaving the poor girl at least with a better sense of comfort.

Oct. 1.—A beautiful autumnal day. I used to dread the "melancholy days" of the falling leaf, which seemed to me the prelude to decay and death, but now that I have less of selfism the mellow autumn days grow very lovely to me. I think when a woman approaches her autumn, she is like the peach and the apple, fully ripe.

I hastily wrote the following while waiting for my carriage, and with a deep sense of content and happiness:

EMBLEMS.

Thy virgin heart, white Lily, show,
Nor blush that bright the sun-god stays
To kiss thee at thy golden core.
Thus maidenhood should only know
That sweetest are sweet spring-time days,
Nor think of summer at the door.

Bloom brightest, oh, thou loveliest Rose!
Bloom bright beneath, protecting thorn!
Around thy bodice green the while.
Thus doth true womanhood disclose
A finer grace when guarded worn,
With not *too* beaming bright a smile.

Oh racy, rich, oh, mellow prime!
With sweet aromas overflown—
Apple, acacia, and heartsease!
Oh, fairest Indian-summer time!
With sons and daughters fairly grown,
And little care, yet sure to please.

White, lily white, but snow-drops now
Wove stainless o'er the matron-head;

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'Tis autumn at the winter's fall;
Faint areolas light the brow—
Along a brightening pathway led
She walks, and hears the angels call.

No sooner had the above been penned, than I hastened to call upon the father of poor Sally. The latter has been well known for her distinguished beauty and superior intellect, but she has been regarded as reserved and somewhat taciturn, taking little interest in the gayety of girls of her own age. She was diligent in her habits, and by her taste and good economy, kept the family comfortable, and even genteel, with moderate expenditure.

I found the father one of those physically handsome men, who talk a great deal about their honesty and honor, and are ready to fight every body who may oppose them. He keeps a grocery, about which he lounges, and chews, and smokes, and talks of horses, and bargains in them, and swears, and bets upon politics and elections. I sent him word that I wished to see him, and he came in with an air of defiant swagger, saying:

"Madam Howard, I suppose you want to talk to me about my daughter. I turned her out of doors six months ago, and she is no more to me than any other loose woman."

"I wonder, Mr. Liscom, to hear you talk in this unfeeling way. Why did you turn her out of doors?"

"Why, indeed! because she was a disgrace to herself and family"

"I do not see that that is any reason for turning her out of doors. If you can not bear the disgrace, I do not know who else you can expect to bear it. I do not think disgrace before men is the point at all; it is sin before God, and you have driven her to a greater crime."

"I? I?" ejaculated the man, turning pale; but he rallied, declaring he would let her die. The family had suffered enough from her; and as to the women, not one of 'em shall disgrace themselves by going near her. I took the mother's hand, and implored her to go to her child. She sniffed a little, and said "It was all Sally's own fault, she'd done her best for her. They'd never hang such a pretty girl as Sally; she knew better." One of the sisters grew very red in the face, saying she should "never be able to hold her head up again; the family was disgraced."

"Suppose it is," I replied, "you are not alone in these matters. Do the kind, human thing. It does not matter to the world whether you hold your head up or not. We have no right to turn our weak ones out upon the charity of others—which will always make them worse. We must help them, bear with them, pray for them. Let the world go, and do a human duty toward those that have your own blood in their veins."

"I tell you what it is, Madam Howard," replied the man, "that girl knows how to work her cards. She'll not die; she's too handsome for that."

"If your daughter is bad, sir, depend upon it, there is a black spot in father or mother, which she inherits." Kitty said this quite warmly, and went her way."

The world is full of cant about tender mothers and gentle women. It is one-half of it nonsense and affectation. The majority of the women, like the men, are vain, selfish, callous-hearted, and stupid. Now this mother of poor Sally will not realize the situation of her child till the final catastrophe, and never will realize that it was not only her Christian, but her human duty, to protect, shield and comfort her in her ruin and misery. The more wicked she became, the more did she need friends. Her suffering comes from a heart too tender, not from a cruel, selfish one.

Oct. 10.—The Judge is at home, and approved of all I have done for poor Sally, whom I have often visited.

David is causing me no little anxiety, and his father is quite out of patience with him. I had some fears that he would involve himself with Annie, but she is pretty and shallow, while Blanch Runyon is really handsome, and if not intellectual, is bright and well-informed. She pays great court to me, and though nine or ten years older than David, seems bent upon deluding him; and he takes the bait most willingly. He writes her poetry, and she puts it to music; and no sooner can he be rid of his books, or evade the eye of his father, than he is fooling himself with a woman who is much too old for him. But so it is. Old men hanker after young girls, and look foolish with them, like children with a toy, while young boys are sure at some time to involve themselves with women of mature years.

Oct. 11.—I have Hannah home, the good girl. To the amazement of every body, the Widow Giles is recovering, and as her strength increases so does her temper.

"Don't let Hannah go to nurse Mrs. Jones," said the Judge.

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"Why not, dear?" I asked, for Kitty is not very quick-witted.

"Why, she will get well, and poor Jones will be in despair."

"Oh! you wicked cynic!"

"People must make themselves agreeable, if they want friends, or expect to keep them."

MEM. I think the books deal too much in heroics. People are made happy by very little things.

MEM. If we don't begin heaven here, we shall never find it.

Oct. 26.—I passed some time with Sally this morning, who is confined mostly to her bed. She tells me she is twenty-three years old, and I am sure she is a woman of great internal resource and profoundness; one who, under better auspices, had been strikingly fine in character. She is disinclined generally to talk, but to-day she turned her fine eyes full upon me and said:

"Mrs. Howard, why do you not reproach *him*, and call *him* bad names, as women do, and throw all the blame of my wretched state upon him?"

"Because, Sally, I do not think so. Women give the law in all matters between the sexes; I believe all the wrong to be mutual."

"I am glad to have you say so. I am sure it is true. The man is as often the victim as the woman, but where there is a fervent love—true, honest, unselfish, unexacting, there may be great misery, but there is something holy, also."

I took her hand—it was a well-formed, womanly hand, though hard from toil—and replied, "You think and feel this, Sally; and yet the last dreadful crime, my child!"

She rose up from her mattress, and pressed her hand to her temples, "Oh! that dreadful, dreadful hour! I knew what I did, and yet I could no more help doing it than I could stop the beat of my heart. I promised *him* that I would live, and bear all, all alone; and he promised to bear his misery without revealing one word. He will keep his promise, while I, 'the spirit truly was willing, but the flesh is weak,'" and she fell back, faint, and wiped the blood from her lips.

"Oh, Sally! he is a coward!"

"I have commanded him."

"God grant that you are right," I said.

"Madam, there is this one thing to be remembered by men and women, and they do remember it, and yet go on. Love that requires secrecy and evasion, however deep, however soulful, is wrong. We know it is—we know that shipwreck is before us, and yet we plunge amid the breakers and perish, as I do."

Again she wiped the blood from her lips and lay perfectly still, her dark eyes shining through the thin lids. Sleep overcame her at length, and I sat by in silence. She smiled several times, and talked incoherently. I laid my hand upon her head, and she grew more composed. I was thinking of the utter wreck of the suffering being before me, when she whispered a name. I started with a surprised horror. I saw through the secret of her caution—read the whole terrible mystery. I saw the expediency which governed *her;* saw the position that governed *him*. What could be done? what said? Oh, these ill-assorted unions, how they goad men and women to destruction and death! I had not one word to say in my inmost heart to all this ruin, which must come, which had come. Had it been better that these had never met? Over this great evil gulf, can they spring to nobler heights? Can they out of the depths arise purified? Is this death; this utter wreck of all earthly things to her; this sword dividing thews and marrow, daily piercing the inmost heart of *him*, of no light account?

She opened her eyes and read my face earnestly, and whispered, "Let no one come to me. I and mine are sacred to a woman like you. Go, and God love you!"

I stooped over and kissed her brow, and my tears fell upon it.

CIRCUS-ACTORS frequently live to an old age, providing they are temperate, and careful of themselves. A London paper says: "The 'artists' of the circus find their profession remarkably healthy, and they are a long-lived race. Joe Wallet, the famous clown in London, is considerably over seventy, and is as lively and active as he was forty years ago. Old Orde, whose out-door ring is still visible on many a village-green, and who was the instructor of Batty, lived to considerably over ninety, and a short time before his death he was jumping over a tobacco-pipe and an open razor on his bare-backed steed. Batty was a 'courier of St. Petersburg 'till he was past sixty. Franks, who is now tumbling somersaults and posturing at Hengler's, is considerably over sixty years old, and as fresh as a daisy, as any one may see by visiting the circus in Argyle Street."

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Money-Spending.

BY REV. CHAS. H. BRIGHAM.

"HOW to spend money" is a problem only less attractive and puzzling than the problem "How to get money," which we have already discussed. Most persons have at some time in their lives dreams of what they would do if they were only rich—how they would use the goods given to them. In some cases, the frequent fancy of what would be done and what might be done with this hypothetical fortune, is the sufficient substitute for any wise use of the small store in hand—the basket of eggs is overturned, as the rapt owner sees in vision the long issues of her modest merchandise. The industry of to-day is paralyzed in imagining the future time of spending accumulations. "When my ship comes into the harbor," says the hopeful clerk, "I will show the world what a blessed work a rich man can do. I will rebuke these mean curmudgeons who hoard their gains, and narrow their souls, and make themselves slaves of avarice. When I am rich, as I mean to be, I shall not lock up all my store in a strong box, or use it only to become richer, to become an incarnation of the 'shent per shent' of Wall Street."

'If I were only rich, how many good things I might do! How many charities I might aid, how much I could give for the light and the joy and the healing of the world around me!" One says that he would endow a hospital, with a hundred or a thousand beds, for the sick, or the poor, or the aged, or the foundling infants. Another would build an asylum for inebriates. Another would establish a college or university, in which the tuition shall be free, and ample salaries be secured to professors in every branch of knowledge. What better use than that for a million of dollars? Another, piously inclined, feeling that the soul's salvation is more important than the mind's culture, or the body's health, would pour into the treasury of the Lord the wealth which He has lent, and found some grand church, with five thousand free seats, and the grandest of organs, and all the apparatus complete to make salvation winning and easy, a church in which the most eloquent of Apostles should be able to demonstrate the Spirit with persuasive and irresistible power. Another, following Jesus, would devote his fortune to the distribution of charity, and would make it the means of sending angels of mercy all through the lanes and haunts of the cities and villages.

Not all, indeed, of those who dream of future riches propose to spend in this pious and charitable way. There are those who are not ashamed to avow a more selfish and secular purpose, who expect when they are rich to have a grand house upon one of the avenues, to keep a princely establishment, to fare sumptuously every day, to wear fine linen and purple, if that be the fashion, and to make a show which shall dazzle and amaze the world. Others have their ideal of bliss in a journey to Europe, and residence there of years; they will make money in Boston or New York, to spend it in Paris or Dresden, or Vienna, or Rome. This dream is oftener cherished than openly expressed, yet it gets voice, as so many millionaires expatriate themselves, and seem to consent that the Old World is the place to disburse the wealth which the traffic of the New World gathers together. Perhaps the aspiring politician, who knows the excitement of the ward caucus now, with his six hundred dollars salary, dreams of the grand aid of wealth in making him a statesman, when, after the manner of great men in Rhode Island and South Carolina and Kansas, he can buy for fifty thousand, or one hundred thousand dollars, a seat in the National Senate, or influence in the National Councils.

Comparatively few persons realize this dream of their days, even of those who are successful in gaining money. Probably not one in a hundred of the philanthropic schemes and hopes are ever produced in acts of piety and mercy. We may believe even, that a large share of the real philanthropic disbursements of the wealthy men were never planned in the day of small things, but are altogether of late impulse. When Daniel Drew began his masterly movements on the Stock Exchange, he probably had no idea of setting a part a tenth of his gains to the teaching of Methodist theology. When Vanderbilt embarked on his railway and steamship enterprises, he probably had no purpose of providing religious hospitality for the strangers within the city gates, or of encouraging high art by the erection of memorial bronzes. We may even believe that the donation of George Peabody were the afterthought of a rich bachelor, rather than the forethought of a

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young enthusiast for popular education. The late benevolence of millionaires, both men and women, is usually in strange contrast to the early and continued habit of their lives. They do better things than they intended, or than any expected of them. On the other hand, the plans of those who mean to do charitable work with their money are sadly interfered with, not only by the most frequent fact that they are not successful in getting money, but by the forgetfulness of the early purpose. In most cases, the fortunate argosy never comes into the harbor, but is a "flying Dutchman," vanishing ever in the mist.

The actual ways in which money is spent are very different from the ideal ways; and the ideal ways have to reserve a portion always for the actual necessities of life. For the vast majority of human beings, money must be spent in providing food and raiment, and shelter—the house, and the dress, and the supply for the table—must go to the butcher, and the grocer, and the tailor, and the carpenter, and the "help," whether men-servants or maid-servants. These wants come first; and until these are met, there can be no money for other wants. Civilization multiplies wants. In a New York house with a brown-stone front, the income of the tenant is usually not more than sufficient to purchase "the necessaries of life," which include a carriage and coachman, a box at the opera, and a pew in a fashionable church, to mention no more "incidentals." Many who are called rich, plead and prove that the ordinary wants of their lives exhaust all their incomes and that they are no better than poor men, in spite of their abundance The fair return of half a million of capital is fifty thousand dollars; and are there not honorable men, pious men, who insist that they can not "live" for less than fifty thousand dollars a year? And if one only has a paltry hundred thousand of capital, how is he to have any surplus to spend, how is he to live without strict economy?

Our scrutiny of the ways of spending money, therefore, must mostly be within the circle of what are called necessary expenses, and must leave out of the account those charitable works, which a few exceptional and eccentric men are moved to do with their surplus of revenue. We must not consider the Lawrences, and the Peabodys, and the Cornells, but the average of men and women. And in considering these, it is interesting to note the various methods of getting rid of money, the various ways which are preferred by one or another person, one or another class, one or another nation; the French way and the Spanish way, and the Italian way, and the Turkish way, and the German and the English, and the American. A Neapolitan *facchino* thinks that the only true way of spending money is to throw a few pence into the box of Punch and Judy, to buy a pot of red wine, and a plate of maccaroni, and a penny candle for the *festa* of his saint. More than that is waste; and if he has money for that, he has all that he wants. A Turk in his bazaar sees no use in squandering money on trinkets or excitements; he wants only enough to buy pipes and coffee, and a roof to cover him. A Frenchman must have money for spectacles and dances, as well as for soups and ragouts; he must spend his last sou in the *Jardin Mabille*, or in listening to Theresa in the Champs Elysées. A German's idea of the true use of money is in purchasing endless strings of sausage, cans of beer, and strong tobacco without limit. John Bull must have money to use in betting on boat-races, and horse-races, and prize-fights, and shooting excursions on the Scotch moors. The average Yankee thinks that the true way of spending money is in some brilliant scheme to make more money, and to make it all at once, by a "stroke of luck." The Red Indian wants it mainly to buy powder, paint, and "fire-water."

And then different classes of men have different ways of spending money. A sailor, home from his voyage, squanders his pay in convivial excess, centering in a week of reckless hilarity the pleasure from which he has been hindered for so many months. His way of spending money seems absurd and unaccountable to a student, whose chief use of money is in buying books and hearing lectures, or getting costly apparatus for scientific discovery. A dandy, or a fashionable damsel, devote not only their energies of heart and soul, but their pecuniary store as well, to the refinements of dress; their money must be spent upon gloves, and frills, and silks, and perfumes, must buy the skill of the barber and the tailor and the milliner, and the wares of the haberdasher. Such a way of spending money seems preposterous to the honest farmer, whose horny hand is wonted to the spade or plowshare, and who would turn his money into more acres of soil or wood-land, or new implements of husbandry. The *virtuoso*, spending his precious dollars for rare works of art, rare books, coins and gems, and old editions, for shells from Japan, and manuscripts from Mount Sinai, and autographs of famous men, is only a fool to one who thinks how many good dinners and luscious

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vines and choice cigars this waste of cash might have secured. The landlord class, to whom money and new tenement-houses are convertible terms, pity the weakness of the itinerant class, who would consume their substance in journeys on land and sea, among strange tribes, and outlandish dialects and infinite discomforts. The country parson, interested to adorn his tabernacle of worship, and bring all his gifts to that altar, wonders that his city nephew can lavish such outlays upon yachts and regattas. The comparative anatomist who would pay ten thousand dollars for the skeleton of a Mastodon or an Ichthyosaurus, and exhaust any fortune in enlarging his cabinet of rocks or fossils, marvels at the passion of the Bonners and the Jeromes for costly horse-flesh, or of the sheep and cattle-fanciers, who pay their thousands for merino bucks with fanciful pedigrees, or the bull Goliah, sired by Samson out of Delilah. Each class has its favorite theory of how money may be profitably spent.

And there are not only these various theories of *what* money ought to buy, but also there are various ways of the *method* in which money should be spent. Some would spend it in large things; some would spend it piecemeal, others in driblets, a little at a time; some would dole it out by weight and measure, others let it go without stint, according to the demand or impulse.

We see often in life that singular contradiction, of the man who is mean in small matters, yet generous in large matters, who will exact the half penny in his petty bargains, but give his thousand dollars on the church subscription. And, on the other hand, there are frequent instances of men who are never ready to spend large sums, yet punctilious in their smaller outlays, who spend three dollars for their religious newspaper, and ten dollars for their pew in the church year by year, yet give nothing at all to send their minister to Europe. Not a few make it a point of honor never to leave their routine in their appropriation of money. So much must be devoted to necessaries, so much to luxuries, so much to social duties, so much to religious duties, so much to home-life, so much to travel, so much to public improvements, so much to charities. There is the mechanical way of spending money as much as the spasmodic way, the way of the elder son in the parable as much as the way of the younger son. A man who is very careless about paying his creditors may, as we have known, change guinea after guinea into half-pence, for the pleasure of strewing these along the roadside to a noisy rabble of ragged Irish spalpeens.

In this matter of spending money, no absolute, universal and unvarying rule can be laid down. The right way for every man will depend upon taste, upon temper, upon position, and upon the amount of fortune. A bachelor can not be expected to spend money like the father of seven sons and seven daughters, or like the Mormon husband of seven wives. An old man can not be expected to spend money like his hopeful grandson, ardent in early love, who must take his charmer to the opera or to frequent drives in the Central Park. A clergyman, with his salary of twelve hundred dollars, of course, can not spend money in the style of an insurance agent, with his income of twelve thousand dollars, though he may pass so readily on from the one place to the other, as the dull creeping worm passes to the flashing and fluttering butterfly. The country storekeeper, who only cheats in sanding the sugar, and putting peas in the coffee, and chalk in the flour, can not spend money like Fisk and Tweed and the thieves of the New York Rings. The rules will vary, according to the place or age or health of the person. The chronic invalid of limited income, will naturally devote most of her scanty means to the pills and powders which her dear medical friend prescribes, and to the well-earned fees of this attentive comforter; unless she reserves a portion for her spiritual adviser, who cares for her soul while the other cares for her body. And scientists, like Agassiz, who have no time to make money, but are ready enough to spend all that the capitalists will give them, of course will spend this money in the interests of their favorite science, with such mild physical indulgence as may quiet or stimulate the active brain. The dyspeptic or the vegetarian can not require those who have sound stomachs, or who believe that the Scripture is right in giving man flesh for food, to limit their purchases to the supply of a meagre diet.

The rules for spending money, then, must be negative rather than positive, telling what *not* to buy. Seven of these negative advices, all of them very obvious, occur to us. More, undoubtedly, might be added, but we will not run beyond the limit of these essays.

1. *Do not buy hurtful things.* Do not spend money for poisons in any kind, poisons for the body, or poisons for the soul, for alcoholic liquors, or for sensational newspapers—for gin cocktails, or for Miss Braddon's novels—for any thing which is intrinsically evil and beyond

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question pernicious and dangerous. Such stuff is often very tempting—hangs out showy advertisements, and gets into company with more decent wares. But you had better hoard your dollars in a strong box, or leave them idle in the bank, or throw them into the sea, than spend upon any thing that depraves digestion, or depraves the soul. Do not buy hurtful things, however speciously they may be disguised, or however fashionable it may be to use them. Do not buy arsenic paper for your drawing-room, even if the tints are so delicate and spring-like. Do not buy a vicious horse, even if he carries a high head and steps proudly. Do not buy a tight boot, even if it pinches the foot into aristocratic Southern grace. Do not buy shares in the Erie Railway, which allure you to gamble, and will inevitably spoil your temper. We might give a long list of these hurtful and dangerous things, which should never be exchanged for a wise man's money.

2. *Do not buy useless things.* Do not spend money for what is not bread, for what has no profit either to body or soul, for what you can do nothing with, in the way of service or the way of pleasure. The shops are full of these useless things; they are worn upon the person, they are called "furniture" in stately houses, they are ornamental nuisances in railway cars, and they taunt us with their staring absurdity wherever we go. We see them in the shape of a huge cornice on a flat-roofed brick block, of heavy curtains which keep out the light, of flashy watch-chains of gold or pinchbeck, of superfluous ribbons and flounces, of dishes on the sideboard that nobody means to eat. There are undoubtedly some things useless to the owner, that may be useful to some one else, and these in the spirit of disinterested benevolence, he will be justified in buying. Barnum may put classical works into his library, though they are "all Greek" to him, remembering that he will have clerical and professional guests from time to time, to whom such books are a delight. A pew in Grace Church may be useless to one who prefers to sleep at home or drive in the Park on Sunday, but it will be a convenience for the excellent Brown, who must show strangers a seat where there will be no risk of frown from the rightful occupant. Use is not to be limited to any selfish measure. Only let no one buy what he honestly believes is and ought to be of no use to any mortal—land on Seekonk Plain, where scrub-oaks wither, and sheep starve to death—membership in the Western Social Science Association, that was not needed, and will probably never have another meeting—the "subscription book" of some literary adventurer, empty of all valuable ideas—or nine-tenths of the quack medicines which the druggists sell, supposing these not to be included in our previous caution. Let no one spend money in missions to Boorioboolha Gha, or for a moral pocket-handkerchiefs for the Feejee Islands. Innumerable examples might be given of this way of wasting money which intelligent men would recognize as apt and common.

3. *Do not buy what you do not want.* This advice, of course, is rather for those who have limited means than for those who may lawfully own many superfluous things. It was Voltaire who called the "superfluous thing very necessary." A thing may be good in itself, yet it may not be in place for you or me, and it ought not to take our money from things which we really do need. A microscope is a valuable article for the house, worth a great deal more there than upholstered chairs or tall rosewood bedsteads; we should not, however, advise a clerk with a salary of one thousand dollars, and a family of six children, or a blacksmith who works at his forge twelve hours in the day, to spend fifty or a hundred dollars on a microscope. They will have no time or skill to use it, and they can not afford it. Do not buy a piano, if you have no friends to play upon it, and no ear for music. If it is never opened in the house, it is worse than useless there—it is a cheat and an incumbrance. The best test, if a thing is wanted, is its use. If it is not used, it can be spared, and it takes the place of something which we ought to have. We really want only what we can employ in some way.

4. *Do not buy things because they are cheap.* Cheap goods are a snare, not only as they are inferior in quality, but as they delude one into buying what he has no use for now. A passion for auction sales is not healthy, and it fills many houses with what is not much better than trash and rubbish. How many walls of fashionable mansions are garnished with daubs and copies, for which the excuse is, that they were bought at such bargains, hardly more than the cost of the frames! Do not buy "damaged goods," because they are selling off at such low rates, and because the crowd are rushing to get them. Second-hand articles are not always worthless; but in the end, the cheap things turn out to be dearest—we venture to repeat this trite remark. Get the best for your money, as far as it will go. "A good and cheap horse is always in demand," was one term of the famous logical puzzle, which vexed the casuists some thirty years ago. But there never was a good and

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cheap horse, and the man who wastes his time in seeking such a beast might as well hunt for the philosopher's stone. Do not buy cheap clothing, or cheap books, or cheap preaching.

5. *Do not spend money for the sake of spending it.* One may have more money than he cares to keep, or to invest, but it is better to go on investing than to spend for the sake of getting rid of money. Cases of this kind are not very numerous, yet we may see those who seem to have no other motive in the purchases than just to "buy something," they do not care what. A fair share of the shopping, which is the passion and pastime of so many virtuous women, merely gets rid of money; it will not do to come back from a morning among the tradesmen with a full purse, though there was absolutely nothing needed for work-box or wardrobe. They had so much to spend, and they must get rid of it, else there will be no new allowances for the next day or the next week. While many men love nothing so much as the business of making money, without much thought of what they are making it for, many women love nothing so much as spending money, without much thought of what they are spending it for. The charm is in counting it out and handing it over. And some of these are among the slowest to *give* money away. They had rather buy recklessly than give judiciously.

6. *Do not spend more than you earn!* Is there not need of pressing this commonplace counsel? Is this not a wise advice in personal, as much as in political economy? No man has a right to spend the money of others, unless they have specially commissioned him; and when a man owes more than he can pay, all that he spends is the money of other people. An impecunious architect, who boards at the Tremont House at the rate of twenty dollars a week, may plead that he only pays that price because the "confounded landlord said that he would not take a cent less," but the humor of that answer could hardly appease the exasperated creditor. Do not spend money before you get it, or run up bills which there is no probability that you will be able to pay. We urge this on sanitary grounds, for there is no burden upon the soul and upon the brain more heavy than the burden of debt. Pleasant as it is to run up bills, and so get the name of a generous buyer, there is the wearing thought that the longer the bill the harder it will be to meet, and that the day of reckoning is not abolished, because it is postponed. On that fatal ledger

"The awful register goes on,
The account must surely come."

7. And finally, we say, "*Do not spend wholly for self.*" Spend as much as you can for that which you can use in common with others, or that which will bring the largest blessing to the largest number. Make your money "go farther," not as it prolongs your own pleasure or convenience, but as it meets the wants of more men and women and children. Do not buy a sulky to ride in, even if it be lighter for the horse. Do not confine your purchase of books to algebra and the calculus, even if mathematics be your special passion. Spend it for family and kindred, and friends, and neighbors, and the poor, and for mankind, as well as for your personal need. "I can not give money to the soldier's fund," said a man who prided himself on his aristocratic descent; "it takes all that I can spare to buy gin." There was something worse than the love of drink in that answer. There was essential selfishness and meanness. Spending money all on one selfish enjoyment is morally worse than hoarding it, for it is lost in the one case, while it is kept for heirs in the other. There is no worse folly than the extravagance which ministers to self-sufficient vanity, which fills the album, not with the faces of friends, but with the portrait of oneself, in all postures and costumes.

PROFESSOR MORSE, the inventor of the great telegraph, lived to be eighty-one years old. Yet during the years when he was getting his inventions before the public, his anxieties were very great. The anxieties of inventors, however, sometimes kill. This depends on their power to endure. The Engineer Stephenson, who built the great Britannia tubular bridge, over twenty years ago, now the wonder of the traveler, speaking of his exhaustive labors, said afterward concerning this bridge: "It was a most anxious and harrassing time with me. Often at night-time I would lie tossing about, seeking sleep in vain. The tubes filled my head! I went to bed with them, and got up with them. In the gray of the morning, when I looked across the square in which I resided (in London), it seemed an immense distance across to the houses on the opposite side. It was nearly the same length as the span of my tubular bridge!" When the first tube had been floated, a friend remarked to him, "This great work has made you ten years older;" to which he replied, "I have not slept sound for three weeks!"

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General Rules of Health.

BY BART G. WILDER, M. D., PROFESSOR IN CORNELL UNIVERSITY.

THE following are a few general rules which *now* appear to me to be based upon experience and physiological knowledge. But upon many important matters, high authorities differ greatly; moreover, no two persons are precisely alike, and there must be exceptions to any but the most general rules.

Under ordinary circumstances, we may keep or regain health by proper care of the body. Proper care consists in the taking of wholesome food in sufficient quantity, and at proper intervals; in the use of pure water; in breathing good air; in cleanliness; in the avoidance of unnecessary excess of every kind; in taking plenty of sleep; and in keeping a clear conscience.

Prevention is better than cure; we should aim to *avoid* disease, and when ill, trust as far as possible to Nature, aiding her efforts by proper care and nursing; the majority of diseases tend to get well of themselves, and in such cases drugs may do more harm than good. Indiscriminate medication upon the advice of friends and neighbors is foolish, and may do great harm. A "panacea," or "cure-all," is a *prima facie* humbug, and secret medicines are always to be suspected. The wisest and most successful physicians are those who depend the least upon drugs, who make no mystery of their practice, and who, regarding medicine as at best a necessary evil, instruct their patients how to avoid disease, and how to relieve themselves when ill.

FOOD AND DRINK.

1. Food should be palatable, and not highly seasoned; it should consist of more than one, but not of many articles; it should vary in quantity and quality, according to age, climate, weather, and occupation. Sugars, starches and fats contain a large proportion of carbon, and are thought to be more heating and less nutritious; albumoids contain nitrogen, and are thought to be more nutritious. The whole (unbolted), or partially bolted grains, are found to be good for dogs, horses, and men, but nature demands variety. As a rule, carnivora are not wholesome food. Hot, *soft* bread digests slowly.

2. Bad cooking may spoil good food. Avoid frying meat; boil, roast, or broil it, beginning with a high heat; but for *soups*, begin lukewarm.

3. Three full meals daily are customary, and *may* be natural; but their number, their relative quantity and quality, and the intervals between them, are largely matters of opinion, habit, and convenience; regularity is very important. Avoid all "lunches," so called.

4. Eat something within an hour after rising, especially if obliged to labor or study, but avoid both of these before breakfast, if possible, and particularly exposure to malaria or contagion.

5. Let the amount of a meal bear some relation to future needs as well as present appetite, but it is better to carry an extra pound in your pocket than in your stomach.

6. Eat in pure air and pleasant company; light conversation and gentle exercise promote digestion, but hard work of any kind retards it. Avoid *severe* bodily or mental labor just before, and for two hours after a full meal.

7. Eat slowly; masticate well; five minutes more at dinner may give you better use of an hour afterward. Drink little at meals, and never a full glass of very hot or very cold liquid. Never *wash down* a mouthful. Avoid waste of saliva by expectoration.

8. Evacuate the bowels daily, and above all, regularly; the best time is after breakfast; partly to be rid of a physical burden during the day, but chiefly to relieve the brain.

9. Constipation is safer than diarrhea. For the former, exercise, ride horseback, knead the belly, take a glass of cold water before breakfast, eat fruit and laxative food; for the latter, follow an opposite course: toast, crust, crackers, and rice are then the best food.

AIR.

10. Breathe through the nose, especially in the cold. Prevent snoring, by a bandage under the jaw and over the head.

11. Heating should not interfere with ventilation; the best method is by a hot-air furnace and a small open fire-place; in all cases, there should be an opening for the egress as well as the ingress of air.

12. A constrained position of the body may lessen the capacity of the lungs.

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13. In apnœa (from hanging or drowning), restore respiration first, circulation afterward; the former by movements of the arms and body, the latter by heat and friction.

14. Keep the temperature of a sitting-room at from sixty-five to seventy degrees Fahrenheit. Avoid a draft.

15. Air sleeping-rooms and bedding early; never sleep in the under clothing of the day.

16. Prefer a sunny room.

DRESS.

17. Fabrics are not warm of themselves, but in proportion to their properties as non-conductors of heat; silk is the poorest conductor, next wool, next cotton, and linen being the best conductor makes the coolest garments. It is safe to wear a silk or merino vest next the skin in all weathers.

18. More clothing is needed while sleeping, or at rest, than while awake and active.

19. Clothing should not compress the body.

BATHING.

20. Wash thoroughly the whole body with soap and warm water at least once a week, just before retiring. Wash the feet at night and the trunk in the morning. For those who can bear it, the cold morning shower or sponge-bath is exhilarating. It should be taken in a warm room. If the skin is not reddened by rubbing, the water is too cold, or the person can not bear the shock.

21. Brush teeth at night as well as in the morning; consult a dentist at least once a year. Keep the nails clean with a nail-brush; never bite the nails.

SLEEP, STUDY, AND EXERCISE.

22. During sleep the waste of the body, and especially of the brain, is repaired; we should retire early, say at 10 P. M., and get sleep enough, so as to be fresh next day; if obliged to lose sleep, make it up.

23. The best time for hard study is the forenoon; the next best, the evening; the next, the afternoon; the worst and most injurious are after 10 P. M. and before breakfast. Study hard for an hour, then rest a few moments.

24. The student should take a short walk after each meal, and longer ones, or work or other exercise, in the afternoon. Riding horseback is the most perfect exercise for students; walking should have an object, and be taken in pleasant company.

25. Games are often carried to excess, so as to do more harm than good; the same is true of heavy gymnastics. Agility is better than great strength; and it is not certain that the man under training is in a normal or healthy condition.

THE SENSES.

26. Avoid sudden glares of light, and loud sounds. Never look directly at the sun; fine print is injurious; light should be both sufficient and steady.

27. For dust in the eyes, avoid rubbing; dash water into them; remove cinders, etc., with the round point of a lead pencil.

28. Remove insects from the ear by tepid water; never put a hard instrument into the ear.

ACCIDENTS, ETC.

29. In all cases, keep cool; and if alone, do what you can at once.

30. If an artery is cut, compress *above* the wound; if a vein is cut, compress *below*.

31. If choked, get upon all fours and cough.

32. For slight burns, dip the part in cold water; if the skin is destroyed, cover with varnish.

33. Smother a fire with carpets, etc.; water will often spread burning oil, and increase danger. Before passing through smoke, take a full breath and then stoop low, but if carbonic is suspected, walk erect.

34. Suck poisoned wounds, unless your mouth is sore; enlarge the wound, or better, cut out the part without delay; hold wounded part as near as can be borne to a hot coal, or end of a cigar.

35. In case of poisoning, excite vomiting by tickling the throat, by warm water and mustard.

36. For acid poisons give alkalies; for alkaline poisons, give acids; white of egg is good in most cases; in case of opium-poisoning, give strong coffee, and keep moving.

37. If in the water, float on the back, with the nose and mouth projecting.

38. Never strike the head or hands in punishment; avoid giving or taking a blow in the pit of the stomach or on the testicles.

39. For apoplexy, raise the head and body; for fainting, lay flat.

My crown is in my heart, not on my head; not decked with diamonds and Indian stones, nor to be seen; my crown is called content; a crown it is that seldom kings enjoy.

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A Leaf from a Journal.

BY HOWARD GLYNDON.

DEAR God! Thou art so good
Thou wilt not that I seek Thee as a guest,
Leaving my fleshly cares and wants behind,
But in my natural mood.

Thou knowest I mean aright.
Nathless, I do not clearly understand
All Thy devices and Thy kind intents,
I am so short of sight.

And this thing puzzles me:
That Thou dost leave me wholly to myself,
And from the sunshine of superior eyes
Secludest me utterly.

I know that there be those
Who, like the proud young eagles of the rocks,
Thrive best alone and seek the spiritual heights
Where oneness grander grows.

They love the highest hills.
They are not afraid to eye the brightest suns;
They are so far from earth they never know
The loneliness that kills.

And here, upon my knees,
My God, I tell Thee, through thick-coming sobs,
With lifted eyes that cannot see for tears,
I am not one of these!

I am not upon the heights.
I am at the hill's foot, with a staffless hand;
No visible guide to give me cheering words
Through the long moonless nights.

I am poor and weak;
I need to know Thee better through Thy works;
Even to Thy saint thine angel comes to show
The path his feet would seek.

Consider, Lord, I pray,
I am but human and Thou madest my heart,

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May it not tell Thee of the human needs
I can not put away?

By all these pangs that rend
The sick and lonely soul that calls on Thee,
Look gently and with mercy on my plea:
O God, I want a friend!

Whose soul shall glass Thy face,
Whose face shall be a gladness to my soul,
Whose nobler spirit shall inform my life
And mould it into grace.

Lower, but like to Him
Whose feet the Jewish Magdalen enshrined
With all her wondrous hair, the while his eyes
With godlike ruth were dim.

Only a friend, my God!
So far above me, I might gladly kneel
Low in the dust and kiss with reverent lips
The place whereon he trod.

For whom Thy love hath planned
A readier path unto the higher lands,
Divine enough to turn and come to me,
Where I disheartened stand.

I am not worth this friend,
This dear interpreter for whom I pray,
But I am worthy more of him than Thee;
Thus much I understand.

And so I make demand;
Believing that I should not love Thee less
For climbing to Thee with the friend Thou gavest,
My hand within his hand.

Country Life.

HAPPY the man who tills his field,
Content with rustic labor;
Earth does to him her fulness yield,
Hap what may to his neighbor.
Well days, sound nights—oh! can there be
A life more rational and free?

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EDITOR'S STUDIES IN HYGIENE.

AGE AND THEFT.

I. What relation is there between age and the disposition to steal?

ANS.—For America it would be difficult to answer, as no statistics have been taken, but in France statistics go to show that the propensity to steal is one and two-thirds as great between twenty-one and twenty-five as between thirty-five and forty. There is, however, a closer relation between ignorance and crime than any other condition. For instance, in England the criminals who can not read are thirty-six in a hundred, and those who can read very imperfectly are sixty-one, or, of both classes, ninety-seven per cent. of the whole; while those who can read well are only three per cent.

INSANITY AND SEASON.

III. Is there any relation between madness and the weather?

ANS.—Quetelet finds, by investigation, that there is more insanity at midsummer than any other season, and less at midwinter.

DEGRADED PEOPLE.

XIIAre the moral and educated classes in society responsible for the crime, misery and sickness among the degraded classes?

ANS.—Yes, in a degree they are responsible, though just how far it is difficult to say. Quetelet teaches that the educated classes, whose lives seem to be as free from moral blame as from legal punishment, are responsible for the doings of the criminal classes, because it is in their power to use such reformatory measures as shall very greatly reduce the annual amount of crime. The same is true of their responsibility for the amount of misery that exists; and who does not know it is this class that is responsible for much of the disease that takes off thousands yearly in every city, in the form of plagues that could not exist but for the unclean condition of the streets and tenement-houses.

COST OF SMALL-POX.

IV.—Do large cities spend much money in stamping out small-pox?

ANS.—Not half so much as they do in repairing its damages. Dr. Lankester, in his report to the vestry of St. James, Westminster, says, "The small-pox is now slowly departing from the metropolis, after slaying five thousand persons, and maiming, disfiguring, and pauperizing about one hundred thousand more. It must have cost the metropolis at least one hundred thousand pounds sterling, *a tenth part of which sum*, judiciously expended, would have cut short this epidemic at its very commencement."

FUNGI IN THE BLOOD.

V. If measles, scarlet-fever, and small-pox are caused by fungi in the blood, could these fungi not be killed by disinfectants, just as they are out of the body?

ANS.—There would be danger of killing the patient, as well as the poison, and the dead fungi, with the disinfectant, would have to be got out of the system just the same as before. After many years experimenting, medical men are beginning to adopt in the treatment for these diseases the plan laid down by Pressnitz, the inventor of Hydropathy. The only difference is, they do not give him proper credit for the system, as they should. Dr. Ottmar Hofman says, regarding this treatment, "Long experience has shown that we possess, in the numerous drugs that have been at one time or another prescribed, no cure for these disease, or as he puts it, no means of killing the fungi to which the symptoms of the special affection are due; unless, perhaps, we except quinine, the good effects of which in typhus have been shown by the excellent researches of Binz, and corroborated by many observers. Binz himself admits, however, that, to produce any destructive action on the spores of these fungi contained in the blood, quinine must be given, in such large doses as to render it a remedy which it is not advisable to prescribe in the case of children, especially when they are in such a condition of somnolence as to render its introduction into the system difficult, if not impossible. Seeing, then, that the spores can not be destroyed in the blood, the most rational plan of treatment is obviously to effect their elimination from the system; and this he maintains can be effected by the skin. He accordingly adopts a hydropathic system of treatment, consisting of swathing the patient with damp cloths, and then covering him with a linen or woolen wrapper in the usual manner, by which means free perspiration is induced; the temperature of the cloths and the frequency of

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their application being of course regulated by the degree of the fever present. Were his views correct, it is obvious that the perspiration should contain micrococcus spores. To determine this point, he collected the fluid discharged by the skin in the case of a little child of four years of age suffering from a severe attack of measles, and treated on this hydropathic plan. The fluids were at once transmitted by Dr. Hoffmann to Professor Hallier, who reported that they contained large quantities of micrococcus, and that he was about to undertake a series of researches on its culture to determine whether it was the true fungus of measles or not.

WELL AND SPRING WATER.

VI.—How can the healthfulness or unhealthfulness of well or spring water be determined?

ANS.—Generally by its appearance, or by the smell or taste, or touch. Any water that offends any of these senses must be bad. If it is desired to find out the character and quantity of offensive matter, then the skill of the analyzing chemist must be brought to bear upon it. The Boston Journal of Chemistry says, "As an illustration of the bad character of water often used for domestic purposes, we present the analysis of a specimen taken from a well in Woburn, Mass., which has, we understand, supplied several families during the past year.

The water contained, in each United States gallon, of organic matter..... 10,783 grains.
Inorganic matter..... 62,713 grains.

Total solid contents... 73,496 grains.

This water was largely contaminated with nitrates, and afforded evidence that it was receiving from some source animal and vegetable *débris* in unusual quantities. A sample of well-water recently sent to us from Andover, Mass., for analysis, furnished results nearly as unsatisfactory as the above, and almost every day we have occasion to point to heads of families the fact that the water used is the true source of ailments which for a long time puzzled the medical attendant."

HARD-BOILED EGGS.

VII. Are hard-boiled eggs unhealthful?

ANS.—The Boston Journal of Chemistry says, "It is well known that a soft-boiled egg is more easily digested than a hard-boiled one; but the difficulty is in the white, not in the yolk. Experiments have shown that the gastric juice will not act readily on the tough, tenacious structure of firmly coagulated white of egg, even when cut in pieces as small as peas—or as fine as people usually chew their food—while it acts with facility on the more brittle yolk. To cook eggs so that they will be easily digested, put them into boiling water sufficient to cover them, and let them remain ten or fifteen minutes; keep the water nearly up to the boiling point, but do not let it reach that point. Fresh eggs will cook sooner than old ones. By this process the yolks will be well cooked, while the white does not become tough and hard to digest."

MRS WINSLOW'S SOOTHING SYRUP.

VIII. Is Mrs. Winslow's Soothing Syrup a safe and harmless medicine for children?

ANS.—No. It contains, as its active principle, a large portion of morphia. It is estimated that the people of this country consume yearly nearly one million ounces of this nostrum, each ounce of which contains about one grain of morphia. Fifteen million grains of morphia yearly for American babies, and that, too, given by persons ignorant of its effects. Dr. W. F. McNutt, of California, speaking of it, says, "My attention was first called to the baneful effects and the enormous consumption of this nostrum by an article in the November, '69, number of The California Medical Gazette, by Dr. Murray, U. S. A. Dr. Murray had been called to see a child, aged six months, apparently in a dying condition from the effects of some narcotic poison. He found that this Soothing Syrup was the only medicine which had been administered, and of it the child had taken two teaspoonfuls within ten hours. There was remaining in the vial from which the two teaspoonfuls had been taken, ten drachms, which yielded, on analysis by a skillful chemist, nearly one grain of morphia and other opium alkaloids to the ounce of syrup. "The specimen of Soothing Syrup analyzed was made by Curtis & Perkins, of New York, who are the only manufacturers."

On the 7th of February, Mrs. W. came into my office with a child five months old in her arms, which, she said, was very sick; that it slept constantly, and would not nurse or move for several days. The child was breathing heavily, and its pupils were closely contracted. I asked if the child had been taking opium; she replied that it had taken nothing but soothing syrup. She said that on the 5th, two days before, the child was restless and its bowels costive, and that a neighbor had advised her to give it a teaspoonful of soothing syrup, saying it was excellent to regulate the bowels. (She had previously given the syrup in small doses.) She administered the syrup twice during the

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day, a teaspoonful each time; the child slept heavily all night, and would not nurse when roused. Not suspecting the syrup had any thing to do with its sleeping, she gave on the 6th, at different times, three teaspoonfuls more. The child refused to nurse, when roused. On the 7th she gave it another teaspoonful, before bringing it to my office. I told her that the child was poisoned by morphia, of which soothing syrup contained a large quantity. The mother had no idea that there was morphia in soothing syrup.

Dr. R. S. Maxwell, my partner, was called to see a child five weeks old, to whom half a teaspoonful of soothing syrup had been given a few hours previous. The child was already past all help, and died in a few hours. No other medicine had been given.

In my own case, the child five months old had taken two teaspoonfuls on the 5th, three on the 6th, and one on the 7th, making six teaspoonfuls from 10 o'clock on the 5th until 8 A. M. on the 7th; consequently it got over half a grain of morphia in the space of forty-six hours. As susceptible as children are to the influence of opium, it seems almost impossible that the child could have lived. In fact, we know that it could not have lived had not the tolerance of the poison been induced by the previous doses in lesser quantities. We may add that there are very few children at the age of six months who would not be poisoned to death, were they to take the syrup as directed (namely, six months old and upward, one teaspoonful three or four times a day until free from pain), unless a tolerance of the drug be induced by its previous administration in small doses. The morphia in a teaspoonful of soothing syrup is equal to about twenty drops of laudanum. Here we have thousands of mothers and nurses, ignorant alike of the ingredients and the effects of this deadly nostrum, directed to give a child six months old morphia equal to twenty drops of laudanum.

INDOLENT ULCERS.

IX. What is the best treatment for indolent ulcers and bed-sores?

Ans.—Dr. Wm. A. Hammond recommends for indolent ulcers and bed-sores, the galvanic treatment as first suggested by Crussel, of St. Petersburgh. He says, "During the last six years I have employed it to a great extent in the treatment of bed-sores caused by diseases of the spinal cord, and with scarcely a failure indeed, I may say, without any failure, except in two cases where deep sinuses had formed, which could not be reached by the apparatus. A thin silver plate—no thicker than a sheet of paper is cut to the exact size and shape of the bed-sore, a zinc plate of about the same size is connected with the silver plate by fine silver or copper wire, six or eight inches in length. The silver plate is then placed in immediate contact with the bed-sore, and the zinc plate on some part of the skin above, a piece of chamois-skin, soaked in vinegar, intervening. This must be kept moist, or there is little or no action of the battery. Within a few hours the effect is perceptible, and in a day or two the cure is complete in a great majority of cases. In a few instances a longer time is required. I have frequently seen bed-sores three or four inches in diameter, and half an inch deep, heal entirely over in forty-eight hours. Mr. Spencer Wells states that he has often witnessed large ulcers covered with granulations within twenty-four hours, and completely filled up and cicatrization begun in forty-eight hours. During his recent visit to this country, I informed him of my experience, and he reiterated his opinion that it was the best of all methods for treating ulcers of indolent character, and bed-sores."

CHILDREN.

X. How can children be kept still in the house?

Ans.—We don't know, and if we did, should not like to tell. Of course, if they are well-trained they will respect the right of others, and avoid disturbing the sick or nervous, or irritable, or aged. Then when the weather is pleasant they can stay out of doors. Very many people complain of the clatter of little children in the house, but would they not complain more if there were no little ones there? or if they had not life enough to make a clatter? Mr. Beecher, whose views on all such subjects savor strongly of a wholesome state of mind, says, "Children grow up; nothing on earth grows so fast as children. It was but yesterday, and that lad was playing with tops, a buoyant boy. He is a man, and gone now. There is no more childhood for him, or for us. Life has claimed him. When a beginning is made it is like raveling a stocking, stitch by stitch gives way till it is all gone. The house has not a child in it; there is no more noise in the hall, boys rushing pell-mell; it is very orderly now. There are no skates, sleds, ball or string left scattering about. Things are quiet enough now. There is no delay for sleepy folks; there is no longer any task before you lie down, of looking after any body, or tucking up the

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bed-clothes. There are no disputes to settle, nobody to get off to school, no complaints, no importunities for impossible things, no rips to mend, no fingers to tie up, no faces to be washed or collars to be arranged. There was never such a peace in the house! It would sound like music to have some feet clatter down the front stairs! Oh for some children's noise! What used to ail us, that we were hushing their loud laugh, checking their noisy frolic, and reproving their slamming and banging the doors?

We wish our neighbors would only lend us an urchin or two, to make a little noise in these premises. A home without children! It is like a lantern and no candle; a garden and no flowers; a brook and no water gurgling and gushing through its channel.

We want to be tried, to be vexed, to be run over, to hear children at work with all its varieties. During the secular days this is enough marked. But it is the Sabbath that puts our homes to proof. The intervals of public worship are spaces of peace. The family seems made up that day. The children are at home, and you can lay your hands upon their heads. They seem to recognize the greater and lesser love—to God and to friends. The house is peaceful, but not still. There is a low and melodious thrill of children in it. But the Sabbath comes too still now. There is a silence that aches in the ear. There is too much room at the table, too much at the hearth. The bedrooms are a world too orderly. There is too much leisure and too little noise. Alas! what mean these things? Is somebody growing old? Are these signs and tokens? Is life waning?"

HOURS OF WORK.

XI. How many hours should a man work daily?

ANS.—There is no absolute rule in this matter. Some can work more, others less. The Food Journal says, "In a large state spining-factory at Berlin the usual hours of labor are from 5 A. M. to 7 P. M., allowing half an hour for breakfast and the same for dinner. The Silesian manufacturers have been attacked on this score for their want of thought in overworking their people, but they defend themselves with a certain *naiveté* by saying that the people like it, or in other words, that they prefer overwork when employed in piecework, and that, in fact, the system of over-hours is prevalent in all the trades throughout the kingdom. The employment of children under twelve in factories and works is forbidden, and those who are under fourteen are not allowed to work more than six hours a day, and those under sixteen, ten hours a day, which is just one hour longer than our noble British workman has recently pronounced himself able to bear."

EPIDEMICS.

XII. Are epidemics as terrible now as formerly?

ANS.—Probably not. The Medical Times says, "It was no uncommon circumstance in those days, if we can believe the records, for whole masses of the people—at least ten thousand "at one fell swoop"—to be stricken down by their devastations, and this, too, after a most extraordinary complication of symptoms. All kinds of putrid, malignant and spotted fevers prevailed, and many of those attacked died almost instantaneously, or lingered for several days through watery, bilious, and strangurious fluxes, venomous apostemes, phrenzies, spurious parotids, imposthumes, pituitous tumors, defluxions, and a score of other symptoms which, though quaintly named, were overwhelming in their gravity. An epidemic of only moderate intensity is sufficient nowadays to affect the serenity of hundreds of thousands of people, but how great would be the sensation should the plagues which visited European cities and districts of country in previous centuries, and carried off thousands upon thousands of the population, find a counterpart of their virulence in this or any other portion of the globe?

XIII. Is there any remedy for dandruff?

ANS.—Make a lather of carbolic acid soap, such as is used for the teeth, and once a week give the head a thorough shampooing with it; wash the head clear after this with warm weather.

XIV. Why do old people sometimes have a constant desire to change their wills?

ANS.—Senile dementia, or a condition of nervous exhaustion, is often the cause of that fickleness of mind seen in the very aged. There is no remedy for it, except general invigoration of the nervous system. The brain is the most exquisite and perfectly constructed of organs. It matures slowly, and needs a constant supply of good blood. Now in old age, unless there is great vigor, good blood does not circulate to the extremities (the brain is one extremity) so freely, and hence they are not well nourished. The result is nervous weakness. If people will commit no excesses in early life, and in old age live tranquilly, reading the best books, and keeping the mind as active as possible, there would be less of this form of mental weakness.

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LESSONS FOR THE CHILDREN.

BY THE EDITOR.

LESSON VII.

THE BLOOD.—THE HEART.

IT has taken us a long time, children, to get to the blood. I almost wonder some of you have not asked me before to have a lesson on this subject. I fear you did not know how interesting it would be. Did you ever have the nose-bleed? Did you ever cut your finger, and see the crimson stream flow out so freely? What an unpleasant sight to behold. But after all, this blood that flows out when you cut your finger is a very remarkable fluid. There is probably more of it in your bodies than you think there is. One-eighth of the weight of the body is blood. So, if you weigh one hundred pounds, then there will be about twelve pounds of blood. Just after a hearty meal, or after drinking considerable water, there would be more than this. And after going without food for a long time, there would be a good deal less. I have no doubt but little boys and girls have more blood than grown persons, in proportion to their size; that is, if they are strong and well. A good deal of it is needed to make them grow so fast, and keep them so full of fun and frolic. It is a blessed thing to have a body full of rich, red blood, so that all the little veins and arteries may be full of it all the time, and keep us warm and well.

What do you think the blood is made of? A great deal of it is nothing but water. If it were not so it could not go all through the body as it does, but it is not all water. The bread and butter, and potatoes and milk you had this morning for breakfast, have by this time been made into blood, or at least such parts of them as could be digested. If you chew your food very fine, more of it can be made into blood than if you swallow it before it has been chewed enough. People whose teeth are not very good have to be very careful about this. The reason of this is, if the food goes down the throat in great lumps it can not so easily be made into blood. Those millions of little mouths along the alimentary canal can take nothing in that is coarse and hard, but only the thinnest liquid.

The blood, then, is made of a great deal of water, and of such things as we eat. A little salt can be found, a little butter, a little stuff they call albumen, fibrin, and casein, a little lime, a very little phosphorus, a good deal of air, and some other things I need not name; but all these things, except air, come from our food and drink, though they are so mixed up and changed you could not tell where they came from.

There are two kinds of blood in the body. One kind is very bright red in color, and one kind is dark red. The bright red blood is that which goes out from the heart to all parts of the body, to nourish it. The dark red blood is the same, coming back to the heart again, only so much changed that you would not know it. When it gets back to the heart it is sent up to the lungs, where it is made bright red again—as good as ever. The reason why the blood gets so dark in color, is because it loses its oxygen and gets filled up with carbonic acid as it goes through the body. The blood goes out from the heart to the feet and hands and other parts of the body in the tubes called arteries, of every possible size, from the size of the little finger down to the finest thread, and these go every where; you cut them when you cut your finger at any point. It comes back to the heart in other tubes very much like the arteries, called veins, but before the blood gets from the arteries to the veins it must go through the millions of still smaller little tubes, called capillaries, and it changes its color when going through these.

The blood in men is warm. Get your thermometer and prepare some water so it is at 100° of heat, and you have about the temperature of the blood. It is warmer, however, in some parts of the body than in others. In the heart it must be six or seven degrees warmer, and in the hands, when they are cold, I have known it to get down to 70°. Man and most animals are called warm-blooded, but the blood of fishes, frogs, snakes, and such like, is not so warm, and these are called cold-blooded animals.

I must not forget to tell you of some things in the blood which are very curious. Physiologists call them blood-corpuscles. It takes about thirty-five hundred of them to reach an inch. And they are so thin that ten thousand of them piled on each other, as you pile up pennies

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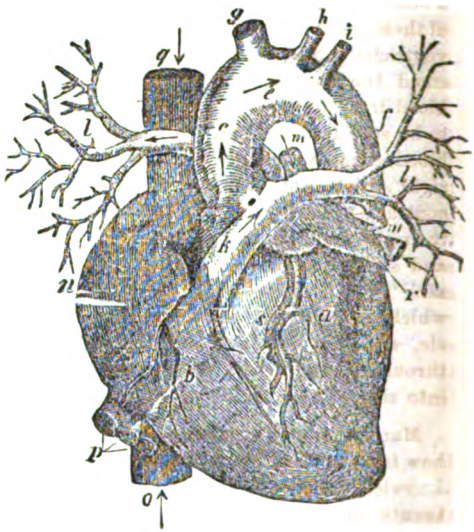
would not reach more than another inch. The blood is full of them, making up almost half of it. They are thought to be only so many little ships just large enough to take on an atom of oxygen, as the blood comes near the air in the lungs, and carry it to the place where it is needed; and then perhaps to take an atom of carbonic acid and bring it back to the lungs again, as they come back in the veins. If this be true, it is very wonderful. And it seems to me such an arrangement could only have been contrived by an all-wise God. When these little ships are loaded with oxygen the blood is red, and when with carbonic acid the blood is blue. When you are older you will take pleasure in finding out more about this subject. I hope you will be more interested in it than in novels and fiction. Is not truth stranger than fiction? I do not object to novels and fiction, if well written, and for good ends, but a taste for solid reading must also be cultivated quite early in life, or else you can never become deeply-learned men and women.

Every thing in the blood has its use. The water keeps the blood fluid, so it can run in the arteries and veins, and go through all the little holes and not stop them up. The little corpuscles are very useful, in carrying oxygen. The oxygen is useful in uniting with the carbon and making heat. The phosphate and carbonate of lime are useful in forming the bones. The oily part helps to form fat, the albumen, and such like substances, go to form the flesh.

Sometimes things get into the blood that do not belong there, as when a man drinks a glass of whisky, or takes some poisonous thing. Sometimes too much of even good things gets into the blood, as when a little boy eats too much grease, or butter, or salt, or sugar, or cake. Sometimes the blood gets thin and watery. In such cases the body is not well fed, and needs to be attended to. In such cases the person gets pale, and poor, and weak. Sometimes the blood gets too thick, and then there is danger of headache, fever, dizziness, and other diseases. Sometimes boys have a great deal of nose-bleed. It can generally be prevented by regulating the diet. Eating less rich food and more fruit, sniffing warm water up the nose, and avoiding too severe exercise.

It is very important that the blood be abundant, rich, and good, and for this reason you will take good care of your stomachs, for on them the digestion of food and fitting it to make good blood, depends. And you will also try and find out what foods are best, so as to eat the right things and avoid the wrong ones.

You have no doubt heard a great many times about impure blood. Perhaps you have had your own blood impure some time in your life. Do you wish to know how this fluid is kept pure—how all the impurities are taken out of it? You can not send a servant into it with broom and brush, and soap, and towel. The blood is not kept pure by washing it, but in other ways. Some of the impurities go out through the skin, when you perspire, some go out through the lungs when the breath goes out, some go out through the kidneys, and some through the bowels. If these organs fail to do their duty, then the blood becomes impure very soon. Through these organs the blood loses constantly some of its substance, and becomes less in quantity, or would if it were not replenished by our food and our drink.



Now that you know something about the blood, you will wish to know something about its circulation. Place your hand on the left breast, pretty well down, and you will feel something thumping away quite fast, but you can not see what it is. Now put your ear over the same part, only not of your own, but of some other person's chest, and you will hear a sound inside the body like a force-pump may be. What do you suppose makes this noise—this constant beating away? Who can tell about it? It is the heart. Every body has a heart. Of all the millions of little boys and girls in the world, there are none but have this little organ, pumping away all the time, just like your own. You have heard of people without any heart, I dare say. Well, when you take no interest in your studies, you have

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no heart in them. When you are thoughtless and cruel, your heart of kindness is gone. If you are always selfish and cruel, and unkind, then you are heartless, as to moral feeling and goodness, the heart of your body may be just as good for all that. Good and bad folks alike have that kind of a heart that makes the blood go. Let us take a look at it. Glance back to the cut in this number, and you will see in the engraving a picture of the heart, only it is not a very good one. You had better send to the market and buy the heart of a sheep or an ox, and then get some one to help you dissect it, so you can see, better than any picture will show you, just how it looks. Your own heart is very much the same as these, only it is not quite so large as an ox-heart. The heart weighs a little more than half a pound. It is a hollow muscle, with four cavities in it Two of these cavities are called auricles, and two ventricles. Now let me see if you can understand the hardest part of the lesson. The blood from the veins, the dark blood that needs to be sent up to the lungs to be changed to red blood, comes pouring by a great vein into the right auricle until it is full, when the auricle contracts, grows small, and forces the blood to the right ventricle, and when full this contracts and sends it to the lungs, where it meets the air. Then it comes back to the left auricle, which contracts and sends it to the left ventricle, and this contracts and forces the blood through a large artery, which keeps branching into smaller ones, to all parts of the body.

Many ingenious men have tried to discover how fast the blood goes. According to our best knowledge it goes, in the largest arteries, about twenty inches in a second. This would be about one hundred and twenty feet in a minute, or seven thousand two hundred feet in an hour. As the blood gets further and further away from the heart it goes slower and slower, until in the foot it goes only two inches in a second. The blood, however, does not go so fast all the time. When the ventricle contracts on the blood it goes by a sudden impulse very fast, and then when the ventricle dilates to fill with blood again, it almost or quite stops flowing. So, like the heart, the blood is going and stopping all the while. You can feel that this is so by feeling of the pulse in the wrist.

The beating you hear and feel in the heart varies in its rapidity. In a baby just born the heart beats about one hundred and forty times in a minute. See if you can count as fast as this. From eight to fourteen years of age, the heart beats from eighty to ninety times in a minute. In a grown man it beats about seventy times, and in a woman about eighty times in a minute. I wonder if this is a proof that women are smarter than men. After dinner the heart beats about twelve times in a minute more than before dinner. The heart beats faster when you stand than when you lean or sit, or lie down. The heart beats much faster when you are at play than when at rest. It also beats faster in hot than in cold weather.

You should take good care of the heart. If it gets diseased, it can not easily be cured. All violent exercise, long and fast running, and straining are likely to do it injury. Avoid such dangerous plays as make the heart beat so fast that you feel pain and uneasiness in it. If it gets badly diseased, the blood does not circulate well, and it is likely to give out at any time, when death comes suddenly. How often we hear of people dying suddenly of heart disease. Intemperance injures the heart as well as the brain. Avoid it. I repeat, take good care of your blood and your hearts.

QUESTIONS FOR LESSON VII.

1. How much of the body is blood?
2. What is the blood made of?
3. What are some of the principal constituents of the blood?
4. How many kinds of blood are there in the body?
5. What makes the difference?
6. What is the temperature of the blood?
7. Is the temperature the same in all parts of the body?
8. Is the temperature the same in all animals?
9. Name some of the cold-blooded animals.
10. How many blood corpuscles laid edge to edge does it take to make an inch?
11. How many thicknesses in an inch?
12. What makes the bright red color in arterial blood?
13. What makes the blue color in venous blood?
14. What keeps the blood in a fluid state?
15. How do things get into the blood that do not belong there?
16. How do good things sometimes get into the blood in too great quantity?
17. What makes the blood thin and watery?
18. What makes it too thick?
19. What is the remedy when the blood is too thick?
20. When the blood becomes impure how is it to be purified?
21. What makes the blood circulate?
22. What is the weight of the heart?
23. Can you describe the round of the circulation?
24. At what rate does the blood circulate?
25. How many heart beats in a minute in an infant?
26. How many in a boy fourteen years of age?
27. How many in an adult?
28. How many before dinner?
29. How many after dinner?
30. How many when you stand?
31. How many when you lie?
32. What about the care of the heart?

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

Driving the Cows.—

Over the meadows sweet with hay,
Driving the cows home,
Trips Marian May.

Tiniest of feet, brown and bare,
Eyes like twin violets,
Golden brown hair.

Light as a fairy, proud as a queen,
Lips red as cherries,
With ivory between.

Pure as a lily, fair as the dawn,
Timid and blushing,
Shy as a fawn.

Down by the brook-side, under the boughs,
Dainty maid Marian
Drives home the cows.

Bess, Cherry, Dapple, and Brindle (the rover)
Straying to gather
Fresh mouthfuls of clover.

Golden the sunset, deepening to gray,
As down the meadow-path
Comes Marian May.

Down by the brook-side, under the boughs,
Dainty Maid Marian,
Drives home the cows

[Shirley Clair.

Weary.—

Oh, but to rest awhile! to rest awhile from strife
That as a fretting chain wears out the soul
With endless thought; to gain and grasp the whole
Dark mystery that shrouds our early life.
And then to rest, to strive with doubt no more;
Unmoved to sit and watch the ceaseless wave
Of changing creeds roll onward to the shore,
And cresting break and die;—unmoved to brave
The taunts of wild fanatics, and the roar
Of halting crowds, that in their darkness rave
Against the light of reason;—and to be
Like some fair ship in sheltered haven moored,
Safe from the storm, by no vain meteor lured
To track dark phantoms o'er the pathless sea.

[Dark Blue.

Gold and Silver.—

Life has two ages:
The silver and golden;
A book with two pages,
A new and an olden.

Now stands before me
A little child, passing fair;
Laughing eyes, full of glee,
Peach cheeks and golden hair.

She thinks life all it seems,
And for months, days and hours,
She grasps the sunbeams,
And gathers Life's fairest flowers.

Near to that golden head
Silver is shining,
With lustre passing rare;
Age is refining.

There they are, youth and age,
Long hours beguiling
With stories and maxims sage,
Talking and smiling.

My life book's two pages:
The new and the olden,
The beautiful pages,
The silver and golden.

To a Robin.—

Sweet little bird! along the path
Where fallen leaves and flowers lie,
Thy mellow song sweet music hath
To turn the shadows in mine eye.

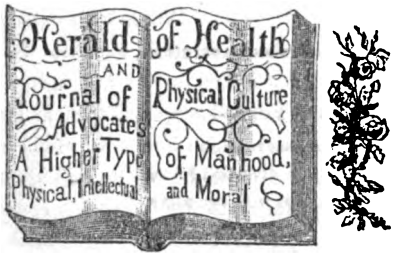
Full of strong life, thy voice is heard
Amidst so much that speaks of death,
Singing when every other bird
So little in my garden saith.

When it shall be my time to die,
Come to my window, little bird,
That I may say a last "good-bye,"
And hear again this song just heard.

[Chamber's Journal.

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EDITORIAL DEPARTMENT.



NEW YORK, JUNE, 1872.

WATER.

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

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

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TOPICS OF THE MONTH.

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

EATING STONE. — MR. EDITOR — *My Dear Sir:* On reading your "Answers to Correspondents," I have bethought me a question that I would like to ask. What harm is it for girls to eat stone? You may think this a queer question, but it is a fact that in this town where I live there are many young girls who make a practice of eating "soft stone," as they call it. They also dispose of their slate-pencils in the same way, and of starch and chalk; but mostly soft stone, and of this they manage to take in their stomachs a great quantity. Their dress-pockets are half full of it, and they treat each other, as old topers do with their rum and brandy. Many of these foolish children are growing pale and sickly, and are evidently the worse for the habit. Now I would like to give them some advice on the subject, but until I can tell them exactly the danger to be feared, my advice does not amount to much. If you will be kind enough to answer my question I will be grateful, and you may be the means of doing good thereby.

Respectfully, MYRA L. COBB.

ANDOVER, N. Y., *April* 12, 1872.

ANSWER.—We are not aware that this question has ever been answered from a scientific standpoint. Medical men generally call it a vicious habit and let it go at that, and writers on Hygiene are apt to dogmatize on the subject, without doing much more. In our opinion the evil is the result of defective nutrition. In a majority of cases, these girls will be found to be small eaters, and their food will be found to be of an innutritious kind, as fine flour, biscuit, cake, and tea or coffee, instead of wholesome bread, milk, potatoes, meat, oatmeal, and the more nutritious articles of food. It is a common fault of school-girls that they do not eat enough substantial food. At boarding-houses they do not always have it. The result is, their appetites are depraved, and their bodies badly nourished. The remedy is not so much in scolding them about it as in teaching them what to eat, and getting them to eat it. Do this, and there will be no craving for stone. On no subject is there so little true knowledge as on the subject of food. People treat their calves and colts, their pigs and lambs, a great deal better than they do themselves and their children. Boys and girls are very much like calves and colts, so far as their physical needs are concerned. They must have plenty of plain, nutritious food, or else they will not develop into manly and womanly proportions. Cake and pie, and candy, and nicknacks, will not build up a strong body. Feed a calf on such chaff,

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and it would die; so do thousands of boys and girls. They have not the stamina to withstand the heat and the cold, and noxious vapors and poisonous germs of disease that breed pestilence in city and country, and so they succumb. We earnestly entreat all parents to see that their children are well fed. They need it as much as colts and calves—in our opinion, a great deal more.

P. S.—After writing the above, we thought it worth while to write to Miss Cobb, asking her to get for us a bill of fare of the young ladies in question. In reply, she sends the following note:

"I have obtained a bill of fare for one day of one of the girls in question. It is as follows: Breakfast—Ham, potatoes, pear-sauce, fine-flour bread, mince pie, and coffee. Dinner—Mutton, ham, potatoes, chopped cabbage in vinegar, white bread, plum-pudding, and tea. Supper—Hot biscuit, maple syrup, pickles, ginger-snaps, fruit-cake, and tea.

A great deal of candy and cloves, beside the soft stone, eaten all along between meals.

This young lady partakes very freely of the tea and the coffee. She is fifteen years old, and is kept very steadily at school.

April 20, 1872."

This statement, as far as it goes, confirms us in our opinions. The bill of fare presented for one day is, no doubt, a fair sample of other days and for other girls. It shows a great lack in those foods that contain mineral constituents, and we do not hesitate to say that such a diet would fail to properly support the body. Tea and coffee, too, for a girl so young, is positively pernicious, whatever it may be for old people, and destroys the appetite for more substantial food. The craving for mineral matter is the result of a morbid appetite, caused by insufficient nourishment. Feed such a girl on brown bread and milk, and take away the tea and coffee and nicknacks, and keep her out of doors at play and light work, and she will cease to eat slate-pencils, and, if not otherwise diseased, would soon grow strong and healthy.

THE TERRIFIED DEACON.—Good Sister Cheerfare was noted for her very excellent cookery. The state of her family's health indorsed that item, for each member was either troubled with headache or indigestion. One night, very near tea time, Deacon Fillwell called. He had a weakness for good suppers. Sister Cheerfare knew it, and invited him to stay to tea. Deacon Fillwell expected this, and set forth an excuse which he knew would not be accepted. He staid. While waiting, his mind was picturing to itself the table covered with its snowy cloth, and the tempting array of edibles, which gratify the palate only to derange the inside and utterly ruin, for the time, all cheerfulness.

Tea was commenced. Deacon Fillwell joyfully aroused himself. All were seated and grace pronounced. Then Deacon Fillwell did eat, and eat, and eat. When tea was finished, Deacon Fillwell went into the parlor and amused the old folks by conversing upon the certainty of troubles, and the days that are spent without hope. This happy talk was kept up till half-past nine. Then Deacon Fillwell said he must go home. Sister Cheerfare wished that he would try some of her new cider before he went away. Forgetting that his strength was not the strength of stones, nor that his flesh was not made of leather, Deacon Fillwell did drink three glasses of Sister Cheerfare's new cider. "It was *so* good," he afterwards remarked.

Deacon Fillwell started homeward. The hearty supper, plus the three glasses of new cider, did not make him feel in a condition of renovated good. He found it hard work, as he walked along the dark and lonely road, to collect and arrange the misty thoughts which floated like clouds across his mind. The moving shadows of the trees startled him. In this state he approached the graveyard, which lay on his road home. Suddenly he heard a peculiar noise, considering the time and place, and he saw a white *something*, through the gloom coming towards him. Tumbling over the gravestones and tombstones. Deacon Fillwell

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did not wait to ask any useless questions. He ran right swiftly in the direction of home. At last he tumbled into his own door. Yet the ghastly clatter came on even at the very gate. Then a horrible din was heard outside like the mocking shout of a fiend. Deacon Fillwell fainted. One of the boys went out and found that the noise was occasioned by the deacon's white horse neighing at the door. It seems that the animal had got out upon the road from his pasture and wandered into the graveyard through the fence, which was broken. The horse tried to show his affection for his master, but circumstances prevented his regards being appreciated in a proper manner.

Deacon Fillwell was all right next morning. He went to work immediately upon that graveyard fence and secured it against the exertions of cattle. He also made a vow to eat light suppers. That vow he has kept for many years. It has resulted in better health and a clearer and happier mind. A. E. M.

COLORADO AS A RESIDENCE—ASTHMA.—Dr. McClelland, of Denver, says, "The physiological effects of a residence at a great altitude are to increase the frequency of the respiration and accelerate the pulse. Such results might be in some diseases disastrous, or even fatal; but not so with asthma, the increased activity required of the respiratory organs being a direct and constant benefit. The change, also, has the effect to assist digestion, and the result must be that the blood becomes more and more aerated and the system improved in tone. The question has been asked whether that peculiar form of asthma which makes its appearance about the 15th of August, called hay-asthma, would be relieved by a residence in Colorado. I would say, Yes, above all others. This disease, as we are led to believe, by recent investigations, is due to the presence in the air of spores, produced during the growth of certain flowers and grasses. A visit to the elevated portion of the Eastern States affords relief from sufferings caused by this malady. We are certainly justified in recommending the climate of the Rocky Mountains, the backbone of the continent, where the purest air exists and a dry atmosphere, whose influence is shown to be beneficial in the treatment of this disease. The atmosphere of Colorado, even at the time of the greatest amount of rain-fall, is never damp. The evening air can be breathed with impunity, and even invalids can camp out on the plains without shelter, with no fears of physical harm.

If we judge from all these data, Colorado is one of the most favored spots on the face of the globe for asthma, consumption, and other chronic diseases, or for patients needing relief from excessive work, either of body or mind. The variety of altitude in Colorado affords great facility for choice of temperature and density of atmosphere; a ride of two hours over the plains, and six hours of mountain travel by carriage, over roads pronounced the best of the kind in the world, and through the grandest of scenery, carries one from the summer-heat of the valley through intermediate grades of climate to an altitude where an overcoat is a comfort by day and a blazing fire a necessity by night. Good inns are found on all the roads, and towns and villages having the refinements as well as the comforts of life, are situated upon the mountains, ten thousand feet above the level of the sea. Under such tonic influences, invalids from abroad rarely fail to improve rapidly. Asthma, in its most aggravated and long-seated forms, is relieved in so nearly every instance by a residence here that the exceptions are not to be taken into account; and almost perfect immunity from it is enjoyed by every case remaining in the dry, salubrious atmosphere and almost constant sunshine of Colorado. Consumptives who come here before the ravages of the disease have made too great advances, almost certainly recover, while others, who could elsewhere only exist in constant suffering and helplessness, are here enabled to pass the remainder of their days in comparative comfort, frequently gaining a considerable degree of vigor. Dyspeptics also recover their lost powers of assimilation, and by proper care become robust. Those afflicted with bronchitis

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and affections of the throat, many of whom have tried other localities and even sea-voyages in vain, become sound and well by a sojourn in Colorado.

Book Notices.—The "Physiological Laws of Human Increase," by Nathan Allen, M. D., Lowell, Mass.; "Physical Degeneracy," by the same; "Intermarriage of Relations," also by the same.—Most persons, writers upon population, as Malthus, Doubleday, Spencer, etc., have considered the laws which govern its increase as being controlled almost wholly by agents external to the body. Dr. Allen finds the law by which human increase is regulated residing in the human organization itself. He states it to be, "*A complete development of all the organs of the body, thus contributing a perfect union or harmony between the temperaments.*' No nations or race of people can present specimens of *perfectly* balanced temperaments. They can only offer approximations to this standard. But just in proportion as any race or nation approximates or deviates from this standard, will that race or nation be prolific or the contrary? The cause then of the decrease in the fecundity of the American people may be found in their physical degeneracy, which is treated of in the second pamphlet in the above list. We have less vital force, less physical stamina than formerly. There has been a decrease of muscle, but an increase of brain and nerve. There is an indisposition among our people to obtain a livelihood by any kind of manual labor; hence our youth leave the farm and flee to the city, where they can live by trading. Mechanical operations, too, are performed, to a great extent, by the aid of labor-saving machinery. The native American of the period gets his living by his head, instead of by his hands. City life tends to reduce the physical energies, and to shorten life. The confinement in-doors, in an impure atmosphere, the habits of intemperance and licentiousness, have a most blighting effect on the human constitution. A city population would, in time, run out, if it were not being continually replenished from the country.

In "Intermarriage of Relations," Dr. Allen considers the effects of marriages among relations upon their offspring. These effects he states to be imbecility, idiocy, blindness, and *sterility*; and in some of the valleys of the Alps, where the same families have intermarried for several hundred years, the effects are goiter, cretinism, mutism, scrofula, etc. This is especially the case in the canton of Berne.

Dr. Allen also sends us "an address delivered at the Annual Exhibition of the Farmers' Club at Princeton, Mass., Sept. 1871," in which, among other things, relating more immediately to the agricultural interests, the decrease in the size of New England families is touched upon. This is a subject to which Dr. Allen has given much attention, and to which he has devoted much thought during thirty years of professional life. The views he sets forth in the pamphlets he sends us, are well worth the consideration of every intelligent man and woman.

Francatelli's "Modern Cook."—The issue of a new edition of the above by the American publishers, T. B. Peterson & Bro., of Philadelphia, is a fitting occasion to say something of cookery in general, and of French cooking in particular. Although it might not be thought that Hygienists would find any thing to commend in a French cook-book, yet aside from any thing we might have to say as to particular dishes, there are some general principles herein inculcated which are commendable everywhere. In all matters of cookery, the French are considered the highest authority. The author of the book under review, Charles Elmé Francatelli, chief cook to Queen Victoria, is one of the masters of his art. In fact, cooking with him is as much of a science as of an art; and the book of which he is the author may therefore be regarded as a scientific treatise. Yet he speaks of cookery as an art by which a refined taste is to be *gratified*, rather than a coarse *appetite satisfied*. This, we take it, constitutes the difference between the *epicure* and the *gourmand*.

In his Preface, our author speaks of the great abundance of all kinds of food to be found in

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England, and of its superior quality as compared with that of other European countries; yet their cookery, both in theory and practice, is a by-word of ridicule. This remark will apply with double force to the food supplies and the cookery of this country. We certainly have in the United States a greater supply of the raw material, and of a better quality than is to be found in any other country on the globe; but our preparation of it for the table, that is, our cookery, is beneath contempt. "They manage these things better in France." They do that. Cookery, our author claims, when properly understood, both as a science and as an art, "will be found to conjoin the highest enjoyment with due attention to the preservation of health." The latter is something which, in American cookery, is not thought of.

The book commends itself to Hygienists, in that it pleads for greater simplicity in the matter of food. In France, the largest dinners allow of but two courses. It also denounces excess in the use of spices and condiments. "Nothing," says our author, "vitiates the palate more than a superabundant use of such stimulants." And in this connection, he says, further on, "The palate is capable, and nearly as worthy of education, as the eye and ear."

The book is for sale by T. B. Peterson & Brothers, Philadelphia. Price $5.

THE "DESSERT BOOK."—By a Boston lady. Boston: J. E. Tilton & Co. The object of the above treatise can be better stated by an extract from the Preface than by any thing we could say of it: "While the preparation of soups, joints, and gravies is left to ruder and stronger hands, the delicate fingers of the lady of the household are best fitted to mingle the proportions of exquisite desserts. It is absolutely necessary to the economy of the household, that this art should form a part of every lady's education." The Dessert Book is hence the offspring of the exigencies of American society which is compelled to submit to the rule of Biddy in the kitchen. Although Biddy can roast a joint, or boil the potatoes, she is not equal to the task of "mingling the proportions of exquisite desserts." For this, something more of education and skill is required than most Irish cooks possess. If any success in this direction is to be achieved, the lady of the house must herself descend to the lower regions, and be cook for the time being. The book is made up of numberless recipes for the making of the more delicate kinds of puddings, pies, cakes, jellies, ice-creams, etc. etc., and is just what its name expresses, a dessert book.

THE POPULATION OF GREAT BRITAIN.—Will you please tell us why there are so many poor people in Great Britain?

ANS.—There are three reasons. One is because the poor of these isles are very prolific Poverty propagates itself faster than virtue and thrift. Still another reason is, want of economy and especially intemperance. According to Mr. W. Taylor, F. R. S., who recently read a paper before the British Association, the tota number of laborers in England and Wales of all classes living on weekly wages and working with their hands is, including their families, 8,144,000, less than half the population. Of these, 1,178,000 are skilled artisans, or say 200,000 grown men; 4,000,000 are half-skilled artisans, or say 800,000 grown men; and 2,957,000 agricultural and unskilled laborers, or say 600,000 grown men. The average earnings of a skilled man range from £60 to £73 a year; of a half-skilled man from £46 to £52, and of an unskilled or agricultural laborer from £20 to £41. These averages would show prosperity in the working class, the lower agricultural laborers excepted, and their total earnings are £270,000,000 a year; but they throw away £58,000,000 a year on alcohol, so paying to the publicans a fifth of all their receipts, that is, a *four-shilling income tax*, and a total sum nearly double the whole of the taxes they pay the State. Teetotalism has not the moral merits its advocates proclaim, or Mussulmans would be better men, but it certainly would make the English people the richest people on earth Intemperance makes poverty everywhere.

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I BELIEVE that in the dissemination of truth *facts* are better than theories, experiences better than opinions; hence, it is with pleasure I read the "experience" of Glyndon in reference to wearing and leaving off flannels as recorded in the March Number of THE HERALD, and I find the views there expressed fully corroborated by my own experiments in the matter.

For ten years I suffered from a bronchial irritation and a troublesome cough, with occasional severe "colds," which would greatly aggravate the trouble; I wore flannels next the skin by medical advice, keeping it on till well into hot weather, suffering more during winter and spring than in summer and autumn when I wore no flannel.

During the present winter, I have worn cotton garments next the skin, in *opposition* to medical advice and warning, with flannel over them; observing my usual custom of frequent change and regular bathing, and have not had a cold during the season, and my cough is so slight I scarcely realize that I have one, whereas formerly I often spent a sleepless night on account of it. I have induced some of my acquaintances to make the same experiment, and, with them, the result has thus far been the same. When I leave it off I shall at first substitute the flannel shirt by an extra cotton one, and use but one during the hotest season.

READER.

NEW YORK, *March* 12, 1872.

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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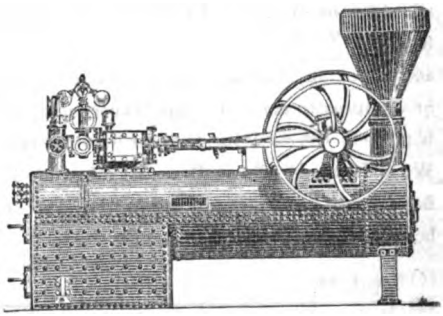
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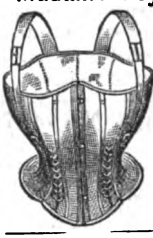


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"FIRST FIND A LEADER WHO HAS GO IN HIM, THEN GO AND DO LIKEWISE."

——o–o——

The following correspondence explains itself:

COVERT, Van Buren Co., Mich., April 9, 1872.

S. S. Wood & Co., Newburgh, N. Y.:

GENTLEMEN—Your Household Magazine gives good satisfaction; in fact, those taking it at this office are happily disappointed. And as for the Organ you ordered, we do not wish a better one. The children are perfectly delighted, and children of a larger growth are generally pleased. Perhaps I can no better show our satisfaction in the success of our undertaking, than by sending you the inclosed [following], written [for the *South Haven Sentinel*] by Mr. O. S. SHAW, the leader of our Choir.

Yours truly, D. B. ALLEN.

HOW TO DO IT!

COVERT, March 18, 1872.

MR. EDITOR — On the ninth day of January last, a copy of Wood's Household Magazine strayed into the Covert Post-office, and our Postmaster, Mr. D. B. ALLEN, who is also Superintendent of our Sabbath School, in glancing over the contents, noticed the offer to any Club, Lodge or Sabbath School, of a Smith's American Organ, for the price of the instrument in subscriptions to the Magazine. Here, thought our Superintendent, is our opportunity; we need an Organ, and we need good reading, why may we not have both? The price of the Magazine is one dollar per year, and for one hundred and twenty-five subscribers we can have a No. 1 Organ, price $125. With characteristic promptness he presented the matter to the school next day, and though the scheme appeared visionary to most of us, the ball was set in motion, and it was not suffered to rest until one hundred and fifty-three names were obtained, which with the addition of twelve dollars in cash, entitled us to a Smith's American Organ, style No. 3, price one hundred and sixty-five dollars. The list with the cash was sent to the publishers, the Organ was promptly forwarded, and last Sabbath its powerful tones filled our place of worship for the first time. We can cheerfully testify to the reliability of the publishers of Wood's Household Magazine. They give us our money's worth of valuable reading, and in addition, a first-class Cabinet Organ; and we will further say to all Clubs or Societies that are in want of an instrument, first find a leader who has *go* in him, then GO and do likewise. O. S. S.—*From the Sentinel, South Haven, Mich., for March* 30, 1872.

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is an Original Monthly, employing the best contributors, and an able corps of editors. Specimen copy mailed free. Address

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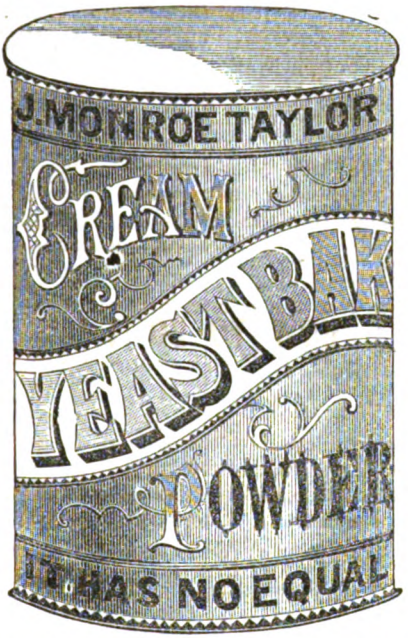
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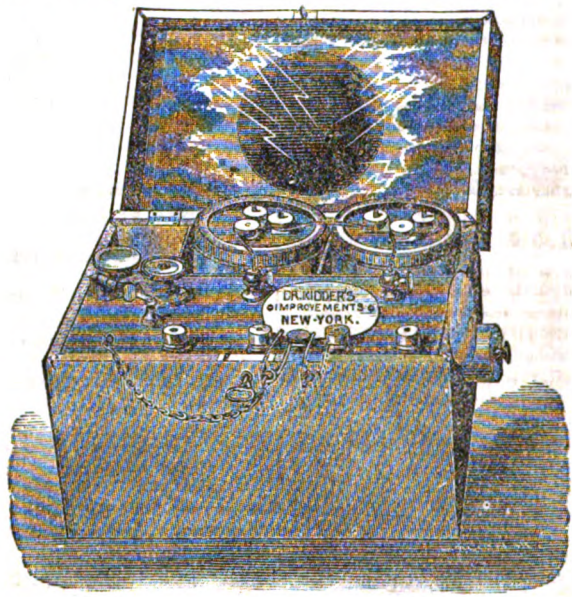
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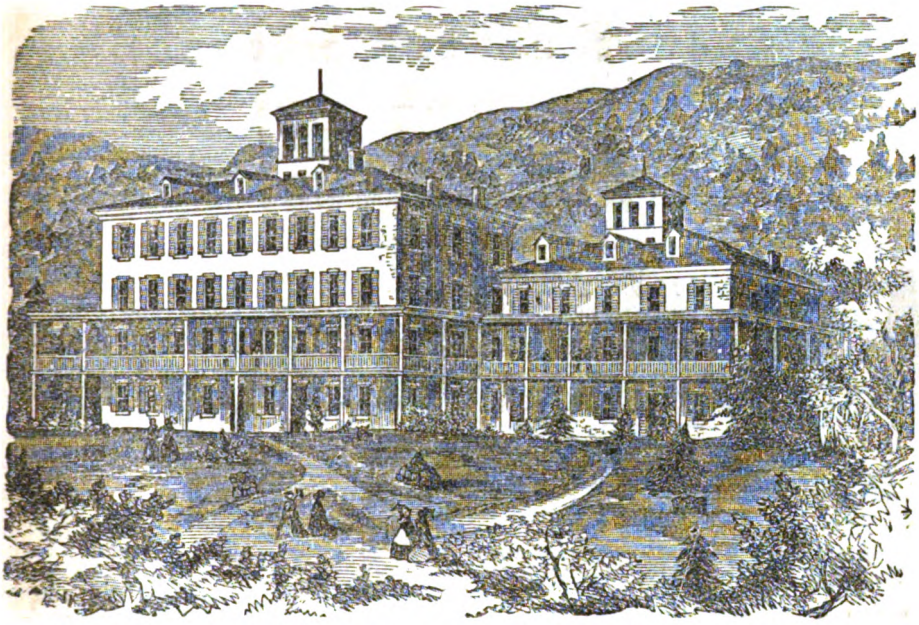
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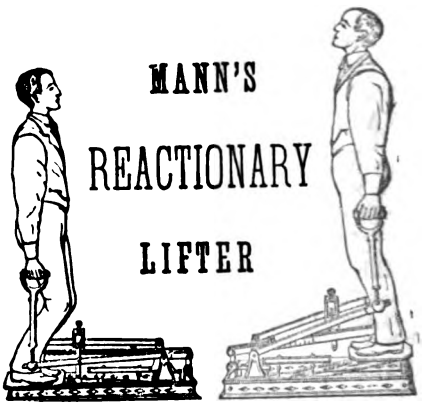
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