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THE

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DEVOTED TO THE CULTURE OF THE

BODY AND MIND.

OUR MOTTO:

"A Higher Type of Manhood—Physical, Intellectual, and Moral."

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ESSAYS ON SANITARY AND SOCIAL SCIENCE.

(Number 7.)

The Disposal of our Dead.

BY O. B. FROTHINGHAM.*

THE theme I have chosen is one that has already taken a strong hold on the public mind, and is destined to be fully discussed in its various aspects; I mean the substitution of burning for burial, the adoption of fire in the place of earth as the power that shall decompose our bodies, reducing ashes to ashes instead of dust to dust. The practice, though it has fallen into disuse and become unpopular, is as old as any. The discussion of it in modern times is not new; in Europe, at least, the idea has become familiar. It is favorably entertained by people of opposite cast of mind; by men of science and men of religion. Means have been perfected for making the idea an institution; and the ancient custom has been actually in some countries, in essence, though not in form, revived. The sudden interest excited abroad and at home in the question, is due not to any love of novelty or desire for change; it comes from the side, neither of an excessive spiritualism nor of an excessive materialism; but is rather another phase of the interest in the welfare of the living that is now engaging so much earnest thought. The care of men and women is characteristic of our time; it addresses itself to every department of life. It appears in better provisions for physical health; in thoughtfulness for the rearing and nurture of children; in the study of sanitary science, in improved methods of regulating cities; in solicitude for the housing and distribution of families, in every kind of concern for temporal comfort. The subject of cremation falls immediately in the line of these discussions. It is a subject that is felt to be of vital moment to the living, and is to be approached in an earnest and serious spirit; for it is a subject that concerns us as human beings, not as adherents of a peculiar faith, or members of a particular church, or believers in a special creed. The movement in favor of cremation is not an in-

* A sermon preached in Lyric Hall, New York, May 3d, 1874.

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fidel or pagan movement; but one in which a bishop may feel as deep an interest as a rationalist, a devotee as a doctor, a minister as a materialist, the most delicate and poetic as well as the coarsest and most prosaic mind.

Christendom inherited its custom of interring the dead from the Hebrews, with whom it was universal. The burning of the dead is scarcely mentioned in the Old Testament. But one case is spoken of in which bodies were actually burned—the case of Saul and his sons—but the narrative is not clear, and the instance was clearly an exception to a general rule. The burning there, moreover, was but partial, for the rights of sepulture were afterwards performed on the bones. Jacob and Joseph were embalmed, after the Egyptian fashion, for their more complete preservation. The care which Abraham took to purchase a plot of ground in Macpelah, as a family burial-place, was continued by his descendants. The tenderest feelings gathered around the family tomb. To be gathered to one's fathers was the familiar phrase applied to death. To remain unburied was revolting to the Jewish mind. Even executed criminals were not allowed to remain unburied after sunset of the day of their execution. No doubt the dread of infection had its share in suggesting such an enactment; a danger at times so great that, at least on one occasion, relatives were bidden to burn their dead to escape from it. The Hebrew burial-places were sacred. They were usually outside of the cities; only kings and prophets being honored with interment within the walls. The graves were commonly caves or grottoes, situated in shady, cool retreats, surrounded by trees. The suggestion for our ornamental cemeteries may well have been derived from the usage of the ancient Hebrews, whose burial-places were often gardens. The graves were either dug, as ours are, or hewn out in the side of a rock; in either case carefully guarded against spoilation. The tombs were often costly and magnificent—splendid mausoleums not unfrequently—with many chambers, where each person might lie, in his own separate niche, and so preserve individuality in death. Reverence for the dead body was profound.

The custom of interment did not rest solely in private or social feeling. There was an idea in it; the idea that the body contained, in some sense, the soul, and that its burial was somehow a guarantee of the soul's peace. This idea was spread widely through the ancient world. Primitive rites of interment indicated plainly that when a body was buried something living was supposed to be buried with it. The expression: "We inclose the soul in the grave;" the custom of calling thrice on the soul of the deceased person; the wish that he might live happy in his abode under the ground; the three farewells; the writing of his name on the tomb; the habit of burying with the body vestments, utensils, arms; of bringing food and wine to the sepulcher at stated seasons, all suggest that the soul was believed to remain with the body in the subterranean abode. The body being unburied the soul was not at rest, but hovered sadly about the lifeless form, or wandered, an unhappy spirit, or a malignant demon, tormenting the living with diseases, bringing misfortune on them, terrifying them as specters, now pleading, now threatening, if by any means it might obtain sepulture. Hence the universal anxiety respecting burial; the directions given concerning it; the care that it should be done properly; the solemnity of the duty that was devolved on relatives and friends in regard to the last funeral rites. Hence the desperate efforts to rescue the bodies of chiefs slain in battle, that their souls might have rest in the sacred earth instead of roving in sadness, as they must if their bodies fell into the enemy's hands, and were left a prey to vultures and jackals. It seems to have been the earliest opinion that men lived in the tomb; that souls did not leave bodies, but stayed fixed to that piece of ground where the bones were interred.

This belief prevailed, and may be distinctly found, with certain tribes of North America. The evidence of such a belief cannot be detailed here, but the bare indication of it is enough for my purpose. There is evidence to show that the aboriginies of this continent did, here and there, hold the doctrine in a clear and emphatic form, that the soul would return to the bones; that the bones would once more take on the covering of flesh, and that thus the man would rejoin his tribe. Language was employed very similar to that used by Paul, in the famous chapter of I. Corinthians. The bodies of the dead were spoken of as seeds, which planted in the earth, or preserved safely in sheltered places, would in time germinate into living beings. In some dialects the word for bone and the word for soul are essentially the same; the word for soul literally denoted "that which is within the bone." The same doctrine was applied to the bones of animals.

A belief not remotely akin to this may be found in the Old Testament. From the beginning the Hebrews closely associated the soul

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with the body; and even when the notion of an under world for departed spirits, as distinct from the grave, had become well developed, the body was not left out of the account in the anticipation of a future state. The prophet Isaiah, speaking of the dead bodies of Israel's enemies, cries exultingly: "They are bodies that shall not rise again, shadows that shall not reappear; but *thy* bodies, oh, Israel! shall revive; the corpses of my own people shall be restored." The vision of the valley of dry bones, in Ezekiel, implies the same faith. Daniel, in plain words, announces a time at hand when "many of those that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." Such representations prove sufficiently that belief in the resurrection of the dead, and a reunion of souls with their former bodies, and a continuance of the old human life on a new earth, was widely spread among the people. In the story of the Maccabees the faith comes out with startling prominence. The heroes, mutilated and dying, console themselves and cheer one another by the thought that the members the tormentors had wrenched off would be restored to them at the last day; and the writer of the book solemnly ratifies the expression of such a hope. The Pharisaic belief in a ressurrection involved, as one of its chief features, the revival, in some shape, of the form. The later rabbins refined on the idea; some of them surmising that, in a particular bone, the *ossiculum luz*, lay the germ of the future body, which at the proper time would appear in health and beauty, like the plant from its seed. Through Paul—who was a Pharisee, and who taught the resurrection of a spiritual form from the carnal body, which could not itself enter the kingdom of heaven — the doctrine passed over to the Christian Church, where it became domesticated, and has found an abiding place ever since.

On such a basis as this rests the practice of burying the dead. Thus deeply is the custom rooted in natural feeling, reverence, and faith; thus dear is it through long experience and pious hope; thus closely wrought into the texture of the human mind. Lovely sentiments were associated with it. The buried dead seemed to preserve their identity after their decease; to the survivors they were still real as persons —palpable forms yet, although temporarily removed from sight. The dead had abodes; they were a company, a commonwealth; the cemetery was an underground city. The living lingered lovingly about the place where the departed lay; they fixed themselves in the neighborhood, made permanent homes, formed strong attachments to the soil, cultivated the spirit of permanence, and knit their communities together by steadfast clamps of association. To the practice of interment may be due, in a considerable degree, the solidity and persistency of the people, who would endure anything rather than leave or be driven away from their dead, whom they could not carry with them to other lands. How sweet, too, the sentiment of rest that was associated with the grave where the beloved one lay! It is wonderfully expressed by Job. "Why died I not on issuing from the womb? For now should I have lain still and been quiet; I should have been at rest with kings and counsellors of the earth; with princes that had gold and filled their houses with silver. There the wicked cease from troubling and the weary are at rest. There the prisoners repose together; they hear not the voice of the oppressor. The small and the great are there; the servant is free from his master." These pathetic words come to us now whenever we think of the still forms that lie so peacefully beneath the monument or the sod, sleeping their unbroken sleep "after life's fitful fever."

The eager science of our century, exploring the secret places of the earth and air, analyzing all substances and resolving the elements into finer elements, detecting the trail of the imponderable gases and following the windings o invisible currents of movement, has brought to noon-day light the fact that the dead are persecutors of the living, not as haunting specters but as moldering forms. Yes, there is no room to doubt that men and women who have been healers and comforters during life may be destroyers and saddeners after death; that they who were living benedictions may be dead curses, that they whose presence sweetened the air, whose breath was an aroma, became poisoners on leaving the earth; the grave which their friends think of so tenderly, visit so piously, mourn over so sincerely, ponder upon so tranquilly, being, in fact, a laboratory where are manufactured the poisons that waste the fair places of existence, and very likely smite to the heart their own lovers. It is now demonstrated, the fact is attested by scientific observers and corroborated by medical testimony of unquestionable value, that the common practice of interring the dead is positively pernicious to the living. Were this the place to detail the evidence or give the testimonies at length, it would be easy to quote authorities

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from works within reach of all who can read. But now there is time only to say, in general terms, that the revelations made on this subject are of a nature to awaken serious reflection on the practice which, from old association, has become so dear to us, and to suggest a duty on the part of true religion to desist from a custom which the old religions sanctioned.

Thirty years ago a systematic examination of the graveyards of London, made by well known and trustworthy persons, disclosed a state of things that smote the public with horror. People learned to shudder at the pretty green spots they had thought so pleasant to the eye. There was a strong feeling of objection to intramural interments, which found its way to America. Acts of parliament were passed prohibiting it. Vaults were sealed; in some instances the dead were removed and carried off to a considerable distance. But such removal, while it relieved a locality, did not abolish a process. The same thing went on outside of the city that went on within. An evil was removed, but was not exterminated. Air was still poisoned, though it was not the air which thousands of human creatures breathed; water was still tainted, though not the water which thousands of human creatures drank; soil was filled with noxious vapors, though not the soil on which thousands of people built their habitations. Those mural cemeteries were once in the fields till the houses crowded upon them; these cemeteries in the fields will one day be in cities, when the exigencies of the growing population shall have filled up the intervening space between them and the village border. If intramural interment is dangerous, all interments are dangerous; for that which makes them palpably unsafe in the one case and apparently innocent in the other, is merely the circumstance of being in their neighborhood or not.

But to effect such complete seclusion as would answer the purpose is practically impossible. The air is never still above the city of the dead; but, like other air, is set in motion by natural causes, and spreads its health-giving or disease-breeding elements abroad over wide reaches of territory. The springs of water and currents from distant hills, and rivulets formed by the falling of the summer's rain or the melting of the winter's snow, obey the law that governs all fluid bodies, trickle in directions that nobody knows of, and mingle with the streams that quench the thirst of villages and supply the need of cities. The water we drink and the air we breathe have histories that none can recite, and are employed in offices that none can question; and this being so there is wisdom in doing what we can to make the history a pleasant one and the function blameless.

The earth is a powerful disinfectant, but it may be overworked. The London Report before alluded to contains this remarkable sentence: "We may safely rest the sanitary part of the case on the single fact, that the placing of the dead body in a grave and covering it with a few feet of earth does not prevent the gases generated by decomposition from permeating the surrounding soil and escaping into the air above and the water beneath." Trustworthy authority is quoted to show that the absorbent qualities of the soil are, at present, not always sufficient to discharge deleterious gases of their noxious effect.

Researches into the composition of soil and water in different localities make it abundantly evident that emanations from the ground, striking upward and downward, are vigorous causes of disease and death; low, malignant fevers, dysentery, cholera, have here their source. In places and periods of more than usual mortality these causes are found to be active. We hear of this continually from boards of health and medical inspectors, whose business it is to watch over the sanitary conditions of our cities, to warn people against the perils of insufficient drainage, neglected garbage and impure atmosphere. It is only another cry from the same voice that would put us on our guard against another unsuspected source of mischief.

But the prime consideration is that of the public health, and they must be very momentous arguments that can countervail this.

There is but one method of disposing of the dead that is not open to similar objections, or to others almost equally weighty, peculiar to itself; that is the removal of them by fire. The practice of burning the dead does not, as I have said, yield in antiquity or in honorableness to the one we adopt. It is found among people in all respects as intelligent, refined and worshipful as any. It is associated with feelings of the noblest kind, with veneration and tenderness, and regard to moral obligations. This practice, too, has an idea at the center, a religious idea, and, curiously, an idea intimately connected with that of immortality. It is the fashion to call cremation a pagan custom, and so it is; but it must be remembered that the whole ancient world was pagan, in the usual sense of the word, and that in their day the pagans were the greatest people on earth. If pagans burned pagans buried, too; the worst

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of pagans buried, so that if there is any reproach in the paganism it must be shared by the custom of interment.

The practice of burning the dead was sacred with people who in the sun, the central fire, the glowing source of life, the visible lord of creation, saw the emblem of the Supreme Being. Fire was the holy element, spiritual, pure at once and purifying. These people kept the sacred fire always burning in their temples and their houses. It was divine; they worshipped it, they ascribed power to it—power to bestow health and happiness. They prayed to it, the eternal, the ever young, the ever beautiful, the universal nourisher and bestower of good. We find this worship throughout the East, in India, Greece, Italy. It dates back to the time when there were no Italians, Greeks or Indians; before the tribes that came from Central Asia separated into groups of nations. How it came to the continent of America will never, probably, be known. But on the continent of America it has been found, and wherever found it has been in connection with the custom of burning the dead. (Brinton, p. 144). This was a privilege commonly reserved for the few, the priests and the nobles, who were destined not to rot in the ground like the vulgar herd, but to mount aloft to immortality on the wings of flame. Not to be burned was the sign of humiliation, not to be burned was to be condemned to transformation into some bestial form. Fire meant life, and to be taken up by fire was to be lifted to the higher regions of life. The fire consumed only what must die, it sublimated and purified everything that could not. The soul being formless, the destruction of the body did not compromise its identity. Rather the consumption of the body by the immortal flame rendered the spirit wholly free to assume a new environment, and fashion its own form from the elements furnished by its new conditions of existence.

Some object to cremation that it destroys the soul's tabernacle, and thwarts the hope of personal resurrection. How can the form revive after such a process? A moment's reflection suggests that, as nothing less than a miracle of Almighty power will avail to restore the form that has been dissipated into vapors by the chemistry of the soil, the same exertion of power will avail to restore it when it has been dissipated by the action of flame. To recover a shape from a heap of ashes can be no more difficult than to recover it from a mound of dust. The slow burning in the earth is as fatal to identity as the swift burning in the fire. The final result is as imponderable. If there be somewhere within the frame a spiritual form which disengages itself at death, or if in some deep recess of it there be an infinitessimal germ of life from which the spiritual man shall spring, fire could no more injure it than earth. It must, from its nature, be imperishable. Religiously viewed, the idea that animates the believer in cremation is nobler than the idea that animates the believer in interment, for, taking literally the statement that flesh and blood cannot inherit the kingdom of God, it makes haste to put them away, that the incorruptible portion may ascend by its proper motion to its celestial abode. They to whom the practice of cremation is native regard with compassion such as practice interment.

But to us the practice of cremation is recommended on the same ground that the other practice is condemned; namely, the ground of human welfare, the comfort and safety of the living. It is recommended on other grounds also. On the score of economy it has the advantage. It dispenses with several conditions of expense, and with the conditions that bear hardest on poor people—the necessity of buying land, of constructing sepulchers, of transporting the dead long distances to their final home. The process of reducing the body to ashes is inexpensive, it requires little time, it involves no costly preliminaries, no toilsome and fatiguing journey. Such considerations are not mercenary; far from it. If one is ever mercenary it should not be at the hour of death. Avarice never looks so vile as when it would save a few miserable dollars by scrimping the decent arrangements of a funeral. It is only natural that we should lavish generously our tributes on the silent forms of those we have loved; that we should inclose them in precious wood, and cover them in seemly raiment and make them fragrant with flowers. I would rather encourage this than rebuke it; and that it may be encouraged, I would reduce the unavoidable expense to the lowest practicable sum, thus allowing a margin for the pure gratification of feeling. The available means should not be quite exhausted in the bare task of putting the now useless form away from sight. Let the saddest and most indispensable part of the last rites tax no more than cannot be avoided the light purses of the artisan and mechanic; and let the most of what can be spared be put at the disposition of pure affection; for this is consolation, while the other is agony. It is claimed already for cremation, and it will be claimed more and more, that it

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allows this margin, and thus plays into the hands of love.

On the æsthetic side, the side of beauty and grace, the practice of burning has clearly the advantage. It presents a sweeter field of contemplation to those who look beyond the moment of disappearance, into the day after death, and follow even a little way the destiny of the vanished form. The substitution of a swift and silent process of transmutation for the slow and distressing one of decay is, when fairly considered, relief to the mind. The substitution of a pile of white ashes which the eye may look at without offence, for the mass of corruption which the eye cannot look at, or the mind contemplate at all; the substitution of a skillfully contrived and well arranged receptacle for the unsightly grave; of the graceful urn for the shapeless mound is, of itself, a recommendation. The funeral ceremony may preserve all its solemnity and beauty. Everything may be done that is now done, everything that can be done before the body is dismissed forever from view; prayers may be said, hymns sung, words of memory, hope, and benediction spoken, tender greetings of the living and farewells to the dead expressed; the whole interval between the moment of death and the moment of disappearance may be filled with the bloom of feeling; and then the thoughts, instead of going downward into the damp, cold ground, go upwards toward the clear blue of the skies, where the last trace has disappeared.

Shall it be counted a small thing either, that now, after the new process of transmutation has been gone through, the remains of our dead are, if we choose, still with us in our homes? We may leave them in gardens, as now, if we prefer, preserving our cemeteries, as they are, with the exception of the long mounds, and thus give permanence to the homes of the dead; but we may also carry them with us when we go away to live in other states, and so keep up the tradition of the ancestral line wherever our lot may be cast. To leave our dead behind us is often painful. To return alone from foreign lands where they have died among strangers, resigning them to a strange soil, causes in most persons a sharp pang. That which gives a sense of permanency to the home, is the association of ancestral memories with it. The home is where the household gods are; the pictures, images, emblems, relics, urns, which bring tender recollections close, and are the best substitutes for the visible persons themselves. We are more ready to go where fortune leads when all we have loved goes with us; and the new abode is relieved of much of its crudeness by the presence in it of all the past there is. In a new world like ours, where change of residence must be the rule, and examples of fixed homes for generations are rare, this consideration is not wanting in weight. We need to keep with us all our sanctities in order that our minds may not be dissipated and our hearts frittered away by the variety of local associations. One may be indifferent as to the spot where his own remains are laid, but few are indifferent in regard to the spot where repose the remains of their friends. It may be very unreasonable to care what becomes of these; but it is very usual, and will be for generations to come; and, taking things as they are, it should be a ground of congratulation that a source of pain can be so easily removed.

But in the discussion of a subject like this such considerations, however interesting, are of secondary moment. The burden of the argument rests on the ground of sanitary science. Which usage best consults the well-being of living men; is most favorable to health, usefulness and happiness; is most consonant with a civilization that makes the satisfaction of humanity on the globe its care? These are the questions, and these questions, it would seem, can be answered only in one way. All the danger attends the custom of interment; all the danger is avoided by the custom of cremation. This cardinal point made, incidental points will arrange themselves. A practice essentially beneficial will prove to be at last, in all respects, beneficial. Objections will be removed one by one; means will be discovered of evading the most formidable difficulties; changes for the better in many adjacent departments will accompany the one radical change.

The strongest argument against burning the dead is that the process will immediately destroy all trace of guilt in cases where death has been caused by poison. If it be true, as is asserted, that, as a rule, but one body in 27,800 is exhumed for the purpose of detecting crime, and that the evidence in every such case has been doubtful and conflicting, or, from some other circumstance, untrustworthy, this objection loses much of its force. It is suggested that cases of poisoning would quickly multiply as the chances of detection diminished. But is it likely that criminals of that kind are ever deterred from crime by the risk of disinterment and consequent discovery? If they are, here is, indeed, a point to be guarded; and how it may be guarded does not appear. But that it can be who doubts, that is acquainted

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with the resources of modern vigilance? Additional security before the disposal of the body must prevent the need of after examination. For the rest, we can believe that in time, and in a comparatively short time, the current of feeling will flow into the new channel, so that men will wonder they could ever have flowed in any other; sentimental repugnances will be overcome; the novelty will be instituted, and will collect reverences upon it, as all institutions do, and the practice that is based on utility will be sanctioned by poetry and adorned by art.

Phthisis Pulmonalis, or Pulmonary Consumption.

BY W. G. BARKER, M. B., LONDON. (*Fourth Paper.*)

THE PROPER CLIMATE.

THIS subject has engaged for many years a large share of my attention. The value of *change of air*, and especially from the interior to the sea-side, is now so universally recognized and its effects so evident and well understood in all cases of debility, particularly those of a strumous or scrofulous nature, that it is unnecessary to do more than allude to it with a view of showing the cause of its beneficial influence in phthisis pulmonalis; for this latter disease may be considered as closely allied to the former; when, therefore, we see that *external* glandular swellings, with their unorganizable deposits, disappear under the influence of a marine atmosphere, we have every reason to hope for a like result in *internal* diseases of a similar character; and it has always appeared to me that we have a key to the value of a sea-side residence in consumptive diseases when we discover that these external deposits vanish under its influence, and that we may reasonably expect the same result in phthisis, when it consists solely of this deposit, unaccompanied by the after results—inflammation and ulceration. When these have taken place we have to combat the superadded constitutional symptoms which, whilst they increase most materially the difficulties of the case, render it by no means hopeless; for the cause of the impaired health being removed, if there be no fresh addition to the deposit, that which already exists may become partly absorbed, the remainder quiescent, and the healing process established in the ulcer itself. Dr. Hughes Bennett, of Edinburgh, has given some most interesting illustrations of this result made from *post mortem* examinations, which leave no doubt that it frequently takes place when the patient is placed in a favorable condition for recovery.

It is also well known that a sea atmosphere contains several ingredients most valuable in the treatment of scrofula, as the saline materials, iodine, etc.; and although, as I have stated elsewhere, this latter ingredient has never been actually detected in the *air* of the sea, yet as it is found in sea water and in marine plants, and as the odor likewise of the sea, and especially of sea-weed, is essentially that of iodine, we may reasonably accept as a fact that it does exist. These principles, then, instead of being received into the system as a medicine, through the medium of the stomach, are brought far more directly, by the aid of the atmosphere during respiration, into relation with the blood itself, are absorbed by it, and with it permeate the minutest tissues; and when we further consider the nature of the respiratory function, its unceasing action, that there are from fifteen to eighteen respirations in each minute of time, and that about twenty cubic inches of air are exchanged at each respiration, we may readily understand the *value and magnitude* of the remedy comprised in the words "change of air," without associating with it any other circumstances, such as new scenery, altered habits, etc.; and although admitting the usefulness of the latter, I will venture to add that all the good that has ever been derived from the former is traceable *mainly* to the difference between the relative constituents of the atmosphere of the place where the person resided, and the one he has selected. Nor should we forget that this influence is doubled, trebled, or even quadrupled, when the patient's home has been in the interior of a large town or city, the atmosphere of which is loaded with carbonaceous and other impure materials, or in a neighborhood where the soil is clay and undrained, and therefore impregnated with malaria. There are many localities, I am satisfied, which, although not insalubrious enough

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to cause intermittent fever, yet the exhalations from which, especially in the spring of the year and at the fall of the leaf, are quite sufficient to produce a most depressing influence upon the system. Let the patient remove from these to a healthy sea-side resort, such as Worthing, (and doubtless many others may be mentioned), at which, when the wind blows from the north, there is a mountain breeze, and when from the south, those from off the ocean, and the benefit will be most marked. Nor can we consider this result as uncertain and accidental, but rather as the effect of a clear and well defined cause, the action of which we may look for with the same confidence as that of any other remedy.

Nor must we omit to notice the other atmospheric constituents and conditions. The sea, as is well known, covers about three-fourths of the surface of the globe, and from it the moisture of the atmosphere is chiefly supplied. At sea, therefore, and on the coast, whilst the average amount of humidity is greater than on the land, which becomes more and more evident as we leave the ocean, and especially when we reach the interior of large continents, yet from the fluctuations in temperature being very much less, the deposition in the form of dew and the condensation of the moisture of the atmosphere as fog, are as a rule, less frequent and abundant at sea and on the coast than in the interior.* There is an equability of humidity, therefore, at sea and on the coast which is very favorable to recovery from lung diseases.

With respect to the ozone or chlorine of the atmosphere, the quantity of this is so minute that it is impossible to assign to it any special influence on the lungs and air tubes; if there be any, it is that of a mild and salutary stimulant; but considering the extent of its source and diffusion, as well as its effects when in a more concentrated state, we may safely regard it as the great purifier of the atmosphere, by blending with and neutralizing the effects of those accidental organic ingredients which contribute so largely to the unhealthiness of densely populated neighborhoods; and to this we may reasonably ascribe the well known salubrity of our towns on the sea coast, when there are no local causes in existence to counteract it.

As regards the *temperature* of the air, we have no proof that this has any influence in arresting phthisis. All our inquiries, so far as they have gone, tend to show that in every latitude consumption is more or less prevalent; but that for its *prevention* a moderately cold climate is the most useful of the two; and we who reside in a temperate one, and know the bracing influence of cold and the exhausting effects of heat, may gather with tolerable accuracy the results that are likely to be produced by them severally on the system.

In the early stages, therefore, of this disease, when the vital powers are sufficiently good, and the patient able to bear it, he should try, in summer, the mountain air of Scotland, or a journey to northern Europe, and migrate to the south of England in winter; and, if possible, select a residence with a southern aspect. It is, however, a mistake to suppose that the south coast is hot in summer; it is one of the most temperate parts of England, and for the most obvious reason, the prevailing winds throughout these islands are from the southwest. These reach the shores of the south uninfluenced by any land, and are therefore at all times cool and refreshing, and sometimes even cold, up to midsummer; so much so that visitors who sojourn here in summer, can scarcely believe that it is warm and mild in winter; and it is nothing but the patent fact of the luxuriant condition of our evergreens and exotics, such as the myrtle and magnolia, which flourish well in the open air, that testify unmistakably to it. The explanation of this also is readily given. The sea, during winter, is a great magazine of heat which it has progressively collected during summer; for the sun's rays, when they impinge upon it, instead of being reflected as by the land, are, like the rays of light, absorbed; and when the sun ceases to give its benign influence the sea in a large degree supplies its place by rendering up to the atmosphere during winter the heat which it has accumulated in summer; offering a striking contrast, in this respect, to the much vaunted climates on the Continent, which, receiving but little warmth from the ocean, have to depend almost entirely upon that of the sun. The fluctuations, therefore, throughout the day and year, and from day to day, must be very much greater.

There is another reason also why the climates of these islands, and especially of the south and

* A variety of circumstances will, of course, frequently modify this, such as warm currents in the ocean, like the Gulf Stream, which carries with it a warm atmosphere charged with moisture, and this commingling with a cold one, as occurs off the banks of Newfoundland, causes the very dense fogs which are the terror of mariners in that locality. This warm and moist atmosphere coming in contact with the colder shores of the Channel Islands produces the same effect; but there are not at sea and on the coast, as a rule, these morning and evening fogs which prevail in some inland neighborhoods for several weeks or even months in the year.

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nthwest coasts, surpass those of the Conti-
nt. viz., that they are fully exposed to the
nign and tempering influence of the Gulf
ream, which, crossing the Atlantic from south-
ast to northeast, impinges especially on the
ores of Britain and western Europe, at the
me time approaching but little, if at all, the
editerranean coasts ; for although an upper
urrent is constantly setting in through the
traits of Gibraltar, and a lower one out of it,
ill the influence of the water of the Gulf
tream must be very inappreciable on those of
ie Mediterranean. The effects of this stream
e no doubt felt on the western shores of
rance in common with those of the British
les; but they gradually cease as we recede
om the coast, and after a few leagues are al-
ogether lost.

It will thus be observed that my opinion is
ntirely in favor of the climates of these islands
ver those of the Continent; for I have shown
hat in winter we have two sources of heat,
hilst they have only one. It is true that the
hores of the Mediterranean are a few degrees
urther south, and that the heat of the sun is
reater; but as the temperature is almost entire-
y dependent on it, every passing cloud is more
ensibly felt, and the mornings and evenings
re likewise colder. It should be recollected,
owever, in selecting any residence, that no
wo places in these islands, and scarcely if we
nclude the Continent, differ so much from each
ther as two days may do in the same place;
for it will often happen, after some weeks of
delightful weather and breezes from the south,
that the wind suddenly changes to the north,
with a reduction of ten or fifteen degrees of
temperature; and if this takes place in the au-
tumn of the year invalids sometimes wonder
how they shall get through the winter; but
after a few days the wind again changes to the
southwest, and all the genial influences of our
climate reappear; and with these alternations
the winter is usually passed over far better than
is anticipated.

I have before said we have no proof that
either a hot or cold climate has any influence in
arresting phthisis; but we have tolerably con-
clusive evidence that an *equable* one has, and
that it is also most conducive to longevity; for
instance, in the Faroe Islands, according to Dr.
Panum, "the period of death by old age is
from the eightieth to the ninetieth year—that
is, many more deaths happen within that de-
cennium than any other after the first year of
life." In the Hebrides also, and the deeply in-
dented northwest coast of Scotland, in which
the ranges of temperature are exceedingly
small, the non-prevalence of pulmonary phthisis
has been especially noticed; and in the Ork-
neys and Shetland Islands the same immunity
appears to prevail. The Isles of Wight and
Anglesey also; the county of Devon; and,
from the reports of Dr. Greenhow, parts of
Cumberland and Northumberland—both of
which counties, on account of the narrowness
of that part of England, are fully exposed to
the moderating influence of the ocean—and
likewise the county of Sussex, which along its
line of coast, as a rule, has very small ranges
of temperature, are all unusually exempt from
this disease.

On the other hand, so far as evidence goes,
where the fluctuations are excessive, as in the
interior of large continents, they tend gradually
to deteriorate the health and stamina of the
inhabitants, and consequently lead to the pro-
duction of phthisis. The naturalized Ameri-
can, at least in the United States, after two or
three generations, is widely different in *physique*
to his forefathers; and were it not for the con-
stant influx of the best blood of these islands and
northern Europe, would rapidly deteriorate; and
the same rule applies to Australia and India. I
refer to this because the Australian climate has
been advised in phthisis. The voyage there
may be of immense advantage; but the air of
Australia itself, from the excessive fluctuations
in its temperature, cannot be regarded as other-
wise than objectionable; whilst that of Tas-
mania and New Zealand, which although some-
what warmer, approaches in character to the
climates of these islands both in humidity and
low ranges of temperature, may be considered
as well adapted to persons predisposed to con-
sumption. Statistical evidence is, no doubt,
wanting on this subject; but long-continued
observation, and a careful survey of the phys-
ical character and constitution of the inhabit-
ants of the several regions of the globe,
have convinced me of the marvelous in-
fluence which the ocean exerts in maintain-
ing the vigor of the inhabitants on the adjacent
land.

KESHUB CHUNDER SEN, the Hindoo philoso-
pher, says: "I represent a nation remarkable
for sobriety, temperance and abstemiousness. If
you want to see conclusive illustrations of the
principles of temperance, go to India. Go from
village to village and from town to town, and
you will see with your own eyes what wonders
have been achieved in that nation by the power
of temperance, and temperance alone."

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The Relations of the Air to the Clothes we Wear.

BY DR. MAX VON PETTENKOFFER. (*Second Paper.*)

CLOTHING A DEFENSE.

ONE of man's principal defensive weapons in his struggle for existence is his clothing. The place it takes in the history of civilization and its connection with physiology are not often thought of. People speak about it generally from a moral and æsthetic point of view, but the main purpose of clothing is seldom approached in conversation—I mean the purely hygienic one. I deem this to be a misfortune, because this forgetting of the chief point has subjected mankind to the rule of small and frivolous considerations, and the manners and fashions of the period get frequently the better of the hygienic fitness of the clothing. Morality and beauty do not depend on dress. They cannot be created or preserved by it. These great qualities could even exist without it, but the human body as it is could not, or only barely and imperfectly, exist in our climate without the protection of clothing, which is more indispensable for our health than for our beauty and morality.

So manifold are the changes brought about in our system by clothing ourselves, that I am unable to give you more than some incomplete parts of the subject.

When I cover one part of my body I change the degree of abstraction of heat by all three routes known to you, but without obstructing any one of them entirely.

To speak in the first instance of radiation, it will be clear to you that our surface is prevented from radiating heat directly towards the colder objects in our neighborhood, and that it can only radiate towards the covering materials, which receive this heat. By the laws of conduction and radiation the heat which has radiated from the body into the clothes has to travel through them by radiation and conduction, till, arrived at their outer surface, it can radiate from thence towards colder objects; just as it would from the naked surface of the body. Thus by our clothes we keep the heat radiating from us somewhat longer in the immediate neighborhood of our surface. The lightest covering even makes itself perceptible by impeding radiation, the thinnest vail keeps warm in some degree. It is just the same with the earth itself. On a calm, clear night the earth's surface becomes so chilled by radiation into the colder space, that the moisture of the air precipitates itself on it as dew, and at times as hoar frost, and even as ice, just as the moisture in a warm room does on a window-pane cooled from the outside; but when a vail of clouds overhangs the earth during the night the earth never cools itself so much as to allow of any dew forming.

There are substances, called diathermal, which allow the rays of heat to go straight through them without any absorption, for instance, common salt; but all the materials of our clothes are such as absorb the rays of heat which come to them from one side, and only part with them after they have reached the outer surface. The transit of heat through what we may call our artificial surface depends essentially on the conductive power of the material and its thickness, *i. e.*, on the length of time and way which the heat has to go through in order to travel from our surface to the outer surface of the garment.

Thus the whole immediate neighborhood of our body is continually warmed in an even degree by our radiating heat, and our sensitive skin is spared the numerous disagreeable or injurious effects of a rapidly changing temperature.

The heat does not remain in our clothes; it is continually on an outward move, faster or slower, and to a certain degree also warms the stratum of air between our clothing and our skin, so rich in nerves and blood-vessels. This air, as we shall see presently, continually changes, and must change if we are to feel comfortable. In the cold of winter and in the open air we lose our bodily heat out of our well-selected garments without any sensation of cold, only because we have removed the place of exchange between the temperature of our warm blood and the cold winter air from our sensitive surface to a substance without life and sensation; instead of our skin our dress feels the cold. It is the same with the hair of animals and the feathers of birds, they are also without nerves.

In proportion as our heat-losses increase, while the creation of heat in our interior remains about the same, we feel the necessity of diminishing the rate at which the heat leaves our immediate neighborhood. This kind of

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gulation is somewhat taken care of involun-rily even by the naked body. In consequence the cold the nerves which act on the caliber the blood-vessels of our surface contract em and lessen the quantity of blood in them, that less heat comes to the surface; and we ed not be afraid of becoming also inwardly lder if we feel cold, even very cold.

The sensation of cold on the skin does not cessarily give the measure of our internal mperature. In the cold stage of ague, for stance, the temperature of the internal or-ns rises considerably, while by a kind of asmodic contraction of the superficial blood-ssels the flow of heat toward the skin is less an normal. The above-mentioned regula-on of heat-loss by the capillary system of our in is not all-sufficient either in point of time degree. The cold may be too strong and e reguiator get overworked and paralyzed, so at additional clothing is required to delay e departure of our heat, and to spare the rves of the blood-vessels. We help our-lves by additional clothing, and the under-ing article of clothing stands in the same lation to the outer one as the skin to its first vering. From this point of view you have consider the sequence of shirt, undercloth-g, coat, overcoat, etc. etc., an arrangement y which we save the vasomotor nerves the reater part of their work.

AN OPEN QUESTION.

It is an open question, which the incomplete-ess of our hygienic knowledge prevents us rom answering quite satisfactorily, how far we ught to hand over the regulation of our heat-oss to our dress, or how far we should go in eputing to it to our organism, and its capa-ility of transferring more or less heat from he centers to the surface of our body. This elf-help of the organism and the readiness for t, resulting from frequent exercise of this func-ion, is generally called hardening oneself; he contrary making oneself tender. The ormer we can never quite dispense with, but I believe that too high a value is sometimes put, nd too large claims made on it. One ought to possess the capability and the readiness, but not to make use of them continually.

A HUMAN AIM.

All human aim must be to obtain the greatest effect at the smallest expense. We ought to choose those means which attain the end with-out exhausting our power, which should be preserved for higher purposes. These princi-ples ought to guide us in approaching the question. It is not only superfluous, but positively injurious to use oneself up.

I believe that it is now evident to you that a part of the heat of our body radiates from the surface of our clothing; but we must now consider whether this radiation does not vary according to the nature, quality, or color of the material. Experiments which have been made by Dr. Krieger on wool, washleather, silk, cotton, linen and India-rubber have not shown any important difference. Krieger covered cylinders made of tin and filled with warm water, with different and differently arranged materials, and noted the decrease of temperature in stated periods. He used layers of two different materials, but it made no great difference what the outer layor was. Still I will mention that silk and cotton allowed more heat to radiate than wool. The color also of the material has been shown to have no great influence on the radiation of heat, which remains the same whether we have a black or a white garment on.

But it is quite another case when we receive luminous heat—rays of heat proceeding from luminous bodies, such as the sun, or some flame —then differences result which certainly are not very great with different materials of the same color, but become great indeed when the colors are different. For white textures the following proportions are found:

When cotton received	100
Linen received	98
Flannel "	102
Silk. "	108

With shirtings of different colors the proportions were:

White	100
Pale straw color	102
Dark yellow	140
Light green	155
Dark green	168
Turkish red	165
Light blue	198
Black	208

Of course you all know by experience that dressed in black you feel much hotter in the sun than dressed in white. It is remarkable that, pale straw excepted, each color heightens considerably the absorption of luminous heat-rays, and that blue does so nearly as much as black. But as soon as we are in the shade the differences vanish.

If we continue to consider our loss of heat by radiation through and from our clothing (omitting for the present conduction and evaporation), we come at once to the practical question, how much this loss is retarded by inter-

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posing everal strata of material between our surface and the air, or in fact to the question about the heat-conducting power of materials and textures. Very few experiments have been made in this respect. We know, with respect to this point, the properties of metals, of minerals, of chemical compounds, but not of wool, linen, or leather. This shows, by-the bye, how little hygiene has been treated until now in an exact and scientific way. We talk in a general way about the use of garments as bad conductors of heat, but the few experiments known to me run counter to our accepted ideas.

Krieger experimented on cylinders filled with warm water, by surrounding them tightly with single or double textures. As the loss by radiation is the same in both, any difference must result from difference of conductive power in the coverings of the cylinders; but the results were, for the most part, surprisingly small. The following numbers represent the proportions of loss of heat through double tight fitting coverings in comparison to single ones; the losses through the single ones being taken as 100, they were, through:

Double thin silk	97
" Gutta percha	96
" Shirtings	95
" Fine linen	95
" Stout silk	94
" Thick home-spun linen	91
" Chamois leather	88—90
" Flannel	86
" Summer buckskin	88
" Winter do	74—84
" Double stuffs	69—75

The whole question is certainly not exhausted by these experiments, but one thing becomes evident by them, that it is not the substance and its weight, but the texture and the volume which are the principal causes of the difference. Thin and stout silks, fine and stout linen are nearly equal in substance, and equal sizes of them are not so very different in weight; it is their different heat-conducting power which causes the difference of the loss, and this is, even through two layers of them, not as much as ten per cent. smaller than through a single one.

By other experiments one can demonstrate that by changing the shape and volume of the same substance great change of heat-loss can be produced, although the substance and its weight remains the same. If you cover the tin cylinder, previously filled with warm water, with common wadding, and observe the falling of the immersed thermometer you will be astonished to see how rapidly the fall goes on as soon as you compress the wadding firmly and diminish its volume; the outward flow of the heat increases by forty per cent. The same, you know, is the case when a wadded garment is worn out; the quantity of the wadding is the same, but its volume and its elasticity have undergone a change, and you will find it considerably less protecting.

INSTRUCTIVE EXPERIMENT.

This observation leads to another instructive experiment, relating to the influence of double layers of material. If the first layer only is tightly drawn over the warm cylinder, and a free space of one-third to one-half an inch between it and the second, which may be compared to a comfortably sitting garment, the second layer very considerably lessens the outward flow of the heat. The amount due to conduction being deducted, the impediment by the second layer is about the same for different materials, but very considerable for each of them:

For linen	32 per cent.
For shirting	33 "
For silk	32 "
For flannel	29 "
For wash-leather	20 "
For gutta percha sheeting	46 "

From this follows the practical truth that we can produce a very different effect on our body by the same number of clothes, according to the tightness and looseness in the make. Just call to mind tight shoes and gloves in winter time!

This fact leads to a series of other facts, which contain the explantion why wadding, as long as it is loose and elastic, keeps you warmer than when it is once flattened. This is the air contained within the clothes.

DIVORCE.—The evil and distressing effects of divorce are in no instance so painfully and forcibly illustrated as in the conflicting claims of either parent to the custody and care of the children. It is on such an occasion we observe the strength of parental instinct and regard; for we frequently find parties who have done everything in their power to break up a connection that made their lives a misery to each other, cling with passionate attachment to the offspring of that connection.—*Proffatt's "Woman Before the Law."*

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Tobacco a Foe to Marriage.

BY REV. GEORGE TRASK.

"Pernicious weed! whose scent the fair annoys,
Unfriendly to society's chief joys;
Thy dire effect is banishing for hours
The sex whose presence civilizes ours.
Thou art the drug the gardner wants,
To poison vermin that infects his plants;
But are we so to grace and beauty blind
As to despise the glory of our kind,
And show the purest minds and fairest forms
As little mercy as he does grubs and worms?

THE inquiry is often made, "How is it that there are so many fine girls in our ies unmarried and likely to remain so?" 'e answer, *tobacco* is one cause. In old-times, hen you could approach a young man within hispering distance without being nauseated r his breath, he used, when his day's work as over, to spend his evenings with some good rl or girls, either around the family hearth in pleasant walks, or at some innocent place amusement. The young man of the present ay takes his solitary pipe and puffs away all is vitality, till he is as stupid as an oyster, ad then goes to some saloon to quench the irst created by smoking; and sheds crocoile tears every time his stockings are out at ie toes, that "the girls now-a-days are so exravagant one can't afford to be married!" 'oung men deliberately give up respectable male society to indulge the solitary, enervaing vice of smoking, until their broken-down onstitutions clamor for careful nursing, then hey coolly ask some noble girl to exchange ier health, strength, beauty and unimpaired ntellect for their sallow face, tainted blood and reath, irritable temper and mental imbecility.

Women may well hate smoking and smokrs. We have known the most gentle and efined men grow harsh in temper and unleanly in their personal habits under the thraldom of a tyranny which they had not love nor respect enough for woman to break through.

On the other hand, certain ladies of the superfine, superficial type, we confess, sometimes trouble us a little by dispatching the mighty evils of tobacco by a mere stroke of nonchalance, a toss of the head, or a senseless laugh. "Oh, my husband smokes a little," said one of these ladies to us, "but he smokes the best cigars, and if he does nothing worse I shall not trouble him about it." This lady afflicts God's world with five creatures in the shape of sons and daughters, they are pale, lank, lean, scraggy and tremulous; she never investigated the cause of this family deformity and disease; she does not consider that tobacco is a rank poison; that her husband was poisoned from head to foot when she married him; that he poisoned her and she poisoned her children, and that the virus inheres like indelible ink, or the hue of the Ethiopian.

"A man," says a distinguished physician, 'may poison his child before it is born, through the nerves and blood of its mother." I have a friend who was an inveterate smoker until his first child was born; that saved him. He knew that his breath would poison it, and he has abandoned the poisonous weed, I trust, forever.

"A few nights ago," says an eminent physician, "I was sent for hastily to see an infant two weeks old. I had attended the mother in her confinement, and had not thought it necessary to call but once after. I found her radiant with health, and she had followed my directions. The child had nursed, and it had seemed as strong and healthy as possible. I could see no reason why it should be sick, but it had evidently been so. It seemed that it must have been poisoned. I questioned the mother and grandmother, nurse and all, but could not find that any were in fault. At last I turned to the father. 'Don't you use tobacco, sir?' said I. The murder was soon out. He was an inveterate smoker. The day before he had taken the babe while the mother went out; some of his friends called, and they had a nice sociable smoke in the same room with the child, and there the little delicate creature had been poisoned in every fiber of its being with every breath it drew. Is it a wonder it was sick? Doubtless many a child is poisoned to death by the tobacco used by its parents and those around it." "I can point you," says another physician, "to two families right under my eye, where in each case there is a nest of little children rendered idiots by the tobacco habits of their parents!"

"One would think," says a lady, "that marriage ought to cure a man of using tobacco." It would if women did their duty! The ceremony ought to be amended by inserting after

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"love, honor and cherish," the words, "and use no tobacco." "But if marriage," says another, "does not reform the tobacco toper, one of its blessed consequences ought to. *No man ought to poison his baby.*"

The argument respecting marriage, as we reflect, becomes intensely moral. Marriage is a powerful ally to virtue; but few state-prison convicts, we are assured, are married men. "Marriage is honorable in all;" hence to abuse and thwart the grand designs of this holy institution is a high handed sin against the highest good of the race.

The ignorance of former times touching this evil God may have winked at, but he now commands tobacco sots everywhere to repent. They have no right to poison virtuous women, "whose price is above rubies!" They have no right to afflict the world with a feeble, scrofulous, scraggy set of children; it is a sin against God and nature, and should be placed among criminal offenses in the statutes of a state.

In Memoriam.

BY DR. LYDIA F. FOWLER.

THERE are some good people who would never feel sufficient interest in a "Three Volume Novel" to read more than its title page, yet they are thrilled with emotion whenever they read the annals of an individual who has been born in a lowly, humble position of life, but who has had sufficient inherent, innate talent to work himself into a right position and inscribe his name on the shining scrolls of fame in undying letters of light.

There has been enough fascinating romance about the life and labors of David Livingstone to make us exclaim that fact is stranger than fiction, that real life is more sensational than the most highly wrought description the most vivid imagination can depict.

First, his birth was among the people, and this enabled him to sympathize with the lowly, the oppressed, the down-trodden of every clime. As the poor Scotch boy was weaving at a cotton loom in a town near Glasgow he must have worked some curious fanciful dreams into the cotton fabrics; for where can you find a truly great man or woman who has not had flashes or premonitions of the future in the early days of childhood; aspirations, ambitions are unquenchable, insatiable desire to do something in the world's great battle; for no one can become great in the twinkling of an eye; there must be a long preparation, a fitting of the mind in retirement, when the outside world is hardly cognizant of the identity of the individual; a waiting for the opportunity that shall bring him into active service.

How men grope about in the dark sometimes! conscious that they have a mission, but hardly knowing how to attain it, till by-and-bye a trivial circumstance clears away the fogs that seemed impenetrable and the man starts forth ready to grapple with and overcome all the obstacles of life. To think that that boy who belonged to the wide, wide world was to be confined to a cotton loom! It was only a transitory step, perhaps absolutely necessary in his case to one more important. Then the lad thought the medical profession was feasible, and he was qualified to "bleed, physic and to blister;" but if he had settled as a practitioner in some humble village, he would perhaps have made a poor doctor, and the world would have lost his services. This did not satisfy him, and as the Lord generally calls those whom he needs to work so loudly they cannot keep still; so Livingstone heard the thundering voice in his soul that would give him no rest till he joined the London Missionary Society and went out to work in Dr. Moffat's mission in the wilds of Africa, beyond the bounds of civilization. It was natural that he should be fond of the dear old missionary whose rare devotion to his cause has endeared him to all Christendom, and still more, that he should marry the daughter, who proved a helpmeet in every sense of the word, for they labored together most zealously in those distant lands among the Kaffirs and native tribes. Even this was not enough to satisfy a man who had a vigorous healthy brain, twenty-three and seven-eighth inches in circumference (as it measured after his death); his soul had been quickened by Divine Love, and he had the mental power that could not allow him to be confined

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hin a limited sphere of action. He preserved missionary spirit to the end of his life, as interesting letter to Mr. Bennett of the rald will testify; but it was not enough for ı to sit down quietly to teach a little Kaffir letters. He was in a country, blessed by d so far as luxuriance of vegetation was conned, but as little known to the civilized world though it had been a part of the moon. As ll attempt to confine the growth of the ig trees" of California to the limits of an linary oak of the forest. Men with large ins and large souls must expand if they are l of vital blood, and Livingstone in his prime s a *live man*, mentally, physically and moralhence he went to Lake Ngami in 1849, and 1852 took that giant stride from the mouths the Zambesi through Central Africa to St. ul de Loando and back again, and was the st white man who had penetrated into these nse African swamps and jungles. Then he ike up one fine morning in England and ind himself famous; the world had acknowlged him. He remained in England only long ough to write a description of his travels, to ve maps made of the country and to obtain e means to return and carry out his ideas of llowing the mystical Nile to its sources, and lving some of the topographical problems of at wonderful country. But as all who hieve anything in this world, must in some gree *work alone*, so Livingstone went forth, the oncer, self-sustaining, without being self-suffient or egotistical, able to live away from the finements of all civilized life, yet devotedly tached to his home and family, content to ırsue his erratic wanderings with almost the rtainty before him of losing his life thousands miles away from sympathizing friends. As ıe English Consul to the Chiefs of Central frica, he was the gentlest yet most intrepid aveler that has ever tread on African soil, nd has carried the seeds of liberty into the ıost impenetrable nooks of Africa, proclaimıg the glad tidings of peace wherever he went. gain he met with almost unheard of hardıips, being deserted by the natives, losing his attle, pursuing his way on foot through pathess forests and swamps filled with the most eadly miasmata, yet again he came back to England, and thence went forth on his last ramp; but for several years dropped out of he world's knowledge, when the most sensaional part of his life's drama was enacted, viz.: he finding of Livingstone in Ujiji, the fartherst post away from the Arab coast, by Mr. Stanley, sent by Mr. Bennett of the New York Herald. The news flashed across the telegraphic wires, and it seemed too wonderful to be believed, but Mr. Stanley came to London, told his story, and then there was a hope that the old man would in the course of a few years have returned to England to die. He had not done his work, and said he must remain till he had completed it. He has taught the barbarous nations that Christianity is better than Mohammedanism or idolatry, and taught the world that civilization must go hand in hand with Christianity, that a conscientious commercial intercourse with the natives will pave the way for the missionary laborer, and that whoever benefits the lowly must go to them personally and live the doctrines they inculcate.

The strongest constitution will at length succumb to continued fatigue, and after an undue exposure to the burning sun and a march through a pestiferous swamp, he told his faithful servants, "build me a hut to die in." The touching pathos of that sentence reminds one of some of the old Patriarchs in ancient times, when they felt that the Great Messenger had come to take them over the dark river to the unknown world. And Livingstone went to his last rest so sweetly and peacefully, even his faithful attendant did not know when his pure spirit had left the body.

Talk of the treachery of natives and Arabs and Africans, but it is a glorious record of fidelity that Livingstone's servants should have embalmed the body as well as they knew how, in spite of the superstition of the natives with regard to a dead body, that they should have carried it for eleven months as a bale of cotton, till it reached Zanzibar, where, as the Doctor had told them, "I am going home" his bones were brought to England in the Malva.

Even then many would have doubted their identity, but for a most striking coincidence. Sir William Fergusson had stated that there was one true test, and if that were present he should be satisfied. Some thirty years ago Dr. Livingstone had a fracture of the left arm, made by a bite of a lion, and it was peculiarly set, and had on his return to England consulted Dr. Fergusson; so he remembered it. When a few days since an autopsy was made of the remains, in the presence of six professional gentlemen, Dr. Fergusson saw that the left arm was that of Dr. Livingstone. There were indications of an oblique fracture in the region of the attachment of the deltoid to the humerus, and of such a kind as is rarely seen; and he was positive that the remains were

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those of the great traveler, though he could not recognize the face. Thus strangely has science lent her aid to determine what might otherwise have always been a contested point.

Most affectionately and reverently were his remains consigned to a resting place in Westminster Abbey on Saturday last. Many kings, princes, nobles, statesmen, poets and literary men, renowned for their genius, have been honored by being allowed a burial in this grand old abbey, but on Saturday the abbey was itself honored by being allowed to receive the bones of one who belongs to the whole earth. His weary pilgrimage is over, but his name will never be forgotten; and he will bear his testimony through ages to come that worthy, noble deeds find their fruition and compensation in this life, and the world does not willingly forget those who have made it better for their living in it.

London, April 20th, 1874.

Thoughts for Women.

BY ELEANOR KIRK.

"DON'T FEEL LIKE IT!"

YOU are anxious to do a piece of work. It is necessary it should be done. You realize the importance of it, and are conscientious in regard to its fulfillment. Your way in the past has been to *make* yourself perform such tasks at the appointed time; but it is always up hill work, and when you have finished you are invariably exhausted. The world is a desert, and you wish you had never been born. What is to be done at such times?

It is true there are some duties impossible to postpone without the entailment of great inconvenience. In housekeeping there is a certain treadmill of exercises which must be gone through with. Food must be prepared, dishes washed, beds made, and babies taken care of; but it is equally true that much of this can be simplified if a woman will only stop long enough to consult her higher needs.

Is it a higher need? you ask, with a look of incredulity, for one feeling well physically to desire to lounge with closed eyes and folded hands? Yes, madam, that is just the highest need. It is because women ignore this, that many of them fail so utterly as wives and mothers. You may not be aware that you have a spiritual stomach, corresponding to the physical one. This organ can take care of just so much, assimilate just so much, and not another particle. It resents overloading precisely as does the natural one. Now a good housekeeper, you say, has an appropriate work for each day. If she neglects Monday, Tuesday has to do double duty. So what is there for her but to do each day's work as it comes, whether she feels like or not? This is to "the letter," logical; and, like the letter, is sure to kill.

Did you never notice that when you have a day in which the grasshopper is a burden, you invariably make up your mind that every succeeding day is to be cut from the same wretched pattern? and did you never notice that you were always mistaken; that perhaps the very next day you were strong enough and joyous enough to crowd three days' work into it, and not be a tenth part as tired as when you "made" yourself sweep because it was Friday? If women would only understand that "don't feel like it" is a protest of the best part of their natures, and should be as strictly attended to by the will as the stomach when it rejects food, neuralgia and kindred diseases would sensibly diminish, and with them that most troublesome of all maladies, *incompatibility*. I never knew of but one man who was a victim to neuralgia, and he always "did his duty," at the time appointed for it. He looked like vulcanized rubber, killed two wives with his everlasting preaching about duty; and finally did his duty by paying an early debt to Dame Nature, the creditor he had so persistently slighted.

Women, when you don't feel like one kind of work, do another; and when you are disinclined to all occupation, relieve yourselves as much as possible by making the best of every useful opportunity.

AN AVERAGE.

That woman has gone astray. You wish you were not compelled to believe it. It is impossible to help her; so you do the other thing, and shun her. If you are correct in this estimate of her irretrievable condition, you are right; but how do you know?

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That is a handsome boy of yours. He has ad every educational advantage. To quote our own words: "He is doing as well as you an expect." He may, it is true, be a little care-ss about "trifles." Once, when you mended is pocket, you chanced upon a note from a oung lady. It was unpleasantly suggestive; ut then "boys will be boys," and you dismiss ll apprehension. Correct again; boys will be oys; but why will you not look into history nd physiology, and find what this phrase sug-ests? It means aggression and subjugation. lead up, and see if it don't. This force qual-ty, undisciplined, makes tyrants and libertines. Taken care of, and it is the fountain of nobility. That note, properly interpreted, is an acquaint-nce clandestinely formed. You are aware that uch intimacies are productive of no good. "Why lon't mothers look out for their daughters?" you sk; and, remembering that boys will be boys, viz., wild animals, birds of prey, you shirk all esponsibility. A fraction of the criminality of which your son has been guilty would effectu-lly ostracise another mother's daughter; and yet neither you nor society see anything very much amiss in Charles Frederic. No lover of progress can want a single moral barrier removed from our girls; and although it is hopeless to expect in this generation the same social punishment for both sexes, it is refreshing to see here and there an individual thoroughly alive to this great subject, with a charity broad enough to pity and forgive, even as Christ pitied and forgave. This charity, in every instance, is born of knowledge. When Christ said: "Neither do I condemn thee," he knew, clairvoyantly or intuitively, what most people have to learn scientifically, or by bitter experience. The woman's whole condition was disclosed. He saw first, in all probability, her sweet, warm womanly nature; then the weakness which presented successful resistance to wrong-doing, the sensitiveness, the disappointment and poverty, perhaps, and the temptation. All helpful sympathy is born of enlightenment. Mothers need to understand causes before they are compelled to consider effects. This knowledge will enable them to divide the tenderness they cherish for their sons with the women these sons have betrayed.

The Child Becoming Boy or Girl.

BY THOMAS INMAN, M. D., LIVERPOOL, ENG.

THE Registrar-General of births, marriages, etc., tells us that in round numbers the moiety of all the deaths which he chronicles occur in children at or under five years of age. We need, therefore, no further evidence than this to show how important it is to pay attention to our young ones during this eventful period of their growth. Of the parts which compose the time alluded to, that covered by suckling, though important, does not attract our attention strongly. Infants at the breast, unless they inherit such diseases as syphilis, consumption, etc., or unless their parents are miserably poor drunkards, etc., are not often the subject of serious illness; and when they are, the course of disease is rapid and the danger to life imminent. But, as a rule, care in the nurse cannot do much to shield them from the consequences of the illness. At any rate, our remarks upon the subject in hand apply to the *second* stage of childhood. We will suppose that teething, etc., has passed, the infant has begun to talk, perhaps to chatter freely and run about merrily, yet it has entered upon the season for measles, hooping cough, scarlatina, mumps and chicken pox, to say nothing of those thousand and one accidents to which all children of this kind are liable. It is at this time of life that water in the head is most threatening, and consumption shows its first bud. The brain and bones, the lungs and skin are alike liable to the invasion of disease, which when once manifested increases with a rapidity unknown in later years. Anxious parents, especially if either one or both are of a delicate stock, watch during these early years with most careful attention over their offspring, and are incessant in their observation, lest by some inadvertence on their part a fatal "cold" shall be taken, or other ill occur. The matron who has a flock of young ones to look after, is so very particular that she will not walk on the same side of the high road with one whom she knows to be the father of a tribe which is afflicted with scarle

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fever, nor will she come knowingly within a hundred yards of a house where there is measles.

Yet, although materfamilias takes such care of her offspring, she often proceeds on a plan which is sure to bring about the very event that most she dreads. She has drawn the information on which she acts from some source that she considers to be quite unimpeachable; but which is nevertheless faulty, and even dangerous in the extreme. She has, perhaps, trusted some medical work, highly spoken of in the weekly newspaper over which she occasionally pores, or that she may have seen accidentally or heard of with eulogy, in the house of some old school friend, who has preceded her in matrimony. Such books almost invariably contain the crotchets of the writer, whatever those may be, and such a volume is too often like the celebrated razors which would not cut, and were only "made to sell." They are certainly intended to magnify the author's fame, to enable him to advertise his name, and to let the world know to whom application should be made when a child is ill. Unfortunately, the majority of such books are calculated, first, to frighten those who read them, and that very greatly, and, secondly, to induce them so to act, when they see cause for anxiety in their children, as to make matters worse. As an example of the style of book which I am describing, let me relate my recollection of the text book by which my mother guided her steps. One day I got hold of it by myself, and found that if a child could not lie on its right side there was unquestionably some disease of the liver—that the right side was the proper one for lads to sleep upon, and that if a boy was seen habitually to lie upon the left side a doctor should be sent for. Pain in the side was caused by pleurisy—a most insidious complaint, and one never to be neglected. On my first reading the magician's book I was appalled at what the demon conjured up, but when I began to think over what I had read, I saw the absurdity of the majority of the statements. Yet on the authority of the volume a doctor was sent for, because when I awoke one morning I said that my side ached. I was asked if it hurt me to breathe; and on my answering yes, the complaint was said to be pleurisy. I was bled by leeches, though I was positively quite well. Fortified by the authority of directions given in such a book, it seems a very simple thing to give a powder for a foul breath, or a dose of rhubarb and magnesia to open the bowels, which the volume pronounces to be sluggish; yet it must be remembered by such parents that it was during the very days when physic flourished in the nursery that the greatest amount of disease was found. One prescription paved the way for a second, and that again for an infinite series.

I well remember having to visit a child about four years old, in the absence of its own doctor, one who was distinguished alike for intellectual attainments, suavity of manner, skill in gaining the confidence of his patients, and for the potency and versatility of his prescriptions. Like many a writer of books on infantile disease, he had a profound faith in medicaments, and was unsparing in their use; thus converting the stomach into a sort of chemical midden. I found the patient suffering, in my opinion, from the abuse of medicine alone, and urged, as delicately as I could, that all drugs should be suspended till my friend's return—"that I felt sure he would so act were he in my place, for that every physician, when he saw no change for the better after the use of a medicine, would suspend its operation," etc. Shortly after my return home, however, I received a polite note from the lady informing me that I need not visit the child again, etc. Many years afterwards I was sent for to see another scion of the same family, the ordinary attendant being absent from the country. The day was bitter cold, yet I found my patient, a girl of nine years, dressed, or rather undressed, very lightly with a frock very low in the neck and very short in the skirt. The skin was livid where it was not wax like, and the complaint which I was called upon to treat was faintness, debility, want of appetite, and an excessive languor. I asked after the child whom I had visited before, and was not surprised to learn that it died shortly after my seeing it. The medicines which I had desired to banish, but which the mother and the doctor determined to patronize, were continued; though changed in form they were not modified in quality, and the poor thing died a victim to gray powder, rhubarb, magnesia, or other such like drugs, which alternately cleared it out and blew it up with wind. It was, indeed, when I saw it, like a big drum, having above it the skeleton of a head and neck covered with skin, and below it a pair of legs from which all flesh had departed—a result brought about by a determined attempt "to improve the secretions" by "alteratives."

When I had gained the maternal confidence, I found that she was still a confirmed believer in the use of medicine, and had been dosing her daughter, my present patient, with the favorite

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preparation of her trusted Æsculapius, and I had the greatest difficulty in persuading her that management was better than mercury, and warmth of more importance than senna tea. When converted, a flood of memories dawned upon her, and told her how completely she had been a curse to her children while she was fondly hoping to be a blessing; but its sting was partly removed by the determination to act again no more in the same fashion.

The reader will naturally say: "But to whom are we to trust if you take away our confidence in books, and shake our trust in popular physicians? How can any of us tell whether you, O writer! are any better than your neighbors, and whether the hand you offer to us as a friendly guide may not itself lead us to the edge of some precipice, and then shove us over?"

Such questions are natural, and they are proper, too. "Who shall decide where doctors disagree?" has passed into a proverb, but it rarely receives an answer. Although each person may declare his inability to solve the problem, the majority do so after a fashion, when they select a particular medical man, or any one of homeopathic, aquatic, muscular, or drug giving propensities, in preference to all others. When once selected, tact, or as some would call it, humbug, on the part of the doctor, usually suffices to bind the patient to his car, and his will becomes law till another "medico" comes in the way, whose tact is superior to that of the first. The true solution of the question lies in an appeal to common sense, and in the results shown by any plan of treatment, rather than in conformity to the medical dogmas of any particular school.

But common sense cannot be exercised without observation and thought, and the result of one treatment can only be known by comparison with those of another, or with the natural order of events. These, therefore, we must use largely.

Now let us see what common sense tells about the growth of the young. It tells us that lions and camels, elephants and buffaloes, rats and mice, cows and sheep, alike grow up to maturity without swallowing a dose of physic. To them rhubarb is a myth, and "brown powders" are unknown. We see that the lamb frisks about and plays, that the young puppy bites at leather while his teeth are springing, and the kitten amuses herself with her new claws without ever having a doctor's visit. The calf grows up to maturity without a yoke being placed on his neck, and the foal become a horse ere he is put into the shafts. It is true that some "two year olds" and those twelve months older are occasionally set to race, but so far as I can learn the practice is objurgated by the sensible horseman, who deplores to see the energy which should make a good horse frittered away ere he has fully left foaldom.

But man, whose growth is far slower than that of any animal, who does not arrive at apparent maturity until he is sixteen, and at real maturity until he is about six-and-twenty, is expected to be able to work with brains or body, and grow as if he were born a cart horse or an admirable Crichton. No sooner can the child speak well, but he must learn to read; no sooner can he read but he must learn to think, and no sooner can he think but he must learn to talk another tongue and cogitate in a strange language. With all this, his growing limbs must keep in motion, whether they like it or not; he must, as best he can, toddle over the roads for some three or four hours daily to strengthen his joints; and though the bones bend under the weight, and the arch of the foot becomes flattened, he must still walk on until it is evidently hopeless for him to perambulate any more. I know at the present time a lad, aged about four, "the only son of his mother and she a widow," who is becoming bow-legged and otherwise distorted from the energy with which he is compelled to walk with his mamma—herself as slim and active as a mountain goat.

I can still remember keenly the misery which I experienced in my childhood from the daily walk that I was compelled to undergo, and the weekly increase of suffering involved in two long pilgrimages to and from church. These again were usually supplemented by a peregrination with "the governor," who was as anxious to stretch his legs as we were desirous to rest our own. Even now, when a man, I can still recognize a repetition of the childish torture once endured by myself, and see, though its parents will not, in the distressful crying face of a young child, and his vigorous attachment to the nurse's gown, how much he suffers from his peripatetic exertions.

It must be evident to every reflecting mind that a man has no power to hasten growth; the most impatient father cannot "force" his offspring like a gardener can "force" his vines or melons. He cannot compel his son's mind to develop itself any more than he can his body; yet he nevertheless makes the attempt, and hails the rapid dawning of his intelligence as

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a herald of his future glories, instead of the harbinger of future stupidity.

Let us here for a moment linger on the question, what would happen to a young horse if we were to work him in a cart as soon as he was one year old, or if we attempted to train a puppy as soon as it could see? The result would certainly be more likely to produce death than a vigorous adult age. In like manner the "forced" intellect soon dies out, and if the prodigy of the useful nursery survives to be a man he is mostly the biggest fool of the family; while he who, in consequence of being the greatest dunce, was let alone while young, develops into the sensible, thoughtful and plodding man.

The nervous system in youth is growing like every part of the body—with the rapid increase there is less firmness of tissues than there is when time has allowed them to "set"—a growing child is always weaker than one at rest, like a rod which is elongated without addition to its bulk. "Spurts" of growth occur with the majority, and these are followed by periods of rest. During the former the child is as weak as if it had been pulled down by fever, and is cross, fretful, feverish, headachy, full of pains, and more disposed for bed than to pedestrianize. When the "spurt" has ceased the appetite improves, perhaps becomes ravenous, play is spontaneously resumed, and there is the appearance of full health until another start is made and the old story comes over again. Now if in these periods of increase the brain and body are taxed to the same extent as usual, if a child when he is low in strength is made to learn the same lessons which he was expected to prepare when at his best, he is sure either to suffer mentally from disorder of the brain or bodily from the application of the rod. Many a poor lad gets unmercifully punished from not being able to master a task of to-day which he did with ease a month ago. The reason is obvious to the attentive observer, who can see that the will is present though the power is absent. In looking back upon my own childhood I can recall many a time in which the cane was more deserved by the stupidity of the master than by the conduct of the boy; the last was dull from the necessities of his nature, the first was culpable in not studying the physical as well as the mental condition of those under his charge. Let me ask any of my brethren, or any man who has much work to do, if he cannot recall a time when, his daily toil being ended, he has taken up a book to study, and found the task impossible. The page is before him, he sees the words, he marks the stops, perhaps even he takes snuff to force a sneeze, or he reads aloud, so as to attack the brain through the ear as well as through the eye; but all is useless, the over-worked man cannot take in a single idea, he cannot think; or if he does succeed it is at the expense of his night's rest, for an over-taxed brain is generally too tired to sleep. As it is with the adult so it is with the child. He may be too weak to think or learn his tasks from sheer weakness, arising from growth of body or abundance of play. Lessons must doubtless be learned somehow or other, but parents who value the condition of their children's young heads should insist on none being prepared at night. The schoolboy, tired with his day's play, if he sit down at eight or nine o'clock to learn a "memoriter" translation, mathematic or numerical task, has no power left in him to do it. The old pedagogues knew something of this when they insisted on lessons being learned in the morning, after the night's rest.

Hard intellectual work prepares the man to succumb under comparatively trifling injuries. The late Sir Robert Peel died from an accident which would not have confined a "navvy" to bed, and typhus is fatal in proportion to the intellectual status of the victim. Who cannot recall the names of Count Cavour and Prince Albert, who were cut down by blows from which others would have readily rallied? It is so with children, the more highly their minds are cultivated the more likely are they to fall under measles and scarlet fever. The dunces it is who escape, it is the domestic prodigy which succumbs to disease.

A delicate child is usually sedentary, it has not the energy to play, so it very naturally delights in reading; its weak brain seems active, and it is irritable; if it is worked it becomes exhausted, at length diseased, and water in the head is a natural sequence of extreme mental culture.

If health is to be preserved during early youth the child must be treated on the same principle a foal would be. He or she, for the remark applies equally to both sexes, must be allowed to a great extent to "run wild," and "lessons" must be carefully graduated to the bodily powers.

It is generally so with adults, it is constantly so with children. They are naughty because they are "below par," and refuse to work at books because they have not the power. Even the donkey, when taxed beyond its strength, will bear a load of blows rather than kill itself

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by labor, and a child who is worth anything will prefer to bear punishment rather than task itself to do what it feels is beyond its capacity.

In a previous essay we have stated that a crying infant implies a weakly mother; in the present we enunciate the proposition that a boy or girl who, being usually good and proper, is unusually fractious, perverse, irritable, or lazy, is ill, and requires rest, repose, bed, food and sleep, rather than the birch rod, bread and water, or the dark closet. Still further we aver, that the individual knows its condition, recognizes the tyranny which would enforce labor from the tired-out horse, and lays up in its young mind the first store of that painful debt, which it expects in future years to pay off by nasty speeches to the mother, annoyance to the father, or disagreeable behavior to the world in general.

If we wish to preserve our offspring in health and to retain their affection, if we desire to keep their health to the highest possible standard, and to land them at the quay of adolescence with the utmost possible amount of manly or feminine vigor, we must treat them during their early years as if they were favorite puppies. When good we must let them feel that we are the best friends they have, when naughty our punishments must be sharp and momentary; when they are disposed to learn we must be careful to teach, when dull we must let lessons alone; if they want an escapade we must wink at it at first, and correct the lads afterwards, just as we scold a drunken workman when the beer had gone out of him, rather than when he was full of liquor and sauce. If induced to guzzle and to make the whole happiness of life depend upon gastronomic joys we must limit the "portions" given, rather than allow "supplies" without end and supplement them by physic. In cold weather we must clothe our young ones as nature covers the Welsh pony or the patient ass; in the warmth of summer we must alike imitate the universal mother, and throw off superfluous wraps. In other words, we must treat our children with the same care that we bestow upon dumb creatures, and with the same abstinence from hard work and nasty physic.

If the mind is educated thus there certainly can be little doubt as to the possibility of forming a judgment upon the directions of a physician, or the value of his drugs, in the treatment of children. Surely any one can see that the symptoms arising from growth cannot be prevented by purgatives, nor ill humor and pouting, caused by debility, be cured by powders and potions; and if the doctor professes to attempt it we may fairly doubt his judgment. We may doubt it still farther if, with the administration of remedies, the patient becomes worse. But there is this to be said in favor of those who practice our profession, which must never be lost sight of, viz., that if they wish to get their living by their knowledge they must not only use it to do the right thing, but they must understand when it is not judicious to give effect to their science. If a doctor has to attend a family the heads of which have a strong faith in drugs, he knows that to attempt to cure by hygiene alone will suffice to bring round his dismissal. As the majority of the people are in this category, it is very natural for the physician to use medicaments. This will, however, be altered as soon as common sense reigns in the bosom of every family, and its dictates are followed rather than those of a "domestic medicine" book.

Paying the Piper.

BY LYDIA M. MILLARD.

'TIS said the people of Hammelin found,
In twelve hundred and eighty-four,
Such a terrible host of rats around,
Day or night they could rest no more.

Until at last, in a bunting suit, one day,
Came strange man to Hammelin town,
And offered to drive all their rats away
For five hundred good guilders down.

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When they had all agreed to pay this sum,
On his pipe he began to play,
Till a host of rats from their haunts did come,
And made black the whole town that day.

All that army of rats, four thousand score,
All ran after the piper's sound,
Till he piped them down to the Weser's shore,
Where they all jumped in and were drowned.

But when the people found their rats had fled,
They refused their guilders to pay,
Because 'twas a wicked wizard, they said
That had driven their rats away.

Then the piper grew exceedingly wroth,
And vowing vengeance, went away,
But he didn't stay long, with pipe in his mouth,
He reappeared on Saint John's day.

And on his pipe he blew quite another air,
For as soon as his notes begin,
Did Hammelin's rosy-cheeked children fair
All run merrily after him.

Their terrified parents stood still, aghast!
And nothing could do in their fright,
Till up a steep hill he led them at last;
Led them up to its topmost height.

In the mountain side there opened a door,
And he led all the children through;
Their distracted parents saw them no more—
Forever more hid from their view!

But one little lame boy, tradition says,
Who got there a moment too late,
Did mourn all the rest of his mortal days,
Not sharing his comrades rare fate.

In the street through which those fair children passed,
No music e'er after was played;
Not a drum beat or bugle blast,
Ever there their glad echoes made.

So down with the stream of tradition
Floats the echo six hundred years,
You must always remember the piper,
Always pay the piper's arrears.

If you would ever sweet music employ
To charm all your sorrow away,
Be sure you never forget in your joy,
Always first your piper to pay.

For you'll find your joy dear ending some day,
If you refuse to pay its cost;
You'll see joy's children all running away,
Their sweet faces forever lost.

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Country Burying Grounds.

BY AUGUSTA LARNED.

TWENTY years ago the most neglected and unkempt spot in a rural neighborhood was enerally the common burial place. Sentiment nd imagination were not much awake to the uty of keeping graves in order and tending iem with pious reverence, unless in the case f some pale-faced, sad-hearted mother, who leared the weeds with her own hands from the rassy bed where her baby lay, and made it weet with a rose bush or a tuft of the lily of he valley.

As I remember hearing it expressed by one who was averse to any innovation on established usage, which from time immemorial had llowed the sheep to stray into the burying ;round: "Those who lay there were as dead as hey ever were likely to be." And besides cleaning up the place where the "rude forefathers of he hamlet slept" so soundly, was something hat could be done any time. Complaints from he tenants need not be dreaded, and so year by ear the old stones leaned more and more, or ank deeper into the ground; the little copses of sumac and soft bass-wood grew denser, and histles and bindweed had more and more their own way in the old burying ground.

It was a healthy neighborhood to which I ow look back. The soil was stony and cold, he winters were long and grim, holding on far nto the lap of spring like the grasp of fate. Young people before they had gained toughness of fiber and constitution sufficient to enable them to cling on to life through all changes of weather, sometimes passed away with consumption; but many houses had their extremely old people—women with toothless mouths and men with bleary eyes, that seemed to dimly discern forms and scenes far back in the twilight dawn of time.

Funerals assume a dignity and importance in such sleepy nooks that the rest of the busy world cannot bestow upon them. I remember the funeral of an idiot, and seeing the open grave in the burying ground and the heap of red earth thrown out from it, with a kind of shudder. The poor fellow's tale was brief and simple, but the old pastor—himself nearly eighty— could not forego the pleasure of expatiating long-windedly at a funeral service. He dwelt two mortal hours on the virtues of the simple boy's ancestors, forgetting that those same ancestors had been unable to bestow upon the departed the small amount of wit it would have required to carry him through the world.

It was always a matter of disquietude to me in my childish days, when new graves were dug in the little weedy inclosure. I did not like to think of death as an interruption, an intrusion of mystery, and awe and grief always occurring. I chose to consider it as something finished, which had left its record in the burying place. The old graves' "shadowed swells" were so grassy and tranquil I felt instinctively that they did not like new comers among them. And the new graves were very bare and unsightly for a long time. They exercised a dreadful fascination over my eyes, which were always turning toward them, and over my fancy, which busied itself in ways that caused me no little discomfort. A very old man died, whose bones, it was said, had turned to stone. I felt sure in my own mind there was nothing about that poor old piece of ossification which could ever make grass and buttercups. When spring came I watched anxiously the brown earthy mound in one corner of the graveyard, and was somewhat startled to see a few slender spears of grass struggling up through the mold; but in truth there was never any luxuriance of verdure about the spot.

In spring the old burying ground was sprinkled all over with dandelions, the largest and *livest* I have ever seen. They clustered thickly above a group of little, short, unmarked graves, which belonged to young infants. When they passed into the spiritualized state of feathery white globes, I formed a theory about them which I dared not confide to any one, for even at that early age I suspected it would be considered somewhat at variance with commonly received opinions. It seemed to me that the souls of the little babies had by some means come up and blossomed out in the dandelion balls, and I thought in a vague way how glad they must be to feel the sunshine warm upon their faces, and the fresh wind blowing about them.

The shaggy wildness of the spot in summer time had a very pleasing effect. Though insects buzzed, and many birds flew about and chirped and twittered and sang, it was quieter than even the deep woods. One could pillow one's head on a grave of a still afternoon and look up at the fleecy white clouds sailing

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through tree tops, and almost hear the old planet spin along on its course. With my eyes shut, and half asleep, I could fancy I heard the graves whisper together, and it seemed to me that at night when the great dog star was flashing in the sky, and Orion sloping down, and the weird tree tops rustling so eerily, like untombed cerements, that the hummocks in the burying ground must hold much grave converse. The idea of stealing out in the dark to listen was most fascinating, but awful enough to freeze the marrow in one's bones.

Birds will build about the tenements of the dead as readily as near the houses of the living. There were blue birds and robins and bob-o-links and brown chippers, that made their cunning nests in low bushes, and laid therein four or five speckled eggs. It seemed to me a good place to rear up a family in the day time, but I wondered the old mother bird did not, at night, move her brood nearer the lighted windows of some hospitable farm house, where living people moved and spoke and laughed and sang.

The gay and lightsome figures which the old Greeks drew above their burial urns seem to hint at the fresh and sportive play and dance of netted sunbeams and shadows over graves. There are few places that the most delicate and dainty vegetation loves so well. Pretty cup-moss will grow there, and starwort and blue-eyed grass, stone crop and the famed yellow blossom of the lady sorrel. Nature, if you only let her, will take as complete possession of a grave as of a coral reef in the midst of the south seas.

Sometimes one of the neighbors, with a spare hour upon his hands, would feel called upon to mow in the graveyard. He seldom had time to clear the whole ground, but would shave a space of turf and cut down the tallest weeds, and twine his scythe with the gadding grape-vine, or the wild morning-glory. I remember how pathetically some of the smallest graves, that had been completely buried by last summer's vegetation, would then come into view. It seemed as if they had been forgotten and called to mind again by mother earth.

Long since the bones of those who rested in that neglected, though to me delightful spot, have been transferred to the new cemetery, and now the plow-boy whistles as he turns up the furrow there, quite forgetful that it was once God's acre.

I notice among the mountains many farms have a little family burial place, generally occupying a high and airy situation. This must be a strong tie to the soil, for who would wish to sell his graves? I have come upon these places on mountain excursions, long and invigorating tramps over hill and dale, moss and stone, with something of the feeling expressed in Nicholas Poussin's picture of the Arcadian shepherds, who find an ancient tomb bearing the inscription: "I, too, lived in Arcadia." Such a rustic inclosure occupies the most enchanting site in the Androscoggin valley, with Hayes and Madison and Mount Moriah wearing their robes of purple and azure, and in front the riotous rush of the river, yellow, gleaming wheat fields, low sand bars shining in the sun, little bushy islands, that look as if they might at any moment shift their moorings and float down stream. Midway the valley is the famous Lead Mine Bridge, with Mount Washington rising in the distance like the dome of some celestial St. Peter's.

In the afternoon of a summer day, when the men were busy with the haying, and the slow ox cart creaked up the lane, the shadow of the opposite mountain was folded down to touch the little graveyard on the hill. The air was too sweet and fragrant with aromatic smells to be compared to anything but itself. All around grew the close white heads of the mountain immortelle, or life everlasting. Gray rock moss and patches of the vivid green swamp occurred in places, as such wild things will even in the clover fields of mountain districts, and there were the pretty shell-like whirls of the princess pine, netted in with scarlet berries and the waxy fruit of the mountain cranberry.

That wonderful, ever changing picture, with cloud shadows sweeping over the mountain slopes, and sunbeams darting into the azure hollows, and the scent of new mown hay, the drone of bees and song of birds made this the most beautiful of all the burial places I have ever seen.

Importance of Physical Stamina—There is nothing of such importance to a race or nation as physical stamina — strong, vigorous, healthy constitutions. How did the Germans in the late war gain such signal victories over the French? Why does that people stand at the head of European nations in power? Why do the Germans take the lead in the cultivation of the sciences, and in almost every department of literature? Is it not owing to their grand *physique* more than to anything else.—*Nathan Allen, M. D.*

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The Great Crime.

BY SARA B. CHASE, A. B., M. D.

I HAVE no fear of contradiction when I enunciate the proposition that marriage is a divinely appointed institution, established for the perpetuation of the race, and any deviation from the grand principles by which this institution is governed, and any violation of the immutable laws laid down by nature to secure the end designed in its establishment, is followed by consequences of the most serious character, and penalties from which there is no redemption. To the members of the medical profession, made daily cognizant of the appalling tragedies which are being committed on every hand in the insane attempts to escape the natural physical results of the marriage union, the subject has become one of absorbing interest; and, in view of the startling facts presented, it is no wonder that conscientious physicians with earnest solicitude should ask the question: "What can be done to arrest the tidal wave of crime which in a constantly increasing ratio is pouring in upon our American population?"

It were vain to repeat what we already know, or what we may see by simply opening our eyes. The prevalence of this crime is coextensive with American society, and it only requires a little observation to be entirely convinced of the fact. It were vain also to curdle the blood with the recital of the horror incident upon this wholesale murder of the innocents. If we cannot in some manner reach the consciousness of humanity, and thus open a way of escape from the evils which are descending like a blighting mildew upon our civilization, what were denunciation or legislation?

That we may see where we stand, and the real causes which foster this monstrous evil, let us place the spade at the roots of the *social* tree, and dig down to its tiniest rootlets and bring forth to view the worm which is sapping its life flow and threatening its very existence. We will not consider this subject in connection with the unfortunate who are driven by an unregenerate public to abortion, as the least evil to be chosen between the alternative of crime, and cruel, persistent, soul-crushing unchristian ostracism, but will confine ourselves to its consideration as found in its universal prevalence among the married in our Protestant American society. Here among the educated and refined, and where we should naturally expect that the inculcation of Christian principles would render the soul incapable of so base a crime, we find its greatest prevalence.

There are two classes of women guilty of this practice, two classes of sentiment fostering it. The one class is fashionable lovers of ease and pleasure, who crush the holy maternal instinct implanted in their nature, that they may be untrammeled in the pursuit of the intoxicating, yet unsatisfying gayeties of society, or the selfish comforts of indolence. For this class I have not one word to say in extenuation of their impious violation of the laws of nature and of God. The consequences which come to them as the result of their wrong doings are eminently deserved.

What depravity! what degradation of soul is here brought to view! I turn from these with contempt. Shall I say it? or rather, shall I grieve with pitying sorrow that humanity, with its noble aspirations, and womanhood, with its sublime and grand possibilities, should *fall so low?*

But there is a second class that largely outnumbers all others put together, which may well elicit our regretful sympathies—women who desire no more children because of sickness or poverty, or from unhappy domestic relations feel that they are unprepared lovingly to welcome the burdens and responsibilities of a desired maternity. There comes from my soul a deep wail of anguish over the unwritten and inexpressible agony which has here sought relief from its woes.

While we acknowledge suicide to be a crime, and the suicide to be a criminal before high heaven, do not our hearts go out in sympathy for the sorrow with which that soul has silently struggled, whose anguish was so overwhelming as to impel and enable her to deprive herself with her own hand of that dearest object to which all animated nature clings with instinctive tenacity? And shall we not contemplate with tearful sympathy the sorrows of these women—and their name is legion—who can bring their pure souls to the perpetration of a crime so revolting and unnatural?

The one great underlying cause which fosters this evil more than all other causes combined, is the want of the recognition of one important truth—one which, by future generations, and

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in the millennial era of the world must and will be pre-eminently acknowledged as an unquestioned truth, viz., that she who is the continued originator of the race, she whose power and influence for weal or woe must be handed down through her posterity during all coming time, shall be granted the inalienable, indisputable right to determine for herself *when* she can lovingly take upon herself the responsibilities of maternity.

The ovum belongs to the mother. She alone has the right to decide whether it shall be impregnated; and in the consciousness of this inherent right, to have maternity forced upon her unwilling nature unasked and abhorred, can it be a matter of astonishment that she revolts at this hated intrusion, and in very desperation seeks to relieve herself of the consequences of this violation of the dignity of her being? Her prayers and entreaties to be spared from an unloved and undesired maternity have been disregarded, and then we are absurd enough to try to convince her that it is her *wifely duty* to submit; as though marriage involved self-abnegation and submission on the part of the wife—immolation upon the altar of the unrestrained passions of man. Here is the rock on which we are stranded; and until the *divinity* of marriage is comprehended, until maternal love, reciprocity, and the blending of souls in a spiritual union shall be the basis upon which this holiest of all sacraments is founded, there is no power which can arrest the tide of evil and corruption which now flows in upon the moral universe.

However much, therefore, we deplore the increasing prevalence of this crime of feticide, and array ourselves in antagonism against it, we can have no sanguine hopes of any permanent success in eradicating it from society, either by expostulation, denunciation, or legislation, until the laws of human evolution shall have extended to that point wherein the queenhood of woman's nature shall be recognized in maternity.

The abhorrence of the parental relation, which has in modern times become almost a mania in the community, must give way under the benign influence of liberty and equality to the natural and hallowed institution, desire for offspring.

Is it not then our duty, while we are endeavoring to arouse public sentiment against this popularized evil, at the same time to inculcate those philosophic and scientific principles which will strike at the roots of this gigantic "upas," and thus eradicate the causes which foster its growth?

EDITOR'S STUDIES IN HYGIENE.

QUESTIONS AND ANSWERS.

ARCHERY.

I. Is there any out of door sport for young people, adapted to both sexes, that tends to develop and strengthen the lungs?

ANSWER.—Yes. Archery is a capital outdoor sport for both sexes, and well adapted to the young, and to strengthening the lungs. It might be introduced into school grounds, in pleasant weather, to advantage. Archery is a popular and charming recreation in England, but never so in this country, except among young boys and Indians. Why can't it be introduced?

TROUT REGIONS.

II. Is there any place in North Carolina suited to consumptives where fishing and hunting may be practiced with greater freedom from flies and mosquitoes than in the Adirondacks and yet as favorable to consumptives?

ANS. — Western North Carolina is a very healthful region, with equable temperature, suited for consumptives, and in the mountainous parts plenty of speckled brook trout are found in the streams, as they come dashing down the declivities. Fishing here, however, is hard work, and can only be done by those with grit and will. A writer in The Forest and Stream thus describes it: "It is the head waters and tributaries of these rivers where the joy of the angler's heart, the speckled trout, is to be found in untold numbers. They are not large, seldom exceeding eighteen inches in length, and averaging not more than nine; but their great number compensates for their size. Indeed, it is a question whether it is not better sport to whip one of these mountain

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reams, with the excitement continually at e boiling point, than casting lazily from a at or clear shore with a strike once every ree hours. It is no easy work to fish one of ese streams. They come rushing down the ountain gorges, leaping over cascades, boiling, aming and roaring beneath the somber balm, hemlock and rhododendron, often for miles ithout a ray of sunshine being able to penetate the dense foliage. You must wade, and e water is decidedly cold, the current rapid id strong, and the rocks—well, *slick* don't exress it. He who essays a day's sport here must e prepared for anything in the way of a duckg. He will not go far before his heels fly up id his scalp is introduced to the acquaintance f the rocks at the bottom. I would be deghted to see some of the fancy chaps tackle ie 'North Fork' or 'Callaloocha,' with his atent boots, hat, and all the paraphernalia with hich they usually travel. I opine he would e seized with a desire to go home before diner. Last summer a dandified *attaché* of a govrnment office in Washington came down, and watched his first efforts with great curiosity. n less than ten minutes he 'had gone and one it.' There was not a dry thread or hair bout him, and he was lying gasping on the ank. He, however, had the true grit, and vent at it again, and before the trip was over ie had several opportunities to retort the joke. To the true sportsmen all these things add to he charms of the sport. To me the highest elicity is the return at nightfall to the camp, vet, cold, hungry and tired, to see the spoils of the day nicely frizzing and browning on the ire, to change the wet for warm, dry clothing, a healthy 'smile,' a dozen trout for my supper, the soothing air while recounting the incidents of the day, the sound, refreshing sleep to the lullaby of the roaring stream, while the bright stars keep watch overhead. I wish I could find words to convey to your readers some idea of the splendid days I have had in these mountains.

"In conclusion, let me say that there does not exist on the face of the earth a people more honest and hospitable than in the mountains of western North Carolina. They do not know how to cheat or extort, but in their humble and simple homes they extend a welcome, and entertain the stranger with that whole hearted kindness not to be found in the conventional circles of more refined life.

"Probably the greatest charm is the magnificent climate. From May till November is one continued season of health, beauty and enjoyment. The nights are deliciously cool, allowing sound and refreshing slumber, and as the morning advances the sun pours down hot rays, which would be oppressive but for the breezes from the high tops and shaded glens of the mountains. I believe a long series of observations show the maximum temperature to be about eighty-five degrees, the mean summer temperature being about seventy-two degrees. The extraordinary dryness of the atmosphere has a fine exhilarating effect on the system, especially for invalids, and renders the country free from annoying insects. Mosquitoes and black flies are unknown."

WATER IN TYPHOID FEVER.

III. Is it dangerous to allow a patient with typhoid fever to drink all the water he wants?

ANS.—No, taking a little at a time and often. This has been the practice of hydropathic physicians for twenty-five years, and the results have been so good that others are adopting them. Dr. Luton, of Rheims, has gone still further, for he declares that for the last four years he has treated typhoid by an absolute water diet. Nothing but good fresh filtered water, occasionally iced, is permitted to be taken. At first it is taken with avidity, then in moderation, at last with signs of satiety. Sometimes it is vomited at first, but is soon tolerated. At the beginning of the treatment the bowels may be a little relaxed, but they soon become moderate and less offensive; after a time constipation may ensue. The duration of Dr. Luton's treatment depends upon the progress of the disease. Between four and five days of water exclusively may be required, if we treat of the fever as a whole; but three or four days suffice if we think only of the enteric element of the disease. A light alimentation may then be allowed. Milk unboiled may be mixed with the water, and given by spoonfuls. If this be well supported for a time, broth and soup may follow. M. Luton says that under this treatment the mortality is very low, and he has met with no evil results, while serious complications, including visceral congestions and bed-sores disappear as by enchantment.

HOME LIFE IN CENTRAL ASIA.

IV. Can you tell us anything of the home life among the Khivans in Central Asia, whether they live in houses and are at all civilized and healthful in their habits?

ANS.—Some of the arrangements of their homes are curious and novel. The houses and farm-yards are inclosed with heavy walls from fifteen to twenty feet high, strengthened with

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pillars placed at regular intervals, and strong corner towers, and are entered by an arched and covered gateway, closing with a very heavy wooden gate. They are all built on the same rectangular plan, from twenty-five to seventy-five yards square, each farm-house being a little fortress in itself. The walls are composed of mud, but of a certain kind that gets comparatively hard, and is worked up into huge blocks like granite, three or four feet square and as many thick. Inside of this rectangle—which contains the stables for horses, cattle, sheep, and, in fact, all their live stock, as well as the dwellings of the inhabitants—is always a little pool of clean water, thirty or forty feet square, and shaded by three or four large elms. The elms of Khiva are very beautiful, many of a size and beauty that would make the heart of the "Autocrat of the Breakfast Table" joyful, and which are probably many hundred years old; so that farms containing them can boast of as great antiquity as many a feudal castle of Europe. Under these trees during the summer the family pass a great deal of their time preparing and eating their meals, passing their hours of idleness, of which there are a good many in the life of an Usbeg, while the women weave and spin the golden threads of the silk worm. The interior of their houses is dark, gloomy and uncomfortable, only lighted by small holes in the walls—window glass being unknown—but very often fitted up with a quantity of carpets, bright colored mats, rugs and cushions.

ALCOHOL NOT A FOOD.

V. Is alcohol a food or not, that's the question that vexes our minds after reading both sides?

Ans.—A little common sense ought to settle this question. Nobody disputes that bread is a food because it nourishes, sustains, strengthens, sweetens life; but alcohol don't do this. Strike out of existence in a day all our bread and civilization would stop, but strike out of existence all the alcohol and it would go on faster than ever. Bread makes men strong, alcohol makes them weak and mad. Whatever the chemist may say about it as a food, a little common sense says it is not. The Journal of Chemistry says: "As the result of the chemical changes which sugar undergoes in passing downwards towards a dead, inorganic condition, a substance is produced which has been the cause of more sorrow, crime and suffering than all other evil agencies that have afflicted the world. It has caused tens of thousands of murders, and uncounted instances of robbery, theft, arson, incest and suicide; it has brought misery and want into millions of households, it has filled almshouses and asylums with wretched victims, it sends a never-ending procession of crime-stained men and women to prison and the gallows. What an awful indictment this is to bring against a substance which stands so closely allied in chemical relationship to innocent sugar! Alcohol is not a natural product, it can only result from a spontaneous change which is excited in saccharine liquids under the influence of a ferment. If in the order of things this chemical change had been impossible, the human race would have been saved from shedding tears, the aggregated volume of which reaches to that of a mighty river. But, alas! atoms of carbon, hydrogen and oxygen are permitted to group themselves in a way to form the maddening liquid; and the great enemy to human happiness confronts us in all our domestic, industrial and commercial relations. If, through disarrangement of nature's laws, the vinous fermentive process should suddenly cease and not another drop of any kind of spirituous liquors be produced, no sensible harm would come to any industrial or art process, and no absolute want in medicine would be encountered. Carefully viewing the matter from the stand-points of the chemist, physician and artisan, we unhesitatingly declare that the world in its present advanced stage, *has no need of alcohol;* it is simply convenient, but not necessary. Why not, then, make a determined effort to rid the world of the monster? Although alcohol results, as we have said, from spontaneous changes, yet the aid of man is necessary to form the various liquids containing it into attractive and permanent beverages. The fermentation of the juices of grapes and other fruits produces alcohol, but if let alone nature will not allow the spirit to remain except for a brief space of time. Nature 'abhors' not only 'a vacuum,' but manifestly one of her products, for alcohol is so unstable in its attenuated combinations that if left to itself it speedily runs down into the harmless form of acetic acid."

A BAD BRACE.

VI. Will a brace worn for hip joint disease, which has such severe pressure on the groin as to be very painful and which interferes with the circulation above the knee, injure the internal organs?

Ans.—Most certainly it will.

IRREGULARTY IN EATING.

VII. Why is irregularity in eating considered so injurious?

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ANS.—All sorts of irregularities tend to es-blish bad habits. Irregularities in eating es-blish a habit which results in indigestion. ır bodies are the creatures of habit. They rive the best when these habits are system-ic. If you are irregular about your work ıu never can accomplish so much as you can be regular, and so the stomach cannot digest much food, or do it so well, if meals are not ven to it with regularity.

WHY DO OUR TEETH DECAY?

VIII. Why is it that our teeth decay more ıan our bones?

ANS.—Because they are more exposed, be-ıuse we use them more, and because we don't ıke care of them. Read the following from he Journal of Chemistry: "The causes of the ecay of teeth have hitherto been a matter of oubt, but the investigations of Leber and Rot-ənstein throw considerable light on the subject. 'hey recognize constitutional differences in eeth, rendering some more sensitive than oth-rs to the influences that favor decay. These nfluences are not so much internal or vital as xternal and chemical. Decay begins at the urface, and there it must be checked, if checked ıt all. It is chiefly caused by acids, and by a ertain fungus, the *Leptothrix buccalis*, found ıbundantly in the mouth. Under the micro-ıcope the fungus appears as a gray, finely granu-ar mass or matrix, with filaments delicate and ıtiff, which erect themselves above the surface of this granular substance so as to resemble ın uneven turf. The fungus attains its great-est size in the interstices of the teeth. All acids, both mineral and vegetable, act promptly on the teeth. Various acids are taken with food or in medicines, or are formed in the mouth it-self by some abnormality in our secretions, which should be alkaline, or by an acid fer-mentation of particles of food. But acids alone will not account for all the phenomena of caries in the teeth. They play a primary and prin-cipal part, making the teeth porous and soft. In this state, the tissues having lost their nor-mal consistency fungi penetrate the enamel, and by their growth produce softening and de-structive effects much more rapid than the ac-tion of acids alone can accomplish. Bowditch, in examining forty persons of different profes-sions, and living different kinds of life, found in almost all of them vegetable and animal par-asites. The parasites were abundant in propor-tion to the neglect of cleanliness. The means ordinarily employed to clean the teeth had no effect on the parasites, while soapy water ap-peared to destroy them.

"We may remark that it is several years since attention was first called to this fungus of the mouth and its possible influence in causing the teeth to decay, but the investiga-tions of Leber and Rottenstein appear to have settled the question beyond a doubt. The 'moral' is, that if we would preserve our teeth we must keep them scrupulously clean, and we must use soap as an ingredient in our dentri-fices, or in addition to them. It is not necessary to employ any of the so-called 'dental soaps.' We have found by experience that the imported white castile soap, which is probably the purest soap made in the world—a fact worth remem-bering in other connections—is quite tasteless, or at least has no unpleasant taste. Rub the wet tooth-brush over a piece of this soap be-fore dipping it into the dentrifice you use, and you have the perfect combination for thorough cleansing of the teeth and destroying the ob-noxious fungus. We assume, of course, that the dentrifice itself is not one that injures the teeth, as many of those in common use do."

PURIFYING THE BLOOD.

IX. What is the best means to purify the blood?

ANS.—Nature is always hard at work purify-ing the blood through the skin, kidneys, lungs and bowels. Through these channels she carts off every day six or seven pounds of solid and fluid matter. Now the best way to purify the blood is to let nature do it. If you undertake to send in an army of scavengers to clean out any filth that is there, you will make trouble. You can best aid nature by not getting in her way, by not putting into the system things that cause trouble, and by keeping the skin clean and healthy with friction and cleanliness, the bow-els open with proper food, the kidneys active with good drinks, the lungs well supplied with pure air, the muscles properly exercised, and the mind free and happy. Quacks who vend pills and other poisons to purify the blood make money for themselves, but they do so at the cost of the health of the ignorant, who are their dupes. A vender of a patent method for purifying the blood once told us that his med-icine was harmless and hurt nobody, and that he made $40,000 a year on it. Would this be so if everybody read THE HERALD OF HEALTH? Its readers save enough every year in physic to pay for a small library of books.

DIAMONDS AND HEALTH.

X. Is it healthy to wear diamonds?

ANS.—Yes, if you can afford it. Their great beauty excites agreeable emotions, and these

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are certainly health-giving; but there is beauty enough outside of diamonds for those who cannot afford them, so no one need to mourn who does not possess this precious stone to adorn her person. A first class diamond as large as a hazelnut is said to be worth as much as six hundred tons of railroad iron.

GOING UP STAIRS.

XI. Do you consider going up and down stairs several times a day injurious to ladies, or to little girls?

ANS.—Healthy people can go up and down stairs if they are well ventilated and light, without injury. Dark, winding stairs, not well ventilated, such as lead to many offices in some parts of New York and all large cities, are not very wholesome ways to travel on. No agreeable emotions are excited by walking on such roads. Weakly and diseased persons are generally harmed by going up stairs and down, unless they go up slowly. In this case they can generally do so without much injury. It takes twenty times as much of our strength to go up stairs as to walk the same distance on a level floor in the same.

CATARRH.

XII. Please state what course to pursue to overcome catarrhal difficulty?

ANS.—To cure catarrh is easy or difficult, according to circumstances. Most, if not all, the famous remedies for this disease are worthless. For a quarter of a dollar you can buy of some quack an infallible cure, and need another before this is half used up. In the first place you must do all you can to invigorate the constitution. The skin must be kept active by much friction and bathing, and you must avoid,

1. Over-eating, especially of constipating food.

2. Catching cold. Half the cases of catarrh could be cured in a week if the patient would not bring them on again by a fresh cold.

The best local applications are:

1. Cleansing the affected parts frequently with soft tepid water.

2. Snuffing up the nose three or four times a day strong salt and water, at a temperature of about 100°.

Very severe cases, where there is serious ulceration, may need other treatment, but these means will do about all that can be done for most cases.

HEADACHE.

XIII. What can be done to cure headache?

ANS.—Most people who have the ordinary forms of headache can cure themselves by observing the following directions:

1. Avoid satiety at the table; always stop eating a little before you are full.

2. Avoid such articles of food as are known to give you headache, as hot bread and biscuit, dumplings, fried pork, or pork of any kind, baked beans, fried potatoes, greasy food, melted butter, hard boiled eggs, bakers' bread, highly seasoned food, etc.

3. Be regular in your habits. This means, eat at regular hours, rise and retire regularly, etc.

4. Do not over-work or over-worry. These cause exhaustion, and exhaustion brings on headache.

5. Take abundant exercise and avoid confinement in foul air.

HYGIENE FOR THE AGED.

XIV. Is there any special hygienic laws to be applied to old people?

ANS.—Old people should never be exposed to much cold, excessive care, strain, protracted fasting, want, loss of sleep. Old people are like children in their powers of endurance, tax them beyond a certain point and they suffer. Old people ought to cultivate their minds as the young do. It will keep the brain healthy, and make life more lovely and beautiful.

GREEN WALL PAPER.

XV. Would you advise green wall paper for rooms?

ANS.—No, we would not. Read the following, and we think you will be of the same opinion: "The Rev. J. M. Drake and wife, of Lima, Ohio, have just died from poisoning. They were preparing to paper a room in their house, and in tearing down the old paper, which was of a deep green color, dust was created which was inhaled by them, and they were poisoned by it. They died within a short time of each other, and were buried on the same day."

We may add that children are often poisoned by sleeping in rooms the walls of which are covered with such paper; not perhaps so as to die, but so as to be feeble and sickly, and that, too, when parents and doctors can't understand the trouble.

GOLD FISH.

XVI. How can I keep gold fish healthy and from dying?

ANS.—Use any well, or creek, or river water, that is not impregnated with mineral; change the water when the fish come to the top and stay there and breathe part water and part air. When you change the water take out nearly all, leaving enough for the fish to swim in, and fill the vessel with fresh water. Never

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ke the fish in your hand. If the aquarium eeds cleaning, make a net of mosquito netting nd take the fish out with it. There are many old fish killed by handling. Keep your aquarium clean, so that the water looks as clear as crystal, and watch the fish, and in a little while ou will find out whether your fish are all ight. Feed them all they will eat and anything they will eat, worms, meat, fish, wafer, r fish spawn. Take great care that you take ll that they do not eat out of the aquarium. ny decayed meat or vegetable in water has he same smell to fish in water that it does to ou in air.

POISONS ON SKIN OR IN STOMACH.

XVII. Does putrid animal matter when taken nto the stomach poison as seriously as when pplied to an abraded skin?

ANS.—Copeland, in his great medical dictionary, says:

"Putrid animal matter is productive of inurious effects when taken into the stomach, ut these effects are much more serious when uch matter is applied to an abraded surface r to a wound, and more especially if it be inected into a vein.

"When putrid animal matters or fluids are inoculated or inserted into wounds or applied to abraded surfaces, extensive local inflammation of a diffusive or spreading kind, with very low or adynamic fever, is developed, owing to the rapid contamination produced locally, as well as in the circulating fluids, and death takes place unless the mischief be early arrested by a very active stimulating antiseptic tonic treatment.

"The poisons which most undoubtedly belong to this class (septic) are chiefly the secretions of snakes and other reptiles, although there is reason to believe that several other secretions or morbid matters will produce analogous changes in the healthy body when inoculated with them; that the secretions from erysipelatous parts and from sloughing, gangrenous or putrid animal substances, will so contaminate the parts into which they are inserted or inoculated as to produce either a constitutional disorder specifically the same as that of which it is the product, or a state of local disorganization, rapidly passing into vital destruction, accompanied by dangerous and often fatal constitutional disturbance. The inoculation of smallpox in the negro constitution produces in many instances (on some occasions in the majority of cases, in certain circumstances, as I have myself witnessed), a putrid or septic condition, the confluent eruption consisting of a black sanies contained in the softened dermis, which, with the circulating fluids and soft solids, rapidly deliquiesce, as it were, into dissolution before even respiration had ceased, and without any indication of antecedent excitement or unusual reaction."

CHICKENS.

XVIII. Is there any way to keep ones neighbors' chickens out of our garden. I have nearly made myself sick over the trouble a neighbor's hens give me, and I appeal to THE HERALD OF HEALTH to help me.

ANS.—Try Max Adler's method. He describes it as follows: "We had a good deal of trouble last summer with Pitman's chickens; as fast as we would plant anything in our little garden, those chickens of Pitman's would creep through the fence, scratch out the seed, fill up and go home. When the radish-bed had been ravished in this manner for the fifth time, we complained to Pitman. He was not disposed to interfere. "Adeler," he said, "I tell you it does 'em good; and it does them beds good to be raked over by chickens. If I have radishes, give me chickens to scratch around them and eat up the worms. Radishes that haven't been scratched aint worth a cent." Then we climbed over the fence with the determination to take the law in our own hands. We procured half a peck of corn and two dozen small fish-hooks. Fastening the hooks each to a grain of corn, we tied wire to each hook. Then we scattered the whole of the corn on the radish-bed and fixed the ends of the wires to the biggest sky-rocket we could get. The rocket stood in a frame about ten yards away from the hooks. That very morning Pitman's chickens came over and instantly began to devour the corn. We were ready, and as soon as it was evident that the hooks were all swallowed, we applied a match to that rocket. It is regarded as probable that no barn-yard fowls that have existed since the days of Noah ever proceeded toward the azure vault of heaven with such rapidity as those did. A fizz, a few ejaculatory cackles, a puff of smoke, and Pitman's roosters and chickens were swishing around among the celestial constellations without their feathers, and in some doubt respecting the stability of earthly things. Pitman never knew what became of his fowls; but when we read in the paper next day that twenty-four underdone chickens, with fish-hooks in their craws, had been rained down by a hurricane in New Jersey, we felt certain that that sky-rocket had done its duty."

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

THE CHILD OF NATURE.

Kind Nature loved a charming girl,
And gave her all her wealth;
With blushing cheek and rounded curl,
The bloom of glowing health.

Lest she should lose her maiden grace
She dwelt among the hills,
And bathed each morn her lovely face,
In cool of laughing rills.

A smile stole o'er her as she slept,
The morning dawned and blushed;
She woke, and still the same smile kept—
Her face with red was flushed.

The heavens bent down to meet her eyes,
They kissed them through and through;
She raised her lids in sweet surprise,
And lo! her eyes were blue!

She wandered down the mossy dell,
And through the valley strolled;
The sunlight o'er her ringlets fell,
And changed them all to gold.

She heard the thrushes warble long,
Amid the white-thorn spray;
She caught the sweetness of their song
And sings a softer lay.

She laid upon her lips a rose,
Its petals wet with dew;
Her lips the secret still disclose—
The rose has lost its hue.

She dreamed of lilies pure—a part
Too fair to fade away;
She keeps them fondly, that her heart
May be as pure as they.

Theo. C. Pease.

SUMMER.

Summer is come; the birds are singing
Joyously among the trees,
Every fragrant landscape's ringing
With the hum of honey bees;
Nature's voice is toned with gladness,
Echoing over dale and hill,
Speaking out from mountain fastness,
Forest glade and murmuring rill.
All the land is green and golden,
Gladdened by the fresh'ning showers;
Every breeze is richly laden
With the perfume of the flowers;
And the sweets of earth and air
Proclaim God's presence everywhere

William J. Larmer.

CHARITY.

If we knew the cares and crosses
Crowding round our neighbor's way,
If we knew the little losses,
Sorely grievous, day by day,
Would we then as often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our minds a stain?

If we knew the clouds above us
Held but gentle blessing there,
Would we turn away all trembling,
In our blind and weak despair?
Would we shrink from little shadows
Flitting o'er the dewy grass,
If we knew the birds of Eden
Were in mercy flying past?

If we knew the silent story
Quivering through the heart of pain,
Would we drive it with our coldness,
Back to haunts of vice again?
Life hath many a tangled crossing,
Joy hath many a break of woe;
But the cheeks tear-washed are whitest,
Kept in life are flowers of snow.

Let us reach into our bosoms
For the key to other lives,
And with love toward erring nature,
Cherish good that still survives;
So that when our disrobed spirits
Soar to realms of light above,
We may say: "Dear Father, love us,
E'en as we have shown our love."

A LESSON OF CONTENTMENT.

An old farm-house with meadows wide,
And sweet with clover on each side,
A bright-eyed boy, who looks from out
The door with woodbines wreathed about,
And wishes this one thought all day:
"Oh! if I could but fly away
From this dull spot the world to see,
How happy, happy, happy,
How happy I should be!"

Amid the city's constant din,
A man who round the world has been,
Who, mid the tumult and the throng,
Is thinking, thinking all day long:
"Oh! could I only tread once more
The field path to the farm-house door,
The old green meadow could I see
How happy, happy, happy,
How happy, I should be!"

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EDITORIAL DEPARTMENT.

Herald of Health AND Journal of Physical Culture
Advocates A Higher Type of Manhood, Physical, Intellectual and Moral

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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.

TURNING POINTS IN PHYSICAL LIFE.—The following article is somewhat modified and condensed from the Pall Mall Gazette, an English publication. While written for Englishmen, it contains many valuable suggestions for Americans:

"About these matters youth thinks little and carelessly; in manhood we shirk them; in old age we stand face to face with them, dwell on them, it may be overmuch. That which we saw with unintelligent calm we now scrutinize with intelligent fear, and recognize too late those points in physical life when we have taken a wrong turn, from ignorance, negligence, or recklessness. It is popularly supposed that we change our constitutions every seven years; but practically every decade makes a turning-point in life. It is not too much to say that, barring accidents, a man can at certain dates decide what manner of death and of what class of disease he shall die. The formation of the constitution in early life—say from the age of five to fifteen—devolves on the nurse, the mother, and the training in the nursery and school-room. In the nursery, at any rate, over-feeding is a cardinal vice; but the over-fed children who eat flesh meat three times a day become so gross and unwieldy as to be a burden to all concerned; while tight stays, tight boots, and high heels develop every evil under the sun, from bunions downwards. At this point two years gymnastics, or a couple of years spent on board of one of our training ships, does wonders for our boys, who get the use of their arms and legs to an amazing degree. The athletic work performed by school-boys and university men is perhaps at its best in these days, though most happy is the man who is never overtrained, because he is perpetually in condition. From fifteen to twenty-five a man has to prepare for that legitimate enjoyment of life which should by rights be his. He has in all probability chosen his profession, memory is at its best, ambition at its highest, and his temptation to burn the candle at both ends—to be a brilliant boon companion, a man whose good tales are remembered, and whose witty sayings are everywhere quoted—is almost irresistible. Of the number of prematurely exhausted intellects and shortened lives broken down in this way there is no need to tell. Every man's memory will furnish him with a list of names more or less well known.

"From twenty-five to thirty-five is the true time for all the enjoyment of a man's best powers, when physical vigor is at its highest. During the last half of this decade a man

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should be assiduous to construct a system of philosophy by which to rule his life, and to contract a chain of habits intelligently, so that they should not sit too tightly upon him; and yet cautiously, so that he should neither be their slave nor too easily cast them aside. The exact proportion of physical and intellectual strength should be guaged, and the constitutional weakness, or, in other words, the disease toward which a tendency exists, should be ascertained. Preserve, if possible, the absolute necessity for exercise, and have your place of business two or three miles away, over which let nothing tempt you to an omnibus or carriage save rain. The day on which a medical man gives up riding to see his country patients, or the use of his own legs to see his patients in town, and takes to a close brougham, fixes the dates when sedentary diseases are set up—while if, to utilize his leisure, he reads as he drives, his eyesight becomes seriously affected. From thirty-five to forty-five a man should arrange with his food and avoid hypochondria. He cannot, it is true, change his diathesis; but he can manage it. The habitual character of food, no less than its quantity and quality, begins to tell whether it charges the system with fat, muscle, sinew, fiber, or watery particles. From forty-five to fifty-five the recuperative powers should be encouraged and developed. There is nothing like work to keep an old horse sound. Sporting dogs should be thin, but obesity will set in. Anxiety, ought to be staved off, hope encouraged, sordid cares avoided. If a grief exists it should not be brooded over, but talked out with a friend, gauged, estimated at its worst, and dismissed to absorb itself. If a man at this time is much occupied out-doors, and lives wholesomely and temperately, he is pretty sure to be clear of sedentary disease. Rheumatism, coughs, and inflammatory diseases, arising from exposure to wet or cold, a man of forty-five will have to contend with, but his blood will be in a good condition for the struggle. Moderate exposure to hardships of this kind never harmed man yet.

"During this decade a man clearly has in his hands the power of deciding of what class of maladies he will die. Indeed, he may almost specify the precise disease. If he prefers to perish inch by inch of nervous disease, paralysis, softening of the brain, etc., he cannot do better than take a house about twenty miles from his office, near to a railway station where the service of trains is limited. His anxiety to catch the morning train will cause his breakfast to be swallowed in a hurry and to lie undigested, while the steady jar and vibration of the train on the spine and nerves, endured daily and without intermission, will not fail to produce the results referred to, besides setting up a most unhappy and wearing irritability of temper. A good many London men who reside at Brighton, and do the journey twice in the twenty four hours, can bear melancholy testimony to this truth. Better a thousand times buy a pony every two years, and batter its legs to pieces over the roads every twenty months by galloping ten miles in and out, than adopt such suicidal mode of transit. About this time age begins to assert itself, loss of repairing power and inroads of decay are visible; and here skilled aid and advice by way of prevention are invaluable. The periodical attention of a good dentist is about as necessary as anything can be for health, the slightest failure of eyesight should be attended to, and proper spectacles adopted. Reading by gas-light or without a properly-shaded lamp is simply madness. A man may use his eyes incessantly all his life into the small hours of the night, and preserve a strong, useful vision by proper care. Such has been the case with many old men, and nothing can be imagined finer than Sir David Brewster on his dying bed making scientific notes on the disease of the eye peculiar to old age; or the late Sir Henry Holland chronicling the gradual steps which marked the progress of decaying vital powers. He knew he was growing old, he said, when he no longer crossed the street slanting, but made the full square; the impetuosity of youth had gone. If a man through his life made a point of taktwo clear months' holiday every year, he has, so

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speak, insured his life and health indefinitely, d will assuredly begin to realize the fact. is now that generous food and nourishment e imperatively required to keep up vitality. 'e live literally by dying, and perpetually ıange every atom one by one. Life consists . perishing and renewing, and we are sustained ; giving and taking. Every meal is a rescue om death, an instrument by which we stave f the inroads and waste which heat, cold, at- ıospheric effects and exercise make on our or- ıanic life. The golden decade is from thirty to rty; the silver decade, forty to fifty: the bra- n, twenty to thirty; the iron, fifty to sixty; ıd from sixty to seventy we learn whether the on is forged or only cast. We are at our best om thirty-eight to forty-six, when enthusiasm, ıdgment and experience are balanced. After ıat date enthusiasm declines, judgment grows mid, and though experience enlarges there omes a time when it ceases to have any edu- ating powers."

LEGAL TREATMENT OF EMOTIONAL INSANITY.—The legal relations of morbid impulse re of vast importance to society. My own pinion in regard to the manner in which the aw should deal with individuals thus affected vill easily be ascertained by the following:

1. A person aware of the existence of an im- ɔulse to commit crime, and which he fears he nay not be able to resist, is bound to do every- hing in his power to render the accomplish- ment of his propensity impossible. It is his duty to immediately place himself under re- straint. If he does not he is morally and le- gally in no better position than a ruffian who feels an impulse to acquire other people's pro- perty, and accordingly murders the man most convenient for his purpose.

2. The individual who is clearly shown to have yielded to a previously unfelt impulse to commit crime, and who accordingly perpetrates an otherwise motiveless offense, or one which in his normal condition would evidently not have been committed, is too dangerous to soci- ety to be allowed to go at large. He ought to be placed under permanent restraint. I say permanent, because experience shows that this form of mental aberration is exceedingly apt to recur. Several of the cases I have cited are illustrations of crime committed after the dis- charge from confinement, and there are hun- dreds of similar instances on record.

3. Those morbidly constituted individuals who commit crimes because it is pleasant for them to do so, such as Helen Isgado, Dumollard, Pomeroy, and others whom I might mention, should be treated exactly like other offenders of the laws. The apparent absence of motive is apparent only. The fact that the criminal experiences pleasure from the committal of the act is as strong a motive as any other that can be alleged, and is entitled to no more extenuat- ing force than the pleasure of revenge, acquis- itiveness or other passions. "Lord, how I do love thieving!" said a London vagabond, "if I had all the riches of the world I would still be a thief."

4. The fact that a murder has been commit- ted in order that the perpetrator might secure his own execution is not a palliating circum- stance. Those who contend that it is—and I am sorry to find Dr. Maudsley among them— seem to be actuated by the erroneous idea that suicide is necessarily the act of an insane per- son. The desire to be executed may be evi- dence of a morbid mind, but not necessarily of an insane one; and if we are going to excuse every crime committed by jaundiced and hypo- chondriacal and notoriety-loving people, we might as well close our courts at once.

5. A morbid impulse to crime experienced by an insane person—and by an insane person I mean one who exhibits other evidences of in- sanity beside the morbid impulse, and who would be considered by competent judges to be insane, even if no such impulse existed—de- mands continued sequestration.

6. But the plea "I could not help it" is one which every member of the criminal classes can urge with as much force as the subject of morbid impulse, and when it stands alone in an otherwise sane individual should be abso-

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lutely disregarded by juries and judges.—*W. A. Hammond, M. D.*

Compulsory Education.—The Legislature of New York has passed a law that children from eight to fifteen years of age shall receive instruction in the common English branches, either publicly or privately, for at least fourteen weeks each year; and any parent who fails to comply with the law is liable to a fine of from one to five dollars per week. The employment of a child under fifteen who did not receive the above instruction the previous year is punishable by a fine of fifty dollars. It is made the duty of trustees in each school district to see that the law is enforced. So the Empire State proposes to try compulsory education, on paper at least.

On paper this all looks well, but will it be carried out? The better classes don't need any compulsion, but the lowest classes, for whom the law is necessary, will, we fear, evade the law. Still we hope not.

A Teacher's Duty.—One duty of teachers is the *physical care* of their pupils. If headache is prevalent among them its cause should be discovered, if possible, and removed. The room may contain too much foul air, or the temperature may be too high or too low, or the pupils may have played too hard at intermission, with too sudden a suspension of activity on entering the school-room, resulting in nervousness, or palpitation and headache, or a checking of perspiration, with a liability to take cold if checked too suddenly. By mingling with the children at play-time the teacher can check them, if the play becomes too noisy or the exercise too violent.

The manner of going up stairs needs the teacher's observation and care, particularly with girls, many of whom go "with a hop, skip and jump," taking two or three steps at a time. Laying aside the want of propriety in ascending stairs in this manner, the more serious error is that it is in direct opposition to the laws of health. The proper way to ascend stairs is to take one step at a time and to place on the step the whole of the foot, and not merely the toe, as many do. A few weeks after I commenced teaching I went to a physician, complained of a tired feeling every time I had to ascend the stairs at school, and asked how I could prevent it. He said: "You go up quickly, and only place your toes on the steps, don't you?" I answered, "yes." He then gave me the rule which I have mentioned above; and after I had broken myself of the habit referred to I found it not so tiresome to go up and down stairs.

Ruth C. Wainright.

Weston. — Weston has walked his walk, and the best he can do is 430 miles in six days. This is equivalent, to the amount of force required, in climbing a pair of stairs twenty-one and a half miles high. Few persons are aware of the tax on the body it makes to walk at the rate Mr. Weston did. If any one will try the task of walking a mile in twelve minutes he will find that he has to go at a rapid rate. Mr. Weston kept going at nearly this rate most of the time while walking, in spite of blistered feet, and though he did not accomplish his whole task he succeeded in exciting great interest all over the country in walking, and this has done some good. To be a good walker requires that one gives attention to it and study the art, and this is what all should do, to some extent at least. We purpose to have an article on this subject soon.

Military Drill.—The freshman and sophomore classes in Bowdoin College have, with about half a dozen exceptions, refused any longer to perform military drill. We know nothing of the particular circumstances which led to this action on the part of the students, but this is certain that military drill is a very excellent discipline for college students, and productive of health, a manly bearing and discipline of the body, which every student needs. We fear these young men have made a mistake.

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THE BROOKLYN LADIES' PHYSIOLOGICAL SOCIETY.—A number of ladies in Brooklyn, N. Y., have organized a physiological society. The following communication will give such particulars as are ready for the public, and perhaps help others to go and do likewise. Such societies ought to be common in all locations where there is interest enough to maintain them. We look to this society for accomplishing much good. We should be glad to hear from other similar societies, of which there are several. Our columns are open to them everywhere. But to the letter:

TO THE EDITOR.—*Dear Sir.*—The ladies of Brooklyn, who attended the course of lectures delivered by Mrs. Everett in Mr. Beecher's, and also in Dr. Cuyler's church, felt a strong desire to carry some of her instructions in regard to hygienic principles into execution; and to strengthen their influence for moral and physical advancement and progress, they determined upon the formation of a physiological society.

Accordingly, at the close of the last lecture of the course delivered by Mrs. Everett, such ladies as were interested in the formation of this society were requested to meet in Dr. Cuyler's study. At this meeting about fifty ladies were present.

It was proposed that we proceed at once to the election of a president. Mrs. Theodore L. Cuyler was nominated and unanimously elected president of our society.

OFFICERS OF THE BROOKLYN WOMAN'S PHYSIOLOGICAL SOCIETY.

Mrs. Theodore L. Cuyler, President; Mrs. G. B. Hall, Vice President; Mrs. T. J. Ellinwood, second Vice President; Mrs. H. W. Chatfield, Recording Secretary; Mrs. L. E. Lyman, Corresponding Secretary; Mrs. William Barre, Treasurer; Mrs. A. Howland, Auditor; Miss Lucia Greenleaf, Librarian; Mrs. Homer B. Sprague, Mrs. Charles H. Everest, Mrs. R. D. Benedict, Mrs. Jacob I. Bergen, Executive Committee.

The names of forty-three ladies were enrolled as members. One book, "Carpenter's Mental Physiology," was presented to the society, and others promised.

Since then our society has held two meetings, and the perfect harmony and interest exhibited give evidence that the ladies are in earnest in the work of promulgating health doctrines.

The first three articles of our constitution were adopted, which are as follows:

ARTICLE I.

Sec. 1. This association shall be known as The Women's Physiological Society of Brooklyn.

Sec. 2. The object of this society is to promote among women a knowledge of the human system, of the laws of life and health, of the mental, moral and social condition of the sex, as affected by dress, diet, habits of life and education, to seek all practical and educational means of disseminating such knowledge among women, and to elevate and inspire them with a desire to become more healthful and useful as members of society.

ARTICLE II.

Sec. 1. The society shall hold regular meetings for the transaction of business and for mutual improvement. It shall also provide lectures, original articles, and other instruction upon the subjects of anatomy, physiology, hygiene and all kindred topics considered essential to the interests of the society.

Sec. 2. This society shall be independent of sect or party, the basis of membership being an earnest desire to advance the object set forth in section second.

ARTICLE III.

This society shall be required to provide a suitable library for the use of its members.

The remaining articles and by-laws are left for the next meeting for consideration. It is expected that our society will do little more than to fully organize before the usual summer vacation of the various societies, and be ready for active work in the fall. Terms of admission $1. Very respectfully,

MRS. H. W. CHATFIELD.

368 Adelphi street, Brooklyn.

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MORPHINE—Dr. J. C. Layard's article in the June number of the Atlantic Monthly, on Morphine, is one of the most graphic and well written papers on this subject ever penned. The doctor has told a full and frank story of all he has suffered, and of all the powerful efforts he has made during ten years to got rid of the habit—first acquired by a physician's prescription for neuralgia—and his successes and failures in most minute detail. We wish every person affected with this disease, or any other in which morphine is used to dull pain, could read the story. Next month we shall give some extracts from it.

DEATH OF HON. DAVID B. MELLISH.—The death of Hon. David B. Mellish was a sad and painful one. Elected to Congress and taking his seat there last December, in good health, he dies insane before the end of the session. It is clearly a case of over-work. We have known Mr. Mellish for many years as a man of great uprightness and integrity, and he had worked his way up from the business of a type-setter to that of legislator, but as it has turned out he had better have remained in his old profession. As a member of Congress he was a very hard worker, forgetting entirely his body, until at last his body forgot to do its duty, and he passed away. Had he, like Gerrit Smith in Congress, insisted on a good night's sleep every night, legislation or no legislation, he would have been alive to-day.

INSTITUTION NOTES.—Dr. J. N. Seymour, & Co. have opened a new Hygienic Institution at Denver, Colorado, with all the appliances usual to such institutions. The name of their home is The Good Samaritan.

Dr. F. Wilson Hurd has got his Wesley Water Cure, at Water Gap, Pa., in complete running order, and it is destined to be a popular place with a large class. The doctor deserves great success for his earnest devotion to he work of his life.

The Hill-Side Home, opened by Dr. E. V. Wright, at Carversville, Bucks county, Pa., is well located for the people of Philadelphia and that region, and the prospects are flattering; at least so says the doctor.

The Elmira Water Cure, under the care of Dr. Gleason, Mrs. Gleason, Dr. and Mrs. Wales, veterans in the work of curing the sick, is, as it always has been, in a flourishing condition.

The Geneva Hygienic Institution, on Geneva Lake, at Geneva, New York, has been reinforced by the addition of an assistant to Dr. Smith, so long popular there. We have not the name of this assistant, but we learn he is very popular, and deservedly so.

The Hygienic Hotel and Home, at 13 and 15 Laight street, N. Y., was never better patronized than this year. The expenditure of several thousand dollars on the house last year in improvements have given great satisfaction. The Turkish bath department of this institution is being managed by A. S. Phinney and Dalas Van Glone, and they are doing all in their power to suit the many customers.

THOUGHTS.—People often say thoughts come into the mind, as if thoughts were things outside of the brain and could walk about and help themselves to a home in any man's brain as they pleased. It is not true. Thoughts are formed by the brain, suggested by other thoughts partly, or by facts or observations on things seen. Without brain there would be no thought, so far as this life is concerned.

NEW PUBLICATIONS.—The first number of "Archives of Electrology and Neurology, a Journal devoted to Electro-Therapeutics and Nervous Diseases," edited by George Beard, M. D., has appeared. It is to be published twice a year, and the number before us is well printed, on good paper, and contains 144 pages beside the advertisements. It is with pleasure that we hail this publication, for something of this sort has long been needed, and we know of no one better fitted to edit a journal of this sort than Dr. Beard. It should be in the hands of every physician, and every person who wishes

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know of the philosophy and value of electricity as a hygienic and therapeutic agent.

"Advice and Counsel to a Mother." By Pye Henry Chavasse, M. D. J. B. Lippincott & Co., Philadelphia. This work is devoted almost entirely to the rearing of children. It begins with infancy and takes the mother through all its stages to childhood, boyhood, girlhood; showing the mother everything necessary regarding bathing, feeding, dressing, exercising, etc., and mainly in a most wise and judicious manner. The book has been through many English editions, and the Lippincotts have published it for the American market. It cannot have too large a sale. Price $2.00.

"Advice to a Wife on the Management of her own Health and on the Treatment of some Complaints incidental to Children," by the author of "Advice to a Mother," and published by J. B. Lippincott & Co., is a book we can most heartily commend. No similar one has been printed that we know of. If a few hundred thousands of this book could be put in the hands of mothers and girls there would be a change for the better in their habits and health. Price $1.50.

"Animal Physiology" is the name of a book published by G. P. Putnam's Sons, and edited by John Clelland, M. D., F. R. S., of Queen's College, Galway. This excellent little work on the structure and functions of the human body is well adapted to schools and home study. The illustrations are 158 in number, and very largely new ones. This is a feature to be highly commended, as most of the text books on this subject contain engravings copied from other books, instead of original ones. We can commend the book as one of the best, if not the best, of its kind in the market. Price $1.25.

"Guyot's Physical Geography," published by Scribner, Armstrong & Co, a large quarto, well illustrated, and containing 124 pages, is a book designed for schools and colleges, but equally well adapted to the home student whose school days are over, and yet who wishes to know all he can of the structure and behavior of the earth and those elements which are known as air, water, heat, cold, electricity, etc., etc. Part first treats of the earth, part second of the land, part third of the water, part fourth of the air, and part fifth of life on the earth. Guyot stands very high as a teacher of these themes, and the late Agassiz pronounced this book a most satisfactory one.

We will give a copy of Mrs. Jones's "New Hygienic Cook Book" (price 30 cents) in exchange for each number of The Herald of Health for January, 1874, that is returned to us in good condition.

Advertisements.

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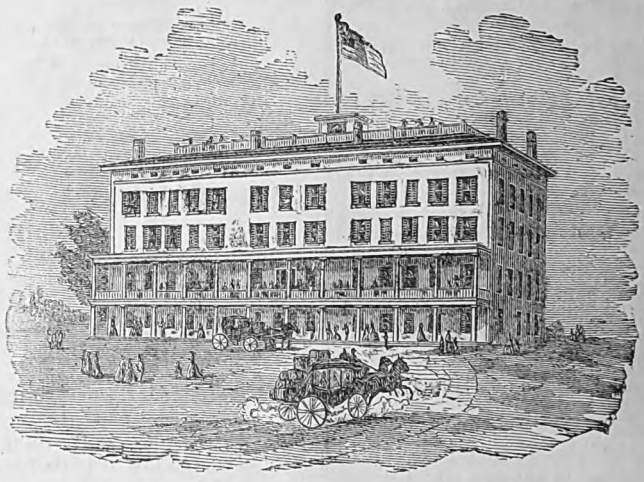
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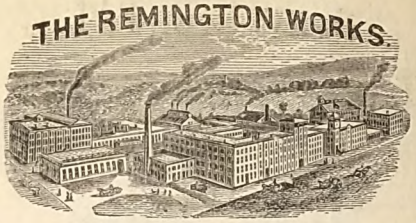
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1. Spirituous liquors, and particularly those ade with beet root and grain spirits, tend, all ver France, to be substituted for natural bever-ges, such as wine and cider.

2. In the departments where lately cider was ıe only beverage known, its consumption, and nsequently its production, tend to decrease.

3. In these same departments, and generally ı all those which produce little or no wine, the consumption of *vins ordinaires*, which began rapidly to spread in these districts, cannot in the present day withstand the competition of the alcohols of the north, the cheapness of which tends to generalize the consumption.

4. Spirits (*alcohols d'industrie*), which at first were only consumed in some departments of the north, have during the last twenty years gradually passed into use throughout the whole of France.

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In these same departments the proportion of cases of insanity from alcoholism has increased from 9.72 to 22.31 per cent. in men, and from 2.77 to 4.14 in women.

8. In the departments which do not produce wine, but both cider and alcohol, the consumption of alcohol per head has increased in twenty years from 5 lit. 50 to 8 lit. 50.

In these departments, the proportion of cases of insanity due to alcohol, already large in 1856, has doubled among the men, but has not sensibly increased among the women.

9. In those which produce neither wine nor spirit, but only cider, the consumption of alcohol, which was only 2 lit. 43 in 1847, is now 4 lit. 08.

It is in these departments that the proportion of cases of insanity due to alcoholism reaches the highest figure, particularly among the women. It was already in 1855 16.44 per cent. among men, and 4.06 per cent. among women, and now it is 28.53 and 9.18 per cent.

10. In the departments which produce neither wine, cider, nor spirits, the consumption has increased from 1 lit. 49 to 2 lit. 69.

The proportion of cases of insanity due to alcoholism increased from 7.37 to 10.25.

11. In those which produce both wine and alcohol from wine, the consumption, which was 0 lit. 53 in 1849, is now only 1 lit. per head.

The relative number of cases of insanity due to alcoholism has only increased from 7.63 to 11.40; the mental diseases following excesses in drink are there relatively rare among women.

12. In those which produce wine and spirits (*d'industrie*), the consumption of alcohol, already large in 1849, has almost doubled in twenty years.

The relative number of cases of insanity due to alcoholism, has doubled among the men, and had increased among the women in the proportion of 5 to 7.

13. In the departments which produce wine, but do not manufacture alcohol, the annual consumption of alcohol has increased in twenty years from 1 lit. 75 to 3 lit. 92 per head in those which consume cider, and from 0 lit. 69 to 1 lit. 30 in the others.

In the former the cases of insanity due to alcoholism have increased among men in the proportion of 20 to 25, and in the latter from 6.90 to 10 per cent. Among women the increase in the two groups has only been from 2 to 2.60 per cent.

14. The consumption of alcohol and the relative number of cases of insanity due to alcoholism have then more particularly increased, other things being equal, in the departments which produce and consume cider.

15. In some departments, where relatively they drink much white wine and little spirits, as in Vendée, the cases of alcoholic insanity appear as common as in those in which alcohol is chiefly used; but in the former, contrary to what occurs in the others, the cases of alcoholic insanity are relatively very rare in women.

16. Alcoholic excesses act not only by causing attacks of *delirium tremens* or of insanity; but also by placing the parents at the moment of conception in very peculiar conditions, which have an evil influence upon the physical health of the children, and upon their intellectual and moral development.

17. The increase in the number of suicides has followed, everywhere in France, the enlarged consumption of alcoholic beverages.

18. The influence of the excess in drinking, and specially of spirits, upon the production of mental diseases and of suicide, is not a fact peculiar to France; it has been observed in all countries, and particularly in those which consume most alcohol, such as the United States, England, Ireland, Sweden, Denmark, Russia, Germany, Holand and Belgium.

A Chapter of Failures in treating Bronchitis with Medicines—Success at last with Hygiene.

BY AN AMATEUR.

THE case was a chronic one, and the symptoms unmistakeably indicated the disease, general debility (indeed, prostration); pain in breast and shoulders, hard cough, loss of appetite, difficult expectoration, laborious and noisy respiration (what the profession calls dyspnœa) and voice reduced to a whisper; and the patient was aged seventy. In previous and very severe attacks of the same complaint we had used with success the following preparation

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viz.: Boil one ounce of linseed (flaxseed) in a quart of water for an hour, strain and add to the liquid the juice of two lemons and half a pound of rock candy. If the cough is accompanied by weakness and loss of appetite add half an ounce of powdered gum arabic; set this to simmer for half an hour, stirring occasionally. But we made it this simpler way, and of course it did not give us so strong an article: Put three or four tablespoonfuls or more of flaxseed, one lemon sliced, rock candy or loaf sugar to suit, in a quart bowl, pour thereon nearly enough boiling water to fill the bowl; and drink a little occasionally, hot or cold, whichever does most good. This, as I remarked, had wrought wonders in previous attacks; but the charm appeared to be broken, and the patient was suffering. The symptoms now had a bad look, like pneumonia; we had tried the usual domestic remedies, honey, pills, onions, etc., to no advantage, and then sent for our physician. In the meantime, to relieve the severe pain in the lower part of the breast, we applied fomentations of catnip — the catnip wrapped in cloths put in boiling water, wrung out, applied as hot as was tolerable, and kept hot by repeated applications. This appeared to give relief, the patient improved; and still the doctor did not come, and the patient was greatly troubled with cough at night. We sent for him two or three times, but he explained when he came that he was engaged on some case that had to be attended to, and then was called out of the county by some urgent business connected with his deceased father's estate. The doctor's prescription was (in addition to a few pills), syrup squills, syrup senega, sweet spirits niter, camphorated tincture of opium, each two drachms, hydrocyanic acid eight drops; dose a teaspoonful three or four times a day. The above was slightly diluted with water, to make the necessary number of doses. In a day or two the doctor called again, and the patient was not much better; this time he added to the above a small portion of veratrum viride, said by the maker of the tincture "to have no equal in the materia medica for the certainty, safety and efficiency of its remedial powers." The condition of the patient while under the doctor's treatment fluctuated, sometimes better, encouraging hope, sometimes worse, provoking despair. At one time, from a pulse of about ninety, the favorable showing of sixy-five was secured but no striking permanent good was effected, the cough, sleeplessness and debility continued. The doctor called again, and into nearly the same mixture he put a portion of tincture of lobelia "to relax the system;" and it did its work thoroughly, for the patient was completely prostrated by it, perhaps I should say relaxed to such an extent as to excite fears of a rally of the system; but nature labored earnestly, and slowly brought up the patient to a degree of strength sufficient to take more medicine; but we gave no more of the *relaxer* at that time, fearful another relaxation—that's a playful name for a visit to the antechamber of death—would be followed by a complete cure, with the undertaker for chief officer in the accompanying proceedings. "The Great Relaxer" stands on the shelf in a four-ounce vial, although months have elapsed since his auspicious preparation. However the patient reached a condition which justified him in abandoning regular visits, and in his last he recommended a blister, "a regular breastplate," and muriate of ammonia. Now the patient had been a pharmaceutist and practicing physician in early days, and, like others within the writer's memory, had abandoned it in consequence of the unsatisfactory results of the theory, had little faith in some of the practice based on the theory, and would not submit to the blister on any terms. I referred to instances of benefit in similar complaints in the neighborhood from the regular and the hot turpentine blister, but he would not yield and the muriate of ammonia was rejected as inoperative after a protracted trial. It was astringent in its operation, and although stated to be "almost miraculous in its specific assaults upon the tissues of the lungs and its restorative influences," it was piled away among other potions and powders which had been weighed in the balance but found wanting. We appeared to have almost exhausted the doctor's usual remedies for the difficulty, and the patient was still coughing and struggling for breath, when just at this time the doctor himself became seriously ill with profuse hemorrhage from the bowels, as the result of his exposure, the season being a very sickly and exacting one. This threw us on our own resources, for we could not think of sending for any one else than the trusted family doctor; in fact we had no confidence in the others, although their reputation was good and they had been successful in many serious cases.

As part of our doctor's medication, I omitted to state that a counter-irritant (alcohol half a pint, gum camphor half an ounce, oil origanum two drachms, spirits turpentine one ounce, laudanum one ounce) was applied, and which not being strong enough to suit the doctor,

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was replaced by applications of croton oil, which broke open the breast of the patient in a manner which no doubt to scientific eyes was truly beautiful; but the great fiery belt of inflammation, and the white, mattery pustules and the raw flesh of the sufferer were truly horrible to the eyes of those unlearned in the mysteries of medication; and the patient complained much of the pain of this process, and got no better. We do not condemn it; we think the profession ought to know its own business best. About this time we called at the house of a friend, and in talking about our patient he informed us that a member of his family had suffered with the same complaint for twenty years, was treated by several physicans, and finally cured by a bottle and a half of Dr. Garvin's First Solution of Tar, made by L. F. Hyde & Co., New York (the address he had lost). This was encouraging; but a search for the article through the Baltimore drug houses was unsuccessful; and we got another tar preparation, called "Dr. Crook's Wine of Tar," (only one dollar a bottle), "which," said the advertisement, "had cured so many cases of bronchitis and asthma that it was considered a specific in those diseases." That was just the thing then, hope was again in action, and we used one bottle, with very slight (if any) benefit, and that only transient; but as we read that "several bottles were sometimes necessary to effect a cure, and that sometimes very little benefit was perceptible until after the eleventh bottle," we started ten miles to the city for another one; but on asking for it at the drug store were told by the proprietor that it was more particularly for stomach diseases, but he had a preparation called "Pulmonary Balsam," (only one dollar a bottle), especially for throat and lung diseases, recommended by the profession, the best thing of the kind in the market, etc., and we took a bottle. Here was a prize! And how we held on to our coat tail (which contained the precious package), as it hung in graceful folds over the flank of our horse. We remember that the horse fell down under us on the ice, and after picking things up we were greatly pleased to learn that the fall had not injured the "Great Curative." The patient took one or two doses of this preparation, but its action was too much like that of the "Relaxer," and the "Great Curative" was piled away among the finished business beside the "Relaxer." We afterwards sent it to a sick neighbor who had a bad cold and cough, for which we hope to be forgiven. A milk punch (whisky, sugar and milk), was recommended. "Alcohol," said the doctor in one of his visits, "is food for the lungs;" but the stomach of the patient decided to have the lungs starve to death if that was its food, for it appeared unwilling to receive it. All these failures did not have a very exhilarating influence, the patient was panting for breath and we turned to other remedies. It is a theory in our household that perspiration induced by bathing, warm drinks and similar means, is a good thing for the relief of many internal disorders, and we subjected the patient to foot baths of salt, ashes and *hot* water; we nearly scalded him in our efforts to have the water applied a little hotter than it could be borne; shoulders and breast were scrubbed (not rubbed) with a stiff flesh brush until they looked in their redness like a newly varnished mahogany center-table. We are sure we got the pores open—wide open; and from a correct theory in lung disease we are sure the bathing did good, but the cough and dyspnœa still continued. If the bathing could have been prosecuted properly and systematically, we have no doubt of its efficacy; but, alas! our log and stone house and the absence of necessary appliances and conditions rendered the operation hazardous on account of the incidental exposure to changing temperatures. Acting on the same theory we thought we could loosen the flem (that's the best way to spell it) by vapor inhalations, it could be readily removed without the severe effort necessitated by the tenacity with which the mucus clung to the bronchial tubes, and remembering the good effects which followed the application of the catnip fomentation, we steeped some catnip in boiling water in a stone pitcher, and the patient stifled himself over the rising steam time after time, and coughed as bad as ever. We did not like to see the theory fail, and knowing that the women of the neighborhood used sage tea for the relief of croup in children, we insisted on a sage fomentation, which was tried, and the sage bag was tied up taken up into the garret and hung up, to await the demand for next winter's sausages, convinced that its efficacy depended upon an *internal* application of its remedial powers. The case was growing bad, the cough was so troublesome at night that the patient could no longer go to bed, being obliged to sit up in his chair. About this time a neighbor recommended British Oil, taken on some sugar before retiring, as the best article he was acquainted with for the relief of a cough and the tickling in the throat. We had heard of this famous preparation many years before, and

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we bought a bottle and found by the directions that it is recommended for coughs. shortness of breath (a dozen other things, too), "consumption, phthisis and any inward disorders." We put the drops on the sugar, and after taking the very disagreeable stuff several times the patient coughed with unabated vigor. We piled our British friend among his illustrious co-failures. We went to the city one day, and remembering that a distinguished official, who was also a good physician, had suffered with the same complaint, we concluded to ask him what remedy he had found most serviceable in his case, and he gave it to us: chlor. potas. three drachms, *aqua* eight ounces, garg. three *t. pr. di.*, which translated means (we see some of the legislatures, in view of the numerous deaths from the improper conduct of drug clerks, are debating the propriety of requiring physicians' prescriptions to be written in plain English; we hope they will not deprive the learned profession of the scientific pleasure of sending a patient's friends ten miles for salt and pepper under the sounding names of chloride of sodium and *piper nigrum*), put a teaspoonful of chlorate of potash into half a pint of water, and gargle with it three times a day. Chlorate was an old friend with us, and being recommended by such good authority we concluded we had got "the thing;" and the patient was duly gargled many times a day. He didn't cough much while he was gargling, but between times its frequency gave proof of the inefficacy of the remedy. We had among our medicines a bottle of Calvert's carbolic acid, which the label said was good for bronchitis, diluted and used as a gargle. The high position this article occupied in the materia medica induced us to believe it would prove beneficial in the case on hand; but its effects were only temporary, and we used it with a few others which I will describe. Our housekeeper had been around the neighborhood considerable attending to sick people, among whom was a lady afflicted with bronchitis, or phthisic. She had been using wild cherry and dog-wood bark, but the doctor told her to put some olive buds—a small handful—into a pint of whisky and take whenever the cough should prove troublesome; which she did, and was effectually relieved. Consulting our medical authority, we concluded that the so-called olive buds were poplar buds, whose balsamic properties had made them officinal in Europe, having been used in pectoral, nephritic and rheumatic complaints, etc., and we started out horseback to find some. We were directed to a place several miles across the country, where could be found "the only tree of the kind in the country." The snow began to fall on us plentifully, but we pushed through the storm and arrived opposite the house, which was a long distance from the road. Alighting and tying the colt we climbed over the fences, walked across the wet field, and found upon inquiring at the house that the proprietor was out in the tobacco house. We went there and the planter sent his son with us to the tree in the door-yard. We both climbed up on a high shed and holding on with one hand, with the wet and slippery shed under us, picked enough for a trial. "You can come back, you know," said the boy, "ef you find these ere is a helpin' of 'im, and git sum more." We put the buds in a bottle and the whisky on the buds. We began by this time to get a little excited about the barren results of so many trials, and determined to make a hot stand against the inroads of the disease; so in addition to the acid and the buds we made a preparation after the following recipe, which a physician, hundreds of miles away in our old home, had given me many years ago, stating that it had cured a lady who was confined to her bed, and had been given up by the physicians. "An excellent expectorant: Take a handful of wild cherry bark, ross it, and one handful of boneset, put that into two quarts of water and boil down to one quart, then take one pint of boiling water, pour it on as much tar and let it stand twelve hours, then strain and mix with the above, then add one half ounce anise oil cut in a gill of alcohol and incorporate with above while warm, adding to complete one quart of good molasses." The patient was now using the acid, the buds, the "Excellent Expectorant," and occasionally a dose of the "Relaxer." "How will you know which does 'im good?" said the housekeeper, anxious for the reputation of *her* prescription, the bud. The same prospective difficulty had presented itself to us, but alas, it was never necessary to consider it, the acid was used up and no more was made; we have two bottles yet of the "Excellent Expectorant," and the buds are on the shelf in retirement, and some ammonia inhaled at the same time for relief stands beside it, and the shelf was getting full. With all this we were not discouraged, we have seen so many remarkable results of the energy with which nature does battle against her invaders that we have incorporated into our creed of practice the incessant cry of Dickens's Raven in "Barnaby Rudge:" "Never

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say die, never say die," and we brought up another detachment of reinforcements to aid her. All this time, by correspondence with a friend in New York, we had endeavored to get the solution of tar referred to above; we found the address once and sent it on, but the house was unoccupied; our friend then began a search of the drug stores, at the moment of giving up the search made one more inquiry and found it; we ordered up a keg of lager bier as a tonic and alterative, knowing the necessity of building up the general system to beat off the local disturbance, and having found the lager beneficial in previous attacks; our market man also brought up a lot of oysters in shell. In "looking up" the case for something to alleviate the severe suffering consequent upon the dyspnœa and prostration, we thought first of chloroform of course (hydrate of chloral had been tried, but the ensuing headache compelled us to abandon it); this had been used by inhalation, generally with decided advantage, in asthma and very numerous other cases, and in Germany in bronchitis and pneumenia as an expectorant and calming remedy. This was used with benefit, but the small quantity we had was soon exhausted, and we sent for some other, or a less dangerous anodyne. This was possessed also of expectorant properties, and had been used in certain diseases of the lungs for the relief of the distress attending pulmonary inflammation. And now, under this vigorous assault against the disease, the patient began to improve; he could get to bed, sleep a little and remain there till morning, the voice became stronger, the cough still troublesome but easier, some blood was raised, but not much, and the pain almost entirely ceased; the lager and oysters built up the system, the solution of tar appeared to touch the right spot, and the inhalation of the ether (not in a full dose to produce etherization, but from the bottle) proved in this case, as in so many others, a potent balm. A small piece of race ginger chewed occasionally also afforded some relief, for ginger is used in sheep diseases of the bronchial tubes and in the manufacture of a celebrated bronchial lozenge. A neighbor afflicted in the same manner and with the same severity had derived immense benefit, resulting in complete relief, from smoking mullein leaves, and sent over a quantity for the patient to-day.

This was the situation February 1st. The patient "punished himself" by smoking the mullein a few times, and then went back to his leaf tobacco, which appeared to give more relief than anything else in the whole range of remedies. The mullein was duly piled away, and at the present writing the neighbor who was so much benefited by its use (aged eighty-eight) is not expected to live till morning. A quantity of pipsissewa was now gathered by our housekeeper, Maria, and a tea made of that, of which a quart or so was taken by the patient. We have just received from New York a package of Dr. E. F. Garvin's Volatalized Tar for inhalation, which is now being freely used; but is apparently inoperative. The poplar bud and whisky have been taken down from their retirement, and at times—being stronger, we suppose, from the lapse of time—appear to give great relief; but in spite of all these, the persistent cough, cough, cough night (it was *all* last night) and day, still continue. Alas for the hopes of those who hang on drugs for disease!

About the middle of the month a quantity of veratrum viride and some Seneca snake root (fluid extract) were brought home and administered in the prescribed doses; but they were soon abandoned. We had now about exhausted our stock of remedies and our patience with the nauseous and inefficient mass. About the first of March we saw an advertisement of a little work, "Throat and Lung Diseases," by Dr. Trall. Notwithstanding the drug medication above specified we both had great faith in the teachings of the hygienic school; but did not bring its agencies to bear in this case, because the facilities and necessary directions and information were not readily accessible; but when the book came it made such a strong appeal to our rational faculties, its declarations and assaults upon the inefficiency of the drug system were so much in accordance with our bitter experience of the past few months, that we immediately agreed to adopt the system presented to us. All medicines were discarded, to the infinite relief of the feelings of the patient, who during the long and nauseous siege had repeatedly put in his protest against them and begged for the privilege of "dying a natural death," but our intense individual anxiety and affection clutched at the straws that were held out so invitingly to us, with a credulity which now greatly shocks us considering some previous experience of and confidence in the efficacy of the grand system.

We carefully regulated the diet, giving Graham bread, fruits, oatmeal, and simple, nutritious, palatable and wholesome articles, rejecting pastry and intricate compounds, making moderate applications of water, affording outdoor exercise in riding (driving), and endeav-

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ed in every possible manner to enable the meficent forces of nature to operate upon the stem, unobstructed by the deleterious action f poisonous compounds and anti-natural pro-sses. We struggled hard to watch the ene-y at every point, being urged thereto by the ried motives of intense sympathy, the family nd and the reflection that that was the last maining tie of our earthly affection, the rave having swallowed up all that had pre-ded it.

We had not been working on this basis long before the patient began to gain in appetite, the limbs grew stronger and the walks longer; he could lie down at night without much coughing; his legs (which had swollen very much), became reduced, and hope again sprang up with its encouraging influence to urge us to undiminished vigilance. During this treatment there appeared to be no retrogression; under the old system the patient was sometimes improving, sometimes getting worse; now it was a steady march up to life and light and health again from the long night of drugs and disease.

The Relations of the Air to the Clothes we Wear.

BY DR. MAX VON PETTENKOFFER. (*Third Paper.*)

ERRONEOUS IDEAS.

ONE generally considers clothing as an apparatus for keeping the air from us. This conception is utterly erroneous; quite the reverse, we can bear no garments which do not allow of a continual ventilation of our surface. Just those textures which are the most permeable to the air keep us the warmest. I have examined different materials for their permeability to air, which can be easily ascertained. One closes a series of perfectly equal glass tubes with different textures and observes how much air passes through the clothing at the same pressure during the same time. Taking the quantity of air passing through flannel as 100, linen allowed 58, silk 40, buckskin 58, kid 1, and chamois 51 parts of air to pass through.

If our clothing kept us warm in proportion to its power of excluding the air from our body, kid would keep us a 100 times, chamois warmer by one-half, than flannel, and so on, while every one knows by experience that it is quite the reverse.

If there are several layers of the same material, ventilation loses but very little at the second layer, because the velocity of the air in its passage through the first layer remains about the same on its further progress, the following layers being like a continuation of the preceding ones, as if they were tubes of the same caliber retarding the original velocity of a fluid by the amount only of unavoidable friction.

Thus a current of air travels incessantly through our clothing. Its force, as in ventilation generally, depends on the size of the openings, the difference between the outside and inside temperature and the velocity of the surrounding air. We need not be anxious to make our clothes prevent the access of air to our skin, they have only to regulate and to moderate it to such a degree that our nerves may not feel the air as something in motion. This degree is far from immobility. When in the open air we believe it to be quite calm, there is still a velocity in it of at least 1½ feet per second, or about one mile per hour.

CLOTHING AND TEMPERATURE.

Our clothing not only renders the air still around us, but it also regulates its temperature by the heat which leaves our body; we heat our garments, and they continually heat the air passing through the meshes and pores of the texture. We may compare our clothing to a calorifer, or stove, warmed by the heat emanating from our body's engine for the purpose of warming the air round our surface.

We do not feel the loss of heat which our clothing undergoes as we should if the air were to strike our surface without having been previously prepared by our dress. The differences of temperature balance themselves within the material we are clothed in, and of which the ends of our cutaneous nerves form no part. Inside our dress we carry the air of the south, wherever we may be. Its temperature averages about 75—94 degrees Fahr. We live in our dress like an unclothed tribe in a paradisian country, where air is constantly calm and the temperature 75°—94°. It will be easily under-

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stood now why rough, loose textures keep us so warm, while newly carded cotton wool does so more than when old and compressed, why tissues of fine fibers and threads make the best material. Fur, of which you know so well the properties, consists of hair and skin. Chemically speaking there is not much difference between skin and hair. In fur the weight or body of the skin is much greater than that of the hair, and still it is essentially the light hair to which the fur owes its warming properties.

There are some interesting experiments on this point. Krieger observed the flow of heat after covering his cylinders with unshorn and shorn fur. Putting down the loss of heat through the entire fur as 100, he found that it rose to 190 when the same piece of fur was used shorn. A dried skin, you know, is always somewhat porous. When he altered this by giving it a coat of linseed oil varnish, the loss of heat rose to 258, and when he took a solution of gum arabic instead it rose even to 296.

HOW THE BODY BEHAVES.

It has been proved that the living organism, in parting with its heat by radiation and conduction, behaves just like a tin cylinder filled with warm water. It is a yet older observation that furred animals, such as dogs, rabbits, etc., cannot live when they are shorn and their skin varnished or oiled. One used to explain their death by the suppression of the evaporation from their skin, but it can be proved that even in a comfortably warm room these animals literally freeze to death. Krieger sheared a rabbit, after having noted its temperature and frequency of respiration; they were 102° and 100° per minute. He did not use any varnish, to avoid any possible suppression of evaporation from the skin, but enveloped the shorn animal in a wet cloth. The temperature of the room being at 66°, the animal lost so much heat that after five hours its interior temperature had fallen to 75° and its respiration to 50 per minute.

A fur is so arranged that its fine hair projecting into the air intercepts all the heat which flows from the surface by radiation and conduction, and distributes this heat through the air which circulates between the single hair-cylinders; the finer the hair of the fur the more of the outgoing heat is taken up by the air, which, however cold the temperature may be, reaches the nerves of the skin as a warmed air. Furred animals, in winter, when touched superficially, give a very cold sensation; it is only near the skin that their hair feels warm. In severe cold certainly little of the animal heat comes as far as the points of the hair, from which it would radiate or be conducted into the air; the current of air in the fur cools the hair from its point toward its roots, and a severer cold penetrates only a little further into the fur, without necessarily reaching the skin of the same. This takes place only when the temperature is uncommonly low, and the air in violent motion. Travelers in high latitudes all agree that extreme degrees of cold can be borne very well when the air is calm, but scarcely so when there is a brisk wind.

This tends to show that in very severe cold the outflow of heat by the skin into the air contained in the fur, or within the dress, takes place through one route only, that of conduction. When a fur is worn no heat comes to the surface for radiation, as soon as the points of the hair have the temperature of the surrounding air. Evaporation also sinks to a minimum, because at 68° F. under freezing point all formation of aqueous vapor already ceases, and nearly all the heat in the fur and the dress is employed to heat the arriving air, whose velocity increases according to the difference of temperature. In a well furred animal the changes of temperature in the surrounding air only change, if I may say so, the latitudes of the cold and warm zones in the fur; the place where the temperature of the body and the air equalize each other moves between the roots and points of the hair, and for this reason such a well furred animal is not warmer in summer than in winter. Its blood keeps always at the same temperature, because in summer a great part of its heat leaves at the points only of the hair by radiation and conduction, while in winter the heat departs already near the roots of the hair.

AIR-PROOF FABRICS.

Air-proof fabrics ought to have only a very limited use. In India-rubber or gutta-percha textures we feel highly uncomfortable when we have to undergo much exercise, or have to give off more heat than usual. They become inconvenient, not because they stop the change of air entirely, which they cannot do, in fact, on account of the necessary openings in them; but only because they limit the universal exchange of air in the underlying garments. For protection against the wet from without they are well suited, but they produce another wet on our skin by impeding evaporation. They may be used in wet weather, when accompanied with cold or wind, but never, though wet, when it is warm or calm.

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CLOTHING AND WATER.

Finally, I have to draw your attention to the relations which the materials of our clothes have to water, by which their functions are considerably altered. They are all hygroscopic; that means that they condense from the atmosphere a certain amount of water. This hygroscopic property, very different in different bodies, increases with the decrease in the temperature of the air, so that all of them condense more water at freezing point than at higher temperatures. Partly also, the relative moisture of the air is of some influence, so that at 68° the hygroscopic body absorbs more water from an air nearly saturated than from a less moist air. As yet we do not know much about our clothing materials in this respect. I have made some preliminary researches, and have found, very unexpectedly, great differences.

I took two equal pieces of flannel and of linen as representatives of the two most important fabrics made of vegetable and animal fibers, and dried them at 212°, a temperature at which they lose all their hygroscopic water. I put them into well closed boxes of known weight, and noted the weight of the two together. They were then exposed to the air in places of different temperature, and from time to time put back into the tin boxes and the weights taken again. By this method it was not difficult to ascertain the relative quantities of hygroscopic water which the flannel and the linen had absorbed. These quantities are tabulated below as they resulted from different localities, temperatures and lengths of time, the weight of the linen and flannel being 1,000 grammes each;

Observ.	Locality.	Temperature.	Time.	Hygroscopic water in	
				Linen.	Flannel
1	Cellar.	37.58° F.	12 hours.	77	157
2	Lecture-room.	34.16	12 hours.	74	143
3	Room.	64.25	12 hours.	41	75
4	Laboratory.	53.96	12 hours.	63	105
5	Cellar.	39.92	12 hours.	111	175
6	Lecture-room.	40.1	4 hours.	93	160
7	Lecture-room.	40.1	3 hours.	91	148
8	Lecture-room.	41.9	15 hours.	85	146
9	Room.	69.8	10 minutes.	73	113
10	Room.	69.8	10 minutes.	52	96
11	Room.	70.7	10 minutes.	45	87
12	Room.	70.7	10 minutes.	43	82
13	Room.	68.9	15 minutes.	42	78
14	Room.	68	15 minutes.	42	77
15	Room.	64.25	30 minutes.	41	75
16	Room.	62.6	1 hour.	48	76
17	Room.	61.7	2 hours.	45	77
18	Room.	59.9	——	46	78

What most strikes one is the invariably greater hygroscopic power of wool than of linen, the maxima and minima of flannel and linen being respectively 175 and 111, 75 and 41.

Observations 5—8 show that linen changes the quantity of its hygroscopic water at a proportionately quicker rate than flannel. The two pieces were for twelve hours in the cellar, when linen absorbed 111, flannel 175; immediately after, for four hours, in a cold place, where linen lost 18 per 1,000 of its absolutely smaller amount of water, while the flannel lost only 15 per 1,000; but during the next three hours linen only two, but flannel 12 per 1,000.

When (obs. 9—15) the pieces had come from the cold lecture-room into a warmed room, linen again ceased giving off water at a much quicker rate than flannel.

The accelerated rate, only in an opposite direction, took place again (obs. 15—18) when the temperature in the room sunk from 65° to 59°.

All bodies become more hygroscopic with a sinking temperature, but the absorption of water and increase of weight, as well as the contrary process, take place proportionately quicker with linen than with flannel.

The more the air in any material is displaced by water the less it keeps us warm, the quicker it conducts the heat; hence the frequent injury resulting from wet clothes, and the striking discomfort produced by a damp cold. You all know how comfortable we can feel in a walk when the air is cold and dry, and how differently we feel when it is damp, although not colder. Then our clothes are liable to get much

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damper, and conduct more of our heat away.

This is not to be underrated. We have seen in the table that 1,000 parts of flannel took up in the cellar 157 parts of water. Take the weight of a whole woolen clothing as ten pounds and you see that it may absorb one and a half pounds of hygroscopic water, which requires about 1,680 caloric units from our body to be evaporated.

Linen and flannel bear the same relation toward water they are wetted with as toward their hygroscopic water. Linen is quickly wetted and soaked, wool more slowly; but linen cannot take up the same quantity. Spilled water has certainly taught you this many times, when you wanted to take it up. It is the same in evaporation, which is also much quicker from linen. Two equal pieces of linen and flannel, weighing each 1,000 grammes, put into water and wrung out till they no longer yield a drop of water, keep back respectively 740 and 913 per 1,000.

But a much greater difference exists in the intensity of evaporation from wet linen and from wet flannel during equal periods, in a heated room.

Obs.	Temper.	Minutes.	Water to 1,000 grams. of	
			Linen.	Flannel.
1	70° F.	—	740	913
2	68	15	521	701
3	68	30	380	603
4	67	30	229	454
5	66	39	99	309
6	66	30	55	194

It is easy to see from this table how much quicker linen works than wool, in every direction.

During the first 75 minutes there evaporated from 1,000 parts of linen 511, from 1,000 parts of flannel 456 water; afterward the reverse took place. In the following thirty minutes 130 evaporated from linen, 148 from flannel, and in the last thirty minutes only 44 per 1,000 from linen, but 115 from flannel.

It is also evident how much more evenly the drying proceeds in wool; in the first fifteen of the whole 135 minutes 219 evaporated from linen, in the last fifteen minutes 28 per 1,000, while with wool it was respectively 212 and 97 per 1,000. I must not forget to mention that all these experiments were made with pieces of nearly equal size and shape.

It is self-evident that all textures lose their permeability to the air in proportion to their state of humidity, the water partly at least obstructing the pores. Coarser stuffs, with larger pores, will keep their permeability longer; if the pores are equal the difference in the adhesion of the water to the substances will comes into play. Linen, cotton and silk are very different in this respect from sheep's wool. The former becomes very quickly air-tight by wetting, the latter scarcely so, or only after a longer soaking. Soldiers can tell how damp and vaporous the air becomes under a wet tent, and how quickly the tent becomes airy when it begins to dry.

As the porosity of all fabrics depends chiefly on the elasticity of the fibers of their material, it must be of great importance how far that elasticity keeps under wet and dry. There again wool stands apart, its fibers do not lose much elasticity when they get wet; it is not so with other fibers. Wet linen and silk are just like Krieger's shorn fur, when it was coated with varnish or gum arabic. The greater facility of catching cold in wet linen or silk than in wet wool is in exact proportion to the greater facility with which water expels the air contained in their fibers. Many of you may have learned a lesson from a wet linen or cotton and a wet woolen sock.

On the other hand, there is an advantage in these materials if we want to keep ourselves cool and dry. By means of them we part with heat and moisture from our surface much quicker, and hand them over to other layers for further removal.

To be quite methodical I ought now to treat of the different parts of our clothing, and of the fitness of different materials for special purposes. But, to say the truth, science has not yet done much in this direction.

BEDS.

There is still one of our garments to be considered, which generally is not considered as such. I mean the bed, that piece of clothing in which we spend such a great part of our time. It is equally indispensable to the sick and to the healthy, and at all times it was considered as a sign of bitterest want if a man had no place to lay his head.

The bed is not only a place of rest, it is especially our sleeping garment, and has often to make up for privations endured during the day and the day's work, and to give us strength for to-morrow. You know all the different substances and materials used for it. They are the same as our garments are made from. Like them, the bed must be airy and warm at the same time. We warm the bed by our body

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st as we warm our clothes, and the bed warms e air which is continually flowing through it om below upward. The regulating strata ust be more powerful in their action than in ır day clothes, because during rest and sleep e metamorphosis of our tissues and resulting ›at become less, and because in a horizontal ›sition we lose more heat by an ascending cur- nt of air than in a vertical position, where ıe warm ascending current is in more com- ete and longer contact with our upright body. The warmth of the bed sustains the circula- on in our surface to a certain degree, for the enefit of our internal organs at a time when ur production of heat is at the lowest ebb. Tence the importance of the bed for our heat nd blood economy. Several days without est in a bed not only makes us sensible of a eficiency in the recruiting of our strength, ut very often produce quite noticeable pertur- bations in our bodily economy which the bed would have protected us from.

I wish, therefore, to impress upon you that your charitable exertions for the poor may be- come extended to the bed, that kind of garment which can make up to a great degree for other lamentable deficiencies, as in food, dwellings, clothing, toward which you are in the habit of directing your efforts.

I am quite aware that I have anything but exhausted the subject of the functions of our clothes, but still I believe that I have directed your attention to such essential points as to convince you of the importance which a scien- tific consideration of the subject possesses in the interest of the heat economy of the human body.

As our health is so intimately connected with this economy, a better insight into the laws and proceedings of the same must in the end turn out profitable to health in general.

Sex and Work.

BY ANTOINETTE BROWN BLACKWELL.

THE "irrepressible woman question" is broader and more radical in every direction than most of us have been accustomed to think. No one can read the discussion now going for- ward in this country and England—some of it called to the surface just now by Dr. Clarke's timely book; but more of it beginning im- mensely lower down in the heavy scientific strata which underlie all questions of social life and progress, without comprehending that wo- man and her cause are rapidly coming to the front. They rise up in new and unhoped for relations, which must arouse the thinking world to an early consideration of our long persist- ently reiterated Bill of Rights.

One can only hope that women themselves will prove equal to the occasion—ready not only to step into the openings which are made for them, but to stand there steadily as pillars of strength and competence. But to doubt this would be heresy! No one can know how strong women really are, until they can find a chance to measure their work with commen- surate masculine achievements. This they have not been able to do in the past. The world has insisted, and still insists, whenever it attempts an estimate, on measuring the woman's work directly by the man's standards. If it falls short according to these, it is allowed no other appreciable merit. Theological and logical the- ories alike teach that man is physically and mentally the greater, woman the less; he the ordained or the evolved superior, she the heaven-appointed or the natural-selection- produced inferior. Her work falls below his both in quantity and quality; but it has noth- ing of difference or of unlikeness worth noting, at least nothing beyond the reproductive func- tions common to the whole race of mammals.

But the scientists have proved that heat enough to warm one pound of water one degree in temperature is exactly as great as the mechanical power needed to move 772 pounds of water one foot up hill. They have calculated that "the magni- tude of the chemical force of attraction be- tween the particles of a pound of coal and the quantity of oxygen that corresponds to it is capable of lifting a weight of 100 pounds to a height of twenty miles."

This is estimating unlike modes of power in terms of common value. It appears that a small fraction of heat is equal to a large amount of lifting power, that the energy locked up in a

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single pound of coal, rightly utilized, can do more positive work than the muscles of ten thousand stalwart giants. One would suppose, then, however great the difficulty of accurately measuring the differing modes of energy in men and women respectively, that scientific men might suspect the possibility of some natural adjustment and equivalence of value in the two sexes! But if they do, we find no evidence of it in their latest conclusions. On the contrary, they are now scientifically remanding women to a position of permanent mental inferiority.

Is it not quite time, then, for women to reconsider the ground work of these conclusions, if happily the *savants* have furnished and pointed the weapons which can be effectually used for the overthrow of such grossly one-sided theories? Size and strength are not always indicative of the greater power; and we shall certainly find that men and women differ, not so much in the degrees of ability which they manifest, as in the different modes in which they expend their energies physical and mental. Their work is as generically unlike as the effects of heat, of lifting force, of chemical affinity, or of any other of the recognized modes of material energy. If each is to be justly estimated in comparison, they must each first receive a just estimate in his and her own right.

It is possible, also, that both sexes might be greatly benefited if they could learn to convert some of the surplus lower modes of energy into the higher, thus securing a better balance of development individually, and promoting nobler social results.

Dr. Clarke affirms that habitual study must overtax the health of growing girls. But it is notorious that girls ordinarily suffer, not from too much thought, but from overstimulated and misdirected feeling. Women generally have either too many nerves or too little nerve-force to maintain the balance and keep the nerves always in pleasant working order. The majority of boys and men are neither too intellectual nor too largely developed in self-control. Then what class of energies could be most profitably converted into controlling nerve force and power of the higher varieties? Not thought, but feeling, sentiment or sense influences, in some of their many phases; varying in character with the age, the sex, and the personal temperament.

A diet of novel reading, a social course of early flirtation, of juvenile party going, and similar fashionable methods of promoting a precocious interest in the opposite sex, tend also to anticipate the age of puberty. Similar causes unduly tax the sexual functions at all ages. Emotion of every kind, even the most refined and loftiest types, if not carried forward into adapted modes of action, tend finally to the same results. Few children can be disproportionately cultivated in musical talent, or in any form of emotional or artistic development, and not reach a precocious manhood or womanhod. The little servant girl, with her habits simple and robust, remains child-like much longer than her "little mistress," who becomes enfeebled in proportion. Even a religious zeal which cultivates devotional feeling as an end rather than as a force to impel to religious deeds, is necessarily constitutionally a direct promoter of weak health or of real immorality.

The Divine Order evidently never intended that men or women should live chiefly in the feelings, and his penalties are handed down to the third and fourth generations! The special failings and temptations of the sexes are unlike, often as remote as the east is from the west; but whatever persists in the special culture of sentiment or sensation must accept of nature's established penalties.

But if these are facts, and they will be admitted by physiologists generally, and may be found stated or indicated in medical journals then is it credible that daily moderate study, which tends directly to reduce feeling, converting it into an equivalent amount of thought, and judiciously occupying time, attention and interest, can do more harm than good to even the most delicate class of young girls? If anything could give them strength it would be this relief offered to the monotony of interests, exhausting because of their very persistency. Study is one tonic which they need, but not the only one.

Fretful, nervous, pale-faced women often fritter away their lives in an endless succession of small feelings, each good and lovely enough in itself; but, as the staple of life, the basis of humiliating weakness and real inferiority. With all their faults, men have either learned to feel less or else to condense the amount with more time for the re-action. Of course they can work more.

And work is nobler than sentiment, if there is gradation in the value of equivalent forces. Rather let us say that faith, hope and love without works are all dead, and are death-dealing in their influence upon the possessor.

The future generations would suffer neither in numbers nor in health, nor in a general harmony and elevation of character, if we could

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romote more sustained intellectual life in connection with a greater vigor of the whole physical constitution, and less activity of the functions of reproduction. Emotion in all its phases is the proper motive power for the corresponding activities; but as an end in itself to man or woman it is utter destruction.

A Common Case.

BY MRS. M. F. BUTTS.

"WHAT does ail you, Fanny? You are unreasonable. If little May should act s you do, you would send her to bed without er supper. Good bye. Now don't fret any nore."

These were the parting words of Mr. Hathway as he buttoned his worn overcoat and ut on his hat and seal gloves, preparatory to is usual morning trip down town. Having lelivered himself thus sagely, the gentleman valked briskly out into the sunshine, wondering as he went how women could be so foolish. Mrs. Hathaway looked after him, made an ffort to conquer her feelings, and then rushed o her room and gave way to hysterical tears.

What was the matter with Fanny? Nothing, nd everything. She was surrounded with very comfort, yet she was so tired and depressed and discouraged that her comforts seemed valueless to her. She knew that she had nothing to cry for, and the knowledge irritated her, since she couldn't help crying, for it proved that she was ungrateful, and morbid, and babyish, and a hundred other disagreeable things. She was sure John couldn't love her if she went on so, and that thought brought fresh tears. Then she began to think of the past, when she was full of irrepressible fun, when her cheeks were like roses and her lips tempted John so that he couldn't resist them. She never cried in those days, and if she did shed a tear or two John seemed so anxious, and drew her close to him, and was glad of the chance of coaxing and comforting her.

"He isn't that way now, he's getting tired of me!" and Fanny sobbed outright, taking up the role of the deserted wife. It was getting worse and worse, when suddenly some object out of doors changed the current of the lady's thoughts. A young girl was going by, swinging her skates. How bright she looked; how elastic was her step. She made a pretty picture, in her gay wraps; and fitted into nature as perfectly as a bird or a squirrel. "That's the way I used to look," thought the tearful woman. "What fun I used to have, skating, and sliding down hill, and snowballing, and sleighing. I used to be out constantly all winter, now I stay in the house a week at a time."

Mrs. Hathaway's tears ceased flowing as the vision of other days, not long gone by, came up before her; what a healthy girl she used to be, and what high spirits she always had, and how everybody liked to be with her, and how John loved her. Health, high spirits, friends, love! The words linked themselves together. Somehow she had fallen back and dropped out, and her friends, and even her husband seemed going on without her. And yet it was not Fanny's fault, for she had never been taught how to adjust the burden of wifehood and motherhood upon the shoulders of the careless, joyous girl. She did not know that magnetism comes from health, and health from oxygen and sunshine. She did not know that the soul fades and shrinks with the body, and loses the power to hold that which it won in its strength. Nobody had warned her against the first step backward. She had thrown away her own power; she saw it, sitting there by the window looking after the young skater, and she asked herself if she could not retrieve it.

Mrs. Hathaway is a type of thousands of women who sink into a state of almost hopeless stagnation, and it is not the business of this article to follow her success or failure. Her husband had gone out into the fresh, free, sunshiny world, clad from head to foot in the warmest apparel. He ate a hearty dinner, and took in oxygen enough to give his blood power to assimilate his food. He was cheerful, jovial, robust, and ready to give a good turn to any body that needed. He was no philosopher, and didn't know how to cure his wife; but he was sorry for her, and wished from the bottom of his heart that she would get over "the blues," and resolved to give her all the money she wanted, if that would do her any good. On

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the contrary, the wife sat at home in a furnace-heated room, with the windows shaded with damask and lace. She wore clothing suited to an October day, including thin stockings and slippers. She was tired out with monotony. She was weakened and depressed with child-bearing and nursing and household cares. She had immensely more to do than in her girlhood, and she was providing no resources to meet the constant drain. A woman must take in as well as give out. Women and men are not unlike in their vital characteristics. Compare a rosy schoolgirl with most wives and mothers. And yet a woman does not change her nature when she marries. She has taken upon herself new duties, she has entered a wider world; but she has the same needs. If fresh air and sun, and healthful, natural companionship and study are good for schoolgirls, these things are good for girls a little older, who have promised publicly to live with and love some John or Will, and have become mothers.

Country Papers.

BY GEORGE LEE.

"GOD made the country, but man made the town," is an old saying, and as true, I suppose, as many another old saying is. Most of them need qualification. God made the wilderness, but man made the garden, would be a truthful and more pertinent observation; at least with reference to the landscapes that now stretch before me, for they were hewn out of a primeval forest by the hands of men. A tough job it was, too. The names of those who did the work are recorded on the dingy and leaning stones in the quiet little graveyard yonder. There the toilers are enjoying their well-earned repose. The majority of them, the nearly obliterated inscriptions say, came from New England and New York; but a few were emigrants from the mother country. Their descendants are here, richer and happier in consequence of those self-sacrificing efforts for children's sake. I find that in nine cases out of ten it is for the sake of the children that the European working people come to America.

I do not think that we of this generation are as appreciative as we ought to be of what our more horny-handed grandfathers did for us. Here we are, enjoying in large measure the blessings of a free government and good society, working but moderately hard and at tolerably congenial tasks, wearing good clothes, and living in pleasant and perhaps luxurious homes. Two generations ago a very different state of things existed. A sparser population was wresting, with a far greater expenditure of physical strength, a scantier subsistence from an unreclaimed soil. Peace to their ashes! I'll admit it was poverty that made them so good pioneers. But would a similar stress of circumstances make good pioneers of us? More likely it would convert us into book agents, insurance solicitors, quack doctors, or politicians. Even under the highly favorable conditions that now so generally obtain we Americans can scarcely submit to the drudgery of farming; we take an early opportunity to go into business, or into professional life, passing over our country homes all too readily to Germans. That is the case in this vicinity. And it seems to me exceedingly deplorable that we who are "to the manor born," esteem our inheritance so lightly—the goodly inheritance of land. Goodly? Yes. "There's one thing I made out pretty clear when I used to go church, and it is this: God Almighty sticks to the land. He promises land and He gives land, and He makes chaps rich with corn and cattle." That is what rich old Featherstone says in "Middlemarch." It is undeniably Biblical, and as an example of the readiness with which the devil can quote Scripture, one of the best things in the book. Then old Featherstone went on to upbraid his nephew for liking things of another sort. He was a croaking old miser, to be sure, which I, I beg leave to say, am not; nevertheless I cannot but regret the indifference of our American young men to the value—I mean the intrinsic, not the market value—of ancestral acres. And I predict that the time will come when many a fine lad, pent up in the city, will sigh for the snug country home that his father or grandfather sold to a Dutchman.

I would not imply by this that I think the time will ever come in our republic when to

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own land will be just what it is to own land in England. There an aristocratic ordering of society, and the institution of primogeniture, make the landholder a man of more consequence than the parson, who is his superior in culture and information, if the latter's stipend happens to be small. Here, thanks to a republican form of government, and freedom from the bondage of tradition, a man's brains and his moral character must always have more weight in the social scale.

But as the population becomes denser and land relatively scarcer, and wages lower and competition in all branches of business sharper, the man who is free from debt and owns a farm of from fifty to three hundred acres will be abundantly enviable. Farming will rank higher than it does now, because, as I have said, land will be scarcer in proportion to the population, and because farmers will be a more intelligent class of people and a richer. Country society will then be better, country schools and churches will be better conducted. Roads will be better. In short, the country will be endurable to people of refinement and education for other reasons than because it furnishes them with fresh air and vegetables. The inequality between rural and city advantages will not be as great as it is now.

"Two hundred years ago," says Macauley in his admirable third chapter of the "History of England," "London was seventeen times larger than any other town in England. Such a being as a country gentleman, in the modern sense, did not exist. The country people, even the esquires, were boors. The gentlemen all lived in London."

With us the disproportion between city and country society has never been as great as this. Yet we are undergoing the same process of change in this respect—the same in kind—that England has undergone. And so, judging from the history of the mother country, I say that the time is not distant, especially in New England and the middle States, when people of education and refinement will be proud to own a farm and will be contented to live upon it. This opinion is not in accordance with the immediate tendency of things; but there will be a reaction.

I have an idea that our colleges and schools are largely responsible for the prevalent distaste for and prejudice against country life on the part of young men and women. In another number I will endeavor to elucidate the idea.

Bathing.

BY CLARK ORVIS.

BATHING is not so absolutely imperative for life as eating, yet it is just as necessary as eating to secure the best attainable health. To bathe properly requires rational knowledge, as well as to eat properly. That man is partly a water animal is evident from the love which children have for the water, and the pleasure they take in playing in it.

But water applied too hot or too cold, or in an unnatural way may be very injurious. So may the best of food, when used unseasonably or without proper mastication, be injurious.

Water is every way pleasant and invigorating when properly used.

Too cold water exhausts vitality. Too warm water produces undue relaxation and sensitiveness. Tepid, or lukewarm water is the most agreeable and invigorating. It neither relaxes or stimulates, and when used in a warm atmosphere is agreeable in its application and permanently invigorating in its effects.

A swimming, plunge, shower, or towel bath of agreeable temperature, with the surrounding air at about the same temperature, is agreeable and healthful.

Physiological science has not progressed so far as to positively determine how often or how much bathing will secure the best physiological conditions, and it varies with our other conditions and habits. No arbitrary rule can be given to apply to *all*, or to *any* at all times. Judgment must be used. If we had time and proper facilities we might bathe in pure water as often as agreeable, with impunity, just as we do our face and hands. Doubtless one bath a day, at least, would be an advantage to most persons, with proper conditions and facilities. But if the bath has to be taken in a cold room, on rising or retiring, it is generally of more damage than benefit.

The very common theory disseminated by many physiological lecturers and writers that a

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good bath can be taken in from one to five minutes with a flesh brush, or a curry-comb towel is a great physiological heresy. It is a most unnatural abuse of the delicate human skin. Man has not the skin of a horse or rhinoceros. A moderately coarse towel is the best article for bathing. It should be a yard long, so as to take the ends in the hands and draw it across the back easily so as to thoroughly cleanse every part of the body.

The common towel bath is the most generally available and useful. It is impossible to cleanse the skin by violent scratching with a flesh brush or any other harsh substance. Soaking or keeping the skin wet for some time is the only way to cleanse the skin without rubbing it off. A thorough wash once a week, which requires from one to two hours, is much better than the same time spent on seven baths a week.

And for persons who are so pressed for time by occupation which gives sufficient exercise, one bath a week will do very well, except in hot weather and in dusty work. And in hot weather, when we perspire freely, it does not take so long to properly bathe.

There is a scarf skin formed over the true skin, caused by the insensible perspiration drying on it.

In a hurried bath, when the body is only wet and wiped, this scarf skin is not started, and we are unconscious that it is there. When we bathe a little longer, say ten or fifteen minutes, the scarf will be started and rub up in little rolls, but when we keep bathing for an hour this will be all washed off and will not rub up. Most bathers never get beyond the first degree of bathing, and are not aware that they have a scarf all over them; others get to the second degree. But it requires the third degree to thoroughly cleanse the skin, and this will do it. Two waters should be used, one to wash in and one to rinse in. Castile soap may be used with advantage in the first water, but the rinsing water should be pure. Never wipe out of soapy water. If only one water can be had it is better to use no soap; have the rinsing water a little cooler than the first water; let it be as cold as is agreeable. In commencing a bath, if the water or air is too cool for comfort, wet the towel and ring it out, then go over the body quick and vigorously with the damp towel, commencing at the feet, and going upwards. This will produce no shock, or chill, and then the wash will be pleasant.

The towel you wash with, rinse and wring out as dry as possible; it is best to wipe with a damp towel, vigorously used it will wipe the skin clean and leave it smoother than a dry towel, and this is true of the hands and face as well as the body. It is good to wash the head and hair as well as the body, especially those subject to catarrh, or colds in the head,

When the skin is clean it is much less sensitive to cold, and we are much less liable to take cold with the same exposure.

Rules for the Management of Infants During the Hot Season.

RECOMMENDED BY THE OBSTETRICAL SOCIETY, OF PHILADELPHIA.

1. Bathe the child once a day in tepid water. If it is feeble, sponge it all over twice a day with tepid water. The health of a child depends much upon its cleanliness.

2. Avoid all tight bandaging. Make the clothing light and cool, and so loose that the child may have free play for its limbs. At night undress it, sponge it, and put on a slip. In the morning remove the slip, bathe the child and dress it in clean clothes. If this cannot be afforded, thoroughly air the day clothing by hanging it up during the night. Use clean diapers, and change them often. Never dry a soiled one in the nursery or in the sitting-room, and never use one for a second time without first washing it.

2. The child should sleep by itself in a cot or cradle. It should be put to bed at regular hours, and be early taught to go to sleep without being nursed in the arms. Never give it any spirits, cordials, carminatives, soothing sirups, or sleeping drops. Thousands of children die every year from the use of these poisons. If the child frets and does not sleep, it is either hungry or else ill. Never quiet it by candy or by cake; they are the common causes of diarrhea and of other troubles.

4. Give the child plenty of fresh air. If you

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live in a large city send it out in the cool of the morning and evening to the shady sides of broad streets, to the public squares, or to the parks. Make frequent excursions on the rivers. Whenever it seems to suffer from the heat let t drink freely of ice water. Keep it out of the room in which washing or cooking is going on. It is excessive heat that destroys the lives of young infants.

5. Keep your house sweet and clean, cool and well aired. In very hot weather let the windows be open day and night. Do your cooking in the yard, in a shed, in the garret, or in an upper room. Whitewash the walls every spring, and see that the cellar is clear of all rubbish. Let no slops collect to poison the air. Correct all foul smells by pouring carbolic acid or quicklime into the sinks and privies.

The former article can be got from the nearest druggist, who will give the needful directions for its use. Make every effort yourself, and urge on your neighbors to keep the gutters of your street or of your court clean.

6. *Breast milk is the only proper food for infants.* If the supply is ample and the child thrives on it, no other kind of food should be given while the hot weather lasts. If the mother has not enough she must not wean the child, but give it, beside the breast, goat's or cow's milk.* Nurse the child once in two or three hours during the day, and as seldom as possible during the night. Always remove the child from the breast as soon as it has fallen asleep. Avoid giving the breast when you are over-fatigued or over-heated.

7. If, unfortunately, the child must be brought up by hand, it should be fed on a milk diet alone, that is, warm milk out of a nursing bottle. Goat's milk is the best, and next to it cow's milk. If the child thrives on this diet, no other kind of food whatever should be given while the hot weather lasts. At all seasons of the year, but especially in summer, there is no safe substitute for milk if the infant has not cut its front teeth. Sago, arrow root, potatoes, corn flour, crackers, bread, every patented food, and every article of diet containing starch, can not and *must* not be depended on as food for very young infants. Creeping or walking children must not be allowed to pick up unwholesome food.

8. Each bottleful of milk should be sweetened by a small lump of loaf sugar, or a teaspoonful of crushed sugar. If the milk is known to be pure, it may have one fourth part of hot water added to it; but if it is not known to be pure, no water need be added. When the heat of the weather is great, the milk may be given quite cold. Be sure that the milk is unskimmed; have it as fresh as possible, and brought very early in the morning. Before using the pans into which it is to be poured, always scald them with boiling suds. In very hot weather, boil the milk as soon as it comes, and at once put away vessels holding it in the coolest place in the house—upon ice if it can be afforded, or down a well. Milk carelessly allowed to stand in a warm room soon spoils and becomes unfit for food.

9. If the milk should disagree, a tablespoonful of lime water way be added to each bottleful. Whenever pure milk cannot be got, try the condensed milk, which often answers admirably. It is sold by all the leading druggists and grocers, and may be prepared by adding to six tablespoonfuls of boiling water without sugar, one tablespoonful or more of the milk, according to the age of the child. If milk in any shape cannot be digested, try, for a few days, pure cream diluted with three-fourths or four-fifths of water—returning to the milk as soon as possible.

10. The nursing bottle must be kept perfectly clean; otherwise the milk will turn sour and the child will be made ill. After each meal it should be emptied, rinsed out, taken apart, and the tube, cork, nipple, and bottle placed in clean water, or in water to which a little soda has been added. It is a good plan to have two nursing bottles, and to use them by turns.

11. Do not wean the child just before or during the hot weather; nor, as a rule, until after its second summer. If suckling disagrees with the mother she must not wean the child, but feed it in part, out of a nursing bottle, on such food as has been directed. However small the supply of breast milk, provided that it agrees with the child, the mother should carefully keep it up against sickness; it alone will often save the life of a child when everything else fails. When the child is over six months old the mother may save her strength by giving it one or two meals a day of stale bread and milk, which should be pressed through a sieve and put into a nursing bottle. When from eight months to a year old it may have also one meal a day of the yolk of a fresh and rare-boiled egg; but even then milk should be its principal food, and not such food as grown up people eat.

* See full directions for preparing cow's milk for babies, in "Eating for Strength," by M. L. Holbrook, M. D., to be published in September. Price $1.

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A Fatal Temptation.

BY WILLIAM J. LARMER.

TIME; early in the fall of the past year, when the first tints of autumn were beginning to variegate the deep green of the summer foliage, and the birds sang their notes in softened tones as if in sorrow for the by-gone summer days. The face of nature was bright and smiling, but a cloud of financial trouble was beginning to overshadow the faces of men—the first indication of the panic that has well-nigh paralyzed our commercial centers, bringing care and anxiety to the mansions of the rich, with privation and suffering to the dwellings of the poor.

On the left bank of the Hudson, near the quiet cemetery where sleeps the great *litterateur* of the western world, and not far from the ground made famous by his "Legend of Sleepy Hollow," there stands one of those picturesque little cottages so numerous in that locality; where the great willows send their branches sweeping down on the green slopes by the cool waters, and everything appears so peaceful and attractive that one would imagine if happiness has a permanent abode anywhere on earth it must be here.

One of those bright mornings peculiar to the season, the family were at breakfast in the above-mentioned domicile. The apartment in which the were seated was plainly furnished, without glare or glitter, but its tasteful arrangement indicated the presence of culture and refinement; the outlook from the windows commanded a fine view of the river, bounded on the opposite side by the dark mass of the Palisades, rising almost perpendicularly from the water like the great wall of a mammoth prison house, and stretching an unbroken line far away to the south. The scene was enlivened by the numerous sailing craft tacking and maneuvring on the mirror-like surface, their white sails gleaming in the early sunlight, while ever and anon a steamboat shot rapidly by, beating the clear waters into froth and foam.

At the table were three persons—a husband, wife and child. The husband, whom we will call C—, was a man of fine presence, somewhat over thirty years, with a mild expression about his eyes that betokened a warm and genial nature; but the slightly marked lines of his soft round face, and the flat contour of the head, indicated a lack of firmness which rendered him liable to be caught by the snares of temptation that beset the paths of humanity in the journey of life. The wife was a woman of the fairest type; whose exquisite clearness of complexion contrasted finely with the heavy masses of golden hair that fell in rich luxuriance over shoulders of faultless symmetry, while the soft light that gleamed out from the depths of her clear blue eyes and illumined her handsome features, evinced a kind and loveable disposition capable of making a happy home and household. Beside her was their boy, Harry, a clear-eyed, fair-haired little sprite, with a face all aglow with smiles, and looking the very incarnation of youthful happiness.

Peace and contentment pervaded this little household, and none of its members ever dreamt of a change; but a dark cloud was soon to rise above the horizon of their enjoyment and envelop all their hopes and happiness in its gloom.

During C—'s college days a love of gambling was one of his characteristics, and although he displayed a fine ability in the pursuit of his studies and always stood well with his class, yet his whole course was marked by an insatiable desire to be engaged in games of chance. Abundant opportunity was afforded him to gratify this inclination, as the college unfortunately numbered among its students many young fellows afflicted with similar tendencies.

This propensity was a source of much anxiety to his relatives; for they feared that it might eventually lead to his destruction, and they carefully watched his career after he entered as a clerk in one of the New York banks, situated on Broadway. Their fears, however, had so far proved groundless, as he paid strict attention to his duties, and, apparently, his removal from college associates had banished his bad habit. By industry and good business talent he had, at the time we write of, attained the position of treasurer, being highly esteemed by the trustees for his ability and integrity, and admired by his friends for his good qualities and generous impulses.

When the finished their meal C— prepared to depart for the city, saying to his wife that he would return early, when they would take Harry along and have a pleasant ramble by the river side. Tenderly saluting her, as was his custom, he went forth on his way. Before he had gone many paces he was hailed by his

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ext neighbor, Mr. Goldstein, who exclaimed: "Ah! friend C—, I am glad to meet you is morning, as you can save me a trip to that nter of all trouble and annoyance, New York. want to close my account with the bank, as I ish to use the money in another way."

C— knew very well in what "other way" he anted to use it; he knew that he had caught ie general scare, that frightened so many, and aused so much unnecessary want of confidence financial circles, bringing disaster and ruin on many worthy people whom a little assistance would have saved. He, however, expressed his willingness to oblige him, and passed n to the station.

Strolling leisurely down by the river's edge e enjoyed the cool breeze that swept over s surface, until the cars came along, when e got on board and was soon in the city. In ue time he arrived at the offices of the bank nd commenced the work of the day. Nothing anspired to disturb the usual current of business transactions, and the hour of closing having rrived he procured the money for Mr. Goldtein, and placed the wallet containing it in an nner pocket for safety. As he was passing hrough the hall on his way to the street it occurred to him that he should not go unarmed ith so large a sum in his possession, and meeting the janitor of the building he asked if he ould furnish him with a pistol. The janitor odded an affirmative, and going to his room eturned in a few moments with a revolver, hich he handed to him. He put the pistol in is pocket and stepped out on the sidewalk. ust as he was about to hail a stage to take him o the *depot*, he received a familiar tap on the houlder, while a voice at his side exclaimed:

"Hallo, C—, old fellow, don't you remember your old-time friend!"

When he turned he immediately recognized his college chum and classmate, Charley Robrts, whom he had not seen for years. After hearty greeting the two walked slowly up Broadway, chatting about their college days and heir fellow students there. Entering a wineoom they seated themselves at a table in a reiote corner, where they could have a quiet alk without being disturbed. A few glasses of he fiery liquor soon caused C— to forget the romise he had made his wife to return early nd take a ramble by the river side—a promise, las, that was never to be fulfilled!

Roberts was the son of a Carolina planter, who had sent him north to be educated, as was the practice in those days before civil war had embittered the relations between the two great sections of the country. He was a wild and wayward youth when at college, addicted to gambling and other vices, but generous and manly withal, and generally liked by his associates for his good nature and social qualities. Many an adventure C— and he indulged in during their college career, as they lived together and were boon companions through the whole course, having entered at the same time and graduated the same year. Shortly after their graduating the rebellion broke forth, when Roberts, with all the enthusiasm of the southern nature, entered the service of his native state and served in the Confederate army throughout the contest, attaining the rank of colonel. His father, like so many other wealthy planters, was reduced to poverty at the end of the struggle, he having his entire fortune invested in Confederate securities. Charley surrendered his sword with Lee at Appomatox, and had since led a sort of vagabond life, wandering from place to place, and eking out a precarious subsistence by various methods of gambling. He had spent the greater part of the summer at Saratoga, where he was extremely fortunate at faro, winning large sums in the establishment of a notorious ex-congressman.

The two friends conversed long over their glasses, and darkness had gathered over the city ere they arose from the table. The stream of humanity that ceaselessly pours through the the great thoroughfare during the daylight hours had slackened, and only a few stragglers passed up and down the sidewalks where crowds had traversed an hour or two earlier.

They walked arm-in-arm together, rather unsteadily, for the liquor they had swallowed was beginning to manifest its spiritual effect. When they reached Houston street they halted, and Roberts muttered:

"By-the-bye I promised to meet Bob Stevens in the faro bank up here; you know Bob, our old classmate; he has just come to the city a a day or two ago, and I am showing him the elephant. You must come along with me; Bob will be glad to see you, and you can have a look at the 'tiger'* as well."

C— endeavored to excuse himself; but it required little persuasion from his friend to gain his consent, for the fatal temptation was drawing its meshes irresistibly around him.

Stepping up to an open doorway a few yards from the corner of Houston, they entered; a dim, unshaded gasjet shed its flickering light upon the steep and narrow stairway that led directly

* A familiar name for faro.

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upward. Ascending to the second floor, a door across the passage prevented their further progress. Roberts gave some peculiar raps on one of its panels, which was then slowly lowered and a negro peered cautiously out at them. Instantly recognizing him, he unbolted the door and ushered them in. The room was a large one, brilliantly lighted, with the windows carefully closed, so that no light could be seen outside. At one end ten or a dozen men were seated around the faro table, with a number of others looking on. The incessant rattle of the ivory checks, and the frequent exclamations of satisfaction and disappointment that escaped from the players as they won and lost, indicated that the game was in active progress.

The party gathered about that table presented a curious phase of humanity, and a study of their faces under the exciting influence of the game, would have afforded a rare treat to a student of human nature. Old men were there, on whom the wear and tear of years had left enduring traces; young bloods, who, anxious to prove their spirit by plunging into the mælstrom of vice, were just making their *debut* on the gambling stage; professional gamblers, too, cool and collected, whose rigid features betrayed scarcely any emotion under the changes of fickle fortune, but with that indescribable light in their eyes peculiar to those long exposed to mental excitement.

All eyes were intently fixed upon the box from which the dealer drew the cards, and an ordinary observer might have detected the winners or losers by a study of their faces and the nervous twitching of their hands. By the side of the dealer sat the banker, paying out and receiving, as the bank lost and won; with the money-drawer open before him, and his bony hands spread over it like the claws of a huge vulture.

Occasionally some unfortunate, who had lost all, would start up from the table and with muttered imprecations rush from the room; but their places were soon filled by some of the bystanders, and no notice taken by those remaining, so entirely were their thoughts absorbed by the game.

Roberts and C— had not long to wait before their friend arrived. He proposed that all three should try their luck, stating that he had been fortunate during the afternoon, and was determined to try again. C— refused to play, but consented to remain and see what fortune had in store for them.

As he stood watching the board he felt the old desire of his early days gradually encroaching upon him, and, although he tried hard to repress it, aided by the drink he had taken it soon overcame his resolution and he dropped into the first vacant chair.

No thought of the promise he had made to his wife entered his mind now, no regard for her watching and waiting his return, no remorse for the care and anxiety she suffered by his absence, not knowing why he delayed—all his thoughts were centered on the game before him and he cared for nothing else.

Proceeding cautiously at first, he risked only small sums on the cards; but as the time wore on he became more reckless, and ere the night was half gone his own funds were exhausted. He ceased not, however; but delving into his inner pocket drew out the wallet containing Goldstein's money and commenced to bet heavily. This action was applauded by those around him and he kept madly on. The others gradually stopped playing to watch the wild career of the infatuated man. With varying fortune the game progressed far into the night; then a run of ill luck came to him, and ere long the banker exultantly clutched the last dollar of Mr. Goldstein's ten thousand.

Poor C— was completely stunned, staring vacantly at those around him, quite heedless of the sympathy the expressed; then partially recovering himself he started up from the table and dashed out of the room. His two friends followed, but when they reached the street he had already crossed over to the other side, and disappeared round the corner of Houston, toward the North river.

"C— is not accustomed to heavy losses," observed Roberts; "his nerves are shaken by it; but a while in the air will revive him, and he will probably soon return." Then they two leisurely ascended the stairs again as if nothing unusual had occurred.

The unfortunate man hurried rapidly toward the river, never looking behind. The cool air fanned his face, and by the time he reached West street he began to collect his scattered senses. He sat down on a door-step and recalled the transactions of the day and night; he thought of the happy wife and child he had left in the morning in his quiet cottage home; he remembered the promise he had made to her to return early, and he realized how anxiously she would look for him and the mental torture she would suffer when he came not; then the maddening, crushing thought of the ruin and disgrace that would inevitably attend upon the discovery of his folly, came like a thunderbolt upon him. A cold sweat broke upon his brow,

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and he groaned aloud; but his groans found no echo of sympathy in the dull and silent street; he looked up to the sky; but the stars returned his gaze with a cold and steady twinkle, no sign of compassion was there. Frenzied by despair he leaped from the ground and rushed down the pier immediately in front him. A few seconds brought him to the end, when, standing on the stringpiece, he pulled the janitor's pistol from his pocket and placed it to his head. Its sharp report rang out loud and clear on the calm night air, followed by a splash, then a slight rippling of the waters and all was still again. Another human life was sacrificed on the altar of vice; another widow and orphan left to curse the faro dens and their rumshop auxilaries, another name added to the long list of victims whom the gambling mania has consigned to the suicide's grave.

The Vailed Heart.

BY LYDIA M. MILLARD.

VAILED is man, a shadowy being,
Passing through life's convent drear,
Seen by none, no spirit seeing,
Every heart goes black-vailed here.

Side by side each nun heart walketh,
Often to some brother talketh—
Better thought and nobler word
Hide in depths of heart unstirred.

Like kneeling nuns our hearts,
Behind the grate of time,
In soul's high altar sing,
Their office pure, sublime.

Our great High Priest above, alone,
In temple of the heart hath throne;
At "inmost holy" shrine he bends—
In twain the mystic curtain rends.

These thoughts like deep and hidden fires,
These souls like mute and muffled lyres,
Must wait the boom from the eternal shore,
Waking to life forever more.

Far down from longing's loftiest goal,
This last *réveillé* shall call the soul;
And in a voice serene and clear,
It shall, true sentry, answer, "Here."

Then forth the shrouded spirit,
Long wrapt in mortal gloom,
Through rocky cares and sorrows
Shall burst its prison tomb.

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Gipsying in Florida.

BY MRS. ANNA CHAMBERS KETCHUM.

IN many Southern families here, just as in our own communities in Tennessee and Kentucky, the household servants remain as they were in the days of slavery, occupying the same cabins and following the same routine of duty; the only change being the one attendant upon the new order of things, they receive wages and pay their own expenses. Outside aid is called in upon extraordinary occasions; and as "mammy" is growing old, and the younger servants are called upon to assist her in her duties, their own especial tasks must be given to others; and the nondescript mentioned at the close of my former letter has been honored—or has honored the family—with the post of floor-scrubber in general, and *dernier resort* in particular. "Aunt Hat," as she styles herself, was a slave belonging to the planter whose estate joined Dungenness. She is a coal black Pythoness, nearly six feet in height, thin, muscular and wiry, with the high cheek bones of an Indian, the thin, low forehead of a Hottentot, the kinky head, protruding mouth and long flat foot of the Congo negro, yet possessed withal of a lithe, supple, tragical grace, and a royal sort of bearing in her tattered garments and fantastic head-gear which would amuse you if a fiery something in her deep-set eyes did not warn you she is not to be trifled with. Aunt Harriet is quite garrulous about her personal history and that of her contemporary friends and neighbors. She was a "field hand" in time of slavery; but she cannot get such employment now, she tells me, though she likes it best.

"Kase I'se sich a natral born fighter, Mistis, and I nebber will hab no niggah boss ober *me*. I 'spized it bad enough in slave times, 'wid a white man orderin' us roun;' but I can't an' I *shan't* stan' no niggah master. Who keers ef dey *is* 'lected by de colored folks? Comin' ridin' roun' so gran' as ef dey was white as de driven snow, an' orderin' dis man to weed dat row, an' dat woman to pull dem weeds;"—all illustrated by action and grimace as she talks—"an' dat yonder little boy to pile up dem bresh higher den de chile's head, as if de chile could do it; and he all de time settin' on his hoss, tryin' to be a gen'lum. I tell you he didn't come to dis niggah but once. I jis' took his measure wid one eye, and I say: 'You git out o' my way, Zeb,'—you see I wasn't gwine to call him Mistah Jordan—'you jis' git out o' my way or I'll gib you de compliments ob dis cotton hoe, fus thing you know. Well, you see, Zeb he want to be called *Mistah Jordan*,"—each word tragically emphatic—"so he lights down off his hoss an' I lights down on *him*, an' den we has it, honey, rough an' tumble; an' de colored folks dey all goes on wid dey day's work, only ebery little while dey looks ober dey shoulder; an' we fights an' fights, me an' Zeb, but I whips, ob course; an' den dey all keeps mighty quiet, an' old Zeb he lays dah, an' don't say nor do nothin', kase I hit him a lick on his head wid my hoe; an' den arter a while I goes to de bushes to git my dinner-basket, an' den I jis' thinks, ses I, 'I hates niggahs anyhow, an' I'm gwine to town;' so I goes down to de Soun' an' I axes Mass' Johnson to take me ober to my sons in his sloop; an' so I comes dis side to live. I likes Florida better'n Georgia."

"And old Zeb," I asked.

"Oh he got well de nex' day; you can't hurt a niggah. All de niggahs in Georgia is feared o' me, ole Zeb amongst 'em; so dey didn't 'port me nor do nothin' to me. Dey better not."

"We are waiting for you, Aunt Harriet." The voice is that of Nelly, the housemaid—coal black like the islander, but with the refined voice and speech and manner that throughout the Southern country distinguish the house servants from the laborers in the fields. Harriet strides out of my chamber, whose open door had lured her in for a moment whilst she waited for orders as to her morning work; and in a few moments I lie and listen to the muffled steady music of her scrubbing brush as she kneels to her work on the long piazza, with its pure white pillars wreathed with the lovely lianes that make the splendor of all tropic lands. I look through the open window with its soft lace draperies, the gorgeous clusters of the Marshal Neil roses drape the columns of the porch and twine and intertwine with the climbing coral honeysuckle, and the glycine and bamboo. A young date spreads its fans inside the gate, and the graceful Mexican lilac plumes bend and sway in the morning wind. The whole picture is so fair, so instructive; the highest art and culture of the nine-

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teenth century, the humblest, strangest type of human barbarism in Harriet, the central figure in this Southern idyl, who kneels singing at her work—here they are, side by side, trusting, loving, ennobling each other; for the rudest and lowliest have taught us by their fidelity and patience and gentleness, yes, *gentleness*, in its best and gentlest sense; and we, surely we did, surely we do, learn of them whilst we teach them, and ennoble ourselves in ennobling them.

The passionate love for travel which is inherent in the negro character I find illustrated everywhere in my journeyings. You, darling child, can remember how even the field hands used to become excited over the preparations for the summer jaunts to the watering places in Virginia, or to Biloxi, or to the old Kentucky home; and how they would grin with delight over the presents brought home to them in October, and beg one after another, "Please Massa, or Mistis, let me go nex' time;" and how, when some awkward young scion, succeeding in his plea, was put in training through the winter, you have had to bite your lip or retire out of sight on account of the "comedy of errors" committed in such apprenticeship; the farce being the more amusing in consequence of the tragic disgust of the head servants, to whose training all such neophytes were intrusted. Now they are swarming anywhere that a railroad can take them; the untrained and inept falling after awhile into the background, living in shanties, doing "jobs" which pay them enough to keep body and soul together; whilst the skilled and ready-witted find employment which would be permanent but for their unconquerable love of roving. In the hotels and boarding-houses, therefore, the servants are all "imported." The old families, as a general thing, have suffered too much to be able to retain more than two or three servants. The rest, thus cut adrift as it were, are led by this master passion, and the Florida servants have gone to other states, while the trained servants of other states have been introduced here. As I write two Tennesseeans from the hotel near my friend have come to me for "recommendations." They discovered from my registered name at the hotel the day I reached Fernandina that I was from Tennessee, and thereupon they became my devout adorers, citing me, I afterwards learned, as a "specimen lady" of their native state. They are both fine young men, and very intelligent and capable. They are well paid, and are great favorites; and one of them is preparing to take orders in the Protestant Episcopal Church; but want to travel, they tell me. Robert, who expects to be a clergyman, wishes to go to New York; and Edward, his companion and friend, thinks he'll go to Washington first, and then go back to see his mother in the beautiful Cumberland mountains, and then set off on his travels again, "to see the world, Madam."

"But you remember the proverb about a rolling stone, boys?" I asked.

"Oh, yes, Madam," Robert quietly answered, "but we are not rolling stones. Why, we have been here ten months."

I give them the desired letter, of course. May God bless them both; they are honest, upright men. They thank me, and I give them my hand as I bid them good-bye. They pass out, stepping carefully over the piazza floor, whilst Harriet, scrubbing busily, "measures" them from the corner of her eye. They see me looking after them as they turn to shut the gate, and their hats are off again with the easy, ready grace they learned from courtly gentlemen in homes of which not even a chimney stands to day. The past comes back with a sudden flash, like lightning. The tears are rising in my eyes as Harriet, her work ended, stands with her hands on her hips looking after them and muttering, *sotto voce:*

"Well, dem is two mannerly niggah's; dat's a fac'!"

Dress Reform in Boston.

THE N. E. Woman's Club is just now industriously investigating the dress problem, and endeavoring to find some form of costume which shall relieve overburdened femininity of its weight of clothes, and protect it from bedraggled skirts and dampened ankles. Several members of the club have experimented for some time in this direction, and not long since a meeting was held under its auspices at Freeman Place Chapel for the exhibition of such

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garments as these members or others have devised. It was not a secret affair, for women were welcomed; but no man could obtain admittance. Reporters were unceremoniously excluded, and an artist of Leslie's Illustrated, who endeavored to get in to obtain sketches for his journal, was forbidden to enter.

Several contributors to THE HERALD OF HEALTH were leading movers in the new movement. Mrs. Caroline Severance superintended the exhibition.

The first lady to present articles of dress was Dr. Mary Safford Blake, well known to our readers, who exhibited some garments which she said she had found better adapted to her peculiar needs than the prevailing feminine costume; but she also said she would not commend them to general use, for she was aware of something better, invented by Mrs. O. P. Flynt, who although not a member of the club, had spent considerable time in perfecting a desirable substitute for the apparel of the present; which would be exhibited during the afternoon. This announcement created much excitement among the members of the club, for Mrs. Flynt was known to them as one who for many years has been a fashionable dressmaker and caterer to the ultra fashionable and fastidious tastes of the *elite* of the city. She told the club that by the invitation of some of its members she had come in to show them her ideas of dress reform, and that she would begin at the beginning. This she did by exhibiting a large doll, dressed in clothes adapted to a child just beginning to walk. Her system, she said, applied the same principle to suits for women of all ages, the leading idea being to suspend the weight, heretofore borne upon the waist and hips, from the shoulders. In this model the undershirt, worn next to the body, was of an elastic knit fabric, to which was sewn bands of an unelastic material for supports; the clothing for the lower part of the body being buttoned on at the waist. The main point of support for all the clothing was the point of the shoulder, although its weight is distributed upon the whole of the upper part of the chest.

Another doll was then shown, intended to represent an older girl. This was provided with a loose waist, at the natural belt point of which were two rows of buttons, one for hose, underdrawers and flannel skirt, and the other for white skirts and the skirt of the dress, which was separate from the waist, thus sustaining the weight of all the clothing, from the shoulders and upper part of the chest, as in the first instance. Mrs. Flynt then showed doll No. 3, which she said was a fully developed young lady. As it came into view, Mrs. Howe asked why its underdress had so many more bands, tapes and buttons than the child's garment before shown; to which question Mrs. Flynt explained that a lady wears heavier clothing, and requires support where a child does not, and proceeded to explain the function of each strap and button, showing that while none were useless, there was provision in the garment for all the uses of the wearer. This garment had no waistband, but served as a support for stockings, woolen and cotton drawers and flannel skirt—all the weight resting on the shoulders. Mrs. Flint insisted on a loose waist, illustrating her meaning of the word "loose" by saying that while her own waist measure was twenty-seven inches she made all belts a full yard in length.. Here Mrs. Julia Ward Howe interrupted with, "But, Mrs. Flynt, are you really in these clothes?" To which the reply was made, "Yes, I've worn nothing else for more than a year;" a declaration which was received by the audience with hearty applause. In describing this garment Mrs. Flynt recommended her hearers to use a concave French bone button, as they button easily, hold several button-holes each, and never cut the thread; which was also received with applause. Mrs. Howe seemed not to be able to recover from her surprise that these garments had actually been worn and tested by wearing, and again asked: "Mrs. Flynt, have you really discarded corsets?" To which the answer was, "Yes, and I weigh 175!" an admission at which the audience again cheered heartily.

After this digression doll No. 4 was shown, wearing the next stage of a lady's underdress. It was a single garment, combining a chemise, underskirt, corset-cover, if corsets are worn; habitshirt with bosom, and undersleeve, finished with buttons at the neck for a collar or ruff, and at the wrists for cuffs or ruffles. This garment, which included so much, had neither gather nor plait, but was very comely and graceful. Several ladies declared that it was pretty enough for a chamber dress, and examined its "cut" with much interest. It was intended, besides the above uses, to serve as a support for a hoop-skirt or its equivalent, white skirts and dress skirt, the latter being detached from the waist, as is now common. Every garment this model young lady had on was suspended from her shoulders, but she had as pretty a figure as could be desired. In lifting her arms above her head in illustrating the ease of these garments, Mrs. Flynt declared that

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she could feel the lifting of the clothing to the soles of her feet, while in walking she felt its support as she did no other clothing.

Mrs. Flynt's garments were warmly commended by most of the ladies, who seemed astonished that clothes could be devised which would so entirely relieve the waist and hips from pressure and at the same time be comely and graceful.

Mrs. Flint then resumed her exhibition by displaying to the audience a water-proof skirt, by the use of which the wearer is entirely protected from rain, or mud, or dew. The outside was of ordinary water-proof cloth, but the peculiar merit of the garment was its "protector," which extended up under the skirts, completely enveloping them. Mrs. Flynt told the ladies that the day before she had worn this garment for two hours in a first class shower, in the streets of Boston, wearing at the same time a white ruffled skirt and a silk dress with eight ruffles, and came in dry, and as clean as when she went out. The waist of this garment was of the same material, cut in a graceful and striking pattern. The skirt was recommended for traveling, and she proceeded to exhibit to the wondering audience a series of eight pockets in it—sufficient to carry quite a wardrobe, besides traveling conveniences.

It is evident from the interest taken in her garments that the Boston ladies believe in them, and need only the opportunity to accept them and discard the dragging and draggled overweights with which they are burdened.

CHATS WITH THE CHILDREN.

BY THE EDITOR.

KINDNESS.

The word kindness is from kind, or kin. It is one of those Anglo-Saxon words that expresses a great deal in a little space. There are but four letters, *k i n d*, as you see. The Saxon word is spelled *cynd*. It signifies a great deal, as race, kin, of the same sort, relationship, kindred, common descent. It means also natural, harmonious, having pleasant, genial feelings toward others, tenderness, goodness. A kind man feels good feelings toward those whom he loves and sees every day, to all the people in a house, or in a place where he lives and with whom he is acquainted. A kind person is obliging; that is, he will accommodate those who ask favors of him. If one little boy asks another for the loan of a knife or a book, he will let him have it if he is kind. A kind boy will not make another boy feel bad by treating him rudely. A kind girl will not make another girl unhappy if she can help it. A kind boy will not hurt his dog. A kind girl will not pull the cat's tail so that she will cry out with pain. A kind boy will not see another boy suffer without trying to do something for him. A kind girl will help her tired mother do the work, rather than spend all her time doing nothing.

It is a good thing to be kind. Kind people are healthier than cruel ones, and happier; or if they are not always healthier in body they are healthier in mind. Kind people are always liked. If you are not kind you can learn how to be so by trying hard every day.

CRUELTY.

Cruelty is a word that means just the opposite of kindness. This word comes from a Latin word, *crudas*, which means trickling with blood. Cruel folks like to give pain to others. They are unkind. They haven't any generous feelings, good feelings, toward others. Cruel people are rarely happy. They make themselves miserable by their unkindness. Much of the happiness of the world comes from the kind people in it. They never give pain unless it is necessary to give it. Most of the unhappiness of the world comes from cruel people. It is to be hoped that all who read this will try to be kind, and not cruel.

Here is a little poem on kindness to animals, which you will like to read, I am sure:

Turn, turn the hasty foot aside,
Nor crush the helpless worm,
The frame thy wayward looks deride
Required a God to form.

The sun, the moon, the stars he made
To all his creatures free,
And spreads o'er earth the grassy blade
For worms as well as thee.

Let them enjoy their little day,
Their lowly bliss receive;
Oh do not lightly take away
The life thou canst not give.

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EDITOR'S STUDIES IN HYGIENE.

QUESTIONS AND ANSWERS.

EMOTIONS AND HEALTH.

I. What are emotions, and are they antagonistic to health? Tyndall speaks of pleasant emotions as setting loose nervous influence, and promoting digestion and health. Physicians speak of them as dangerous and debilitating. Which is right?

ANSWER.—An emotion is a mental feeling. You are very angry. Now anger is an emotion. You are tender-hearted. Now tenderness of feeling is an emotion. You love your friends, children, husband. Now love is a powerful emotion. Emotions are healthful when pleasing, and not in excess; they are unhealthful when painful, or when excessive. The circulation of the blood is wonderfully affected by the emotions. The digestion of food is also influenced in the same way, and so are the secretions. The emotions are to a certain extent under the control of the will, and every one should guide them, repress them, or stimulate them so as to make them useful rather than dangerous. The following points regarding the emotions will help to guide those who may need knowledge on this subject:

1. The emotions excite, modify, or altogether suspend the organic functions.

2. Pleasurable emotions promote the healthy action of the stomach and aid digestion; so it is wise to make the hour of eating a pleasant one.

3. Violent emotions derange the stomach and impair digestion; for this reason always avoid unpleasant topics of thought at the table and after a meal.

4. Pleasant emotions increase the secretions by causing more blood to flow to the organs of secretion. The liver works a great deal better in people who have joy than in those who have sorrow. Painful emotions check the secretions, by diminishing the flow of blood to these organs, and by altering the composition of the blood. Powerful painful emotions sometimes cause the liver to poison the blood suddenly, producing jaundice and other dangerous states of the body. The secretion of gastric juice is checked by anxiety; the salivary secretion is checked by fear, and so on.

LEAD LOTION.

II. Is there any danger to the child in using a lead lotion to cure a sore nipple?

ANS.—Read the following: "M. Bouchut mentions a case where a lady had used a lotion called 'Eau de Mad. Delacour,' a favorite quack remedy in Paris for sore nipple. She had omitted to wash the lotion off before putting the child to the breast. It was seized with violent colic and died in a few days, with all the symptoms of lead poisoning."

ABORIGINAL SURGERY.

III. Did the Indians of America know anything of surgery?

ANS.—Yes. The aborigines had their surgery—simple but effective—to which their usurpers were sometimes forced to have recourse. Contused wounds and bruises were treated by cold douches from springs and running streams; and suppurating wounds with the bark of the mucilaginous slippery elm and basswood, and the resinous bark of the tamarack; and ulcers were stimulated to granulation by cataplasms of the inner wood and berry of the juniper.

They reduced dislocations by main force, and also, it would appear, by a rotary method, which seems somewhat like that introduced to the profession by that distinguished American surgeon, Nathan Smith. Fractures (which rarely occurred among them), were carefully set, and splints of cedar or broom ingeniously padded by the squaws with leaves or grass, were bound upon the limbs with withes of young birch; and amputations were performed at the joints with knives of flint or jasper (and in some places of copper), polished and keen as steel; and spouting vessels were seared and hemorrhages arrested with stones heated to redness. The practices are still continued among the tribes far removed in the interior.

THE TEETH.

IV Do the teeth decay more rapidly during ill health than when well?

ANS.—Yes. And Marshall Hall believes that long continued painful emotions cause the teeth to decay, as well as the heart to sink.

CARE AND ANXIETY.

V. Are domestic animals affected by care and anxiety?

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ANS.—Yes. A hen may be very anxious for her chickens, and keep thin and lean while caring for them, though she may be well fed; fed so she would grow fat if she had not the care and anxiety of looking after the safety of her brood. Care and anxiety will kill a cat, and a man or woman. On the other hand, a prisoner in jail may grow fat on prison fare because he has no care or anxiety. Some care is needful to health and development. Too much of corroding anxiety shortens life and makes it of little worth.

OPIUM EATING.

VI. Is there much of what is called opium eating in the United States?

ANS.—Yes, there is considerable of it; altogether too much. The Cincinnati Gazette says: "Opium eaters are found among all classes. Clergymen and lawyers whose brains are overtaxed are often led to adopt the fatal assistance of this drug, and some of the finest flights at the bar are in no small degree due to its use. Many of the hack writers, who manufacture the sensation stories for the newspaper press, work up to the necessary excitement by eating opium.

"A large number of students at our colleges are opium eaters. This follows as a matter of course the free use of tobacco. If the excitement of the latter be a delight, how much greater pleasure must there be in the more subtile and refined excitement of opium; and hence there are many talented young collegians who dream away their time, and when they attend recitations (which is seldom) make free use of the 'pony.'

"Large numbers of nervous ladies in high station use opium to give new life to their effete and exhausted frames; perhaps the largest proportionate consumption is among this class. They prepare for the enjoyments of a party or a ball by the use of this stimulus, and when it has brought the system to its acme they shine with unusual brilliancy. The use of stimulants as a preparation for social enjoyment is prodigious, and in a large party perhaps one-half of the guests are keyed up by opium or Bourbon to a proper state of felicity. The reason why opium is becoming more popular is because its devotee need not incur the opprobrium inseparable from the drunkard. He need carry no bottle with him, and his breath will not smell of liquor. His stock can be put in his vest pocket, and can be used imperceptibly to the world. Having these advantages over fire water, we do not wonder at the increase of the former, and the only reason why it does not become universal as a substitute for alcoholic drinks is simply because they are social, while opium is not.

"The result of this general use of opium is now beginning to show itself through the country. The question now is, how shall the evil be arrested? Among other means we have the advertisements of quacks who offer a remedy for the shattered constitutions and the half lunatic intellects which are the result of this habit; but being quacks they only suggest the evil without showing a way of escaping it. Instead of asylums for cure, we need to check the evil in its inception, and its dangers should be clearly published. Let every one who may be tempted to adopt the assistance or the fascination of this pernicious drug learn that its use can only result in intellectual and physical ruin.

"It appears from the Custom-house returns that the amount of opium imported into this country (reaching now nearly 250,000 pounds annually) is ten times more than it was thirty years ago, and that, in the opinion of druggists and physicians, not more than one-third is used for medicinal purposes. In reply to questions sent to druggists throughout the State it was found that they sold, without any prescription, large quantities of opium, morphine and laudanum to individuals who are in the habit of using it for its stimulating effect.

"It is used full as extensively in the country as in the city. Women are more addicted to the habit than men, and this species of intemperance prevails more among the higher and better educated classes than among the poorer and more ignorant. It is a singular fact that amid the temperance reform this pernicious habit should be revealed as an evil worse, in some respects, than intoxication from alcohol."

CLERGYMAN'S SORE THROAT.

VII. Has THE HERALD OF HEALTH any words of comfort for a poor clergyman who is severely afflicted with clergyman's sore throat?

ANS.—In an address upon Clerical Elocution, delivered some years since, Edward S. Gould, Esq. made some ingenious and valuable suggestions as to the injurious effects upon the voice produced by the vicious habit of monotonous delivery to which clergymen are addicted. These ideas we do not remember to have seen elsewhere in print, and as they appear to be based upon correct physiological principles, we would recommend them to the consideration of those medical men who are inclined to consider a European tour as the sovereign panacea for affections of the throat in clergymen:

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"You are all aware, from your own observation, that a man can talk through a whole evening with less fatigue to his vocal organs than would ensue from his reading half an hour. Why is this? The human voice is like a stringed instrument of music. It has a certain number—more or less in individual cases—of tones, or notes, and in common conversation almost every one of these notes is brought into use; and when used properly each is kept in order, and even improved by use. But if two or three only are used, as in monotonous reading, the become fatigued and permanently injured by being used too much; while the others become rusty, weak, discordant from not being used at all. In other words, and to drop the metaphor, the diseases of the throat, so common among the clergy, are easily traced to their habit of monotonous delivery."

VENTILATION OF CLOSETS.

VIII. Why are closets never ventilated. It seems to me they require it as much as other rooms?

ANS.—They do require it. A writer in The Agriculturist says: "Having for several years hung the clothing of the family in rooms where there was a free circulation of air, I am surprised when I go into the well finished clothes-rooms (let us call them *close* rooms) in some fine houses to find how dead and unwholesome—not to say foul—the air is. When soiled garments are put in a tight and dark room, contamination is very perceptible to a well-trained nose, or to olfactories accustomed to the refinement of habitual pure air. Old boots and shoes cause a bad smell in a close room.

"To pursue an unpleasant subject a little farther—why *will* people keep the dirty clothes designed for the weekly wash in a close closet? That which has come from the skins of unclean or unhealthy persons (the latter adjective describes nine-tenths of the human family) grows constantly more impure shut away from light and air, and everything kept in the same room is contaminated by the effluvia. Can not soiled garments be kept while waiting for the wash in some bag or covered basket in the woodshed, or some such place? There are some baskets on purpose for soiled clothing, open enough for ventilation but too fine to admit mice.

"Unless a closet is ventilated so there is some circulation of air through it, it is no place to hang away night-gowns, unless they have previously been aired, so that perspiration accumulated in the previous night—only insensible perspiration, perhaps—has been dried and sunned away.

"I have no means of ascertaining this morning how far science has attended to this subject of closet ventilation, but I am very sure that it is an important matter and should be well looked into. Of course there can be closets with windows in them, and this should generally be the case. They can be kept dark, as a general rule, if desired, but it ought to be possible to admit a flood of light.

"Closets built under stairways might be ventilated by a grate closed by a sliding shutter under one of the stairs. It would be well to have the grate capable of being shut, to keep out dust when the stairs are swept. I do not know whether this has been tried, but the idea has occurred to me as practicable. A sliding window in the closet door is also possible. The small sliding window in the door and the grate in the elevation of one of the stairs ought to give a sufficient circulation of air to a small stairway closet."

BOILED FLOUR.

IX. Is there any method of preparing flour for very young children, as a partial substitute for mother's milk?

ANS.—Take one quart of good flour, tie it up in a pudding-bag, so tightly as to make a firm, solid mass, put it into a pot of boiling water early in the morning and let it boil until bed-time. Then take it out and let it dry. In the morning peel off from the surface and throw away the thin rind of dough, and with a nutmeg grater grate down the hard dry mass into a powder. Of this from one to three spoonfuls may be used, by first rubbing it into a paste with a little milk, then adding it to about a pint of milk, and finally by bringing the whole to just the boiling point. It must be given through a nursing bottle.

An excellent food for children who are costive may be made by using bran-meal or unbolted flour instead of the white flour, preparing it as above directed.

SUMNER'S HABITS.

X. Was Charles Sumner a total abstinence man?

ANS.—We are sorry to say he was not. He was always a lover of fine wine, and much of it. His Boston friends provided him with many a cask and casket. His palate took a wide range, from Sicilian and Spanish light wines, to port and Madeira, and the best clarets of France and Hungary. He was a very great eater, and liked sweet breads, game, large hot joints, and the mountain mutton of the Bull Run and Caloctin country. He breakfasted light,

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and took no lunch; consumed over two hours at the table, and then sat up by a droplight opening his mail, reading and talking until midnight.

TEACHERS OF BREAD MAKING.

XI. Is bread making taught in any young ladies' seminary in America? If so I want to know, and send my daughter to such a school?

ANS.—The Hartford Female Seminary, which is presided over by Miss Catherine Beecher, is entitled to the credit of introducing a reform in the education of young ladies which promises well for the housekeepers of the rising generation. A bread match came off at the seminary the other day, and it had its origin in this wise: Some months ago a gentleman visiting the seminary remarked that his wife, a graduate of the institution, was deficient in nothing save bread making, and to prove how essential an accomplishment he considered it to be, he offered a number of prizes for the best bread made by the young ladies. Four married women and the professor of chemistry were the committee, and the examination was searching. First the loaves were tested without butter, then with butter; and finally tried with milk. Five dollars, the first prize for wheat bread, was awarded to Maime Fitzgerald; three dollars was the second, to Lillie Fitzgerald; and three two-dollar prizes to three girls, none of whom were Fitzgeralds. For brown bread the first prize went to Annie Fitzgerald, and the second to a Miss Talcott. In her presentation speech Miss Beecher remarked that the winner of the first prize had made bread every Saturday since the prize had been offered. Other gentlemen, with an eye to comfort in the possibilities of the future, have offered prizes to be given next year for excellence in other womanly arts. The young woman who can cut, make and do up a gentleman's shirt in the most womanly way will receive a prize of ten dollars; and it is hinted that similar premiums are to be offered for excellence in other departments of household work.

Soon we shall have new fashions in our ladies' seminaries, and a rage for domestic accomplishments.

GROWTH OR DECAY OF OUR MINDS.

XII. How can one tell whether his mind is improving, or growing feeble and going to decay, and what is the remedy?

ANS.—Proctor in his paper on growth and decay of mind says that "probably the best means of testing the development of one's own mind consists in comparing the estimates formed at different times of the value of some standard work. Of course different classes of writing should be employed to test different faculties of the mind. A good general test may be found in Shakespeare's plays, and perhaps still better in Shakespeare's sonnets. As the mind grows its power of appreciating Shakespeare increases; and the great advantage of this particular test is that the mind cannot overgrow it. It is like the standard by which the sergeant measures recruits, which will measure men of all heights, not failing even when giants are brought to be measured by it."

If it is found that the mind is going to decay, then the health must be improved and the mind cultivated by daily study. Never give up habits of reading and study at any age.

FARMERS' WIVES.

XIII. Do you not think farmers' wives worse off than other women, more slaves to work, in worse health, and more unhappy generally?

ANS.—Farmers' wives are hard workers. They labor too many hours, take too little sleep and relaxation, and are not as healthy as they should be. And this is mainly the fault of their husbands, who don't know how to make life easy for them. That they are worse off than all other women, is, we think, a great mistake. We should be glad to hear from them on the subject. Meantime the following from The Rural New Yorker may convey a hint:

"Have you a wife, it says, "who goes about in a listless, spiritless fashion, as though she could just carry herself about? Or is she cross and fretful; and do you wonder how she came to have such a temper? Ten to one all she needs to make her bright and happy is rest, sleep, and loving words. Hire efficient help, that the wife who has passed a restless night may take advantage of baby's morning nap and have one of her own; or, if she chooses, lie down in the afternoon and make up for lost sleep. You can afford it if you will. Do you begrudge a hundred dollars a year for your wife's comfort and health? Give women their home rights, help them to bear their burdens, give them a few kind, loving words every day, and you will have healthier and happier wives, children and homes."

TYPHOID FEVER.

XIV. If typhoid fever breaks out in a house what must be done to prevent its spread to other houses and other members of the family in the same house?

ANS.—Make a thorough search for the cause, in the air, the water, the milk, and other

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ources, and when the source is found at once apply the remedy. Any water contaminated with any drainage from privies, barnyards, graveyards, no matter how trifling, may cause this disease.

DR. ISAAC JENNINGS.

XV. Is Dr. Isaac Jennings still living? I mean the medical reformer and founder of orthopathy?

ANS.—No. He died the present year, at the advanced age of eighty-five. As many of our readers know of him, the following may be appropriate:

"He was regularly educated for a physician at New Haven, studying under physicians at that place, and afterwards attained such success in the profession that he received the honorary degree of Doctor of Medicine. He practiced for five years at Derby, Connecticut, when he changed his views, concluding that medicine was harmful. He thereupon discarded the use of medicine entirely, and used water drops and bread pills. He continued this practice for about five years longer, his reputation as a successful physician all the time growing, and his practice widening. He then acknowledged his views publicly, and retired from active practice, save when his services were desired for general directions as to nursing, diet, etc. After this he devoted his energies largely to promulgating his views. He went to Oberlin in 1839. He has written three books, and a fourth is ready for the press. The subjects of these books are "Medical Reform," Philosophy of Human Life," "The Tree of Life," and the last one is entitled "Orthopathy," it being a definition of his system, illustration and proof.

"Dr. Jennings was genial and kind, respected by all. One of the most striking things about his character was his patience and charity, never showing any signs of sourness, or fanaticism, as is the case with too many reformers whose opinions are not generally accepted at once. Although he did not practice regularly here, he was always ready to assist families which preferred to do without medicine, and his presence in these homes, and in the community generally, will long be missed."

TEMPERATURE OF THE BODY.

XVI. Does the temperature of the skin rise during labor?

ANS.—Dr. E. Hankel has made a series of examinations of the temperature of the skin, under various circumstances, with an extremely delicate thermo-electric apparatus, and has arrived at the following conclusions:

1. During mental activity the temperature of the skin of the head does not undergo any noticeable change.

2. During muscular action, whether the contractions are continuous or interrupted, the temperature of the skin over the contracting muscle undergoes distinct depression, but immediately rises again. Hankel explains the primary sinking by supposing that the muscle during action draws blood to itself from the adjoining parts, and hence, by reducing the quantity in the skin, lowers its temperature.

3. When sweating takes place, or even shortly before, the temperature of the skin rises and remains exalted as long as perspiration continues.

HYDROPHOBIA.

XVII. How long after a person has been bitten by a mad dog before hydrophobia comes on?

ANS.—The incubatory period in hydrophobia, or the space of time during which the virus may remain latent in the system after a bite by a rabid animal, is seldom less than eight days, and but rarely exceeds two or three months. "The large majority of cases," says Reynolds, "have occurred within four and eight weeks. Many authentic cases have occurred in which the period of incubation extended to eight or nine months, and a few where it appeared to be much longer." "A remarkable case has been placed on record," says the same author, "in which a man who had been in prison for a period of more than two years, became affected with hydrophobia, although he had only been bitten by a mad dog seven years previously." The following case, however, which we find in a newspaper, seems to show that the period of incubation in this disease may be protracted indefinitely: "Twenty years ago, a daughter of Peter Hawks, Esq., of Stroudsburg, Pennsylvania, was bitten by a mad dog. Although cattle bitten by the same dog were seized with hydrophobia, the girl did not show any symptoms of the disease. She grew to womanhood, and was married. Recently, as she was raising a glass of water to her lips a shudder ran through her, and in a few minutes she was seized with hydrophobia in its worst form. A number of physicians were called, but they could do nothing for her. She died in great agony." Another recent case of protracted incubation we find related as follows, in The World, of May 14: "Eighteen years ago Daniel C. Weidner, of Farmingdale, New Jersey, then only sixteen years old, was bitten in the left arm by a rabid dog. He suffered a

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great deal of pain at the time, but it gradually passed away, and was almost forgotten. A few days since, while attempting to wash his face, he was seized with the symptoms of hydrophobia. In spite of all the medical care that could be given him his condition grew worse and worse, and after forty-two hours' intense suffering he died.'

VITALITY OF FISHES.

XVIII. Do fishes possess much vitality; that is, do they cling to life with much tenacity, or are they easily killed?

ANS.—Some fishes cling to life with great tenacity. A writer in The Forest and Stream gives the following remarkable case of a brook trout. No doubt his hydropathic treatment had much to do with his power to live under such adverse circumstances. But to the case: "A rather curious case of voracity on the part of the trout was exemplified one day during one of our fishing excursions from the Post. We had ridden out to a little stream following through a mountain ravine, and one of the party came to me for a hook. At the same time he told me there was a trout in a hole under the roots of a tree near by—a pool left by the water—that had carried away his hook and also that of another of the party. Hastening over, I tried for the fellow, and soon had him out on the sand. He was not very heavy, say a pound and a half, but very active, and had fought hard. After taking my hook from his lips there were left five other pieces of gut protruding from his mouth, to each of which was attached a hook, imbedded in his throat. Some of the gut lengths protruded fully six inches beyond his mouth. We dissected the fellow, and extracted the hooks. My friend recognized and claimed his, as did the other. The remaining three came from where or whom we knew not. Evidently some one had been fishing there before us. How this trout, with these five hooks in his mouth, could have an appetite for mine and take it, making a sixth, passes my powers of comprehension. A similar thing happened to me in Virginia a few years ago. I caught a fine black bass, or as they call them here, a "King William" (not Kaiser William, he would not be caught) in the river Dan one bright afternoon, and a friend who was with me recognized the hook and piece of line protruding from its mouth as his own. The bass had broken the line that morning."

ICE WATER AND HEALTH.

XIX. Emily Faithful insists that the intemperate use of ice water is the chief cause of bad health among American women. Is she correct?

ANS.—She is not correct. We do not advocate drinking ice cold water. In summer just ice enough to cool the water to a temperature of about well water is well. More than this is not well. But the amount of ice water used in country towns among farmers is small, and yet there is ill health there quite as much as in cities. The ill health of the world comes from a great variety of causes, as, for instance, too much care, too little care, too much exercise too little exercise, too little sleep, bad air, food and water, unholy passions, intemperance, too much or too little food, and many other causes which we cannot name.

DIFFUSION OF GASES.

XX. What is meant by diffusion of gases?

ANS.—In 1825, Döbereiner, having collected some hydrogen gas in a cracked jar standing over water, noticed that the level of the water within the jar rose one and a half inches in twelve hours; a result obviously due to the escape of the hydrogen through the crack. Graham found on repeating the experiment, that as the hydrogen escaped outward a portion of air, much less in amount, entered the jar. And on investigation he ascertained that gases, even when separated by porous partitions, pass freely into each other. This mutual passage of one gas into another is called diffusion.

Graham showed experimentally that the rapidity with which different gases diffuse into each other varies for each gas; and also that this rapidity stands in intimate relation to the density of the gas. This relation is expressed in the following law:

The velocity of the diffusion of any gas is inversely proportional to the square root of its density.

PURIFIED POTASH.

XXI. How can I obtain pure potash?

ANS.—Pour half an ounce of cold water upon half an ounce of commercial potash, stir it frequently, and let it stand for one night. Separate the liquid by filtration from the sediment, which consists principally of silica; evaporate it down to one half, and again leave it in repose for one night, when most of the foreign salts will be deposited in crystals. Again filter the liquid and evaporate to dryness, continually stirring with a glass rod, and you will obtain a white granulated mass—*purified potash*.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

AN ESSAY ON PORK.

A friend of mine, both near and dear,
An essay wants on pork and swine;
I wonder if he thinks 'twill be
A sober, or a funny rhyme.
No matter! I my best will do,
And hope 'twill suit him well;
My muse, of course, his subject knows,
And so I'll let him tell.

You know the Bible says 'tis true,
That Christ the devils cast,
From out the men into the swine,
Who ran away so fast,
That down the hill into the sea
They plunged, and choked to death.
Just think! two thousand hogs and pigs,
Of life and sense bereft.

Now since that time, I well believe,
The devil's in the swine,
For if I eat much pork or lard,
My blood is bad inclined.
My face with pimples o'er and o'er,
Will itch, and burn, and blaze,
Till all the evil in my breast
My horrid temper's raised.

And I will swear that never more,
Of ham or shoulder will I taste;
Nor tenderloin, I love so well,
Can I be made to eat in haste.
The sausage, too, that's mixed so nice,
With just enough of lean and fat,
With pepper, salt and spices rich;
How can I, can I, give up that?

But then I must, I know I must,
For Satan is my foe;
I cannot have that temper raised,
Nor pimples on me grow.
Oh, blessed one! couldst thou not see
The trouble that to us would come?
And have together *all* the race
When that two thousand's drowned?

Much trouble 'twould have saved, and grief,
In this poor mortal sphere;
For 'tis so sweet for us to eat
What we ought not to here.
Ah! well, my friend, we will not cry
For pigs already killed;
But must give up the lard and pork,
Or be with humors filled. K. C.

When by fortune and friends we're deserted,
And pleasures away from us fly,
There is no use in getting down-hearted,
Far better to laugh than to cry.
It is cowardice only that grumbles,
When with trouble the sky is o'ercast,
True courage ne'er falters or stumbles,
But bravely encounters the blast. W. J. L.

THE DOCTOR'S STORY.

Good folks ever will have their way—
Good folks ever for it must pay.
But we, who are here and everywhere,
The burden of their faults must bear.
We must shoulder others' shame,
Fight their follies and take their blame!
Purge the body, and humor the mind;
Doctor the eyes when the soul is blind;
Build the column of health erect
On the quicksands of neglect;
Always shouldering other's shame,
Bearing their faults and taking the blame.

Deacon Rogers, he came to me;
"Wife is a-going to die," said he.
Doctors great, an' doctors small,
Haven't improved her any at all.
"Physic and blister, powders and pills,
And nothing sure but the doctors' bills!
"Twenty old women, with remedies new,
Bother my wife the whole day through;
"Sweet as honey, or bitter as gall—
Poor old woman, she takes 'em all;
"Sour or sweet, whatever they choose,
Poor old woman, she daren't refuse.
"So she pleases whoe'er may call,
An' Death is suited the best of all.
"Physic an' blister, powder an' pill—
Bound to conquer an' sure to kill!"

Mrs Rogers lay in her bed,
Bandaged and blistered from foot to head.
Blistered and bandaged from head to toe,
Mrs. Rogers was very low.
Bottle and saucer, spoon and cup,
On the table stood bravely up;
Physics of high and low degree;
Calomel, catnip, boneset tea;
Everything a body could bear,
Excepting light and water and air.

I opened the blinds, the day was bright,
And God gave Mrs. Rogers some light.
I opened the window, the day was fair,
And God gave Mrs. Rogers some air.
Bottles and blisters, powders and pills,
Catnip, boneset, sirup, and squills;
Drugs and medicines, high and low,
I threw them as far as I could throw.
"What are you doing!" my patient cried:
"Frightening Death," I cooly replied.
"You are crazy!" a visitor said;
I flung a bottle at her head.

Deacon Rogers, he came to me;
"Wife's a comin' around," said he.
"I re'lly think she will worry it through;
She scolds me just as she used to do.
"All the people have poohooed and slurred—
All the neighbors have had their word;
"'Twas better to perish," some of 'em say,
"Than to be cured in such an irregular way."

"Your wife," said I, "has God's good care,
And his remedies—light, water and air.
"All of the doctors, beyond a doubt,
Couldn't have cured Mrs. Rogers without."

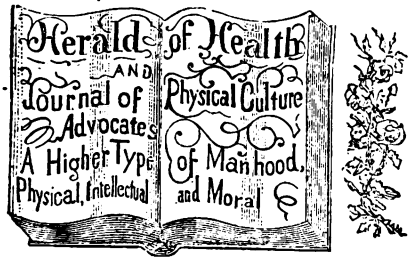
The Deacon smiled and bowed his head;
"Then your bill is nothing," he said.
"God's be the glory," as you say!
God bless you, Doctor! good day! good day!"

If ever I doctor that woman again,
I'll give her medicines made by men.

Will. M. Carleton.

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EDITORIAL DEPARTMENT.



NEW YORK, AUGUST, 1874.

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.

HYDROPHOBIA.—The word hydrophobia is from two Greek words, which mean water and fear. It is a disease more dreaded and as little likely to be experienced as almost any other. According to statistics, not over two or three people in a million have it each year. And yet the little towns of New York and Brooklyn have been in a great state of excitement on account of it during the present and past month, and more than 1,000 dogs have been killed, and *three* persons have died of this disease. For the past two weeks the daily papers have given daily as much space to a discussion of this topic as they would to a description of a visit from the Czar of Russia, or Queen Victoria. So many people have posted themselves up on the disease and its horrors, and become so morbid on the subject, that when they meet a dog on the street they give him a large margin, and hold themselves in readiness to leap for life if the poor fellow looks at them. Even our scientific physicians have held meetings to read learned essays on this subject, pass resolutions, and tell all they know and think about hydrophobia; and thus advertise themselves more effectually than any quack doctor ever did—a thing that is very unprofessional for a regular physician to do. One would almost think we were about to have an epidemic of this disease. One writer suggests that every person in the city should carry in his pocket a pencil of nitrate of silver to cauterize the wound with, should he be bitten; although according to the law of probabilities he would have to carry it about 40,000 years before he would have a chance to use it; and by that time he would spend more than one natural life in looking after the little pencil, picking it up every time it dropped, changing it from one pocket to another when he changed his clothes, and the pulling of it out of his pocket instead of his pencil or penknife, every now and then when in search of the latter, would be very annoying. Another says: "Better kill every dog in the world than have one case of hydrophobia." And then the number of means of prevention and cure are more than could be counted. Every man has at least one remedy, which is remarkable, considering the fact that there is hardly a positive cure on record. One would have all the dog's canine teeth filed off, so he could not bite, another would have him shot on the spot, another have him kept to experiment on and see if he had hydrophobia. Is it not wonderful how great a fire a little spark makes? And then how unreasonable we all are. Here, for instance, is hydrophobia, a rare disease, taking off two or three persons in New

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York every year, exciting a thousand times more attention and discussion than consumption, which takes off in this city several thousand every year. It may be said that hydrophobia is a more to be dreaded disease than consumption, but it is not so. Better have hydrophobia than consumption any day. With the former the suffering is brief, and, while it seems severe, the probability is that it is so only in seeming, and that the real suffering is not great, and is soon over. With consumption the amount of suffering *is* great, and long continued. The victim is held a long time at death's door, and is only too glad to welcome it and thus end his sufferings. He goes with one foot, then the other, then both in the grave for a year. He dies inch by inch. The golden prize of life is held before him, and he grasps it and thinks he is safe and soon to be restored; and then in an hour the dark shadow falls and he gasps, loses hope and courage and cheer. And this is repeated over and over again, till the poor exhausted victim gladly gives up his life.

We would not depreciate the terrors of hydrophobia, or speak lightly on the subject; we only wish to show that it is not a foe to the race worth our steel. Consumption is a thousand, nay, ten thousand times more worthy of our constant and never ending warfare.

We repeat, better have hydrophobia than consumption. The suffering from it can bear no comparison to the suffering from the latter disease. It can at best last but a few days, while the number of victims of consumption is at least a thousand to one.

Women Physicians.—Mrs. Blackwell says: "A competent, well-educated physician, though she should marry and become the mother of a dozen children, need not abandon her profession. She can keep herself active practically and theoretically during middle life, and can probably by that time have firmly established for herself a practice molded largely to suit herself, to which in later years she can devote additional time and energy; not as a beginner in her art, but with all the desirable prestige and weight of authority which justly belongs to the well accredited professional reputation. Womanly methods of working means something more than working in lady-like, refined ways. They mean adapting the work to her woman's nature, and to special and personal relations, whatever these may be. The more thoroughly and adequately she can do this, the more complete must be her success in any and in every direction. Nature is reputed to have endowed her with pre-eminent tact; and doubtless she will have abundant need for the exercise of this quality in the various exigencies arising during the process of hewing for herself a pathway outward from the home into the very heart of the world, from which she has been so persistently banished."

Letter from Dr. Mary J. Safford Blake on the Boston Dress Convention.—On another page there will be found an article from The Boston Globe about the late Dress Convention. The following letter from Dr. Mary J. Safford Blake will add to the interest of the article, and may be read in connection with it. She says:

Dear Mr. Editor.—In answer to your inquiry, I will say that I think Mrs. Flynt's under-garments worthy of all said in their favor. The number of articles worn, and the multitudinous bands about the waist are lessened. They are made so loose that no pressure whatever is inflicted upon any part of the body. Every garment worn is suspended from the shoulders.

My arguments and entreaties with women for the accomplishment of the same, so often meet with the response: "So small a person as you may find it possible to go unsupported by corsets, but what a figure I should make without them," that you can imagine the satisfaction I find in referring such doubting cases to Mrs. Flynt, who weighs one hundred and seventy-five pounds.

To note with the critical eye of an artist her well developed, erect form, her ease and grace of movement, she would be vastly more ad-

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mired than the distorted figures modeled after the latest Paris fashion plate. The unnatural, not to say unseemly, prominence that corsets have given to the bust is entirely relieved when the clothes are made so loose as to allow the glandular, adipose and muscular tissues to seek their normal place and position. A most complete combining of under garments is that of Mrs. Flynt's flannels, and the chemiloons of Mrs. Crane, a garment that combines in one piece drawers and waist. It takes the place of the now nearly obsolete chemise.

So long as skirts are worn as fashion now decrees them, Mrs. Flynt's water-proof skirt protector will be in universal demand. There are two different models, and it will be made of two different materials. One a water-proof external, the other a light rubber underskirt; these two skirts are sewed together at the bottom and finished by a narrow ruffle, the underskirt fastened about the waist beneath all, the outer one over all, taking all between them as in a bag. A circular cape completes the street suit, and a polonaise makes another equally presentable out of door garment. They will be manufactured from a newly invented rubber cloth, which is so light and pliable that one can doff it when not needed, and carry it in her pocket. One of the most ingenious features of the suit is its pockets. Men are no longer monopolists in the number of pockets worn, neither in the skill of their placing and concealing. Much as there is to recommend in this soon to be fledged garment, it does not pacify the deep desire in my heart to dispense with this superfluous length of skirt, which is to me more odious than it is possible for pen to describe. I find in it only a relic of feudalism—the woman aspiring for freedom held still in bondage. She can never be all she is capable of, physically, until she is free from the length of skirts that now disable her in every direction where she seeks active employment. The universal interest taken in this subject of dress reform makes me hope that women are in earnest and determined to ferret out the evils of their ways, and then mend them. Since the work began here, hundreds have been induced to lay aside corsets and dispense with various false appliances. If you promenaded along Tremont street and noted the trailing, filthy skirts, you might be led to exclaim, "Alas for dress reform!" And yet so unseen as it is to the casual observer, the true worker, who helps women daily out of time-worn swaddlings into better things is not discouraged, but feels that her efforts are richly rewarded. Yours truly,

MARY J. SAFFORD BLAKE.

THE JOYS OF HEALTH.—Dr. Nellie F. Heald says: "See that little child. Her bright young face is flushed with the rose tint of health. In her clear sparkling eyes love, laughter and beauty smile. Her little form is erect and graceful, her step firm and elastic. Every motion betokens a heart brimful of childish joy and gladness. What is the secret spring of all this joyous activity and spontaneous delight? We answer, health.

"Let the little child be touched by the withering hand of disease, let sickness prey upon the little form, and how soon will the bright eye lose its luster, the rosy cheek become pale with pain and suffering. The lithe, active form will droop, and the bounding footstep become slow and faltering. No longer does her joyous laughter echo through the house. Health has flown, and with it the joy."

SORE THROAT — TIGHT COLLARS.— An eminent physician, who devotes his whole attention to diseases of the throat and lungs, told us the other day that about three-fourths of all throat diseases would get well by wearing very loose collars, and no necktie at all. He said that often singers would come to him for throat disease and loss of voice, and he would tear open their cravats and cure them with no other treatment whatever. "The pressure of the collar on the arteries of the neck is very bad for the health," said he. He also added: "If you have a disease of the throat, let nature do the curing, and the physican just as little as possible."

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TENDERLY REARED WOMEN. — Miss Emily Faithful told the editor of the Needle that her time was seemingly all spent in listening to the doleful stories of tenderly-reared women, who are entirely destitute of resources, and ignorant of any means of support. She had no hope, she said, of the present generation, they have been so falsely educated, and it behooved the friends of humanity to see that wiser counsels prevailed in future.

We find something touching the same subject in Parton's memorial volume of Fanny Fern. He says: "Owing to many causes, American families in circumstances of ease have succeeded in severing themselves farther from nature and the homelier realities of life, than any people on the face of the earth. It is only in the United States, and in a few circles in Great Britain, perhaps, that educated women can get to the age of thirty-six wholly unversed in that useful, unromantic lore which we call knowledge of the world. During their childhood they are caressed, indulged, and forbidden to go into the kitchen. They do not learn the prices of things. They have not the smallest conception of the difficulty of maintaining human lives. Their burden is borne by others, and they accept the good things of this life as the flowers receive the sunshine and the dew, without any knowledge of the stress and toil by which these things are won; and, during a prosperous and happy married life, all the ugly places in the pathway are hidden from them by their husbands' forethought and tenderness. They know nothing of his business. They know nothing of any business. The consequence is, that if they are suddenly bereft of that strong arm and that providing mind, they are likely to be for a time bewildered, distracted and helpless."

I am inclined to think that there is no position like that of an editor for hearing the wails of forlorn and helpless women—women who have once "had a competency," but "have met reverses," and are "now thrown upon their own resources," and "have no other dependence than their pens;" a staff which proves a broken reed indeed, since the pitiful little samples of prose or rhyme which invariably accompany these epistles, are seldom worth the paper upon which they are written. Why it is that women who have never done anything in self-support should, when exertion is forced upon them, so frequently turn to literature as presenting an open field for them, instead of constructing locomotives, or taking contracts for house-building, or putting up a sign as first-class dress-makers, will probably remain a mystery to the end of time. They are quite as capable of undertaking any of these occupations, or a hundred others, without previous training, as of making the most insignificant, unremunerative success in literature. Those only who have patiently and perseveringly trod the path which leads to even moderate success in authorship, and know that fame is still afar off—perhaps never to be reached—know how how long and how stony that path is; and know, too, how often its followers faint by the wayside, or turn back discouraged.

There is neither kindness nor charity in encouraging undisciplined women (or men either) in treading this path, unless they show remarkable literary ability; and if that is the case, they have generally discovered it, and been impelled to write before the needy time has come upon them.

The tenderness displayed toward our daughters in guarding them from all knowledge of the world, supplying their every want, and freeing them from the necessity of exertion in self-support, is a cruel kindness. In this country, where primogeniture is not recognized, where property is rarely entailed, where fortunes are so continually shifting hands, where the rich man of to-day may be the poor man of to-morrow, and where the petted and indulged wife of the husband neglectful of life insurance has before her the possibility of widowhood and destitution, there is nothing so wrong, so unjust, so wicked, as training up women to be so dependent on others, and of a consequence so forlornly helpless when their dependence fails them. Every girl, as well as every boy,

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should have some honest, self-supporting occupation. There may never be need of its practice on the part of the girl; but the accomplishment will be a valued one nevertheless, for it will give her courage to meet life, and whatever changes it may bring her.

But what can girls do? comes the cry. "I have no resources but teaching, and my health will not permit that," writes many a woman who aspires to authorship. Is teaching, then, all that is done in this world? Are girls so differently constituted from boys in regard to their heads, hands and feet, that entirely different sets of employment must be found for them? Cannot the feminine hands measure off yards of calico and ribbon as well as those belonging to the other sex? Then why should not women be merchants, book-keepers and clerks? In the town where this article is being written there is a store known distinctly as the "Ladies' Store," in which all engaged, from the proprietors down to the clerk, are ladies, and it is in every respect a model institution, and so successful in its operations that most men who have set up rival establishments have been forced to close them again after a brief season; they could not compete successfully with this "ladies' store." Then let women add to their list of possible performances that of clerk. It is a perfectly lady-like employment. It may be somewhat laborious, but work of any sort seldom turns out to be play. There is no reason why women throughout the country should not take their places behind the counters of stores, where they naturally belong, and let the men who now stand there seek more suitable occupations. Then there is telegraphing, in which women have succeeded well, while there is no valid reason why they should not engage in it. So we have already two occupations whereby women may earn a livelihood, beside the inevitable teaching.

Art is being constantly more appreciated in this country, and the woman who possesses artistic faculties might, in the privacy of home, acquire a beautiful accomplishment; and at the same time become proficient in a profession which should yield satisfactory results in the day of need.

Architecture is a branch of art in which women may not only engage with impunity, but which imperatively calls for their womanly thoughts and invention. The monstrosities and abortions which pass for architectural designs, need the correction of a woman's hand before they are fit to be put in enduring form.

But why need I specify all these different professions and occupations? As long as a woman has hands, feet and head, she should be at no loss for suitable occupation. True, none of these occupations can be taken up and made self-supporting at a moment's warning. Men do not expect to do that. They are content to give years to perfect themselves in their chosen pursuit before they think to succeed in it. Why should women expect to find a short-cut to the results for which they are striving?

The long and short of the matter is that girls must be taught, as boys are taught, that it is disgraceful to look to another for that means of support which they are perfectly competent to acquire for themselves.—Mrs. E. B. Duffey, *in To-Day.*

Moral Contagion and its Laws.—Moral contagion being a natural phenomenon is constantly occurring in all civilized and uncivilized societies, and is subject to the same general laws that epidemics are. It is true that we cannot trace an epidemic of crime to germs in our food and drink, or in the air we breathe, as in the case of scarlet fever; but every manifestation of mind in one person excites a similar manifestation of mind in any other person whose instincts and mental processes are in harmony with it. For instance, one man invents a new and valuable machine. Now this first invention is almost sure to excite an epidemic of invention of a similar kind—not in all minds, but in those similarly constituted. So, too, one book written on a particular subject, provided that it attracts attention, is sure to call out other books on the same subject. We have only to call attention to Dr. Clarke's book on "Sex in Education,"

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as an instance of one little book causing a great epidemic of thought on the same topic. The amount of good that is done by these epidemics, when they are in the interests of human progress, is wonderful. Epidemics in politics, religion, art, education, philanthropy, are not to be lightly spoken of. They are means to good ends.

But if this law acts beneficially in arousing and exciting the higher sentiments of man, it is also a source of evil in causing moral perversion, by the influence of bad example, by the recounting of criminal and immoral acts, which vivify, incite and strengthen the evil instincts, sentiments, passions of the man whose natural morality is below par. For this reason the publication of criminal acts in newspapers, which are read by those who are morally deformed, is an evil of very great magnitude. Every murder occurring in a great city, which excites powerfully the whole community, is likely to cause an epidemic of murders. We have known one such murder in New York city to be almost immediately followed by five others. The same is true of thieving, robbing, and other vices. For this reason we ought to have a moral police, to hide from view the great crimes of the world, to get people to stop thinking about vice, and get them to think of virtue in its stead. We have in this city papers for publishing and illustrating in the worst form the vices of society. These papers are in great demand among the morally deformed. We ought to have at least one paper to illustrate the virtues of society. The publication of all the good deeds of the world as they occur every day, would do much to counteract the evil which comes from the publication of the evil ones, and get up epidemics of kindness and goodness to help on the good time coming. People who commit crime during an epidemic of crime might, by the same law, do good during an epidemic of goodness.

Bankrupt Tobacco Farmers—It rarely happens that a farmer who minds his business and refrains from speculation can become a bankrupt, and then only through some unfortunate neglect, mistakes or accidents, that in general are avoidable. But at the present time some of those farmers who have gone into tobacco growing, and have stored their crops for higher prices for two or three years past, and have borrowed money to carry over their stock of leaf, are in the disagreeable position of bankrupts. We are glad of it. It is better for these farmers to become bankrupt in this disreputable business, than to have them grow rich out of the vices of others. We have all along advised farmers not to raise tobacco, and now some of them will see the wisdom of our advice. There is more money to be made, year after year, in raising potatoes than tobacco. Five or ten acres of this crop every year, well cultivated and near a good market, is almost a sure fortune.

Power of an Argument on the Body.—Felix Holt, it is said; had a body so small and nervous that it shook from head to foot by the concussion of an argument, as a bridge does when a heavy load goes over it at a rapid rate.

Pure Water for Animals.—One reason why epidemics among cattle, hogs and horses are so common and fatal, is because they do not have pure water. As the country grows older and is more extensively settled, the streams are more likely to be polluted with excrement from decaying organisms; and this taken into the blood of animals is sure to breed diseased conditions. Once such epidemics were common among men, and swept off a large part of the race. Now by wise hygiene most of them are avoided. The cattle and horse plague will some day be got rid of by hygiene—never by any other means.

Power of one Human Being over Another.—Madam de St. Amour gained a great reputation in France by the power she had over nervous diseases. As an illustration, it may be told that at one time a girl was brought

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to her with a serious nervous disease. "What is your complaint?" said she. "Epilepsy," said the girl. "Then in the name of the Lord," said the devout woman, "have a fit now." The effect was electric, for the poor girl fell backward in a fit instantly. Had she said to her most impressively, "You can never have another fit." the effect might have been as marked in the opposite direction. Who knows?

FEATHER BEDS.—The cackling of the goose is said to have saved Rome. The feathers of the same bird are dealing death to America. We are reminded of this as the summer approaches, and the hospitality of rural friends occasionally introduces us to the "feather bed," which has come down an heirloom in the family for five generations. It is a capacious bag, holding some thirty or forty pounds of good, honest goose feathers, plucked a hundred years ago, and held in high esteem by succeeding generations, until it has come into the possession of the present incumbent of the old homestead. Underneath this feather bed is the straw bed, filled annually with clean, sweet oat straw. This relieves the pressure upon the bed cords, which are annually tightened at the spring house-cleaning, with the old-fashioned winch and pin until the tense cord makes music to the stroke of the hand. This feather bed was a tolerable institution in the days of log houses, with the free ventilation of a big fireplace and rifts in the roof, through which the wind whistled and the snow drifted in every winter storm. But now, with tight houses, and stoves that heat everything from cellar to garret, the case is altered. No amount of airing and sunlight will permanently redeem the bed from the odor of old feathers, which is anything but agreeable, and the more atrocious effete animal matter that has escaped from the sleepers that have sought repose here for generations past. Think now of John Giles coming in from his day's work in the field, where he has been following the plow or driving the mower or reaper, his body all day long in a vapor bath, to repeat the process in the night watches as he stretches his weary limbs upon this unpatented perspirator. Here he tries to sleep, but wakes often from fitful dreams, and tosses as if a fever were raging in his veins. Is it any wonder that he rises from unrefreshing sleep with the early dawn, that he grows lean and cadaverous, and becomes cross and dyspeptic? The poor wife who shares his couch has possibly, in addition to his discomforts, the care of a nursing child. Is it any wonder that she comes to the morning more dead than alive? Is it any wonder that so large a per cent. of the inmates of our lunatic asylums come from our farms? The old proverb that "the rest of the laboring man is sweet" needs to be received with several grains of allowance. There is not much sweetness or refreshment on this pile of feathers in the sweltering summer nights. It is surprising to see how long it takes modern improvements to invade the agricultural districts, even with the help of railroads and newspapers. Hair mattresses and spring beds are unknown luxuries in many of these districts where the civilization is at least two hundred years old. "The age of home-spun," supposed by some of our brilliant writers to have departed fifty years ago, is still continued in almost unbroken force. Something cool and soft to sleep on and under, is still a *desideratum* in most farm houses. The apology for feather beds and cotton-quilted comfortables is not poverty, but convenience of manufacture. The feathers are a home product, and a tea-drinking makes the quilts and comfortables. Yet John Giles owns his farm, is out of debt, has a good bank account, owns railroad stock, and could have mattresses, fine linen, and blankets, if he understood their comfort and economy.—*The Agriculturist.*

THE EDUCATION OF GIRLS.—The papers have a wonderful amount of thought to ventilate on the education of women. It is the most prolific theme before the public. Why not broaden the theme a little? Once it was the education of boys, now it is the education of girls; by-and-by it will be the education of human beings.

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A Cheap Ice Pitcher.—I have heard that you can keep ice water a long time cool in a common pitcher in this way—perhaps some of your readers might like to know it: Place between two sheets of brown or letter paper, a layer of cotton batting half an inch in thickness, fasten the ends of the paper and batting together, forming a circle, then sew or paste a crown over one end, making a box shaped like a stove-pipe hat without any brim; place this over an ordinary pitcher filled with ice-water. The box should be a little taller than the pitcher, so that the sides will extend to the table, to exclude the air. The ice will be preserved and the water remain cold for a much longer time than in a pitcher not thus protected. In this way you can have a cheap and convenient ice pitcher.—L. M. M.

A Royal Lesson of Humanity.—Queen Caroline, wife of George II, being informed that her eldest daughter, afterward Princess of Orange, was accustomed, on going to rest, to employ one of the ladies of the court to read aloud to her till she should drop asleep, and that on one occasion the princess suffered the lady, who was indisposed, to continue the fatiguing duty until she fell down in a swoon, determined to inculcate on her daughter a lesson of humanity. The next night the queen, when in bed, sent for the princess and commanded her to read aloud.

After some time her royal highness began to be tired of standing, and paused in hopes of receiving an order to be seated. "Proceed," said her majesty. In a short time a second pause seemed to plead for rest. "Read on," said the queen, again. The princess again stopped, and again received an order to proceed till at length, faint and breathless, she was forced to complain. "Then," said this excellent parent, "if you thus feel the pain of this exercise for one evening only, what must your attendants feel who do it every night? Hence, learn, my daughter, never to indulge your own ease, while you suffer your attendants to endure unnecessary fatigue."

Influence of Fear in the Production of Disease..—Dr. O. Kohls records the following observations made by himself during the bombardment of Strasburg. A great variety of diseases were evidently either produced or greatly aggravated by sudden fright, from various causes, during the siege. Among affections of the central nervous system he he reports three cases of paralysis agitans, two women and one man, and three case of spinal paralysis. He also saw affections of the genital system, suppression of the menses and abortions, and one case of angina pectoris following the shock of sudden fright in a healthy person. Diseases of the respiratory apparatus were notably aggravated. The first appearance of hemoptysis was often dated to sudden terror from the events of bombardment. Three cases of icterus catarrhalis were traced to the same cause. One case of affection of joints is given. The patient, hitherto a sound man, was, by the explosion of a shell near by, rendered speechless and trembling for several hours. He immediately noticed a painful swelling of the hand and knee joints, with stiffness of the right index finger, which lasted for a considerable period.

The Mennonites.—These people are now arriving at their new Western homes. A few weeks ago, a body of three hundred and fifty arrived in New York, bringing a common fund of $60,000, and immediately started for their destination in Nebraska. The industrious, frugal habits of these people, with their strong religious character, will make them as sturdy, persevering, and finally as successful a body of citizens as could be wished for.

"He Never Smokes."—This was said by a young lady, last summer, of the Emperor of Germany. She had the best opportunity of knowing, for she was a member of the Emperor William's household, near Potsdam. In addition, he retires at ten o'clock and rises at seven, giving full nine hours rest in bed—as all men over fifty ought to do.

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HYGIENIC TREATMENT.—The Health Reformer says: "One of the greatest beauties of the hygienic treatment of disease, and one of the strongest arguments in favor of the system, is its simplicity and its perfect adaptation to the necessities of man. The remedies are always at hand. There is no necessity of keeping the poor sufferer in misery while a messenger is dispatched to the drug store, several miles distant, perhaps. The methods of treatment and the general principles are also so simple and easy of comprehension, that every man may become his own physican with comparatively little effort."

THE WESLEY WATER CURE.—Last month we mentioned the Wesley Water Cure in a brief paragraph. We had the pleasure of spending our Fourth of July at the institution. The location is one of the most charming we have seen. Hid among the mountains, it is protected from extreme heat and cold, and the scenery alone is enough to cure most of the visitors who go there for health, to say nothing of the kind care and attention of Dr. and Mrs. Hurd, whose whole hearts are bound up in their work. They seem to labor for love, quite as much as for money. Success to them.

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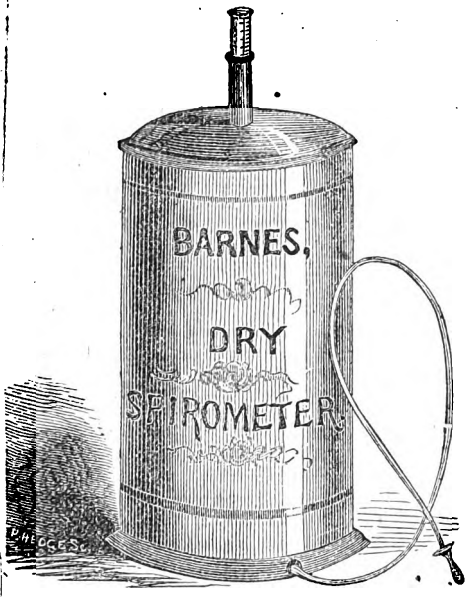
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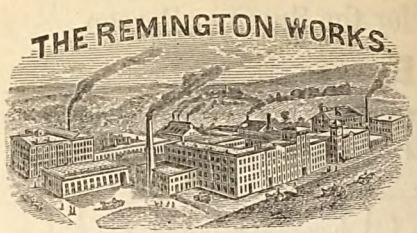
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ESSAYS ON SANITARY AND SOCIAL SCIENCE.

(Number 9.)

Illustrations of the Literature of Quackery.

BY HENRY GIBBONS, M. D.*

THAT "people like to be humbugged" is a saying more practical than elegant, and it is exemplified more than in any other way in the universal currency given to impostors, and impostures that concern the public health.

A large proportion of the patent and secret medicines with which simple-minded people delight to experiment on their organs, have been stolen from the profession. A patient who believes that he has been cured by a certain prescription grows enthusiastic in favor of the remedy, and recommends it indiscriminately. It is surprising what multitudes of men and women will advise medicines, and what multitudes will swallow them on this primitive logic. One is reminded by it of the saying of Franklin, that when he considered to what bad uses human reason is often applied he was ready to wish that Providence had bestowed on man a sensible instinct in its stead. Popular therapeutics seldom rise above the standard of the historic quack, who discovered by experience that a salt herring would cure a Scotchman of a fever, but would kill a Frenchman.

With better judgment and better opportunities, apothecaries sometimes prostitute their office and beget nostrums. Behind the counter, handling prescriptions, they have frequent means of ascertaining the effects of certain agents or combinations on certain diseases. Appropriating to their own illegitimate purposes the knowledge thus procured through the patients of the medical man, who confides to them his prescriptions, they add to the already prolific spawn of secret cure-alls. Thus they become not only prescribers, but quacks and nostrum-mongers. At this moment the street cars of San Francisco exhibit posters offering a thousand dollars reward for a case of whooping cough which cannot be cured by a compound prepared by one of our apothecaries.

The only female apothecary I ever knew flourished in my native town, in the State of

* An abbreviation of a paper read before the California State Medical Society, at the Annual Meeting, April 15th, 1874.

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Delaware, when I was a lad. She was well educated for that day, and she educated herself still further by gathering from her customers all the information she could obtain as to the diseases which the prescriptions that they brought to her were designed for, and the effects. This information she recorded in a book kept for that purpose. Her ingenuity and industry were rewarded by a valuable clinical record, more complete and more practical, most likely, than any which were kept by the doctors who wrote the prescriptions. In this way she learned the art of prescribing. It so happened that my father, who was a physician, was in the habit of prescribing for the flatulent colic of infants, a mixture containing oil of anise with magnesia or chalk. The female apothecary soon discovered the value of the preparation, and forthwith engaged in the manufacture and sale of it on her own account, announcing it as "Dr. Gibbons's Colic Drops." My father detested quackery in all its phases, and I well remember his consternation when he discovered that his prescription had been converted into a nostrum, and his name identified with it in this manner.

I may remark, in passing, that "Mrs. Winslow's Soothing Sirup" owes much of its virtue to oil of anise, and that it is essentially a mixture of this oil with morphia—the latter in variable proportions, but in quantity sufficient to have proved fatal in a number of well attested cases. In fact, "Mrs. Winslow's Soothing Sirup" is one of the most dangerous nostrums in the market; nevertheless it is sold by apothecaries in general, and by some even placarded conspicuously in their windows!

The senior members of the profession will recollect a long string of panaceas, catholicons, pulmonic balsams, etc., commencing with "Swaim's Panacea," about half a century ago. An ignorant bookbinder in New York, who could not even write his name, contracted a disreputable disease, for which he was treated by Dr. Quackenboss, then an old practitioner in that city. He took a preparation of sarsaparilla, similar to the French *Syrup de Cuisinier*, the formula for which the doctor gave to his patient that he might save expense by manufacturing it for himself. Swaim removed to Philadelphia, and conceived the idea of turning his personal experience to profit. He made a quantity of the sirup and took it to the Pennsylvania Hospital, and asked permission to give it to some of the patients. The patients appeared to benefited, and Swaim then requested Professors Chapman and Gibson, visiting physician and surgeon of the hospital, to give him their estimate in writing. This they did, thoughtlessly, after being apprised of the ingredients. Shortly afterward "Swaim's Panacea" came out in the newspapers in flaring capitals, with the certificates of the two distinguished professors, which also headed a large pamphlet filled with certificates of wonderful cures performed by it. At once the nostrum was received into popular favor, and the sales of it became enormous. It was even exported in large quantities to the West Indies, South America and Europe. Swaim, who had learned to write his name in order to affix it to his labels, made a splendid fortune, and built himself a palatial residence on Chestnut street. Both he and his distinguished endorsers have gone to their long rest—he exultant with triumph, the professors annoyed to the last by chagrin.

When I was a student, and a junior member of the Philadelphia Medical Society, a committee of that society prepared and published an account of the quack medicines then in vogue. An analysis of Swaim's Panacea showed the presence of corrosive sublimate. About the same time a child died after taking a dose of "Panacea," apparently from poisoning. It was in evidence that Swaim had been in the practice of obtaining from an apothecary a large number of powders of corrosive sublimate, and the inference was that they were added to the bottles of medicine, and that the child, who had taken the first dose from a bottle, had swallowed the quantity intended for the whole bottle. These things having been made public, Swaim went before a notary and swore that his medicine contained no mercury, and appended the declaration to his labels from that time onward.

Swaim had a son who was my class-mate in the dissecting-room. He was a youth of good parts, and fond of study. Whether he graduated or not I am not informed. But his father's design in giving him a medical education was to qualify him for greater efficiency in the panacea trade. The young man was accordingly diverted from the pursuit of medical science, and buried ignominiously in the slough of quackery.

Some thirty years ago there lived in the southern part of New Jersey a mechanic, or laboring man, who suffered a long time from chronic diarrhea. He seemed to be cured by a prescription obtained from a physician residing, I think, at Port Elizabeth. He removed to Phil-

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adelphia. and transformed himself into a doctor more promptly and more economically even than doctors are wont to be made. And so Dr. Jayne and his "Carminative Balsam" had their birth. By advertising the Carminative Balsam became a success. The name of Jayne acquired value as capital in trade, and was used to give currency to vermifuges, expectorants and other preparations. And thus did the obscure and ignorant farm hand become a doctor and a millionaire by the accident of a bowel complaint.

If the charlatan be an ignoramus he must employ some one to run the literary department, to write up advertisements and certificates of cure. The imagination of an adroit liar is capable of supplying the certificates. These require a professional varnish, however, and for this purpose it is customary to hire some threadbare doctor, some child of genius and misfortune who has fallen by the wayside in the battle of life, and who sells his soul to save his body from starvation.

Old Californians will remember Doctor Young, the pioneer quack of the Pacific coast. He was an upholsterer, and nothing more, until his sudden transformation into a doctor, which required but a single night. He flashed into fame and into business through the institution which graduates nearly all the quacks in the world—the newspaper press.

There was a vein of honesty in Young's character. Realizing his own inability to treat disease, he prescribed by proxy. Of this I was first apprised by the following incident: Being called in consultation in the case of a sick child late in the evening, it became necessary to appoint an hour for another meeting with the attending physician on the day following. That gentleman was a well educated medical man, but unfortunately he had been ensnared and shorn of his locks by the Circé of our profession. He could meet me only before eight in the morning and after six in the evening. I was much surprised by this announcement, until he explained the reason. "I am ashamed to own it," said he, "but I am in the service of Dr. Young. I have a family, and I could not see them starve. My professional pride is humbled by the position, but the case is one of necessity. Young never prescribes for his patients. He sits at the desk in the reception-room and arranges and receives the fees, and then refers them to me in the private office. I pass for the doctor, and Young for my clerk. He pays me $250 a month, and my time is his exclusively from eight A. M. till six P. M."

Twenty years ago there was a shop-boy in a dispensary in this city, who performed the duties of his office for the moderate compensation of $40 a month. He was of European birth, well educated and of pleasant manners; attentive to business and economical. He withdrew amicably from the service of his employer, and investing his savings in the press he came forth one morning as a newspaper graduate, a full fledged physician and surgeon, of infinite celebrity and experience in Europe. He was the most adroit and gentlemanly of our California charlatans, and perhaps the best qualified and the most successful. Some time after his *debut* he announced himself as a graduate of a regular Philadelphia school. Regarding this as impossible, I wrote to the dean of the school for information, and learned that it was really so, and that he had obtained an *ad eundem* degree by exhibiting testimonials of the highest order from medical schools in Europe. The mystery was subsequently explained by the discovery that he had a brother in Philadelphia, whose testimonials he had borrowed and whose character he had assumed. His career was brilliant and lucrative. In the list of treasure shipments, published at the departure of the steamers, his name always appeared as a large shipper. It was ascertained that he was in the practice of paying other shippers to enter their remittances in his name.

Thus did he accumulate a fortune sufficient to warrant his retiring from business. Shaking from his feet the dust of quackery, he mounted to a respectable position in society, and now enjoys his *otium cum dignitate* unmoved by needless contemplation of the hole of the pit from whence he was digged.

A smart young man, with a Hibernian name, made a snug little sum of money nearly twenty years ago as a newspaper carrier in this city. His occupation taught him how doctors might be made by an instantaneous process, and he was carried by his newspapers into the doctorate in a single night, and became possessed of extensive knowledge and experience in medicine without reading, study or practice.

In former years a man named Jones held forth in Washington street as the author and vendor of a "Lucina Cordial," which would strengthen the nerves, impart sexual vigor and cure all irregularities of females. This man sent for me to prescribe for his wife. Her case, as represented both by her and by himself, was

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so exactly that for which the "Cordial" was advertised as an infallible cure, that I could not avoid asking him if he had tried it on her. He answered, with a significant movement of one eye, "I don't give that in my own family."

In California, as in all other parts of the world, there are "Worm Doctors." Some man of stomach becomes a victim of parasites, and is made acquainted, through a medical prescription, with the virtues of male fern, the insecticide mostly employed by these worm killers. Forthwith he gathers up all the tape-worms and other entozoic prodigies which cats, dogs and human beings can supply, displays them in his window, and talks and writes tape-worm, knowing that a large percentage of men and women who see and read will be converted and will come for his medicines. On this hobby has many a perfect ignoramus crawled into celebrity and affluence.

There is an old story of two fellows who embarked in a speculation in itch ointment. One of them had the disease, and traveled through the country shaking hands most affectionately with everybody. The other, who had the ointment, followed in a week or two selling the cure. A game something like this belongs to the art of quackery. The first step is to *make* patients, and this can be done by getting people to read about disease. Pamphlets, almanacs, newspapers, distribute the infection. It requires but little knowledge of human nature to discover that reading of diseases causes persons to fancy themselves sick, and sometimes even makes them sick. Medical students are frequently surprised and alarmed when they begin the study of pathology, to find that they are the victims of the disease under investigation. Even a long course of practice, while it fortifies some against morbid mental impressions, renders others sensitive to their own trifling ailments, which their fancy magnifies into dangerous maladies.

The weakest part of a man's body in this respect is the sexual apparatus. It is the easiest thing in the world to convince a man who has ever been diseased in these organs that the disease is still in his system, or to convince him that he is suffering, or will suffer, from indiscretions, however trifling, of his former life. Here are the two cords on which charlatans play with terrific success—private disease and seminal weakness. In this city, as in every large city in the world, there are at any given time hundreds, if not thousands, of men, who have been startled from their daily labors in the mines and fields and work-shops by reading the well devised, sensational advertisements, which pollute the columns of almost every newspaper. Gathering up their hard earnings, they hie away to the city and rush into the trap. Their fears are realized, their apprehensions are promoted, and a cure is guaranteed for a fee in advance. Once in the toils, their course is onward and downward forever. Without employment, they spend their time traveling to and from the pool of infection, brooding over their thousand sufferings, fancied and real; perusing the poison literature of quackery; giving and receiving increased trouble by comparing notes with other sufferers like themselves; until—their last dollar and their last hope gone—they lie down to die in a public hospital, or spend their last days in gibbering idiocy.

It is great mistake to suppose that quackery is a plant which grows only on the miry soil of ignorance. On the contrary, many of the most mendacious and successful quacks are well educated men and graduates of medical institutions; and many of the best patrons of such impostors belong to the polite circle of society. There is in this respect an attraction of opposites, a sort of polarity, which brings together elements the most antagonistic in their general character. We have seen in this city a semi-barbarian Asiatic, but little above a brute in intellect and knowledge, patronized by the families of intelligent merchants and bankers. And the most adroit and unprincipled charlatan, perhaps, who ever flourished on the Pacific coast, was a graduate of London.

It may be said to the credit of American graduates, notwithstanding the low standard of requirements so much complained of, that they seldom lose the sense of professional honor which attaches to their education. They are seldom guilty of high treason to the professional code. Of all the graduates of the California schools, now numbering upward of one hundred, I do not know of one who has degenerated into an advertising quack. We are indebted to England and Ireland for most of our educated charlatans Germany furnishes a few only, and a French quack is a rare animal.

"Anatomical Museums," as they are called, are advertisements which conceal their real purpose. A large collection in wax exhibits the effects of disease on the organs of generation in both sexes. There is enough of anatomy and pathology in the collection to impart a scientific flavor to the otherwise corrupting

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and disgusting exhibition. A lecture is embraced in the programme, and this lecture is cunningly framed for the purpose of seducing credulous and imaginative hearers into the belief that they are diseased, and thus drawing them into the toils.

Several years ago, I published in The Pacific Medical and Surgical Journal the description of an interview which a gentleman of this city had with the proprietor of the museum, and which I procured from his own lips. It was in substance as follows: The patient is scarcely sick—does not know whether he is sick or well—has heard a lecture at the Anatomical Museum, which is part of the plan, and which has started some apprehension in his mind. A fee of five or ten dollars secures a hearing. The urine must be examined while the patient waits. If he be a man of consequence in the community the doctor puts on large airs and keeps him waiting an hour or two, in the style of the Pontiff and Prince Henry. Finally, the strutting finished and the impatient patient sufficiently impressed with the preliminary demonstrations, the mountebank sits at his side and proceeds solemnly: "Now Mr. Shivers, you must control your feelings and remain composed. I don't wish to alarm you, sir, but you are in a bad way. Your urine is full of animalcules. The microscope shows them plainly. Be tranquil, sir, your case is not desperate; but your blood is full of spermatoza. Let me show you the danger, sir. (Here the artist draws on paper two parallel lines to represent a bloodvessel, and pencils a number of eels wriggling along endwise). Now sir, as long as the animalcules swim endwise there is no difficulty. They circulate all about the body without injury. But let one of them get crosswise, so. Don't you see the effect?—to obstruct the bloodvessel instantly? And then you drop dead, sir! This is one cause of so many sudden deaths. Be calm, sir; I don't wish to alarm you. But if you were to leave my office now and some one were to come in presently and tell me that a man had fallen dead at the corner of Stockton street, I should know it was you." "Well, doctor, can you cure me? and on what terms?" asks Mr. Shivers. "Certainly, sir; I have two methods. One is the more speedy, but very costly. It requires a medicine which is very expensive. It will cost you $500. The other is the more common method, and will cost $300." If the patient is sufficiently psychologized he pays down the money, if he has it. But if he begins to argue on finance he is told to take time to consider, and to call again. The chances are largely in favor of his returning. In one instance the intended victim was on his way back with the money in his pocket, when he learned something that awakened his suspicion and induced him to turn aside for the present and procure an examination of the urine by an honest professional man. The result was that the urine was found to be perfectly normal in every respect. In another instance a patient having discovered the fraud after paying an enormous fee, demanded that the charlatan should refund it, and enforced the application successfully by a demonstration not altogether professional.

The Anatomical Museum is a foreign device, imported from London. It was first established in New York and Boston, and then in San Francisco. When it was opened here an attempt was made by the late Dr. Coit and myself to have it suppressed, as an indecent exhibition. The case was investigated in one of the courts, and the jury was instructed to inspect personally, by invitation of the proprietor. They were smitten by its charms, and reported it a school of virtue and of science; and it has been run from that day till now. It was not then known or suspected that it was merely a decoy for even worse purposes. The Boston branch was destroyed by the great fire in that city, and has been refused permission to rebuild.

Our people have not forgotten the "King of Pain," who dashed through the State in a splendid vehicle, with six white horses, scattering like autumn leaves his advertisements of aconite liniment, the virtue of which he had grown acquainted with by some accident. His knowledge of the materia medica was bounded by this one article, but he was an expert card-player, and invested in gambling the proceeds of his speculation in human credulity. He traveled very fast, and came to a miserable end through a greater "pain killer" than aconite.

Perhaps I should not have left the peaceful fields of medical inquiry to make this foray upon the bandits of society, were it not for a personal grievance. Some twelve or fifteen years ago an individual somewhere in the mining region, dropped his pick and shovel and came to this city to practice medicine. His medical education was acomplished whilst the earth was making a single revolution on its axis. To-day he was John Fitzgibbon, to-morrow Doctor J. F. Gibbon; and the transformation was rendered available by ornamenting the

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walls and casks and boxes throughout the city with a handbill displaying a photograph of Esculapius, and announcing Doctor Gibbon's Dispensary for the cure of a certain class of diseases. At the same time the newspapers of the Pacific coast were stocked with the same advertisement. As I had been in practice here since 1850, and had two brothers also practicing medicine in other parts of the State, the name was well known; and the imitation, in fact the assumption of it, was too bare-faced an imposture to admit of doubt as to the motive.

From that time to the present I have been the recipient, personally and by letter, of applications for "patent French safes," and for the means of producing abortion, and for the treatment of "weakness" and loathsome diseases—applications made in the belief that I was the author of the filthy advertisements in question. Such things show how many persons there are in a community supposed to be intelligent who are ignorant that the advertising of one's qualifications and cures is held to be dishonorable and disgraceful among all educated and respectable physicians; and that it is invariably a mark of incompetency or of fraudulent design, frequently of both. They also serve to illustrate the extreme loathsomeness of the business carried on by advertisers in general, and its hostility to the physical and moral interests of its dupes and victims.

The relation of this system of advertising to the practice of criminal abortion is no trifling matter. Advertisers generally manage to convey covertly to parties concerned the intimation of their readiness to perpetrate this crime. They talk of removing female obstructions, etc., or they resort to the trick of advising pregnant women *not* to take their medicines; and though the purport of such publications is well known, yet there are few conductors of newspapers who refuse to print and circulate them, and thus to make themselves accomplices. Thus advertisers and editors are in the daily practice of doing under cover, but knowingly, what would be felony if done openly.

In the concoction of the various kinds of bitters, there is little else than fraud. Nothing so much as a vegetable bitter disguises the quality of inferior spirits, and nothing so much as alcohol, good or bad in quality, disguises the nature of a vegetable bitter. The veriest fool can manufacture medicinal bitters — an experiment which has been successfully tried again and again. Nature has been lavish in her distribution of bitter plants. They abound everywhere. Many of them are harmless, or positively tonic, and a small proportion only contain noxious qualities. Even the poisonous bitters, such as nux vomica, are bitter beyond proportion to their tonic properties. It is said one grain of strychnia will impart a perceptible bitter taste to a hogshead of water. In the early days of California, when the demand for bitters exceeded the supply, some ingenious manipulator discovered that the man-root, or wild cucumber of our sand-hills, could be made into pure Stoughton bitters; and thirsty invalids without number drenched themselves innocently with it. And yet this root is highly acrid, and really poisonous in large quantities. I have known death to result from its use, through intestinal inflammation. It grows to an enormous size in the sand-hills within the limits of the city, sometimes nearly as large as a barrel. The name "man-root," was given, no doubt, on account of its size and form. There is enough of it on the Pacific coast to manufacture all the bitters of every name which goes down the throats of the population. The same might be said of the yarrow, which is a wholesome bitter. Besides these we have wormwood, willow, dogwood, sneezeweed and others, abounding in all directions.

The most noxious, in fact the only noxious product of distillation, excepting always the alcohol itself, is fusel oil. It is difficult to separate fusel oil from distilled liquors, and its presence in large quantities injures their sale. Such liquors are economically applied to the manufacture of bitters. Indeed, there is no product of the still too vile to make bitters of the first quality, in which the inferior and impure spirit is completely disguised. The process is admirably simple. Some child of toil, who has grown weary with wiping the sweat from his brow, buys a lot of the cheapest whisky which the market affords, and steeps in it one or more bitter herbs, which he finds at hand. He gives the concoction a distinctive name, and calls himself "Doctor," though he has never so much as held a doctor's stirrup or blacked a doctor's boots. If he has a religious turn, so much the better; or if he is altogether knavish it is none the worse. He proclaims himself the monopolist of a wonderful herb, procured from the Modocs or Apaches, and distributes his dilute tinctures to such amiable fools as will give him certificates. Of superior value are the certificates of clergymen, many of whom are so innocent and credulous as to serve his purpose remarkably well. A few bottles sent to an editor will pay. Perhaps he can find some doctors who will permit

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him to immortalize them by publishing their names. The rest is plain sailing, thanks to types and newspapers. His fortune is made, and at the same time a large number of drunkards, who have trained on whisky under a false name.

Druggists have strong inducements to engage in the manufacture of bitters. Bitter herbs in great variety and quantity are liable to accumulate on their hand. In making tinctures and other preparations, large amounts of dregs and refuse matters collect. These sources supply the bitter element almost free of cost, and sufficient to impregnate immense quantities of alcoholic liquors to the proper standard of medicinal bitters.

The formula, then, for medicinal bitters in general runs thus: Take of cheapest whisky an indefinite quantity; of any bitter vegetable, herb, flower, root or bark, q. s. Mix, and flavor with anything or nothing. Put in bottles, and employ an expert liar to write labels and certificates. Present a few bottles to editors and clergymen of taste. Advertise largely, and sell for five hundred per cent. above cost of material.

This subject is highly important in its moral relations. Medicated bitters are not used like ordinary medicines, in occasional doses. They are repeated day after day, habitually. Composed, as they are essentially, of alcohol, they lead directly, and often irresistibly, to intemperance. The entire spawn of medicinal bitters are little more than lures to drunkenness. It is surprising that respectable apothecaries sell and distribute them—more surprising still that they originate and invent them. The traffic in medicated bitters is a fraud and a nuisance, calling for legal restraint.

A number of years ago, an individual coming overland with a company to California, served as cook for the company, and was styled "doctor" on that account. He settled in Calaveras county and labored as a miner, without much success. His attention was then turned to the medicinal qualities of the herbs growing about him, and he came to San Francisco with the idea of making and vending a preparation to be called "Indian Vegetable Bitters," and to contain no alcohol. He fell in with an enterprising druggist of this city, who saw money in the project and embarked in it. At the suggestion of the latter the word Indian was struck out, and as the new medicine got sour by fermentation, it was concluded to call it "Vinegar Bitters," and to identify it with the movement against alcoholic drinks. The mountain herbs were thrust aside, and aloes, being a cheaper bitter, was substituted. "Nine sick people out out of ten," said the druggist, "will be cured by purging." Wherefore the aloes. So the cook became doctor, and the decoction became sour, and "Dr. Walker's Vinegar Bitters" began their career in the newspapers.

At that juncture I one day opened a new number of The Pacific Medical and Surgical Journal, of which I was editor, and found, to my amazement and mortification, a full page advertisement of this nostrum, with all its pretensions duly set forth. The advertisement had been sent to the printing office and inserted without my knowledge. It did not appear again.

A year or more afterward a medical gentleman of St. Louis wrote to me inquiring if I had ever endorsed the nostrum, and stating that every bottle of it distributed in the valley of the Mississippi bore my recommendation. The good "Doctor" Walker, or an equally conscientious coadjutor, had copied from the discarded advertisement his own statement of the virtues of the bitters, and credited it to me as the editor of the Journal! If the traffic in nostrums is thus capable of developing fraud and forgery in men of moral and religious character, to what extremes of depravity must it reduce those who have no higher motive than worldly gain!

The truth is, the "Vinegar Bitters" is one of the vilest, if not the very vilest of all the concoctions in the market; and it is rendered more repulsive and obnoxious by concealing its poison with the mask of temperance. That it contains alcohol there is no doubt. Even if the dregs from the tincture bottle are not appropriated in its manufacture, the fermentation which it undergoes produces alcohol. Its harsh and drastic properties have given rise to serious injury in many instances within the knowledge of myself and others. I am cognizant of the instance of a man who contracted a habit of using it so as to consume a bottle in a day. The result was an attack of acute mania, for which he was sent to Stockton. He recovered in a short time, and is now living in San Francisco to tell the story, but not to illustrate it by drinking "temperance bitters."

Is there no way of protecting society against the array of impostors which prey on health and life? It is not my purpose to answer this question, nor would it be proper to prolong this article. Hitherto laws for the suppression of quackery have done but little good—at least

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in America. It is difficult to enforce them, and any attempt to do so on the part of physicians is attributed to sordid motives. Quacks and quack medicines increase. They manure the soil for the growth and accumulation of morbid products. If legislatures determine to interpose the shield of law for the protection of their constituents, certainly we shall not object. The evil is too deeply rooted for that remedy. I have more hope of success against the nostrum deluge through an infusion of conscience into the "middle-men," the druggists and apothecaries who stand between the fountain and its distribution, and irrigate the community with the poisonous flood. By their associations, publications and colleges, our pharmacists are fast elevating their business above the standard of the beer-shop, and before long it will be as disreputable for an apothecary to deal in bitters and other nostrums as to sell grog. But the advertising quacks and impostors are more difficult to manage. Arrayed on their side are the ignorance, prejudice, credulity and other base elements of character in the common people, and above all the annual subsidy of ten millions of dollars, which enables them to purchase and control the periodical press of America.

Common Words.

HOW common is ill health? How few are well; and as you meet persons in society, how common is the question: "How is your mother?" or "How is your father, your brother, sister, son, daughter, husband, or wife?"

To-day, riding on the street cars in New York, we noticed the salutations of acquaintances. In almost all cases, the second or third question after meeting concerned the health of some relative or friend. One man asked a young lady, "How is your mother?" The answer was, "Oh, mother is miserable; she has been miserable since Friday."

The answer of a mother to a similar question concerning her daughter was, "Oh, Jane is complaining a good deal. The doctor thinks that if we could send her into the country it would do her more good than medicine."

A robust man of about fifty, with a wife who looked as if she might be the mother of Hercules, was asked for his son Harry; his answer was, "Oh, Harry doesn't seem to be getting any better. He has just returned from a few days' visit to the Springs. The water seemed to weaken rather than strengthen him. Young folks can't stand anything now-a-days. I don't see why it is. When I was a boy I could work almost night and day for a week, and be as fresh as a morning stage yet."

So it goes on. These bits of conversation represent what commonly occurs. In almost every household there is one invalid at least. It is hard to find a family in which every member is well.

Why all this illness? There are many reasons. First, we were not made to live always. The human machine is not an example of perpetual motion. The friction, the bruising, and bumping, the wearing and tearing of from ten to a hundred years, unfits some vital part for its function, and the whole stops. The oil in the human lamp is limited in supply. Sooner or later it burns away and the flame dies out.

So weaknesses, illnesses, infirmities and deaths are the common lot of mortals. By no manner of living, by no process of medication can they be altogether prevented. But there are diseases and deaths which may properly be called premature; these are of course preventable. How many who are born with life capital for a hundred years become bankrupt at twenty-five. Smoking, drinking, late hours and lewd company undo some men, idleness lays waste the powers of others, and overdoing and feverish excitement bring others to early decay.

The absence of those employments which develop strength of body and brain puts women at a disadvantage, and their indoor, artificial lives, with breath-depriving dresses, rob many of the blush of health before they are twenty. Many, among all classes, are ill from causes beyond their control; many others because they have lived without regard to the conditions on which health depends. Having the care of

"A harp of thousand strings,"

they have, either inadvertently or carelessly, strained, mutilated, or broken so many strings, that the music of life, instead of being harmonious and sweet, has become discordant and painful.

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Is there a remedy for all these ills? For some there is; some cases are too far gone; some vessels are unseaworthy; they have sound parts, but so many timbers are rotten, and so many strained and twisted, that the vessel does not admit of repairs—it must be abandoned. So some bodies, sound enough in parts to last a hundred years, have been so abused in others as to be beyond repair. They must inevitably soon be cast upon the wharf. Still, as it is said, "while there is life there is hope." The human machine is self-repairing, and wonderful power of self-repair does it often show when given a chance. "The beginning of wisdom" in the treatment of disease, is the recognition of this self-healing tendency in the human body. Illness uncaused does not come. Every invalid should inquire: "Why am I ill?" and, finding the cause should remove it. The words of scripture contain a remedy for human ills which is nearer a universal panacea than any which chemists have discovered. It is this: "Cease to do evil; learn to do well." If these simple words were understood in their application to the body, how much pain and misery would be prevented! They mean, "Stop disobeying; stop breaking yourself to pieces; stop doing that which you know aggravates your pains and perpetuates your maladies; quit the worries of mind, the bad habits, the heedless ways, the abuses of body and brain which you know are killing you." If you *can* do this and *will not*, you deserve but little sympathy and can have but little help. No medicine can atone for disobedience to physical law. The invalid who goes on repeating the causes of his disease will die, either suddenly or by inches, and there is no help for it. As we sow we reap. Every cause must be followed by its consequence. Men do not respect their bodies as they should; they do not make conscience of regarding physical law. They think that they can wantonly transgress it without sin.

It is a shame to deface and defile, to despoil and ruin so beautiful and wonderful an instrument as the human body. Reader, what use are you making of the body God has given you? Are you needlessly marring or destroying His workmanship? If so, can you call yourself a Christian while you are doing that? —*T. E. Hicks, M. D.*

Country Papers—No 2.

BY GEORGE LEE.

LYING at my elbow is a year-book for 1871. Turning to its table of statistics I find that there were in the United States, when it was published, not less than three hundred and forty-five colleges and collegiate institutions. Ohio had thirty-five, and Illinois nearly as many; Pennsylvania thirty-three, New York twenty-eight, and New England eighteen. The number of students in attendance was about 50,000.

If 50,000 young men and women are in attendance at the colleges and collegiate institutions of the country, it is interesting to know what kind of education they are receiving, and for what work in life they are being prepared. Most of the young men are pursuing a classical course of study, preparatory to the adoption of a profession. The education that the young women are receiving is also more or less classical in its character, such a one it is supposed as will fit them to be teachers should they remain unmarried, or will qualify them to be the wives of intelligent men should they choose marriage.

I am writing in July, the month of college commencements, and occasionally I find a paragraph of suggestive information upon this subject in the newspapers. I read, for instance, that the class of '74 at Yale numbers 123, and that forty-eight of them propose to study law, the remainder being distributed between theology, medicine, business, journalism and engineering. The fact to which I invite special attention is this: Not one of them expects to be a farmer.

Harvard also graduates a large class, but her alumni do not take kindly to farming, neither do those of the University of Michigan, or of any other college, large or small, north, east, south or west, those of the few comparatively new agricultural colleges excepted. But many of them are the sons of farmers, and probably as many more were born and bred in the coun-

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try. Hence I infer that the tendency of a collegiate course of study is to unfit young men for farm life, that it creates in them a distaste for and a prejudice against it.

Should the attention of the faculties be called to this, their serenity will not be disturbed. They will say that the matter is as it should be, that colleges were not established, and are not maintained, for the purpose of fitting young men for farm life, but for professional; that farmers furnish the colleges with good raw material to operate upon, and that to return a young man to the farm after having subjected him to a long and expensive process of refinement would be sheer waste—almost as absurd as it would be to put smelted ore into the mine again.

As I have already indicated, this opinion is shared by the young gentlemen. They step from the cloister firm in the belief that there is higher work for them to do in the world than farm work, or manual labor of any sort. You will hardly find one among them who does not believe that he would be slighting his education and lowering his standard of successful manhood by voluntarily settling upon an excellent farm of 200 acres.

The prevalence of this idea in the colleges produces injurious results, directly and indirectly.

It has an effect to drain the country towns of their most valuable population.

1. By preventing the return of such as go forth to get an education. These are generally the flower of the community; and by their non-return the average of intelligence and morality is gradually lowered, their places not being made good.

2. The lower average of intelligence and morality being visible in ill-conducted farms, poor schools and thriftless churches in the township, people of the right sort, who desire a good location, are constrained to move away, if they are already there; and, if elsewhere, are not attracted thither. "Birds of a feather flock together."

In consequence, agriculture and horticulture, which are among the most healthful, agreeable, useful and natural of all the occupations in which men may engage, and which afford room for the exercise of both high intelligence and refined taste, survive in comparative disrepute. Their interesting mysteries are imperfectly understood. Bountiful earth and captivating nature are alike treated with thanklessness and disrespect.

The cities are over-crowded and the professions burdened by men who ought to be, in one capacity or another, in the country—for their own and children's good.

It is unreasonable to suppose that the beneficent Creator of man would have given him a domain so wide, so various in its details, so elaborately beautiful by nature, and so inexhaustible in its possibilities, under the influence of intelligence, industry and artistic taste, if He had designed that it should be abandoned to the slovenly caresses of unappreciative ignorance—deserted by the very ones who are best fitted to develop and appreciate its beauties.

In every class that graduates from a college there are some who have no recognizable call to any profession. If these, instead of feeling themselves obliged to enter upon a professional career, would divest themselves of the idea that agriculture is unworthy of their consideration, and would accept in its stead the wholesome theory that to learn the profitable secrets of nature, to develop her latent resources by a combination of mental and physical industry, to build up a home, beautiful in its surroundings, healthful and full of pleasantness within, is not unworthy of any man, and is something which will appear more satisfactory to him from year to year, they would save themselves a vast amount of unhappiness and worrying care. Now what are the popular objections?

One is that agriculture implies a great deal of drudgery on the part of its followers. To which I reply:

Is there any occupation which does not necessitate a great deal of drudgery on the part of those who engage in it successfully? And since one must drudge more or less in order to succeed, is it not as well to drudge with the body as with the mind, which is nobler and more sensitive? The editor of this magazine will tell you that literary drudgery is the worst of all, and all his brethren in the craft will sorrowfully assent.

But as regards the drudgery of farm life, intelligence and capital can do away with much of it by employing horse and steam power, and by so judiciously conducting the work that laborers may profitably be hired to execute a part, or all of it, according to circumstances.

Another objection refers to the isolation of country life.

It is true that man is a social animal. He loves to knock shoulders with his kind, to associate with his equals or superiors in information and refinement. It is better for him to

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so; but in the country privileges such as ese are curtailed, and people of culture feel eir absence keenly. I think, however, that e objection is one which is becoming less rmidable yearly, and which will diminish ith much greater rapidity when the reaction ee last paper) sets in; for then, as is already ie case in many townships, particularly in ew England and the Middle States, an abund- nce of good society will be found in the agri- ultural districts. It should be borne in mind ko that three intelligent, enterprising farmers, y united action in the way of maintaining a ood lyceum, a good school and a good church, y throwing themselves heart and soul into very good work, and by successfully conduct- ng their respective farms, can in a decade trans- orm any tolerably well located township into a place good enough to be the birthplace of "the coming man."

I will briefly recapitulate my thoughts in an illustration:

Messrs. Jones, Smith and Brown are farm- rs, resident in Grainland.

Mr. Jones has two sons, John and Thomas, whom he desires to see better educated than he was.

Accordingly, John goes to college, and there imbibes the inevitable idea that he must vindi- cate his course of classical study by adopting a profession. He chooses law. Grainland is no place for a lawyer, and so John locates in the nearest city.

Thomas follows John through college, with- out endangering his health by hard study. He has no natural or acquired bent toward profes- sional life, but he nevertheless declines his fa- ther's offer of a snug farm, and goes into medi- cine, because to do that appears to him to be, on the whole, the easiest way to escape from a difficulty. The old Grainland doctor wishes to retire from practice, and people hope that Dr. Thomas will take his place. But Thomas can- not entertain the idea of a country practice; and hunts for an incorporated opening.

Mr. Smith's boys are not students, but being intimate with the Jones boys, and seeing them getting up in the world, and missing their com- panionship, begin to find Grainland unbeara- bly dull. One by one, therefore, they scatter away from the old homestead to find places in "the world."

Mr. Brown has daughters. They go through a female seminary, which unfits them for fur- ther usefulness in Grainland, married or single.

Old Mr. Jones, bereft of his sons, and feel- ing the burden of years, sells his farm and re- moves to a village. Abel Kennedy, an intelli- gent, right-minded man, with a growing fam- ily, likes the farm, and would purchase it but for the fact that there is no society in Grain- land; no thrifty church for his wife to identify herself with, no good school for the children. People tell him that Grainland is running down. So Mr. Jones sells to a Dutchman, who does not ask about the society.

Now if John Jones could have been satisfied to take up with the fifty acres of good land that his father would have given him, and with the sixty-five that he might have secured along with Caroline, from Mr. Brown; and if Thomas could have accepted the other fifty, or, failing that, could have taken the old doctor's place, and have brought his excellent wife to Grain- land; and if Henry Smith and his brother could have been contented to stay there too, as stock raisers, merchants, or cheese factory owners, the remainder of the Brown girls could proba- bly have been detained also. Then the com- bined influence of so many intelligent, enter- prising young people, and their nice old pa- rents, could have secured a live minister, and there would have been a thrifty church. A thrifty church would have generated a good union school or academy. All these healthful influences would have attracted not only Abel Kennedy, but a dozen like him. United effort would have secured good roads, and perhaps a railway, if one were needed. Comparison of ideas and friendly competition would have re- sulted in improvements, social and material, of various kinds, until Grainland would have be- come one of the pleasantest places upon the face of the earth in which to live.

Do you think, my young alumnus, that John Jones would have slighted his college educa- tion by settling upon a farm of 115 acres in Grainland? It is not so. Intelligence and refinement should be sources of joy to their pos- sessor. They should be not one whit less valua- ble to a farmer than to a lawyer. The same vigor and acuteness of intellect which will enable a lawyer to succeed fairly will enable a farmer to acquire an independence, and that without ex- cessive or stultifying toil. The bread-and-butter question is the important one in either case. If the city man may answer it more magnificently, the intelligent man of acres is certain to answer it honestly and positively. And when you speak of the æsthetics you should remember this, that brain saves muscle on the one hand, and on the other physical exertion conserves and strength- ens the vital forces, thereby prolonging life and enlarging the general capacity to enjoy.

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Health Reform in Germany.

BY EDWIN F. BACON.

THE health reform movement in the United States has been, of late years, of that broadening and liberalizing character which has made it less and less the monopoly of a few specialists, and has incorporated it as a powerful leavening force into the national life. For the future it is with us but the practical expression of the universally recognized truth, that a sound physical constitution is the true basis of all high attainment. But this truth is as broad as humanity, and we look, therefore, with a natural interest upon its development in foreign countries, where other conditions may have clothed it in different forms, or derived from it different results from those which we have witnessed among ourselves; and in this respect no country can be more interesting than Germany, to which all the world looks as to an instructor in almost every department of human knowledge. It might indeed excite curiosity to know what our robust German cousins would think of our modern hygienic notions, our temperance fanaticism, and our bran bread theories of diet. Least of all from that quarter might we expect sympathy or encouragement; and the writer confesses to a most agreeable surprise upon finding what he has to relate of the great health reform movement now in progress in North Germany. The Germans are pre-eminently a social, a co-operative race. As their new national unity has taken the form of a thoroughly organized and centralized government, so does every reformatory movement work through some compact and efficient organization. This is especially true of health reform, and who would expect to find among the countrymen of our boisterous, beer drinking German fellow-citizens a national society of strict vegetarians, abstaining not only from meat, but from every form of unnatural stimulant, denouncing the use of beer and tobacco, rejecting drug medication, and proclaiming nature as the great physician, and simple obedience to her laws as the true condition of health?

A GERMAN HYGIENIC SOCIETY.

Such a society, however, actually exists, having its membership throughout Germany, and the German provinces of other countries. Before me is the *Addressbuch*, or directory of this society, containing the names and residences of those of its members who cared to have such publicity made. Something over five hundred addresses are given, and the wide extent of their influence is indicated by the fact that 231 towns are given as places of residence. Each family in its own locality becomes thus the center of a home influence, acting not only through personal acquaintance, but through the literature, in the form of books, periodicals and popular tracts, which is constantly being issued from the press. A catalogue of this literature, given in the same book, embraces 150 volumes and pamphlets, of which ten are translations from American authors. To this is added a list of some twenty hygienic and water cure establishments, and of a large number of places where Graham bread and various kinds of flour for hygienic purposes may be obtained. With this little manual a health reformer in almost any part of Germany may find those of like faith, or at least may obtain suitable articles of diet. Great pains is thus taken to render hygienic living possible even among strangers. Such care is indeed especially necessary in Germany, where this reform has not extended among the masses, and where, in public houses, one who neither smokes nor drinks is regarded not only with astonishment, but, on the part of the proprietors, with aversion. All hotels are conducted on what we usually term "the European plan," that is, rooms and board are separate, and at table one pays only for what is especially ordered. The profits of the dining-room are said to be more upon what is drank than upon the food; and the Germans being polite and generous in such matters, do not feel at liberty to eat without drinking; and besides, is not the foaming glass the popular symbol of German sociability? Add to this the fact that nearly all single men take their meals at restaurants, renting only a lodging-room in some dwelling-house, and it becomes apparent how firmly established these drinking customs are.

It is to meet these difficulties that health reformers, and especially vegetarians, have banded themselves together for mutual assistance in living out their principles. In various localities hygienic board may be obtained with some family. In Berlin I found such a table both excellent and cheap, the object seeming to be rather to promote the cause than to make money.

It is apparent from the above that however difficult it may be to accommodate oneself to a

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alth reform diet among us, it is much more fficult in Germany, for there it is not only e question of food but of drink that is to be ranged; there being no public sentiment on the side of temperance, as we under- and the term. There are indeed so-called mperance societies, but they reject only the ighly intoxicating beverages, while tolerating e use of beer and wine.

EARNESTNESS OF GERMAN REFORMERS.

As might be expected, the difficulties of the ase make the German reformer proportionably ore earnest and persistent than with us; and hen the German character is itself steadfast, ow to enter upon, yet resolute in maintaining new line of conduct. So anxious are these egetarians that none shall be lost from their nks through the pressure of external circum- tances, that in a benevolent institution which hey have founded they are now establishing fund for the support and education of orphans f vegetarian parents. The general tone of heir conversation and writings is that of earnest, practical workers, heartily devoted to a ause which they believe to be not only that of physical, but, in its legitimate results, of moral ight living; and here, to do them justice, it hould be mentioned that their argument gainst flesh eating is largely of a moral char- cter and relates to the cruelty with which ani- nals are slaughtered. They would win the ad- miration of good Mr. Bergh by their demand or justice and mercy toward the brute crea- tion.

This reform in Germany has been no foreign importation. It is purely German in its origin nd character, and as a means of comparison between its principles, as there developed, and similar views in our own country, I venture a translation of an extract from a popular health tract issued by the vegetarian society. Under the head of "How Do we Live?" is presented the following summary:

"1. We slay no animal for food, and con- sume none of the products of such slaughter.

"2. Our daily bread is sweet, and consists of grain (wheat, corn, rye, barley, oats), which we grind coarsely, and bake; also of millet, rice, peas, beans, lentils, etc., which we boil. To these we add especially all kinds of fruit.

"3. We avoid all stimulating condiments, such as pepper, ginger, nutmeg, cloves, garlic, mustard, etc.

"4. We thirst, therefore, seldom, and drink little. We avoid spirits (beer, wine, brandy, etc.), also tea, coffee and vinegar, and drink water, or the pure juice of fruit mixed with wa- ter.

"5. We avoid all other stimulating, nerve- blunting indulgences, especially the hateful tobacco smoking, chewing and snuffing.

"6. Cleanliness of the whole body and the hardening of the same is with us a rule of life, and especially do we care for the normal activi- ty of the skin as the condition of sound health.

"7. We subsist also very much upon the air, and take care that it shall be pure and fresh where we live, where we work, and especially where we sleep.

"8. The heavenly sunlight is our life, there- fore we allow it to penetrate our dwellings, in order that these may be dry and the air therein healthful.

"9. Work, bodily and mental, is our delight. We seek healthful and useful labor, and love conflict; but only against superstition and all unnaturalness.

"10. We aim at moderation in all things, as the true condition of enjoyment.

"11. We reject all medicinal poisons, and everything that can act injuriously upon the blood.

"12. Through soundness of body we seek soundness of mind, and through soundness of mind we act again upon the body, and thus se- cure for both a higher degree of enjoyment than is possible under the usual flesh eating mode of life, with its consequences."

The similarity of the views here indicated with those held in England and America is, rightly considered, a matter of great signifi- cance, for it exhibits the permanent the cos- mopolitan character of modern hygienic reform. The only important question still undecided is that which relates to the use of meat.

OTHER HYGIENIC SOCIETIES.

In Germany there are numerous hygienic so- cieties the members of which are not strictly vegetarian. It was my privilege recently, in Berlin, to attend a meeting of one of them. There were present some thirty gentlemen, men of much intelligence and of high social stand- ing. The purpose of the meeting was to take action in regard to the present investment of the sum of 34,000 thalers (about 25,000 dollars) which had been donated by one of their num- ber, as the foundation of a fund for the estab- lishment of a hygienic institute. It was their in- tention to secure a much larger sum before com- mencing operations, as the plan is to erect a substantial building, and to give to the enter- prise a widely influential character. Some

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6,000 thalers in addition to this single donation had already been secured, and it was believed that a total of 100,000 thalers would in due time be placed at the disposition of the society, as a foundation capital.

All the members of this and of other similar societies throughout Germany, abstain entirely from the use of beer and tobacco, regarding these popular indulgences as highly injurious. It would be well if Americans, especially students, visiting Germany were aware of the existence of such societies; and some German temperance tract might well be among the first of their reading exercises in that language. As it is, if they have been teetotalers at home, they are at once beset with invitations to drink, and are told that in Germany everybody drinks, at least beer and wine, that the climate requires it, and that social enjoyment is impossible without it. With rare exceptions they yield their prejudices, and acquire a great fondness, especially for beer. Now if they were in a position to reply to the first invitation, and to the assertion that "everybody drinks," by informing their tempters that there are thousands of Germans who do not drink and who contend that beer is injurious to the blood and stupefying to the brain, they would occupy a stronger position than while unaware of these facts, and compelled to face alone the whole force of public sentiment among their new associates.

The German health reformers are a highly intelligent and healthy class of people, and their appearance is of itself a sufficient reply to the nonsense about beer being necessary in that climate.

There is something apparently in the climate of Europe that tends to the development of physicial strength. Lean Americans grow stout there, without the stimulant of beer.

ORIGIN OF DRINKING CUSTOMS.

The real cause of so much drinking among the Germans is that they are a highly social race, warm-hearted and generous; and their present customs are an inheritance from that lower condition of human society in which feasting and drinking are the indispensable attendants of hospitality and social enjoyment. The Germans are both the highest and the least developed of any European people; the highest because they occupy relatively the foremost position, and the least because in the line of their own separate development they have the longest course yet to run. The comparatively feeble hygienic movement of to-day is the germ of the higher life that is yet to be for the masses, when the true science of life shall have been completely evolved and universally recognized. The German social life and customs will then be, as they are not now, under the control of the higher faculties.

GERMAN HYGIENIC AUTHORS.

The most prominent hygienic writers in the German language are Edward Balzer, of Nordhausen, in the Hartz mountains, the President of the National Vegetarian Society, and Theodore Hahn, who has a famous water cure establishment near St. Gallen, in Switzerland. There is a very considerable hygienic literature in addition to the strictly vegetarian works already alluded to. In Berlin there is in course of publication a series of volumes made up of selections from the best hygienic works, both home and foreign. Eight numbers of this serial, of about 300 pages each, have already appeared, and others are to follow. There are also several weekly and monthly health journals, all of which are characterized by a bold and vigorous discussion of topics relating to physical right living. At present there is an exciting discussion in progress in regard to vaccination, the government having enacted that this shall be universal and compulsory, although there exists a very considerable opposition to it, including all the health journals, and a good number of physicians, both of the old and new school.

In comparing the health reform movement in Germany and America certain differences are apparent. With us hygienic knowledge is being widely diffused. Its principles are known, and more or less observed in every intelligent family. Hygienic institutes are becoming popular as boarding-houses and hotels, and our health journals are now classed and taken with the popular magazines; health lecturers find everywhere appreciative audiences; in a word, the matter has been popularized, and has passed into the current talk, literature and life of the better class of our people.

In Germany, on the other hand, it seems more limited in its character. Its advocates are more widely separated from the popular sympathy, and in more violent antagonism with the old school physicians.

The German idea of reform is one of bold, aggressive conflict. When Martin Luther threw his inkstand at the devil he meant to hit him, and so does every true German reformer mean to hit and to hurt in every encounter. The steadiness and persistence of the German char-

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ter will make this hygienic movement a success, and its result must be to elevate the general social life of the people, imparting to it in other respects the high character which it already possesses in the department of physical culture. In this latter respect physiological science has combined with the popular taste to develop, in the public schools and elsewhere, a system which, steadily maintained, will insure to Germany the continuance of her leadership among the nations by keeping her physical, parallel with her intellectual strength.

Morphine.

THE *Atlantic Monthly* FOR JUNE.*

I HAVE lived for ten years of my life in a dream; a waking dream. I say a dream because although that term does not exactly describe my mental condition during the period alluded to, it still describes it with sufficient accuracy for all practical purposes, and, when qualified with the adjective I have here associated with it, describes it perhaps more accurately than any other which I could employ. Yes, dear reader, I have spent ten years of my life in a dream; ten of the best years of my life, those occurring between thirty and forty years of age—that period of a man's life when he is, or ought to be, in the prime and vigor of his manhood; when, if ever, the foundations of his fortune are laid; when, if ever, fame and distinction are acquired; when, if ever, he feels ambition stirring within him. During this most important period of my life I was living in a dream. It was a dream of morphine, opium. But for this I might have won fortune, perhaps fame. But it was not to be. The light of my life was obscured by the dark clouds of opium. Thus were ten of the best years of my life wasted, utterly wasted.

I made my first acquaintance with morphine through the medium of a physician's prescription. From my earliest youth I had been afflicted with neuralgia, as had been my father before me, and other members of our family as well. In fact the disease seemed to be hereditary in our family. At first it made its appearance in the form of *tic douloureux*, a most excruciating pain in the face and jaws. Removing at nineteen years of age to a large city, where the services of better dentists could be had than a country place affords, the extraction of all badly decayed teeth, and some attention to those that remained, removed the exciting cause of the *tic*, and so I was happily rid of this disturber of my peace for a period of some years.

This immunity from suffering was not however of permanent duration. In the summer of 1857 my old enemy returned. The stomach this time was selected as the point of attack; that being, I presume, the most vulnerable point. Every evening, about dark, the enemy commenced his assault. Then it was for the first time, by direction of my physician, I took *morphine*. A solution was made of one grain sulphate of morphia in an ounce of water, of which I was directed to take one quarter, then wait for half an hour, and if by that time relief had not been obtained, I was to repeat the dose, and so on every half-hour until I found myself free from pain. The first dose produced no sensible mitigation of the symptoms. The second merely took the wire edge off the pain, so to speak. The third dose rendered me comparatively comfortable, but it was only after I had taken the fourth and last portion, a whole grain of morphine in all, that I experienced full and entire relief. I may be pardoned the minuteness with which I have dwelt upon the circumstances connected with my taking morphine for the first time; because it was the first link in a long chain of evils, and as such it forms an incident in my life's history indelibly stamped upon the tablet of memory, and therefore not to be slightingly passed over; and because of the interest which others of my class—I mean the class of opium-eaters, and a large class it is—take in the recital of anything relating to their habit, not to speak of the interest which medical men and others have also in this subject. To say that I was now free from pain would be to describe only the negative effects of the drug I had taken. I went to bed and lay during the whole night in a most delightful reverie. Time seemed to speed onward with increased velocity. Oh how the hours flew by!

* Extracts from a paper by James Coulter Layard.

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It seemed to me but twenty minutes from one stroke of the clock to another. I felt a tingling sensation, as of prickly heat, all over the body. With this trifling exception, my condition physically was one of the most perfect comfort and satisfaction; and not until morning came did I feel that sense of drowsiness and stupor resulting from the morphine as its secondary effect.

Finding, then, that a grain of morphine was just the quantity required in my case, I took that amount every day, in the evening, while the neuralgia continued, which was for three or four weeks, when the disease left me. Being now free from pain, I ceased taking morphine, as the necessity for it had ceased. This was my first experience with morphine; would to God it had been my last! And this experience was pleasant, leaving no sting behind. Is it then to be wondered at, that upon the next attack of my hereditary enemy, and in all subsequent attacks, I employed a remedy which had worked so well before; in fact the only remedy I knew of for this painful affection. Before I became acquainted with morphine as a remedy for neuralgic pain, its periodical attacks were anticipated with dread. Now I was able to look the enemy in the face with some degree of composure, not to say complacency. Its advent was viewed with horror and dismay no longer. For had I not discovered a remedy, a sovereign remedy, a remedy at once prompt, efficient and *safe?* And not only that, but one which at the same time that it relieved my sufferings, yielded me the most exquisite delight.

But there came a time when matters took a different turn, when my relations with morphine were not of so friendly a nature, and when my reflections became of a more somber hue.

[The writer here refers to the fact that he became a confirmed inebriate, so to speak, to morphine, and put it apparently out of his power to return to the disuse of the potent drug, on which he had so long relied for relief. The following is a description of his attempts to break loose from the habit:]

I slept pretty well the first night, notwithstanding the want of my usual afternoon dose. The next day I kept my bed, as I was suffering considerably from pain in the head; but I had not yet come out from under the influence of the morphine. I had my breakfast in bed; ate some dinner, too; but before tea-time I had got beyond the point where food could be tolerated. The second night I did not rest so well. But it was not until the morning of Monday, forty-eight hours after I had taken the last morphine, that the struggle may be said to have fairly commenced. During the forenoon of this day I rolled and tossed and threshed about in my bed, in a perfect agony of nervousness and distress. A freezing perspiration broke out over the whole body, alternated with flashes of heat. At one moment I felt as if buried deep in Arctic snows; the next as though I lay on a lake of burning lava. Then came violent and protracted sternutation. I sneezed like one taking a severe cold; sneezed as though I should dislocate some of the cervical vertebræ. At length a bilious diarrhea set in, accompanied with vomiting of a dark, bilious matter. All the secretions of the body, long suppressed by the morphine, were now poured forth with unexampled profuseness. Nature, long cheated of her rights, was now making reprisals. The liver, especially, was now exacting cent. per cent. for long years of abuse. That terrible gnawing in my stomach, which I have alluded to before as occurring in like circumstances, was again felt. The vomiting gave relief to this for a few minutes afterward. Sometimes, too, after vomiting I could lie back in bed and doze for perhaps five minutes. This was the only sleep I had, and the only cessation of my sufferings, night or day, for a week.

[We cannot follow the writer through the years of suffering he experienced. It is enough to add that he or she who forms this habit for any reason whatever, becomes a slave to it, and is likely never to enjoy the freedom which gives health and happiness.—Ed.]

Washing with Soaps.—Soaps have two important properties; first, they dissolve fats and oils, and second, they are very easily resolved, merely by mixing with much water, into an acid salt and free alkali. The latter dissolves, as is well known, most organic substances, but the former effects by its lubricity an easy washing away of the dissolved matter from other substances. On these two properties depends the application of soap in washing. The separate acid salt of fat acids with alkali modifies at the same time the action of the free alkali, and keeps the articles pliant which are washed with soap, while they would become stiff and rigid if they were cleansed with alkalies alone. If it is desired to prevent the shrinking of woolen articles, they should be washed with a weak solution of carbonate of soda, instead of with soap.

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Reform in the Education of Children.

BY EMMA MARWEDEL.

THE most prominent question of our day is *how to live!* It is not merely a phrase, but he centralized effort of thought and scientific nvestigation. In short, "how to live," has be-ome the question of our time. We have out-grown the fanaticism which regarded a life of ain and trouble on this earth, the necessary ccount book for rewards in another world.

We are forced to see and to learn that man nd his surroundings are effects of causes, and hat man is responsible for man.

Starting from the idea that the state repre-ents only a collection of men, and that the ame laws which dictate the welfare of man lictate the welfare of the state, we are taught y scientific investigations, called statistics, and he laws of morals, that to *live well* each man as to serve himself and others. And the cience to do this well, or the systematic devel-pment of all inborn faculties to be used in an, we call *education.*

Education being the science "to live well," we may see how the two bodies to which we trust the educational training of our young un-derstand their mission.

SCHOOL AND HOME.

Repeating frequently the sentence "our time," it seems necessary to state that "our time," in regard to the science of education, is a very short one, humanity and political econ-omy giving birth to it. Its parents are hardly matured themselves; the child has been looked at only by those who foresee the gigantic, pow-erful, reforming greatness of a free-born child of such parentage. Nevertheless the child is alive; and still more, it grows and its nature is understood; but—and this is impossible—not by the large masses.

Comparing its principles with our actual hab-its and arrangements at home, and in our schools, we see how far we are from the com-mandments of a Pestalozzi, Spencer, John Stuart Mill, Crandle and Froebel. But how can we expect otherwise, finding that Herbert Spen-cer the Englishman, although the latest, speaks only of Pestalozzi the Swiss, of whom Froebel the German is a much more advanced pupil; and when we find that William Crandle, your countryman, speaks of none. And yet these five thinkers, although speaking in different tongues and differing here and there in outside arrangements, are *au fond* one body.

They all command that to *live well*, we must serve ourselves and others; and to do this well we have to combine physical, moral, intellect-ual and industrial education, beginning at the earliest time, at the cradle, making primary ed-ucation the most important.

Neither Herbert Spencer nor William Cran-dle having given a distinct systematic arrange-ment for their ideas, and Froebel being a pupil of Pestalozzi, I will try to give a short insight of his system, which he introduced practically and arranged systematically.

Frederich Froebel was a native of Ober-weissbach, Germany, studied at the University of Jena, until called home by the death of his father, a clergyman. Compelled to earn his living, he became a teacher. Afterward, re-turning to his studies, he went to Jena and to Berlin, devoting a part of his time to teach-ing at a school on the plan of Pestalozzi.

In 1813 and '14 he entered the war. In 1816 he opened, in connection with two of his friends, a very large and successful college for boys. His writings not being clear, and very difficult to read, some nine or ten prominent thinkers and writers on education have tried to condense them and to make them readable. His system is known as the "Froebel," or "Kindergarten" system, and it is very much to be regretted that it has not been introduced under a different name in this country.

The first kindergarten was opened at Blank-enburg, in 1837, the Prince of Meinengen giv-ing a pleasant building for a normal training-school for *kindergartnerinnen.* A congress of teachers and *kindergartnerinnen*, held in 1851, declared the system a success; but the govern-ment of Prussia declared it to be the germ of socialism, and against religion, and its estab-lishment in Prussia was forbidden. The same orders were given in the Kingdom of Saxony; but in the free city of Hamburg, under the in-spiration and invitation of women, he started, in the same year, the first high school for the introduction of his system.

Froebel's method—a systematic education, beginning with the cradle—aims to manifest nature freely, giving opportunity to develop every inborn faculty according to individual

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strength and capacity; yet, far from being a mechanical drill, it uses play, and leads the child unconsciously to creation and invention by self-activity and self-reliance. The method awakens the intellect, renders the hand skillful by practical labor, develops taste and sense of beauty, supplies bodily exercise, accompanied by songs and graceful movements of every kind.

Social responsibility, increasing constantly, tends more to prevent evils than to remedy them. The study of human nature and the passions, the relation between causes and matter, the science of man, have to be made popular and practical before we can live well. The Froebel system solves this problem. It supplies this want, dictates the laws—nature's grand laws of material, moral, spiritual and physical development.

In every human mind exists the divine power of creation, which is shown in an uncontrollable desire to achieve, to produce, or to destroy. It may be said that the desire to destroy is not an evidence of the power to create; but it must be remembered that evil is only prevented good, and destruction only creation inverted. On the uncontrollable desires, called "instincts"—the child's true nature—Froebel founded his system. The instincts to be preserved and developed in the child, according to Froebel, are the following:

1. THE LOVE OF PLAY.

The importance of play consists in the power it gives to create an independent world, absolutely our own; thus enlarging our existence, enabling us to forget for awhile the necessities of life, and to find happiness in the ideal world we are creating. This absolute freedom from toil is demanded more and more by our physicians, as much for older persons as for the young; and it has been for years a matter of earnest thought, and a subject of careful experiment in Europe. There no school or home is without a suitable playground. Switzerland educates her strong, healthy citizens in her games; in England there is Primrose Hill and the parks of London; the Bois de Boulogne in Paris, the public places in Belgium, and finally the German *Jugend-wehr* and *Turner* places for boys and young men, with their well-ordered swimming and fencing schools, recall the history of the ancient Olympic games.

What a great step toward living well would it be, in our family life, if fathers and mothers and children were able to unite more in play? "How to play," needs to become a study, a science to be perfected by the whole genius of the time.

Froebel's system begins with play and its invigorating effects. His "*Mutter und Koselieder*" (mother and cooing songs) show us how educational and bodily development should be carried on in infants. The natural love of play is systematized. His educational efforts turn play to work, and "lead through work to work." He follows nature freely, giving opportunity for every inborn faculty to develop in proportion to individual strength and capacity.

2. THE LOVE OF CULTIVATING THE GROUND.

This instinct serves to develop the love of home, and to make home beautiful; leads the child to observe germination, and the budding and blooming of all life around it. Nature becomes to it, from the beginning, a *living body*, a dear, well-known friend. Geology, botany, chemistry, natural history, and all the physical sciences readily fall into its mind, it being thus awakened and prepared to receive them. The practical use and inspiration arising from such early preparation, to understand and study the laws of nature, can hardly be over-estimated in a country like America.

Humboldt says: "That while at present only a few insects are employed in the service of mankind, there might be found many more, and especially by the skillful observing eyes of properly educated women; and the same may be said about increasing the use of plants."

3. THE LOVE OF PRODUCING—FORMING.

This becomes under systematic training the very genius of invention and art. None are so liable to rush into vice and crime as those who possess undeveloped creative power in the largest measure. The inventive power of Americans, left to accidental development, has almost annihilated time and space. Your national pride, your self-made men, show the immense amount of vital spiritual forces. Let the children of America for the next quarter of a century be placed in kindergartens, and kindred institutions; let their wonderful native genius be systematically developed, and applied to forms of use and beauty; and conceive, if possible, the transformation in the external and internal lives of the people and in the material world around them, to say nothing of the purifying social effect of such a change. Think of the beautiful forms for the most practical needs found in Pompeii, that prove every potter to have been an artist. Every vase was made by the workman himself; there was a college for potters.

4. LOVE OF MUSIC.

Froebel observes: "You hear rythms in the

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irst cooings of the babe," Its exquisite sensitiveness to sounds, is one of the finest instincts o be developed. As it grows, its little plays n the kindergarten are accompanied by music; nd it is easily led to dramatic and musical epresentation of what occupies its childish houghts.

What a blessing for the restless little ones, nd the whole human race, when music shall harm our ears, and graceful movements exercise our limbs, instead of the coarse oaths and lying stones which are the main educational agencies now employed in plays and on our streets—the *chief American playgrounds.*

5. THE LOVE OF KNOWLEDGE.

The ardent desire of children to know everything is too often rudely checked by the hasty answer, "Don't trouble me, I have no time"—stones for bread! Froebel meets this craving for information by object lessons. As the child brings us the plant raised by itself, taken up by the roots, and asks a question concerning it, the earth clinging to its little fingers, the first lesson is given in the process of germination, and he is taught how to set and care for it.

The most complete system of object lessons, in excellent working order, I saw in the so-called Birbeck schools, at London. A couple of children were learning reading and writing and spelling from and by lessons on a skeleton; taught at the same time the construction of the human body. Another group sat in the laboratory analyzing milk, another was busy over a collection of metals, still another examining an engine belonging to the school.

In this school was a globe, *en relief*, at least five feet in diameter. The walls were covered with all kinds of charming drawings, mostly executed by the children themselves. A number of blackboards of all sizes interested me exceedingly, as presenting various ornamental designs, with the children's names attached to them—absolutely individual! — from children all under thirteen years of age. A large aquarium, splendid casts and models for designs, besides hundreds of cards and maps illustrating architecture, natural history, engineering, geography and physiology, for object lessons, were found in this model school. The walls of the primary class-rooms were covered with cards, on which, for instance, were attached, in connection with the drawing of wheat, the straw, the ear, the flour, and different kinds of biscuits.

For the older classes were large show-cases, with arrangements like those at our agricultural bureau, namely, examples of everything, from the raw material to the manufactured, in all branches of industry. And these schools, with all their advantages, are mostly devoted to the poorer classes. No child pays more than a sixpence a week.

In 1867 four of these school-houses were built, each only one story high, and surrounded by play grounds so spacious that their boundaries were almost out of sight, furnished with all necessary apparatus for gymnastics and games; and for use in bad weather under the whole building was an open cellar. Wooden rolling doors, from twenty to twenty-five feet in width and of the same height, were always open.

Now who started these model schools in London, in the center of this great city, where land is so expensive? you may ask. They were built by the generous originators of the system, as it seems, inspired by Pestalozzi, Froebel, Lancaster, and perhaps Mill, Spencer and William Ellis, proprietor of a large factory for iron and brass work in London, also known as a writer and lecturer on political economy, and publisher of a series of school-books on his system.

While teaching the children of the Queen of England he introduced to them his theories on political economy. As soon as he finds a teacher competent to work out his ideas of instruction he builds another school-house, furnishing it with the necessary apparatus, and gives the whole to a teacher to act independently. The oldest establishment of this kind is in Peckham (London city east), under the excellent care of Mr. Child. It contains more than 1,000 children. The large doors opening into the yard stand always open, but so deeply interested are the children in their studies that not one was ever known to run home. Once every week Mr. Ellis himself gives a lesson on political economy. Nothing more and nothing less than a mutual conversation in which 1,000 children, amphitheatrically seated, from the largest to the smallest are most deeply interested; eliciting reflection, elevation of mind, reasoning, practical observation, and inculcating especially a sense of right and wrong. They are true masterpieces of the art of instruction. Once the lesson was as follows: A boy was requested to write an order for coal on the blackboard, which was then criticised and corrected. From this order, as a starting point, Mr. Ellis drew out questions about coal, as a substance—What is it? How and where is it procured and produced in our country? Where made use of, or to what countries exported?

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How exported? What do we receive as equivalent value? What would be the amount of the bill in this case? How would it be paid? etc. Closing with the money market, and the necessary morals and obligations in all money matters.

It was after one of these admirable lessons that Mr. Ellis, on his road home, as we were passing some well built alms-houses, remarked to me: "If we had schools as richly endowed as those structures, we should need no such asylums."

6. THE LOVE OF SOCIETY.

"What shall be done to keep our children out of bad company?" is the constant anxious inquiry of careful parents, who cannot bear to deprive their children of pleasure. Froebel's plan is to encourage the friendships of children, and to make the children themselves immediately instrumental in educating one another. They are thus taught to esteem each other, to deny and subordinate themselves, to be just and true, in short, to co-operate harmoniously for useful purposes in miniature communities.

Our whole life in marriage, in family, in society, in church and state, is nothing but co-operation. In its true sense, the highest idea of self-denial and self-content. The way to live well! How far our life is from the realization of this ideal is too painfully apparent in all our endless battles for justice, and in the narrowness of our social life.

Children must be taught—taught before their own thoughts and views have been misdirected, so that they will unconsciously remodel the homes of our time. They must be trained for the duties of a large, broad republicanism and social responsibility, to be borne equally by men and women! Self-activity, self-disposal, self-responsibility, all cultivated for the sake of general welfare only, will produce living results, never attained by abstract book-learning—as we are trying in our schools at present to do.

7. LOVE FOR SPIRITUAL LIFE.

The cultivation of the finer qualities of the mind and their application to the daily uses of life lays the foundation for a fine character, nourishes the inborn higher faculties into a healthy, vigorous spiritual body, which will be too much occupied with doing right to find time for nourishing evil thoughts, or cultivating inherited evil propensities. While the child is learning to see throughout nature the spiritual forces which form its life, its love for a higher state of existence than the material one is constantly cherished.

This system (I give a very incomplete description in regard to its deep philosophical reform), has been recognized by all friends of education and civilization as the best method to remodel our schools, and if possible our homes. Nearly a quarter of a century in practical and popular operation in Europe, it has proved highly successful. Two associations of the leading friends of education and civilization in Prussia and Austria, presided over by the Empresses of the two nations, have recently taken fresh steps toward extending its advantages to all children, "rich and poor," using their influence before the "Reichstag" to secure its adaptation and promote its application to the whole school period, so that children of all ages may be taught on the Froebel method. They formed an international association, urging all nations to join in the supporting and strengthening the great reform work which they have in view. A congress of European philosophers have announced the introduction and promotion of the Froebel system to be its highest and most practical aim. The philosopher, Professor Fichter, in his book, "The National Education of our Time," says in regard to the Froebel system: "It is the only safety from moral and physical destruction;" and our latest European news tells of the project of establishing at Berlin a large kindergarten training-school for mothers, teachers and nurses, teaching how to develop children from the first day in life until the age of nine years.

I am glad to say nearly all practical efforts in regard to the establishment of kindergartens have been the work of women, and Baroness von Mahren Bulow, its first disciple, who has introduced the system already under five different tongues, was quite lately requested by the liberal political party in Italy to introduce it there. She stands equal to Miss Elizabeth P. Peabody in this country.

Twenty years ago, William L. Crandle, of Syracuse, in his excellent work, "Three Hours a Day," wrote as follows: "It is to *make* men, not to *fill* them that we want schools. Our public schools, therefore, should embrace the science of man, the science of agriculture, the science of mechanics, the science of drawing, the science of housewifery. We thus enter upon the domain of nature, and the moment we do that our range is unlimited."

With these prophetic words, William Crandle leads unconsciously to Froebel's system and its extension, the so-called youth-gardens—adapted to children of all ages, and to the whole school period. Its advantages should be

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tended to boys and girls alike, and to all ildren equally in our public schools. Such n extension only, and nothing else, will teach ir children how to *live well*; supplying the reat defects of our present one-sided school ystem, so rigid, so unhealthy, so impractical; of hich Professor C. O. Thompson, of the Free idustrial School at Worcester, has said: "The ifference between the common school of the orth and that of the South is vast; between hat of the South and none at all is as great s the difference between a draught of cold wa- r to a thirsty soul and death; between that f the North as it is and as it is to be, immeas- urable!"

From play to work, or through work to work, he kindergarten must be extended and en- arged in its form and its aim. It must in- lude the normal training of its own teachers rom the beginning, which will also be the true raining for the coming duties as parents.

John Stuart Mill says "that boys and girls need to be educated for the duties of home life, and the bringing up of children." Youth-gar- dens must become the practical and theoretical training-schools for both sexes, under obliga- tions not to leave them until they shall have learned to serve themselves and others. Girls will issue from such schools with knowledge of the most important, but most neglected duties of social and domestic life. Half grown girls will help to instruct little children, and share their sports and joys, educating themselves to self-denial, justice and trustfulness by actual experience. Teachers acquainted with the sys- tem, qualified in various branches of mechan- ics, are to be engaged; there must be classes for the science of health and anthropology, for the teaching of housekeeping and needlework to the girls, for drawing (the key to every indus- trial and artistic pursuit); agriculture and hor- ticulture properly belong to such schools. Teach- ers of different nationalities have to support the learning of foreign languages by mutual con- versation, and the earliest training, supported by songs, plays and a suitable system of learn- ing words will enable every child, when not without any talent for foreign languages, to enter the study of "comparing grammar" at an early age. How to introduce and combine kindergartens and youth-gardens with our public instruction is the open question of the day. What a difference in Cornell University; what a difference in all our colleges and uni- versities, if they should stand behind kinder- tens and youth-gardens, instead of before them. What a difference in regard to our draughts- men and mechanics, our artists and practica science investigators; what a difference, finally, in regard to our daughters, the coming moth- ers, educated and developed in the highest sense to serve themselves and others.

Canton Zurich, in the Republic of Switzer- land, has lately formed a new law, directing as follows: Every secondary district has to establish at least one school under the name of "civil school"—instruction free—for both sexes from fifteen to twenty years of age; lectures are given in history, natural history, physics, and all branches of general interest; also in the constitutional laws of the state, and civil rights, in the administration of the states and cantons, in the organization of the states and their divisions.

For young men: military exercises, and for four years exercises with arms.

For separate section: instruction for me- chanics, theoretical and practical; instruction for farmers and agriculturists.

For young girls: instruction in housekeep- ing; education and training for children, and to develop and instruct them; instruction in hygiene.

The workmen of England, guided by their leaders, John Bright and Disraeli, have re- quested the starting of similar schools. The republican power concentrated in the American system attracts a whole world's admiration; and young as is their work, it has and will per- fect itself under the laws of humanity and po- litical economy. America has open eyes and open ears, she has open hands, and a mind open to reason, she has justice and enthusiasm; once convinced, and the kindergarten and youth-garden will not long remain an open question.

LEMON SIRUP.—Press your hand on each lemon and roll it back and forth briskly on the table to make it squeeze more easily; then press the juice into a bowl or tumbler—never into a tin; strain out all the seeds, as they give a bad taste. Remove all the pulp from the peels, and boil in water—a pint for a dozen pulps—to ex- tract the acid. A few minutes boiling is enough; then strain the water with the juice of the lemons; put a pound of white sugar to a pint of the juice, boil ten minutes, bottle it, and your lemon sirup is ready. Put a ta- blespoonful of this sirup in a glass of water and you will have a cooling, healthful drink. When people need an acid, if they would let vinegar alone, and use lemons, they would feel just as well satisfied and receive no injury.

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Gipsying in Florida.

BY ANNIE CHAMBERS KETCHUM.

WE had rambled during the entire morning through the skirt of low chapparal wood that lies on the eastern coast of the island, and weary with climbing the sandy hills and byways rugged with roots, we took the route leading from the beacon by the sea to the light-house, a mile distant inland, passing along the wooden walk constructed across a broad lagune to the high precipitous ledge upon which the light-house is built; knowing we should find cool water at the light-house spring, and a cordial welcome from Mrs. Donelly, the light-keeper's wife. There are few fairer pictures than the one which lay before us, as we walked across the lagune. The bulrushes and manifold swamp growths were in full bloom, the purple-flowered water-shield, tall yellow asters nodding in the wind, and a lovely grass with snow-white plumes clustered together and surrounded by long leaves in a whorl, each leaf from four to six inches long, and white also for the space of an inch around the flowers—the whole shining like stars in the dark herbage. Here and there a tall, plumed heron stood in the shallow water; flocks of other wild fowl flew hither and thither; before us rose the cliff, green from base to top with palmetto, myrtle, yucca, pine and magnolia; and, crowning all, the light-house tower, with its triple balcony and the snug cottage nestling beside it, its low roof just visible above the tops of the trees.

We stopped at the foot of the ledge beside a spring, whose waters, clear as crystal, ooze slowly out from the base of the hill. A sea-shell lay beside the little fountain, in lieu of a gourd or cup; and with this we slaked our thirst. Then, resting on the lower steps of the stairs leading up to the light-house, we ate our luncheon, while a thousand birds made music for us in the woody fringes of the beetling cliff, and the odors of a thousand flowers, myrtle, magnolia, yonquapene, jessamine and grape, flooded our senses with delight.

Was ever a meal so sweet as the pic-nic luncheon, spread under green trees in the presence of faces bright as the over-arching sky, and sweetened by the delicious hunger born of exercise in the open air?

We climbed the stairs, after tossing away the few remaining fragments of our dinner, while the shy birds watched us from their leafy coverts. We rested one after one on the three natural and very narrow terraces that break the ascent, to gather branches of bamboo or a cluster of prickly pear flowers—to me the loveliest of tropical blooms, with their gold-colored satin petals. I wish you could have seen them as I saw them that day, growing in splendid contrast beside the brilliant erythrina, with its coral flower-spikes two and three feet in length.

Mrs. Donelly sat platting palmetto straw on the porch of her cottage. Two men were at work in the sandy garden, where, to look at it, you would think nothing would grow, yet which produces sweet potatoes and yams and different kinds of peas and beans in profusion. The ever friendly yucca and magnolia grew beside the porch. A lovely oleander stood like an out-of-door princess near the garden gate; and two chubby children, the gardener's babies, sat in the sun tossing sand into the air and into each other's faces, in supreme content. An invalid lad leaned on his crutch near Mrs. Donelly's chair, intensely interested in the old woman's work, and a yellow cat blinked at us from her mat on the sunny steps.

My companions took the chairs offered by the friendly mistress of the house and her nephew, the lame boy. I sat on the steps beside the cat and talked, or rather listened to the old woman, who had lighted the first lamp ever put in that tower, in 1813, when she was a little child. She is a tall, swarthy woman, very neat, with a face that suggests Norna, of the Fitful Head, or Meg Merrilies. Her father was light-keeper in the war of 1812-'15, when this tower was built; he took his little daughter with him up the steep stairs, and gave her the honor of trimming the first lamp ever lighted in its lantern "I have seen two wars," she said, with a curious smile: "and I kept my place in the tower and in this cottage under both flags. I stuck by my post all the time; but I nursed the soldiers when they were brought in just the same for all that," she continued, knowing by my accent that I was Southern, and seeing by my widow's dress that I had suffered; "yes, indeed, I nursed them just the same. They all knew where to find me, all of 'em, on both sides; they knew I would stick by my post. Will you climb to

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to tower? The view is beautiful, out over the sand yonder and then across the ocean. But you ought to see it in a storm, it is wonderful then."

She led the way and we followed—dizzy as much from wonder as from the steepness of the ascent, as we saw the supple old creature climb like a squirrel from round to round. And the view was beautiful beyond words. The Atlantic lay like a quivering sea of opals washing a shore of pearl. A sail here and there gleamed white in the sun, or changed to dusky gray as the wind shifted. Far to the south a steamer came in sight, its dark feather of smoke streaming behind it; and at our feet the old Spanish town smiled in the midst of its oleanders and orange groves.

But we were not content. We had heard of a collection of shells, gathered by the little daughter of a French *emigré*, whose hut stood on the road side near the sea, half a mile distant from the light-house, and I wished to get the shells.

"But the sand!" groaned one of our party, "how shall we ever plow through it? and that frightful palmetto path!"

Still we ventured, and after weariness enough we came out of the dark chapparal into the glistening shell road a few steps from the Frenchman's cottage. It was a low board hut near the road-side, on a bare sand bank; made graceful, however, by the clumps of beautiful bull-nettles—what a name for such a flower!—with their broad, acanthus-like leaves and clusters of waxen white flowers, growing in luxuriant patches here and there. A sort of glen, once covered with the undergrowth of the island, had been cleared by the old man and his son, and set in choice vines, brought from Cote d'Or. The old Frenchman had been a soldier of the legion, my friend said. He did not like Louis Napoleon, and emigrated after the declaration of the Empire. He married in Canada a pretty Bourdonnaise, whose parents had come to America in her childhood, and after a few years in some Northern state he had come to Florida to make his fortune in grape culture; expecting by grafting with native vines and interbreeding, to make new varieties and thus get money in a little while. But civil war and sickness frustrated all his plans, and but for the kindness of the few opulent people in Fernandina his family many a time would have suffered for bread.

As we came out from the thicket into the road three sisters of charity passed us. They had been to La Monte's, and judging from their sorrowful faces we felt that there must be trouble in the cottage. We climbed the bank, and as we stepped on the rude porch a beautiful dark-eyed child met us and led us, with the grace which belongs to her nation alone, into the humble but exquisitely neat sitting-room. The walls were of rude boards, but bright with pictures and home-made brackets adorned with shells.

"That is my father's picture," the child said in perfect English, as she saw me examining the portrait of a handsome French soldier in military dress. "And that," she continued, as I touched a curious looking garland of swarthy, gelatinous crescents, wreathed and festooned with a French woman's taste about a vase of sea-oats and grasses, "that I picked up on the beach. It was as long; oh, as long as from here to there!" and she measured the diagonal of the room with a quick movement and in a quaint dramatic fashion that would have made me smile but for her demure gravity.

The heavy breathing, as of some one suffering in the next room, was explained in a few moments by the entrance of Madame La Monte, who told us in a few broken words that her husband lay dangerously ill. She spoke but little English, and it was pitiful to see her struggling to control her grief and to show us hospitality. The friends who were with me had befriended her in other troubles, and she begged that we would all go in to see her *pauvre mari*.

He was insensible—did not know the voices even of his wife and daughter. We sat for awhile beside him, the poor wife weeping softly to herself in a corner near the window, which looked out on the wild, bare sand hills and the sea—the sea that far, far away washed the shores of France. She seemed to know that I had read her thoughts, as I drew near and took her hand. She looked at me with her beautiful large brown eyes swimming in tears, and said: "*Et notre pays c'est si loin, si loin d'ici!*" (And our country, it is so far, so far from here!)

Poor La Monte was buried last week—buried on the spot he had chosen, a bare sand hill, between his cottage and the beach: "In sight of the sea," he had said. And yet it is not bare, for the yucca stands sentinel beside it, with bristling green lances and plumes of snowy flowers. The faithful wife, still a young woman, whose heart the grizzly old veteran won eighteen years ago, sits at her needle-work again by the open window; little Maria cons her English lessons to be ready for the school

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to-morrow at the convent in town, where the good sisters have taught her the gentle English speech, which on her tongue is as silvery as the romance languages of the South. Auguste, her brother, tends the vines yonder on the slopes of the glen, and means to fill his father's place if he can; good, pious, honest Auguste, with his brown hair and eyes and face and hands, all of one color. Little Marie showed me her drawings yesterday—beautiful and wonderfully accurate.

"And who is your teacher?" I asked.

"Dear papa," she answered, with a smile of touching reverence. "He taught me until last month; and sister Monica says I can go on now by just following the rules he left me. I love to draw, and one day I hope to paint. Mamma will teach me to do needle-work, and sister Monica will teach me to make lace. See Madam, I made this Cluny at the convent yesterday; and then I will go to New Orleans and make some money and pay a master to teach me paintings; and altogether, with the grapes and fruits, Auguste and I will make enough to go home to France with mamma. And take papa, too, with us," she added after a pause looking out toward the lonely grave in the sand.

I have sent you the shells, and with them little Marie's swarthy garland. It is as you will see, the spawn of the conch, which is cast ashore here at high tide. Wreathe it about your own pretty vases, in which you have already placed the sea-weeds and grasses I have sent you; and when you say the litany of Our Lady of Loretto, remember this pious, sorrowing family, so far from home, so patient, so resigned to the will of God. *Consolatix afflictorum ora pro nobis!*

English Out-Door Life.

BY S. T. POMEROY.

I HAVE by no means forgotten that I promised to write to you "from over the sea," at least once more, and also to give you my impressions of English life, healthwise considered. I can only plead in extenuation of seeming neglect, that each month's delay has added largely to my knowledge and experience on the subject named, rendering me more sure of my facts, and able to speak with confidence on some points concerning which a few months since I could have given you only vague impressions. Allow me to commence them with the somewhat hackneyed comparison of the health of the English people with that of Americans. After nearly a year's residence among the former, making matters appertaining to health, as I always do, a subject of earnest and careful inquiry, I am prepared to say, unqualifiedly, that on a fair average the English people—men, women and children—are much healthier than are the people of the United States. This is evidenced, unmistakably, by their superior physique and their greater power of endurance. I have not met here one American gentleman who has not expressed himself as charmed and delighted with the well developed forms and ruddy complexions of the English women. Now how shall we account for this physial superiority if, as I claim, it really exists? Are they as a nation, students of hygiene? Are they studying the laws of health and, as far as established and understood, living in obedience thereto? By no means. Here, as elsewhere all over this globe of ours, all known laws of health are *shamefully violated*. Their good physical condition must be attributed to their practice of out-door sports and employments, for which their climate is exceedingly favorable. Extremes of heat and cold, and that uncompromising *jailer* of American women, *snow*, changing to slush as soon as they have the temerity to defy him and have him well trodden down, are here unknown. As I witness their unhygienic habits, turning night into day, twelve o'clock being considered excellent bedtime, one and two o'clock being quite as common; late rising, eleven to twelve being good breakfast hours; irregularity as to hours of eating, the inevitable hearty meat supper just before retiring, and the universal use of stimulants, especially of beer, I am filled with a greatly enhanced appreciation of the recuperative and vivifying power of fresh air and out-of-door life! Truly it has much to neutralize and overcome in this people, and when we see how well it does it how can we refrain from availing ourselves of its saving, healing power to the greatest extent possible,

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ven involving change of climate? Speaking f the prevalence of beer drinking here, as llustrative of it I will relate an incident which vas witnessed by a friend of mine recently, vhile visiting an English merchant at his resilence in the suburbs of London. The Englishman saw his son drawing water at the well n the dooryard and preparing to drink. He alled out to him sharply: "What are you about there, sir? Do you want me to pay a doctor's bill for you? You know well enough there is plenty of beer in the cellar."

The popular idea seems to be that water is a dangerous beverage, and should be taken into the stomach with extreme caution; which is not so far wrong after all as regards all the water I have tasted here as yet, it being hard, and often very impure. Do you ask how these people employ and amuse themselves so much out-of-doors? The question of course answers itself as to those who pursue out-door avocations. As to people of means and leisure, walking and riding on horseback are the chief out-door exercises, the former being extensively practiced as well by the middle and lower classes. It is not at all uncommon for an English lady to walk off four or five miles at a brisk pace, and come in refreshed and invigorated thereby, instead of being utterly exhausted and "done for," as are our American ladies after mincing languidly a few blocks. I have more than once heard the latter say, "Just see that English woman walk! What a gait! why she walks off like a man!" Yes, God bless her! and her sons will walk off like men; and the man by her side will rejoice in her strength and in her ability to keep step with him amid the cares as well as the pleasures of life. I am glad to notice that the English ladies are not such abject slaves of fashion as are our ladies, nor do they live in such mortal fear of "Mrs. Grundy." They will throw on a shawl or don a walking jacket in a trice, and run out of an errand or for a morning walk, while our ladies would exhaust both their time and their strength in "getting themselves up" *à la mode*, before they would venture out of the house. By the way, speaking of pedestrianism reminds me of an incident I witnessed the other day. While standing on the steps of the Royal Exchange, conversing with an English gentleman, I observed a couple of neatly dressed, ruddy-faced young ladies walking at a brisk pace, satchel in hand, across the plaza in front of us. Suddenly they halted by a little group of boot-blacks in red jackets (even boot-blacks wear uniforms here), set down their satchels, struck a graceful posture with arms folded, and each promptly placed a No. four (or five) boot upon the polishing box. The knights of the blacking brush fell to with a will, and from the pleased but furtive glances they exchanged I am satisfied they fully appreciated the situation. But the young rascals seemed in no hurry to complete the job. I firmly believe they would have polished in the same time at least three pairs of No. eleven men's brogans. Ah, well, "every cloud has its silvery lining," and if one must be a boot-black, commend me to "Ye manners and ye customs of ye London Towne." Equestrianism is doubtless the favorite amusement and exercise among the classes able to indulge in it. The education of an English girl of fortune would be thought to be as sadly deficient could she not mount her "thorough bred" and dash off gracefully at a brisk trot or a "tearing run," in which an interposing ditch or hedge would present a barrier only to be despised and "sailed over," as would that of the average American "Miss" who could not execute (?) "The Maiden's Prayer" and "*An der shoenen blauen Donau*" waltzes on the piano.

Next in favor, and, as I count it, the best of all as a health promoter, comes rowing. Though of course it is practiced much more by the male sex, yet it is indulged in quite extensively by ladies, especially on the lakes in the private parks. The banks of the Thames are literally lined with row-boats from London Bridge to Hampton Court, from the dainty scull, or canoe, to the family four-oared boat—built strong and light, and many of them elegantly upholstered—to be hired for twenty-five cents per hour. I was also delighted to find boats for hire on "The Serpentine," in Hyde Park and on the lovely lake in Regent's Park, and that, having hired a boat, you are permitted to "paddle your own canoe"—the one thing wanting on our lovely Central Park lake.

Cricket seems to be the national club game, and to answer to our base ball. Of the games played by both sexes in common there is a great variety, the most popular being croquet, archery, Badminton and *Le Cercle*. I must not neglect to mention the important facts that they have here many more holidays than we do, that they are more contented with their respective lots, do not try to get rich in a year, generally avoid debt and extravagance, and so enjoy that blessed and continual feast, "a contented mind;" wanting which, against what fearful odds must physician and patient ever contend in the effort to regain and preserve health.

London, May, 1874.

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EDITOR'S STUDIES IN HYGIENE.

QUESTIONS AND ANSWERS.

POWER OF THE SUN'S RAYS.

I. How much power is there in the sun's rays?

ANSWER.—While the heaviest train that can pass over the tubular bridge at the Menai Straits forces it only half an inch from its level, the direct rays of the sun shining on it for a few hours forces it out of its natural level three inches, and lengthens it quite as much. Bunker Hill monument bends in the sunshine, and only regains its perpendicular at night or in cloudy weather.

CHILDREN AND SUNSHINE.

II. Is half an hour daily in the sunshine enough for children?

ANS.—Children need sunshine quite as much as flowers do. Half an hour is not enough. Several hours are required. The most beautiful flowers that ever studded a meadow could not be made half so beautiful without days and days of the glad light that streams through space. Light for children. Sunshine for the little elves that gladden this otherwise gloomy earth, deal it out in generous fullness to them. Let the nursery be in the sunshine. Better plant roses on the dark side of an iceberg than rear babies and children in rooms and alleys stinted of the light that makes life.

COLORS AND HEALTH.

III. What colors are healthiest for clothing?

ANS.—Probably those colors that we like best are most desirable for health. To be surrounded by colors that are disagreeable to us would no doubt produce a bad effect. Our personal fancies must be consulted. Still a predominance of some colors must produce evil. Indigo dyes, for instance, make us melancholy. Those who dress in scarlet become choleric. Paracelsus thought the "blue devils" originated in blue colors, and perhaps they do sometimes. Any one who will stand by the ocean side in the broad light of day, and then after dark, will comprehend the value of color. In the sunlight the sea is pleasant to look at. At night its black, angry waves are an awful sight to behold.

WINDOW PANES AND HEALTH.

IV. Do rooms with small glass in the windows injure health more than with large panes?

ANS.—Yes. The more sash there is, the less light. Never put small glass in a window, but just as large as you possibly can.

YELLOW IN ROOMS.

V. Is yellow a good color for paper on the walls of rooms?

ANS.—No. Yellow on the walls of our rooms has a very depressing effect on the mind. Violet is worse. A man would go mad in a little while in a violet papered or painted room. Black rooms, or rooms heavily draped in mourning, produce gloom and foreboding. Never wear mourning long, unless you wish to become sad and sorrowful beyond what nature ever intended.

SIRUP.

VI. Is it safe to buy and use the sirups that are found in the groceries, which appear to be pure and good?

ANS.—In the Western states, and perhaps everywhere, it is quite unsafe to do so. In THE HERALD OF HEALTH for 1873 we published several papers on this subject; but still the poisoning goes on. Only those who take a health journal, or read reports of boards of health, ever hear anything about it. The Michigan State Board of Health, in a recent report, has the following:

At the last meeting of the Board a case was mentioned where a family in Hudson had been poisoned by the use of sirup, which was found to contain sulphuric acid and sulphate of iron. At that meeting there was a discussion, and one of the members thought that these adulterations would be found in the low class of sirups; but Dr. Kedzie procured his sirups from the first class dealers of Lansing and Jackson, and in seventeen specimens but two were found to be genuine cane sirups; the others were manufactured from starch.

The following are the specific results of his examinations:

No. 1. Pure cane sirup.

No. 2. Starch sugar sirup. Contained some copperas and in each gallon 107.35 grains of lime.

No. 3. The grocer called it "poor stuff," and from the analysis the doctor thought it sustained the recommendation. It contained plenty of copperas and 297 grains of lime in a gallon.

No. 4. Was nearly pure cane sirup.

No. 5. Starch sugar sirup. Contained copperas and 100 grains of lime in a gallon.

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Nos. 6, 7, 8 were made of starch sugar; contained some copperas, and plenty of lime.

No. 9 was the specimen from Hudson, which caused the sickness in the Doty family. It contained 71.83 grains of sulphuric acid, 28 grains of copperas and 363 grains of lime.

No. 10 contained starch sugar, copperas and lime.

No. 11 was a starch sugar sirup, and contained in each gallon 141.9 grains of free sulphuric acid, 25 grains of copperas and 724.83 grains of lime.

No. 12, starch sugar seasoned with sulphate of iron and lime.

No. 13, starch sugar; contained in each gallon 58.48 grains of copperas, 85.14 grains of free sulphuric acid and 440.12 grains of lime.

No. 14, starch sugar; contained in each gallon 80 grains of free sulphuric acid, 38 grains of copperas and 262.48 grains of lime.

Nos. 15 and 16 were starch sugar, seasoned with copperas and lime.

No. 17, starch sugar, with copperas and 202.33 grains of lime.

Dr. Kedzie, in presenting the above facts, that an important feature of this question is the great disparity of the sweetening power between cane sugar and starch sugar, or glucose. One pound of cane sugar is equal to two and a half pounds of glucose. In these starch sugar sirups the public is not only treated with compounds loaded with foreign and injurious substances, but they are enormously cheated in the very thing they seek to buy, viz., the sweetness. Some of these drips seem to be made up of about equal parts of fraud and dirt. A facetious friend has quoted in this connection the old saying: "A man must eat his peck of dirt before he dies." If any one feels uneasy lest he be defrauded of his peck of dirt, let him eat a few gallons of No. 11 and he may rest on his laurels the balance of his days. The manufacturers are chiefly to blame in the matter, as they cannot be ignorant of the fraud in selling glucose for cane sirup.

TESTING THESE SIRUPS.

VII. Is there any method of testing these artificial sirups?

Ans.—In regard to tests, Dr. Kedzie says that it is popularly supposed that an infusion of tea leaves will certainly detect the presence of starch sugar, by the dark color which it imparts to the sirup. Strong tea will give a reaction of this kind with a salt of iron—the same reaction which makes black ink; hence the strong tea may be used to detect the presence of copperas in sirup, but it will give no reaction with pure grape sirup containing no iron. In most of these sirups lime is the largest adulterant aside from the starch sugar itself. Lime may easily be recognized in the sirup by a solution of oxalic acid. The following are the doctor's directions for making the test: Dissolve one ounce of oxalic acid in a pint of rain water; if the solution is not clear let it stand a for a few hours until it settles, then pour off the clear solution into a clean bottle and label it Oxalic Acid—poison. To make the test, place a tablespoonful of the sirup in a tumbler and a half of rain water, stir it up and add a tablespoonful of the oxalic acid solution. If there is much lime in the sirup it will show itself by a white precipitate, the amount of which will give some measure of the amount of lime present.

BEST SIRUPS.

VIII. Is there any way of being sure that we are using a genuine sirup instead of a false and dangerous one?

Ans.—Yes. Buy the best refined white sugar, melt and mix with equal quantities of the best maple sugar, and you have a delicious and wholesome article. We use no other.

CHEESE FACTORIES AND DISEASE.

IX. Do cheese factories make the neighborhood where they are situated unhealthy?

Ans.—If the building and grounds about them are not kept clean they may endanger the health of the community. We have known one cheese factory where typhoid fever seemed to prevail among the workmen and women, but no board of health made any special examination. Dr. William N. Curtis, of St. Johnsville, during a recent meeting of the Montgomery Medical Society, maintained that cheese factories were generally productive of disease; claiming as a fact that disorders and a diversity of diseases could be attributed in many localities to some cheese factory in close proximity, and that sickness has been more prevalent in the cheese factory section of the valley since the factory system has been in vogue than ever before.

VANDERBILT'S HABITS.

X. What are Vanderbilt's habits of life—simple or not?

Ans.—Very regular and simple are the daily habits of Mr. Vanderbilt, the railroad king of America. A daily paper thus speaks of his early life:

"Half a century ago, among the hardy boatmen of our harbor, there was one, tall, sinewy

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and handsome. Now, he would while away his hours in ferrying people a few miles down the coast; anon, in unearthing the basking clam or succulent oyster, and escorting them to the Battery and a market. In those halcyon days, like Jesse's son of old, he little dreamed of the great work he would one day lay on the back he was then making strong for the burden. Years rolled by, and now at eighty, when he rides easily, king among the men of the iron road, he loves to tell how once, as night came on and a black storm with it, he fooled his brother fishermen into thinking they had better keep under shelter, while he in the friendly dusk hove up anchor, and, running to the city, manipulated a firm corner on the juicy bivalves for nearly a week. What in him we would note is not this way of getting rich, so suggestive of a Rothschild after Waterloo, but the stout health he got, which has stood by him so well that now, at four score years, his eye is yet clear and strong, like a hale man's at thirty-five, and his nerves keep so steady that he daily reins with sure hands a pair of fiery steeds almost as swift as his iron ones which gallop west in seventy-mile dashes. How is it that this man has kept together this priceless stock of health and vigor, and in those days, too, when so many men are worn clean out at forty? He has certainly hit on some way of taking care of himself and keeping up this wondrous force and energy till no man can yet say what will be their limit. To ask whether he, a half-grown boy, tugged numerous books to school, and day and night poured over them that he might be the village prodigy, and tickle his foolish master's foolish vanity, as is the fashion now-a-days, would be to ask a question that would be self-answering. Whether by chance or good planning, until the man was well grown and his joints thoroughly tightened, there was, as there should have been, abundant, vigorous, hearty out-door life, a boyhood stretching on to well nigh thirty. Then, when later years brought their responsibility, he was ready for it, and the more he got the better he seemed to like it. He never hurried, and not until long afterward had he anything like wealth.

"All know that men seem now to break down much earlier than they used. They see it everywhere. Our Vice-President an invalid; senators also; Fort Fisher's hero "aging" fast; an editor, aspiring to our highest political position, reeling into his grave, even his great brain unequal to breasting the storm of detraction and shameless insult one must face if he would try for that much coveted prize; one of our judges breaking down before he is forty; a busy, able lawyer of our city driven by overwork first to a home for those whose faculties have been shattered, and then to terrible suicide; the son of another member of our bar bringing home the highest honors of an English university, and shortly after going out and taking his life; Bright's disease, of late alarmingly prevalent, hurrying off a great railroad magnate at sixty-six, and talk heard constantly that softening of the brain may any day shelve his successor; ministers teaching the need of bodily training, but forced to preface their words with pitiful apology for not practicing what they preach; hundreds and thousands of our people worn out prematurely and running away to Europe for a little rest, so they may come back and tire out again.

"Well, is there any remedy? There is, as surely as their is for the case of the hungry man. Vanderbilt found the remedy in the little periauger, which has now become historic; a few of the men of Harvard and Yale, Columbia and Cornell, and the other colleges that have met in bloodless struggle on Saratoga lake, are finding it now; many of our most successful business men found it long ago at the plow-tail. Let the same farmer's blood that has told so well in city life, be tingled and quickened by a sharp ride—not drive—or brisk walk, or quiet row of five or six miles a day, and be sure that nothing interrupts this exercise; soon all the old keen appetite and sound sleep will be back, there will be more snap in the work, everything will wear a sunnier look, and Europe, especially in a year like this when most men feel the need of saving, can be omitted. Let sensible, steady, out-door life for at least one hour daily prevail among us, and soon there will be a toning up that will tell only for good, and we will by-and-by have general, priceless health, such as Vanderbilt, Palmerston, Brougham and Von Moltke."

THE PROPAGATION OF MURDERERS.

XI. Is there any danger that the children of those engaged as butchers may become savage and cruel by inheriting the propensity to destroy and kill from their fathers?

ANS. — This is a very practical question. There is this day in a Boston jail a boy incarcerated for killing two children. He has confessed his crime. On being asked why he killed them he said it was because he could not help it; that it seemed as if he must do it. Now this boy is the son of a butcher. His mother

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lso declares that before the child was born she sed to go to the butchering yard and look on, nd even assist in the labor of her husband. he states that the boy at a very early age anifested a tendency toward cruelty. He ved to stick knives and forks into flesh; even ved to stick them into the flesh of children, nd would catch and hold and torture them for leasure. The strong inference is that he has nherited this mode of mental action from fa- her and mother, perhaps in this case from the nother. May not much of the cruelty of the world be inherited, and some of it by the chil- lren of butchers from their fathers? It is well hat people should know of this, and guard gainst any possible mental taint of this sort.

CLEANING DISHES.

XII. How can dirty dishes be cleansed and purified from disagreeable odors caused by cook- ing in them, or by food in them for some time in hot weather?

ANS.—All kinds of utensils can be purified from disagreeable odors by rinsing them out with charcoal dust wet into a soft paste. Pu- trid water is immediately deprived of its bad smell by its use. When meat, flesh, etc., are liable to become spoiled from long keeping, charcoal dust will keep them sweet; and if there is a slight taint to meat, it can be taken out by putting three or four pieces of it as large as an egg into the water in which it is boiled. This will effectually purify that which seems too far gone to use. Or if charcoal is not to be had, use carbolic soap. We know of nothing better than this.

A HEALTHY PLACE.

XIII. Where is the healthiest place in the United States? *M. B.*

ANS.—We don't know. The Medical and Surgical Reporter says: "According to the venerable Thurlow Weed the region most near- ly fulfilling this ideal is Monroe county, Penn- sylvania. He speaks of a judge there appointed to the bench after his eightieth birthday, who fulfilled the duties of his station with marked ability. He adds that the climate of that por- tion of Pennsylvania contributes to the longev- ity of its citizens."

Monroe is a mountainous county, with nu- merous streams of fresh, pure water, the valleys having an average elevation of about five hun- dred feet above the level of the sea. The soil is gravelly or rocky, well drained and pro- ductive. A thorough investigation of this local question by some of our readers would be glad- ly published by us.

FRETTING.

XIV. Is it a sign of ill health to fret and scold?

ANS.—We think it is a sign of nervous ex- haustion to fret. The perfectly healthy person is sweet-tempered and gentle. John Wesley was a man who never was given to despond- ency or fretting. He could not bear the society of fretters. He said it was quite as sinful as it was to swear and lie and steal. We wish it had been one of the ten commandments, "Thou shalt not fret, nor make everybody around you unhappy by constant fault finding." Moses may not have had so many sickly, cross, wicked people in his camp as we have, or perhaps the Lord God would have added it to the list.

BRAIN EXHAUSTION.

XV. What are the symptoms of brain ex- haustion?

ANS.—Loss of memory, depression of spirits, sleeplessness, irritability, etc. What most peo- ple call nervousness is simply brain exhaustion.

WELL WATER.

XVI. Why is it that well water is usually unfit for washing purposes?

ANS.—Because it generally contains lime, which renders it incapable of dissolving the soap. If you wish to perform an experiment illustrating this fact, just add a little lime wa- ter to a solution of soap in water, and you will have a precipitate of insoluble lime soap formed.

OBESITY AND HEALTH.

XVII. Is a tendency to accumulate fat a sign of good health?

ANS.—No; nor of long life neither. If a man or woman be above the normal weight, and the weight be rapidly increasing, it is not a favorable condition; since such a person is quickly making fat, and may convert tissues whose integrity is necessary to life, into the same materials. Especially in such is there a tendency to apoplexy, fatty degeneration of the arteries of the brain being often a cause of this disease; there is also a tendency to fatty de- generation of the muscular fibers of the heart.

EDUCATION.

XVIII. What is a good education?

ANS.—The late Edward Everett condensed into a single brief paragraph his estimation of what constituted a good education. Here it is: "To read the English language well, to write with dispatch a neat, legible hand, and be mas- ter of the first four rules of arithmetic, so as to dispose of at once, with accuracy, every ques- tion of figures which comes up in practice—I

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call this a good education. And if you add the ability to write pure, grammatical English, I regard it as an excellent education. These are the tools. You can do much with them, but you are hopeless without them. They are the foundation; and unless you begin with these, not with flashy attainments, a little geology, and all other ologies and osophies, are ostentatious rubbish."

Ruskin says a man is well educated when he always speaks the truth, when he keeps himself clean, and when he is kind, and is able to take good care of himself and his family.

ERYSIPELAS.

XIX. What causes erysipelas, and what simple method will cure it?

Ans.—Professor D. M. Salazar, of Madrid, reports that he has cured eight cases of facial erysipelas in forty-eight hours by the use of glycerin of borax, without any ill effect following. He applies the solution to the diseased parts with a brush, and then covers them with a mask of raw cotton. Another writer states that he has observed the cause of the disease twice in himself and two or three times in others, where there was no doubt. That cause was animal fat, either fat fowls or, generally, lard and pork used to excess. It seems that the disease is very frequent in the West during winter, hog's fat being eaten there most extensively. Those who have never had the disorder can easily bring it on by persistence in such diet.

APPLYING COLD TO THE NECK.

XX. How can cold water be applied to the neck except by wet towels and compresses.

Ans.—Dr. B. B. Richardson, in the London Medical Times and Gazette, recommends a neck bag of rubber, with a constant stream of cold water through it, as an efficient means of applying cold locally to the neck. He says:

"I have used this method of applying cold to the cervical region now several times, with increasing confidence in its usefulness. In a case of apopletic seizure, with convulsions, in a lady of middle age to whom I was summoned, I found a temperature of 102° F., with deep unconsciousness, rapid pulsation of the carotids and intense fullness and tension of the jugular vein. In this extreme instance I had the cervical region enveloped in a bladder of crushed ice, with the result of a fall of temperature to the natural standard in six hours, a quiescent condition of the circulation, and subsidence of all the acute symptoms so marked in character that it is, I think, impossible to doubt that cause and effect were in their true place. This patient made a good recovery, and, although I do not attribute the recovery solely to the special remedy mentioned, I am convinced the remedy was of good service.

"I had an opportunity of trying the effect of this mode of applying cold on myself. I took a feverish catarrh, attended with a rise of animal temperature to 100° F. I had the bag neatly adjusted, and let pass freely through it water, taken from the cistern, the temperature of the day being at freezing point. As the water current began to pass over the front of the neck, with a gentle pressure which I regulated myself by the stopcock, I felt the effect of the cold very deeply, and at first not pleasantly. In three or four minutes, however, though the skin on the throat was ten degrees lower than on the other parts of the body, the sensation of cold was lost and all unpleasantness was gone. Within a quarter of an hour I was conscious of a general reduction of fever, and of lessened vascular activity. The cold also had a soothing influence, producing desire for sleep. On this followed perspiration, and within two hours a reduction of the temperature to the natural standard. These effects were satisfactory because no other mode of treatment was employed to complicate the experiment.

"I shall look out with interest for the observations of other practitioners on this method of reducing pyrexia. It stands on a good physiological basis; I believe its practical worth is clear; and I wish that its usefulness was tested by the independent observation of other workers in this field of labor.

"I would urge on those who may study the effect of cold applied to the cervical region, to observe the influence it exerts, in different cases, upon the heart, and if I am correct in the view that it promotes a tendency to sleep, this remedy will prove useful in many other forms of disease than acute pyrexia. In acute mania, in cases of insomnia, in cases of palpitation and cardiac irritability it deserves the test of experience."

MOST HYGIENIC PEOPLE IN THE WORLD.

XXI. What class of people live most in accordance with the laws of health?

Ans.—The Shakers. By their rigid adherence to the laws of hygiene they bear away the palm from all competitors. If cleanliness is next to godliness, then are the Shakers nearer to it than any other people known to history. If any good is to be derived from strict attention to the natural rules of health, from the

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recepts of science respecting purity of air, simplicity of diet, absence of constraint by clothing, avoidance of dust-breeding and air-confining furniture, and all other disease producing circumstances common among other people, when should we expect to find it in the house and village of the Shaker.

Any one who has ever visited this unique people and seen only the outside of their dwellings and the inside of their house of worship, must have been forcibly struck with the extraordinary air of neatness and cleanliness pervading them. But those who have had an opportunity of seeing their inner life, by abiding with them, will have been convinced that the careful attention of these people to the purity of the outer life is not a mere external manifestation, but the result of a profound conviction of the duty of obedience to cleanliness and purity as a virtue. Believing, as we must, that the manner of life of every individual, so far as his personal deportment is concerned, is the evidence of the *principles* by which he is guided and actuated, we can come to no other conclusion respecting the mode of living of the Shakers than that it is an evidence of a deep rooted and ever present conviction of duty so to live as to preserve to its utmost limit, and free from every possible taint, the sacred life given by the Creator, and that the possessor of that life has no more right to trifle with his health—which is its highest manifestation, than he has to destroy it altogether. This, with them, amounts to a religious conviction, and as a man believes, so is he. But, beside this, there prevails among these communities the conviction that in this purity of life there is found the highest degree of pleasure. Not only do they find the greatest happiness in the highest condition of physical health, but for such indulgences as may be permitted within the scope of their convictions, they find the most acute gratifications, arising from the perfectly normal and unimpaired condition of their nervous systems, and all their functions of sense; in this they constitute a model community, and may be said to stand alone. As one evidence of the prevailing salubrity, they have a hospital building furnished with every needful appliance and in a condition of cleanliness, sweetness and purity, like all the rest, *but without a single patient*, in a community of many hundreds. There were, nevertheless, three variations from a state of perfect health, but these exceptions demonstrated the strength of the general rule of living. One was a surgical wound of the hand from an accident with a circular saw; the second was a case of *hereditary* mental disorder of a mild character; and the third was a case of slightly obstructed hearing. All of these occurred in men of advanced age, whose general condition proved the value of pure living, which either facilitated a speedy cure, or greatly alleviated the severity and danger of the disorder. Nor is the course of life there followed the result of a blind adherence to an idea, without any foundation in the truths of science, or knowledge of the laws which govern the growth and relations of the animal body and its functions, for a greater degree of intelligence respecting the physiology of animal life is probably not to be found in any other community of similar extent.

CLIMBING MOUNTAINS.

XXIV. Can women who travel climb mountains as well as men.

ANS.—By adopting proper costume they can climb all that is necessary, though not so easily as men. For instance, a woman has climbed to the summit of Mount Popocatapell, which is about as high as most persons will wish to go.

WORKING WOMENS' SEASIDE RESORTS.

XXV. Are there any homes near the sea shore where working women can go for rest and health at very moderate cost.

ANS.—Yes. There is one in Asbury Park, (Ocean Grove Post-office,) N J., built by the Womens' Christian Association, of Philadelphia. It is only a few minutes walk from the ocean, half as far from Wesley lake, in a healthy place, and working women are boarded here in summer—and winter for aught we know—for about two dollars a week. It is one of the most humane enterprises of the day.

HOMES FOR PARALYTICS.

XXVI. Are there any homes for paralytics in this country?

ANS.—We do not know of any. There is one in London. Miss Chandler decided some years since to found a charity for the paralyzed. There was then no such thing in London. She began by taking care of a poor paralyzed carpenter. As fast as she could she assumed charge of more paralytics, one by one. She has now opened a hospital for paralysis and epilepsy in London. It is not excelled by any of the same in the world. She has also established a convalescent hospital, which is doing great good. She has, moreover, secured the endowment of forty-eight permanent annuities for incurable paralytics and epileptics. She is now collecting a large amount of money, to be applied the same way.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

SONG AND SILENCE.

My Mabel you once had a bird
In your throat, and it sang all the day;
But now it sings never a word:
Has the bird flown away?

Oh sing to me, Mabel, again!
Strike the chords, let the old fountain flow,
With its balm for my fever and pain,
As it did years ago.

Mabel sighed, while a silent tear fell,
"I have bade all singing adieu,
But I've a story to tell,
And I'll tell it to you.

"There's a bird's nest there in the oak,
On the bough that hangs over the stream,
And last night the mother bird broke
Into song in her dream.

This morning she woke and was still;
For she thought of the frail little things
That needed her motherly bill,
Waiting under her wings.

"And busily all the day long,
She hunted and carried their food,
And forgot both herself and her song
In her care for her brood.

"I sang in my dreams and you heard,
I wake and you wonder I'm still,
But a mother is always a bird
With a fly in its bill.

NOT LOST.

Being rooted like trees in one place,
Our brain-foliage tossed,
Like the leaves of the trees that are caught
By the four winds of heaven, some thought
Blows out of the world into space,
And seems lost.

We fret, the mind labors, heart bleeds;
We believe and we fear;
We believe and we hope, in a lie,
Or a truth; or we doubt till we die,
Purblindly examining creeds
With a sneer.

To life we apply an inch rule,
And to its bestower;
Each to self an infallible priest,
Each struts to the top of the feast,
And says to his brother, "Thou fool!
Go down lower."

But fall'n like trees from our place,
Hid, embedded, enmoss'd;
Our dead leaves are raked up for mold,
And some that were sun-ripe and gold,
Blown out of the world into space,
Are not lost.

SUNSHINE.

O Room! where daylight never pours
Its sunny showers of golden wine,
Shedding upon the meanest things
A halo shining and divine.

How darkness, like a wandering soul,
Doth make thy stillness seem unrest;
The burden of a heavy crime,
That may not leave the gloomy breast.

Spring looks not in with smiling face,
Of Earth's brown garment trimmed to tell,
The beauty of the woods to bring,
And cast o'er daily life its spell.

She enters here no open pane
To shake her scented garments round;
Here all in vain the summer rain
Doth patter with entreating sound.

The sunlight glideth off elsewhere,
To tinge the leaf and gild the flower;
For gorgeous carpets cannot bear
The sun's warm glances for an hour.

The shrouded chairs no tales repeat
Of merry chat, or childhood's glee;
Of romping gamss of little feet,
Or pleasing hum of industry.

Let sunshine glorify the room
As freely as hill, glade, and stream;
And, wandering guest-like through the house,
Impart to life its cheering beam."

Lydia Very.

HEROISM IN COMMON LIFE.

Oh, not upon our tented fields,
Are freedom's heroes bred alone,
The training of the workshop yields
More heroes true than war has known;
Who drives the bolts, who shapes the steel,
May with a heart as valiant smite,
As he who sees a foeman reel
In blood before his blow of might.

TIME.

'Tis a vapor in the air;
'Tis a whirlwind rushing there;
'T s a short-lived fading flower;
'Tis a rainbow on a shower;
'Tis the closing watch of night,
Dying at the rising light;
'Tis a landscape vainly gay,
Painted upon crumbling clay;
'Tis a smoke that quick expires;
'Tis a lamp that wastes its fires;
'Tis a bubble; 'tis a sigh:
Be prepared, O man, to die.

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EDITORIAL DEPARTMENT.

Herald of Health AND Journal of Physical Culture
Advocates A Higher Type of Manhood, Physical, Intellectual and Moral

NEW YORK, SEPTEMBEB, 1874.

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.

TENT LIFE.—Last year we published a brief account of our summer vacation—our tent life on the ocean beach. This year, as a matter of convenience, economy and preference, we have chosen the same place and life again. Our little party consisted of the Editor's family, the two Mrs. Goodenoughs, Messrs. Goodenough, Dr. George H. Everett, Dr. Susan Everett, Mrs. H. H. Lee, of Indianapolis, Mrs. Hill, of New York, and a portion of the time Mrs. Dr. Gleason, of Elmira, and Mrs. Dr. McCune. We occupied altogether four large tents for our own little party, though there were some thousands of people living in the same kind of domicile, making a camp with several hundred tents; but ours was pushed out nearer the ocean than any of our neighbors, so that we might get the free air of heaven in all its purity, as well as a constant view of the Atlantic, on which our eyes never tire of looking. We are so near the water's edge that a strong arm might hurl a stone into it at high tide. Some may imagine that the wind would be too sweeping here for comfort, but it is not so. A gentle breeze blows most of the time, and only a severe storm makes the tent shake and flap and pull at its stakes, like an untamed horse chained for the first time to a post. It is true that the dew is very heavy, and it thoroughly moistens every article of cotton or linen left exposed at night, and seriously affects some invalids who need a drier air; but the sun soon dissipates the moisture. The only part of the day when we have felt inconvenienced by the heat has been from one o'clock to three, during the hottest summer days. More than once have we left our office in the city when the thermometer was in the nineties, and the thinnest clothing only could be tolerated; yet by the time we reached our tent a woollen suit was necessary.

The air in a tent is always pure. It cannot be shut out, but pours through every nook and corner all the while. During the day we keep it open at both ends; otherwise we should feel imprisoned and uncomfortable. One of the delights of tenting is that, when open, you feel as if you were out of doors and yet housed. Light, instead of streaming in at windows, comes through the canvas, and at first the eyes are intolerant, but they soon grow strong.

Sleep, too, is sweeter here than in any house, no matter how well ventilated; and especially in our location is sleep promoted by the constant roar of the ocean. Several of our party sleep nine and ten hours daily, making up, no doubt, for lost time.

The complexion is, we think, improved by

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life in a tent on the ocean shore. You cannot very well get away from a reasonable amount of sunshine, and this does more for the skin than any cosmetic.

Sea bathing is one of our delights, but it must be managed with care. It is a powerful tonic, and delicate people had better consult their judgment rather than their feelings in using the ocean as a bathing tub. A very short bath, with a good deal of playing on the beach in the hot sand, is better for such than a long bath; and yet so enthusiastic are most sea bathers that they stay in too long. Robust persons, however, may spend half an hour in the water occasionally, when it is not cold, without harm.

There is another pleasure we have that adds much to our happiness. It is only half a stone throw from our tent, and lies along the front view—we mean a lake nearly a mile long and a few hundred feet wide. This lake is the delight of the youngsters of both sexes. There are over two hundred boats on it; mostly for rowing, but a few with sails. Boys from eight to fourteen monopolize both lake and boats. Some of them make quite a sum of money by letting their small craft for twenty-five cents an hour. Our little boy of eight has become an expert manager of a boat, and understands more nautical phrases than if he had read a half dozen books full of them.

But we must not monopolize all the space, or our better half will not have a fair hearing. She writes;

"It is an old saying that you must summer and winter with friends before you are sure of them. Will not two summers' experience of the ocean be enough to satisfy us as to whether it is a good thing to have for a close neighbor? Last year we spent a long, quiet summer basking in the sunshine, tempered by ocean breezes to a delicious coolness, with the low monotonous roar of the breaking waves upon the beach, making the undertone of all sounds by day, and the lullaby for our dreams at night.

"We did not do much but eat and sleep a great deal, and chat and read a little, with ocean bathing and rowing on the lake for exercise. A quiet, lazy life; but our little party scattered in the autumn so well content that we promised all to meet again another year at the same place, *Deo volente*. And here we are after a hard year's work for us all; glad for the rest that lies before us once more; glad for the work our last summer's experience gave us strength and courage to accomplish. 'After toil rest is sweet,' and after a perfect rest work is again welcome to those who have tasted of its healthy pleasure.

"Behold us, if you will, at Ocean Grove, New Jersey, our little party considerably increased, our encampment consisting of four large tents, 14x21 each. They stand in a row by the side of a beautiful lake three-quarters of a mile long; from our front door we look up the lake brightly dotted with gay pleasure-boats, into the cool groves beyond, and into the western skies, gorgeous with the setting sun every evening. From our back door we look upon the ocean, grand, mighty, and never wearying. Between us and the ocean we have, instead of hot sand hills, a dense low brush of evergreen bushes, soft and pleasant to the eyes.

"Some of us keep house in a wooden kitchen intended to be water-proof—and it is in dry weather; some of us board at a first class boarding-house not far away; but we are all patronized by the market-men late and early. Everything comes to our door, and we have only to choose out of the abundance offered us, and pay their prices.

"Would you look inside our tents? They are very cosy and comfortable. First of all they are water-proof, warranted, if the kitchens are not. The floors are covered with matting of different shades; the walls are lined with fancy pockets; tables, chairs, mirrors—every comfort of a cottage room may be enjoyed. The length of the tent enables us to curtain off the back end for bed-rooms; the curtains prettily looped back add to the effect of the room.

"There is a chance for many pretty little devices of rustic life. For instance, Dr. E., who has a great genius in this direction (lost to the

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orld, I fear), has nailed the scraggy branches
the pine and oak together and made a hat tree
autiful to behold, because it combines in an
minent degree the useful with the ornamental.
nother makes the handiest of washstands out
f boxes, and another, not skilled in such hand-
work herself, but well used to far more potent
ays and means, has beguiled the honest ice-
an into giving all his leisure hours to decora-
ing her tent for her.

"In front of our tents we have a fine cro-
uet ground, just rolling enough, just pebbly
nough to try our skill and patience to the ut-
most; but a most excellent discipline for the
emper."

In closing we may add that tenting on the beach at Ocean Grove offers no snares for fashionable folly, but only a return to simple habits and a love of nature. Those who find no charm in anything but elegant drawing-rooms and expensive toilets, will find no pleasure here.

PRIESTLEY.—In August 1774 Priestley discovered the wonderful gas, oxygen, and in August 1874 the chemists of America celebrated the event at the place where he is buried, Northumberland, Pa. The Journal of Applied Chemistry speaks thus of his discoveries:

"Priestley seems to have prepared oxygen in 1771, by heating saltpeter, and, although he experimented with it, and even showed its energetic power of supporting the flame of a candle, yet the value of these truths entirely escaped him. Three years subsequently, on the 1st of August, 1774, he submitted one of the compounds of mercury, known as red precipitate, to the force of the sun's rays, converged by a burning glass; oxygen again escaped, and this time he secured his discovery. He was not long in recognizing its importance. Its properties differed entirely from the gases he had before studied; instead of extinguishing a lighted candle, as did carbonic acid, it increased its brilliancy, the metals were consumed in it like wood, and when he found that it could completely sustain the breathing of animals and was absolutely essential to their existence, he gave it the name of "vital air." Priestley not only discovered the fact that animals consume oxygen and convert it into carbonic acid, but he also discovered an equally important law, that plants, when the sun is shining on them, take carbonic acid from the air and return to it oxygen, thus preserving the purity of the atmosphere. Were this not the case animal life would some day cease, from the large proportion of carbonic acid in the atmosphere; did not animals, as well as our numerous furnaces, produce carbonic acid, plant life would cease as soon as all the carbonic acid had disappeared from the atmosphere. The two operations are now so evenly balanced and so nicely adjusted that through a thousand centuries no appreciable change in the composition of our atmosphere may be expected.

"Space forbids our entering into the details of the sad events which drove him from home and sent him to this land of religious freedom. Opposed to a state church, liberal in religion, and advocating freedom of thought and liberty of discussion, he was represented as the enemy of the government and a foe of religion. The clergy of the English Church, as well as the press, were violent in their denunciations of him. At length the excited feelings broke bounds, and culminated in a riot on the anniversary of the French Revolution, in 1791. Dr. Priestley's meeting-house and dwelling-house were burned, his library and apparatus destroyed, and many valuable manuscripts consumed. The houses of several of his friends shared the same fate, and he himself was obliged to escape to London under a borrowed name. For several weeks it was unsafe for him to walk the streets. He was burned in effigy with Paine, while clergymen openly declared that if Dr. Priestley were mounted on a pile of his own publications they would gladly set fire to them and burn him alive. On the breaking out of the war between England and France, his sons, who had gone over to France, emigrated to America, and he was at length induced to follow them, and arrived in New York

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in June, 1794. He refused several invitations to lecture on chemistry, and went directly to Northumberland, where he continued his investigations until his death, February 6th, 1804, at the ripe age of seventy-one."

A Beecher Anecdote—A One Pound Baby.—In The Phrenological Journal for August, the editor, in reply to a query asking the weight of children at birth, says that "Some are said to have weighed less than three pounds, who lived."

I presume it has never been recorded in print, but I believe it is true, nevertheless, that the famous Lyman Beecher weighed only *one pound* when born. He was, in other respects, so physically unpromising that it was thought impossible to make him live, or of any value to the world if he did survive. And yet this frail sixteen ounces of humanity disappointed the indications of science and the forebodings of the physicians and nurses, and existed long enough (not judging solely by the tempest lately created over the head of his most noted descendant) to make such an impression on, and legacy to the world as befalls to the lot of but few who are born of any weight.

Indeed, if there was ever a noted pound of flesh, not excepting that which Shylock coveted—judging by its personal contributions as well as its contributions to the race—its history has surely never come down to us.

I am unable to state how soon the subject of my sketch outgrew his weakness and his size, whether he was a feeble or a robust child, but he certainly gave, in his public career, ample evidence of the homely truth so tersely expressed in the old quatrain:

"Were I so tall to reach the skies,
Or grasp the ocean in my span,
I'd not be measured by my size;
The mind's the standard of the man."

It may seem more authentic, or at least more credible to the average reader, to be told that the information here imparted is from a tradition current in the present writer's family—often told and retold—and brought from Guilford, Conn., where the primitive American members of it resided. Those who have read the early pages of Lyman Beecher's autobiography will see in the references therein to Mr Lot Benton, his patron, that their peculiar relation gave us some opportunity of knowing a few facts too minute for even an autobiography.

Asking the reader to pardon any seeming levity, it may be pertinent to remark here that mankind was once facetiously divided into "saints, sinners and the Beecher family." If Adam stands responsible for the first two, for having made a pretty successful representation in each character, it must be remembered that *his* descendants started with at least 150 pounds more momentum than did the Beecher family; and still it is uncertain, at this writing, whether the Beecher annals are not likely make a tolerably respectable comparison in importance, and in the attention they receive, with those of the original Adam's family.

And now, since it is ended, I don't know that there is any especial moral to this story, unless it be that small events are not to be despised; and that when so little can accomplish so much, it behooves all to see that the latent powers of their physical, no less than of their moral and mental natures, are fully and roundly developed. Joel Benton.

Green Wall Paper Again.—In a former number of The Herald of Health we mentioned the evil effects of green arsenical paper on the walls of sleeping-rooms. A lady who read it began to look into her own case. She was living in a similarly papered room, and has been ill ever since she has occupied it. Her husband's attention was called to the case. He determined to move from the room, did so, and in two days she was well again. Another family in the same house had been, and still are, suffering, she thinks, from the same cause; but they laugh at the idea that the wall paper has anything to do with it.

In addition we may add the following, sent us by Dr. Baker, Secretary of the Michigan

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Board of Health, as a partial report of one of their meetings:

"Dr. R. B. Kedzie, from the Committee on Poisons, presented a book of specimens of arsenical wall papers, which he had inscribed, 'Shadows from the Walls of Death.' The following passage of Scripture was quoted in connection with this inscription: 'And behold, if the plagues be in the walls of the house, with hollow streaks greenish or reddish, then the priest shall go out of the house to the door of the house and shut up the house seven days. . . . And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place.'

"Mrs. J., of Saginaw, had been an invalid for some time while occupying a room papered with wall paper having figures of a light green color. She particularly observed an increase of her unpleasant symptoms after sweeping and dusting her room. Attention was called to the wall paper as a possible source of her sickness, and on analysis it was found to contain arsenic equal to half a grain of arsenious acid to the square foot of surface. The paper was removed from the room and she recovered her health. It is remarkable that so small an amount to the square foot of surface should have produced such decided symptoms of arsenical poisoning. It shows how dangerous the material is, even where present in small quantities.

"Mr. H., a prominent lawyer at Mason, had his house papered with wall paper of a beautiful pattern, containing a considerable amount of green. Mrs. H. and the children soon after became feeble in health, for which there was no apparent reason. His attention was directed to the arsenical green in his wall paper as a possible cause of this ill health, by examining the report of the State Board of Health. The wall paper was tested for arsenic and this substance was found present. The paper was immediately removed, and Mr. H. reports that they are all better, and that Mrs. H. has recovered her usual health.

"A case was reported from Jackson county, where a child died under circumstances which led to the belief that it had been poisoned by arsenic. Samples of wall paper were sent to Dr. Kedzie for analysis, and one sample contained 1.16 grains to the square foot of the surface. The paper containing the greatest amount of arsenic was put on the room adjoining the child's room last spring.

"Dr. Kedzie recommended that a book of specimens should be placed in the public libraries, in order that a public opinion may be created that will drive these deadly shadows from the homes of our people."

FOUR LEADING VEGETARIANS.—At the present time, when animal food is so dear, and not the least likely to become cheaper, it may not be amiss for flesh-eaters (who doubtless form the great bulk of our readers) to listen to some of the arguments urged by vegetarians in favor of their system of diet. In the first place it is plain that animal food is not of absolute necessity, as some of the finest races in the world—and these not merely in hot climates—have been reared on vegetable food. The Scotch and Irish contrive to breed some of of the finest specimens of men and women in the world on vegetable diet, and we have heard it stated that the Scotch have shown symptoms of degeneration in cases where they have abandoned the old-fashioned oatmeal porridge in favor of the modern dietary of butcher's meat and tea. Again, the Finns, who are mostly vegetarians in their diet, are a well-grown race, while the flesh eating Laplanders, inhabiting the same climate, are almost dwarfs. Further, it is claimed that vegetarians enjoy especial immunity from sickness, and are rarely if ever attacked by epidemic disease. The adoption of vegetarianism puts an end at once to much of the torture inflicted on the brute creation, the bleeding of calves, the crimping of cod, the skinning of eels, the boiling alive of shell-fish, besides all the more legitimate butchery of the slaughter-house; and it saves people from the risk of illness produced by eating tainted or diseased meat. It is, moreover, claimed that the

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structure of the human frame is more analogous to that of the graminivorous than of the carnivorous animals, and that when we eat flesh we only eat vegetable products at second hand. And if people should allege that although this may be chemically true, a beefsteak is vastly more appetizing than the oilcake and mangold wurzel out of which it is formed, we have only to say to *paterfamilias* in conclusion: Look at the price of meat compared with other wholesome food; and we believe that if he were to promise the ladies of his family that the money thus saved should be expended on articles of dress, many of the fair sex would hoist the vegetarian flag. And now, without further preface, let us proceed to our four vegetarian biographies.

Francis William Newman, younger brother of the well known Dr. John Henry Newman, was born in London, in 1805, and educated at Ealing and at Oxford, where he took a double first-class. He was Fellow of Balliol College, from 1826 to midsummer 1830, and more recently (1846–1863) Professor of Latin in the University of London. In July, 1835, Mr. Newman married Maria, second daughter of the first Sir John Kennaway, Bart. His works are numerous, and distinguished for wide scholarship and great originality of thought, while his contributions to the minor literature of the time in different magazines have been extensive and potent in their influence. Professor Newman has traveled for several years in the East, and is an entire abstainer from the use of tobacco and intoxicants. He became a vegetarian so recently as 1868. "I cannot pretend," he writes, "that vegetarianism has made my muscle harder. But it has immensely improved my digestion, and given me an increased sense of delight in being alive."

Isaac Pitman, of Bath, the inventor of phonography, born at Trowbridge, Wilts (of which place the poet Crabbe was formerly rector), on the 4th of January, 1815, was the third of a series of eleven very remarkable sisters and brothers. In early life a clerk, then a schoolmaster; having first learned Taylor's shorthand, he set himself to popularize it, then to improve it, and next to invent and give to the world a more perfect system of his own. In this work he has steadily persevered for years, with an energy and industry which is seldom paralleled. His habits are spoken of as "regular and almost ascetic." He retires and rises early, summer and winter alike. He seldom leaves his work, visits, or sees company. He still sits at his desk without spectacles, can read the smallest type, and writes with as steady a hand at sixty as at thirty. He has been a vegetarian for upward of thirty-four years.

W. Gibson Ward, of Perriston Towers, Ross, a Herefordshire squire, came originally from Birmingham, where he was born in 1819. Mr. Ward comes of a strong stock by both parents, has great physical vigor and power of endurance, and constantly undertakes a large amount of work for the press, traveling, the delivery of public addresses, etc.. He has abstained from animal food for about twenty-four years, and from intoxicants for a much longer period, while he has never smoked tobacco. So much for "plain living and high thinking." Even now, at fifty-six years of age, he looks not more than forty-six. "Depend upon it," said the late Richard Cobden to him on one occasion, "if any great work is to be done in this world it will be done by the water drinkers." He has worked long and earnestly for the elevation of the agricultural laborer. He has been from the first a trustee of the National Agricultural Laborers' Union, of which he was one of the originators, and a constant contributor to its Laborers' Union Chronicle.

John Davie, of Dumfermline, a successful merchant, was born at Butterflat, Stirling, in 1800. He became a total abstainer in 1830, and has been a vegetarian for a quarter of a century. He has given active and benevolent support to the cause of total abstinence, peace, the Permissive Bill, Good Templary, hydropathy, vegetarianism, etc. He is a strong opponent of compulsory vaccination, an earnest sunporter of the Howard Society, and of many educational and other movements, both in England and

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cotland. He is managing director and one of ıe originators of the Waverly Hydropathic ıstitution, at Melrose.

It would have been easy to provide a much ırger number of portraits of "eminent vegetaans;" such names as those of Alderman Harvey, ne of the mayors of Salford; Joseph Brothrton, the well known vegetarian member of he House of Commons; and James Haughton, P., of Dublin, readily occur to one among hose of the past generation. Among contemoraries could be mentioned Mr. Edward Colier, member of a well-known Manchester firm ıf accountants, who is a whole life vegetarian; Mr. W. Hoyle, the Lancashire political economist, and author of "Our National Resources, and How They are Wasted;" Mr. T. H. Barker, of the United Kingdom Alliance, one of the most active secretaries we know; the Rev. James Clark, of Salford, who ministers to a vegetarian community; Mr. W. E. A. Axton, M. R. S. L., F. S. S., one of our most fertile *litterateurs;* Mr. Thomas Baker, the barrister; and the Rev. C. H. Collyns, M. A., of Wirksworth, a hard-working schoolmaster and clergyman. We trust, however, that our readers will approve our selection.—*London Graphic.*

A CORRECTION.—The Boston Commonwealth says: "THE HERALD OF HEALTH for August has many practical suggestions in the line of its specialty; but we see it makes some errors; as, for instance, charging Senator Sumner with being a great eater and drinker. Nothing can be farther from the fact, as all of his intimate friends of any considerable length of acquaintance will testify."

QUACK ADVERTISEMENTS.—The Agriculturist for August has the following truthful statement: "A subscriber in Conn., seems surprised to see quack medicine advertised in a religious paper. We regret to say that religious papers, as a class, are the most active agents in the spread of quackery, and we frequently see advertisements in them that even the city dailies, which are not at all careful in such matters, would hesitate to publish. These dealers in quack medicines are well aware that not one reader in a thousand knows how little the editors of these papers have to do with their management. As a rule, the publishers of these papers pay less regard to the character of their advertisements than any others; but the editors are not responsible for this. It is an unfortunate state of things, and the only remedy we can suggest, is for the readers of these papers to inform the publishers that unless they reform their ways the paper will lose patronage. If the publishers can be shown that it is to their pecuniary interest to leave out this vile quackery, they will do it; but no appeal other than to their pockets is likely to have any effect."

DRESS REFORM.—*To Women Everywhere.*—The Anti-Fashion Society, of Vineland, N. J., seeks to accomplish the liberation of woman from one of the forms of servitude which hinders both the perfect physical development and the mental moral growth and activity of woman. This bondage to fashion in the use of corsets and tight-fitting dresses, prevents normal expansion of form and perfect exercise of respiratory organs; the wearing of long and weighty skirts destroys equilibrium and prevents development of the muscular system; absorbing attention to the details of frequently changing styles wastes time and strength.

A low standard of self-respect, which makes dress paramount to considerations of character, deprives many women of opportunity for intellectual attainment, profitable social interchange, and exposes a large class of young women to those temptations which lead to vicious and destructive habits.

Therefore we appeal to the consciences of all women who desire the welfare and elevation of womankind—especially to women in Christian churches—to co-operate with us in an endeavor to establish a healthful mode of dress, and a simplicity of style which will diminish expenditure of time and means.

The sensible, conscientious women of this

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land have it in their power to take heavy burdens off the shoulders of our sex physically, and to remove one of the greatest barriers to an enlightened and perfected womanhood.

Will such women combine, heart, conscience, will and endeavor, to make a healthful, simple dress the standard for themselves and all who may wish to adopt such?

We have a desperate moral contest to wage with the spirit of gain, which fills its coffers through the ingenuities of the fickle tyrant, with the fixed apathy of habit, conventional prejudice, and the spirit of tyranny which fails to recognize the right of women to clothe herself as she pleases. But the physical, mental and moral requirements of womanhood impose obligations deep and high, and which bear directly upon the further progress and salvation of humanity, through woman's sacred prerogative of motherhood.

DEBORAH S. BUTLER, President.
AUGUSTA COOPER BRISTOL, Cor. Sec.
SUSAN P. FOWLER. Record. Sec.

A LONDON PAUPER'S FUNERAL.—Passing the other day by that great "pauper palace," the Islington Workhouse, I saw the pauper's hearse drive out and receive its accustomed load of human clay. I am told that hardly a day passes but at least one poor pauper is placed therein, to take his last ride.

There is nothing in America like this hearse, it combines in itself the whole procession, it is very long, and at the rear end is a sort of covered coach capable of seating six or eight persons. This part is designed to carry the mourners. Well, it is quite large enough. Think of it, mourners for a pauper! When a rich man dies here the mourning is done by contract, and in superb style. Among the rest of the imposing paraphernalia, you will see mounted upon the immense hearse, hideously gay with its long black plumes, seven or eight beer-drinking, pipe-smoking rascals, dressed in the blackest black, with long black and white sashes tied around their hats and streaming behind them in the breeze. There are usually three or four of these grief-stricken scoundrels on the front seats, as many standing up at the rear, and sometimes as many more on the top. Poor fellows! so heart-broken when they see they are observed; winking at each other and cracking their little jokes on the sly, and even, as I have seen, taking a whiff at a nasty pipe behind one of the plumes, as opportunity offered—it is a sight to behold! I never see them enacting their heartless farce that I do not heartily wish they were attending their own funerals, and I was master of ceremonies. But here at this pauper funeral I knew there would be no make-believe grief; and as the hearse was evidently waiting for the mourners to enter it, I had the curiosity to wait and see them, and so took up my position across the street. In a few moments one solitary mourner came through the massive arched gateway and entered the hearse-coach—a little sad-faced but pretty boy, ten, possibly twelve years old—*the only mourner*. I have seen many sad sights, but never one more inexpressibly sad and touching than that. Was he accompanying to the grave a father, a loving mother, no less dear to him for being a pauper; or was it an only sister, or brother, who had left him thus alone in the wide world?—and what a world for him! I started to cross the street to make some inquiries, but I could not, tears prevented me; and there were two mourners there, one for the dead and one for the living. A moment more and the hearse-coach drove rapidly away.

"Rattle his bones over the stones,
He's naught but a pauper whom nobody owns."

The last glimpse I had of it, that sweet, sad little face was looking out of the coach window into the cold, busy world; so lonely it looked, oh God, so pitiful! Another day I learned that mother and son were taking their last sad ride together. S. T. P.

A WELL-DRESSED GENTLEMAN strolled in a hesitating way into an apothecary store a day or two ago, and asked for a bottle of bitters. The proprietor handed him a bottle. "What do you think of it?" asked the cus

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mer. "We never express an opinion, sir, pon these medicines. We do not know what ney are made of, and will not be responsible r their effects."

"Well," returned the customer, "that's perctly right. I'm opposed to these quack remdies myself. I told my wife I never would uy a bottle of them. But these bitters have een so extensively advertised that there must e something in them." This species of reasming is very prevalent among even intelligent men. Because some vandal has posted a daring wood-cut on Lookout mountain, bitters will regulate the stomach, expel the poisonous humors from the body, and transform a wasted life of misery and sickness into an earthly paradise of health and happiness. Precious faith and sublime reason.—*Chicago Tribune.*

RESTORING RUSTY CRAPE.—A bit of glue dissolved in skim-milk and water will restore rusty crape; at least, so says one of our exchanges. Would that it were as easy to restore weakly frames, rusty consciences, debilitated love, played out constitutions.

MENTAL DEVELOPMENT.—It is coming to be well known that mental development is the result of properly directed physical training; that the brain grows in size and power by the varied exercise of the senses and the will in mechanical employments quite as rapidly as by purely intellectual efforts in study or otherwise. It is equally known to physiologists that most men are one-sided in heads as in their bodies. The two halves of the brain are rarely developed symmetrically, as may be readily seen in the "conforms," or head measures accumulated by hatmakers supplying individual customers. To some extent, the difference in the contour of the two sides of the head may be due to unequal pressure on the nurse's arm, or to the habit of lying chiefly on the one side while sleeping, thus causing a permanent displacement of the walls of the skull, but the main reason appears to be our one-sided habit of education. Dr. Brown Sequard observes that the study of the facts in relation to the brain has led him to believe that "each half of the brain—paradoxical as it may seem—is a whole brain."—*Scientific American.*

MIND AND BODY.—Dr. Luke has written a book on the influence of the mind on the body, but it is very certain that the influence of the body on the mind is far greater—for the body can exist without much mind, whereas the mind cannot exist without the body.

ARSENIC AND FLIES.—When Orfila, the celebrated French chemist, was on one occasion a witness at a trial for poisoning he was asked by the President if he could state the quantity of arsenic requisite to kill a fly. "Certainly, M. le President," replied the expert, "but I must know beforehand the age of the fly, its sex, its temperament, its condition and habits of body, whether married or single, widow or maiden, widower or bachelor."

RUNNING FROM THE DOCTOR.—The following incident occurred to M. Recurt, Minister of the Interior, who was a surgeon during the insurrection in Paris. He passed behind one of the barricades with the captors, and found forty men lying on the ground in the blood and mire. "Ah!" said he, "this is in my line," and he very composedly took out a case of instruments. The effect of this action was electrical—the whole of the forty prostrate insurgents rose up as one man and took to their heels.

Would it not often be well for most people to run when the doctor comes?

TUMOR ON THE BRAIN.—A tumor on the brain would be likely to cause either insanity, idiocy, stupidity, loss of memory, dullness of comprehension, delirium, or coma. We wonder how much of the stupidity and dullness of the world is due to a tumor on the brain.

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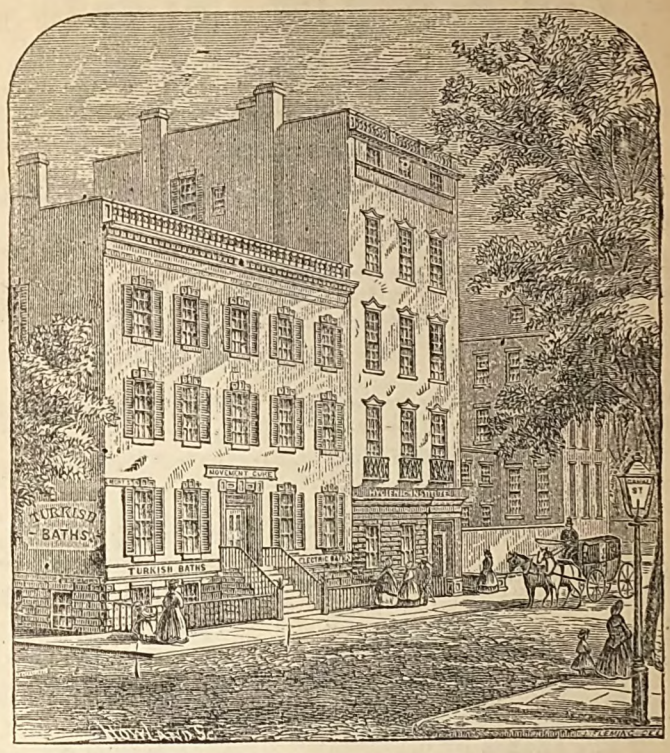
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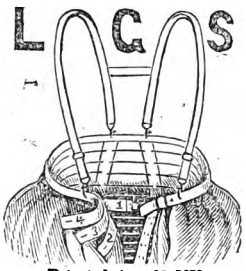
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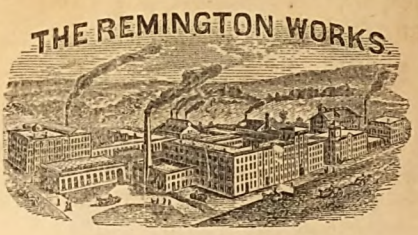
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ESSAYS ON SANITARY AND SOCIAL SCIENCE.

(Number 10.)

The Building of a Brain.

BY EDWARD H. CLARKE, M. D.*

NO race of human kind has yet obtained a permanent foothold upon this continent. The Asiatics trace back their life in Asia so far that the distance between to-day and their recorded starting-point seems like a geologic epoch. The descendants of the Ptolemys still linger about the Nile. The race that peopled Northern Europe when Greece and Rome were young, not only retains its ancient place and power, but makes itself felt and heard throughout the world. On this continent races have been born, and lived, and disappeared. Mounds at the West, vestiges in Florida, and traces elsewhere proclaim at least two extinct races. The causes of their disappearance are undiscovered. We only know that they are gone. The Indian, whom our ancestors confronted, was losing his hold on the continent when the Mayflower anchored in Plymouth bay, and is now rapidly disappearing also. It remains to be seen if the Anglo-Saxon race, which has ventured upon a continent that has proved the tomb of antecedent races, can be more fortunate than they in maining a permanent grasp upon this Western world. One thing at least is sure—it will fail, as previous races have failed, unless it can produce a physique and a brain capable of meeting successfully the demands that our climate and civilization make upon it. But the Anglo-Saxon will not be satisfied, and ought not to be, with simply securing a permanent foothold here. He will not rest content with mere acclimation and existence. The sponge and the oyster can exist and perpetuate their kind. He must do more than they. He must ascend in the scale of being as well as exist.

PROVIDING FOR THE SURVIVAL OF THE BEST.

Two duties, then, are imposed upon our civilization. Two problems are presented to our educators. The duties are, first, to secure the perpetuation of the race in America; and, secondly, to provide for the survival of the fittest here also. The problems are, first, to develop the individual to the highest degree, and, sec-

* Read before the National Educational Association in Detroit, August, 1874. Tribune synopsis.

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ondly, to obtain this development without interfering with the perpetuation of the best. In other words, humanity demands, and our education must give, both the highest development of the individual and the perpetuation of the fittest. It has been argued with much apparent force that these two results are impossible, because the highest cerebral development being made at the expense of the rest of the organization, sterilizes the individuals whose brains attain such supposed magnificent proportion and quality. This is not the place, nor does it fall within the scope of this paper, to point out the fallacy of such a statement. It is referred to only for the purpose of calling attention to a physiological error that has already been ingrafted into our system of education, and which exerts its most pernicious influence in our common and high schools, viz., the error of exclusively developing one part of the organization at the expense of, and by ignoring the rest. Every physiologist knows that one-sided development is possible, and may be artificially attained. The athlete may develop his muscle, the glutton his stomach, and the sensualist his power at the expense of the brain; and, conversely, the brain may be developed at the expense of muscle, stomach and reproductive force; and this inharmonious growth may be carried so far, by dwarfing more or less of the organization, as to produce what physiology calls monstrous brains, stomachs, muscles and the like—that is, monstrosities, which by a beneficent law of nature cannot perpetuate themselves.

ABNORMAL BRAINS.

How much the literature, politics and morals of the world may have suffered from the abnormal introcranial development of some who, like Byron, Napoleon and Loyala, have compelled the world's attention, we may guess, but can never know. Shakespeare's brain probably crowned a nervous system and a body that presented very little inharmonious growth. Doubtless the same may be said of Mary Somerville.

Brains rule the world and the individual. The problem of the age which educators are to solve, with all the light that experience, aided by physiology and reflection, can give, is how to build the best brains out of the materials given to work with. The demand of humanity is: Give me the best possible brain for men and women both. Fortunately the necessity of answering this demand admits of no dispute. The best possible brain is as much a necessity for one sex as for the other. Indeed, such is the divine alliance between the sexes that it is impossible to produce the best possible brain for one sex unless you produce the best possible brain for the other also. This constitution of human nature—the independence of the sexes, by which the advance of one is contingent upon the advance of the other, the best development of the masculine and feminine brain made to wait on each other, who together can unlock the secrets of the universe—is admirably expressed by Emerson in language that is as full of physiological truth as of poetic beauty:

> "From the pair is nothing hidden;
> To the twain is naught forbidden;
> Hand in hand the comrades go,
> Every nook of nature through;
> Each for other were they born;
> Each the other best adorn."

BRAINS AND NATIONAL LONGEVITY.

Unless men and women both have brains the nation will go down. As much brain is needed to govern a household as to command a ship; as much to guide a family aright as to guide a Congress aright; as much to do the least and the greatest of woman's work as to do the least and greatest of man's work. Moreover, in both sexes, the brain is the conservatory of strength and prolonger of life. It is not only the organ of intellection, volition, and spiritual power, but the force evolved from it, more than the force evolved from any other organ, enables men and women to bear the burdens and perform the duties of life; and with its aid, better than with any surgery, can they overcome the "ills that flesh is heir to."

But the organs whose normal growth and evolution lead up to the brain, are not the same in men and women. Consequently their brains, though alike in microscopic structure, have infused into them different, though equally excellent, qualities. If it were not so, Emerson's lines would be absurd; sex would be a myth; men and women would be identical; and it would be folly to discuss the relation of sex to education.

Poor brains, automatic ganglia, will grow like weeds, without cultivation, on any soil. The best brains, the only sort the world needs, are built by education or educated evolution, in accordance with working plans that nature furnishes. Let us endeavor, then, to get some notion, however crude, of the the way in which the Divine Architect builds a human brain. By so doing we shall clear the way to a correct

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understanding of the relation of sex to education.

The building of a brain—this is to-day's social problem; and teachers are largely charged with its solution. When this is solved, all other problems will be easily disposed of; for a human brain is the last, the highest, "the consummate flower" of nature's development on this planet. It cannot be made except as the crown of the rest of the body, and to a large extent out of the rest of the body. No perfect brain ever crowns an imperfect body. When Michael Angelo reared St. Peter's dome in the air, he made every stone beneath contribute, not only to the use and beauty of the part he put it in, but to the support and power of the dome. The brain must be built in connection with the building of the rest of the body, remembering constantly that the imperfections of the latter reflect themselves upon the former.

In one sense the process of brain-building is alike for the two sexes; in another sense it is different. It is the same for both, inasmuch as the process which evolves the best possible brain, by means of appropriate brain exercise, including cerebration, out of the underlying organization, is alike in the two sexes. It is different for the two, in so far as there are any organs or sets of organs in the structure of one sex that are not in the structure of the other. Provided the organization of both sexes is normal, and all their functions normally performed, the same sort of brain work will develop the brain of each. But if the methods of education render abnormal any part of the body, or interfere with any function, that will not only be damage to the part disturbed, and friction in its function, but the brain will suffer just in proportion to the importance of the organs disturbed and the amount of the disturbance.

MIND AND BRAIN.

Before going farther, let us have a distinct notion of the relation which, in this discussion, brain is supposed to bear to mind. Brain is here used as the correlative of mind, not from a materialistic point of view, as if mind, including volition, were identical with brain, but because we know, and only can know, the mind through the brain. The quantity and quality of the latter determine for us the quantity and quality of the former. The development of the soil and mind—of the ego—resolves itself into the development of the brain. The artist who builds a fountain looks carefully after the strength and structure, the quality and form of what he builds, and troubles himself very little about the water, which is to animate his work. He knows that jet and drop and spray will pour out, just as the fountain permits the flow. So with the brain. In proportion to the character of its structure will be the manifestation of mind and spirit through it. Build the brain aright and the Divine Spirit will inhabit and use it. Build it wrongly and the devil will employ it. The development of the mind, then, means practically the development of the brain; and the building of the brain is a part of education. A wise and appropriate system of education, in its efforts to build a brain either for the male or the female organization, will endeavor to aid and imitate the process by which nature performs the same task. Herein physiology can render infinite service to education, a service that the latter cannot afford to refuse.

VALUE OF A PRACTICAL EDUCATION.

I once asked a successful merchant and manufacturer, who had accumulated a large fortune, how he managed to make money at a time when all others who were engaged in the same business were losing it. He replied that he had practically learned every detail and branch of his business so thoroughly that he could at any time, if necessary, take the place and perform the special work of any of his workmen. In one, and a most important sense, he was made by and out of his business. His efforts to learn practically every detail had developed him. Suppose his business branched into one hundred different directions, terminating in one hundred different sorts of labor, each sort of labor affording occupation for one or more workmen. In becoming acquainted with each of these hundred details, and in supervising the workmen that wrought them out, he acquired a knowledge which no other experience or education could give him. So far he was made out of his business—developed by it. If, in his preparatory training, he had learned only ninety or eighty or fifty of the branches of his business, he would have been *pro tanto*, less developed. His business consisted of three great departments — manufacturing, exporting, and importing. The management of these reflected itself back upon his development and character. If he had neglected, or not acquainted himself with one of these departments—exporting, for example—he would have been so much the less developed: he would have lost the special knowledge and training that an acquaintance with the exporting part of his business would have given him. This loss would, of course,

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be proportionately greater than that resulting from inattention to a single one of the hundred details which entered into the great whole of his business.

This illustration presents in a rough way some notion of nature's method of brain-building. The brain is the axis or central organ of the body, which by internuncial fibers—telegraphic wires—is connected with innumerable small centers, called ganglia, and with every part of the system. The ganglia, or separate centers of nervous power, act more or less automatically, but are responsible to, and in constant communication with, the brain. Calling our mercantile friend the brain, his workmen the ganglia, his business the labor of the human organization, and we shall get a notion of nature's way of educating—that is, building a brain—sufficiently accurate for our present purpose. Just as the merchant grew out of his business by becoming acquainted with and supervising every detail of it, so the brain grows by taking part in and supervising the growth and function of every organ. If a single organ is wanting, or a single function not performed, just so much less brain development results.

"Break one thread, and the web ye mar;
Break but one
Of a thousand keys, and the paining jar
Through all will run."

Just as the merchant, by his practical acquaintance with every detail of his business, was able to manage his workmen better and obtain a better total result than his competitors, and was himself a more fully developed man in consequence thereof; so the brain which has a practical acquaintance with the working of every ganglion and function, gets a better total result out of the body than other brains do and is also itself a better brain. As in the case of the merchant, we recognized his business growth as one fact, and the result attained as another and distinct fact, so in the case of the brain there are two distinct matters: one is the development of the brain by reason of its special connection with all the organs and functions of the body, and the other is the brain thus developed; one is the progressive development, and the other is the result. As the merchant, after he was made one by his business training, could direct his energies in any direction, so the brain, after it is developed, can have its force turned in whatever direction volition may elect. Once more: our mercantile friend had learned his business so well that he could, when necessary, replace any of his workmen, and perform any workman's labor. Physiologists tells us that the connection between the brain and the rest of the nervous system—such as the sympathetic ganglia for instance, is so intimate that, if surgeons could perform the anatomical transposition, the brain could be made to take the place and perform the labor of other parts; and, conversely, other parts that of the brain.

DIFFERENCE IN DEVELOPMENT OF BRAIN ON RIGHT AND LEFT SIDES, AND RESULT ON THE BODY.

An appropriate physiological illustration of nature's process of building a brain, which we are trying to expose, may be found in the relation to the left brain to the right arm and right side of the body. A large majority of the world are right-handed and right-sided. The right hand and the right arm are stronger and more obedient to the will than the left; so are the right leg and right foot. The cause of this right-sidedness is to be found in the fact that the left brain is the largest. Most of the nerves leaving the brain decussate and cross to opposite sides of the body. The right brain animates and controls the left arm and hand; the left brain animates and controls the right arm and hand. The left brain and right hand, the right brain and left hand, develop together. One aids the development of the other. The growth and action of the hand is as necessary to the development of the brain as the guidance and control of the brain is to the development of the hand. In congenital ambidexters, it is said there is less difference between the two halves of the brain than in right-handed people; and that in left-handed persons the difference is less still. Which started first in the race of development is unknown; and we need not inquire. It is enough for our purpose to know that in some way the growth, training, and employment of the hands of the young aid in the building of a brain. Cut off an arm in infancy, or compel it to inaction, and there will be less brain in adult life. One of the most eminent of living physiologists has proposed the systematic training of the left hand in children for the purpose of making the right side of the brain equal the left, and thus increasing the intellectual power of the race. What is true of the hand is true of all other organs of the body. The body and the brain are developed by reciprocal action. An unused organ calls out less activity on the part of the brain than a used one. A misused organ may not only call out unhealthy activity of the brain, but lead to pathological conditions of it. It is necessary for the building of a perfect

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brain, that all the organs of the body should have their harmonious development and appropriate exercise.

It is now important to go one step farther. We have hitherto dwelt upon the development of the brain as a resultant of its connection with the organs of the body, and supervision over their functions; its alliance with the workmen and supervision of their duties. No allusion has been made to the development produced by specific brain-work, or cerebration, as a factor in brain building. This factor is the most important of the whole. On account of its importance and efficiency it is essential that its action should be comprehended, and its power physiologically guided. Cerebration, including provisionally in that term intellection, emotion and volition, is the brain at work. It is brain activity, brain exercise, brain labor. The technical work of the school and college or study is cerebration; but study is not the whole of cerebration, any more than it is the whole of education. Appropriate exercise of an organ aids its development and increases its power. Appropriate locomotion strengthens the legs; so does digestion the stomach and vision the eye. The normal performance of a function strengthens and develops the organ that performs it. The brain is not only no exception to this law, but is an admirable illustration of it. Brain exercise, that is, cerebration, strengthens and develops the brain. If quality as well as quantity is included in development, no limit can yet be assigned to the extent of the latter, and consequently no limit to the manifestations of intellectual and spiritual power that may pour through the brain. It may be that we have no conception of what the human brain will yet attain to. Compared now as an instrument with what it will be ages hence, when both men and women are appropriately educated, when brains shall be built out of masculine and feminine organizations that have been appropriately trained, and from which hereditary evils have been eliminated century after century by the survival of the fittest, the brain of to-day, compared as an instrument with that brain of the future, fit for the use of a god, is as rude and imperfect as the lenses of 200 years ago are compared with the microscopes of the present day.

SEX AND EDUCATION.

The only difference between the sexes is sex; but this difference is radical and fundamental, and expresses itself in radical and fundamental differences of organization that extend from the lowest to the highest forms of life. Progress is impossible without accepting and respecting differences of sex. That it is physiologically possible to diminish it by an education arranged for that end no physiologist can doubt, nor can it be doubted that identical methods of educating the sexes, such as prevail in many of our schools, tend that way. One result of a school system, animated by such methods, is to make a very poor kind of men out of women and a very poor kind of women out of men. Fortunate for the republic if no illustrations of the truth of this remark could be found within its borders. The best quality, noblest power and supreme beauty of the two sexes grow out of their dissimilarity, not out of their identity. Differentiation is nature's method of ascent. We should cultivate the difference of the sexes, not try to hide or abolish it. When a gardener seeks to produce the best possible apple or peach, he selects one whose beauty or flavor is desirable, and cultivates the selected difference. Nature has selected difference of sex by which to give humanity its choicest beauty and quality. The perfection of one sex is unattainable by the other. Each loves and reverences in the other what it cannot attain itself, and despises any imitation. Let education respect and cultivate nature's selected difference.

The first step in the practical application of the principles is to heed the voice that fell on Peter's ear, and echoes still in ours, bidding us call nothing common or unclean that bears a divine stamp. The whole organization and all its functions must be lifted above the low plane of animal instinct and confided to the charge of reason. Sex and its functions must be recognized as factors in education, as aids in brain building. Something has been done in this direction, so far as women are concerned, by the discussions of the past year in Europe and this country upon the periodicity of the female constitution. The secrecy and mystery, that rested like an incubus or evil spell upon it, have been wrenched from our American civilization and education, and will never be put on again.

The next step is to acquire a complete notion of the value of periodicity as an element in female education. This must be done by ascertaining the evil that follows a disregard of it, and the good that follows its normal action. When this has been accomplished it will be easy to assign to periodicity its proper position among the other factors, such as nutrition, cerebration, and the like, that belong to

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education, and contribute to the building of a brain. It is obvious that the factor of periodicity must be studied with regard to woman alone, for there is nothing like it in the male constitution. And it is equally obvious that in order to carry on this investigation successfully, the community must be provided with a class of intelligent and well educated female physicians.

The evils that man incurs from a disregard of his peculiar organization are not the same as those that beset the path of woman, but they are not less terrible than hers. In this regard his education must be equally circumspect, but very different. When we consider the diseases breeding rottenness in the flesh and bones, degeneration of the brain, imbecility, impotence and premature death, with which nature punishes his errors of passion and sensuality, we cannot justly say that, even so far as sex is concerned, woman is unfairly weighted for the race of life in comparison with him. An appropriate education (of boys and girls) will recognize the special differences, guard against the special dangers, and obtain the special benefits that spring from sex.

The Sins of Parents are Visited on their Children.

BY HENRY REYNOLDS, M. D.

SIN is a transgression of law. In its widest signification it may apply to the transgression of any law of the Creator. In its more usual application it means transgression of the spiritual or moral laws of God, as revealed by conscience and inspiration. In the present use of the term it will be used in its broadest meaning. By sin is here meant any transgression of the laws of nature, of the universe, or of inspiration, considering all as alike the laws of the Supreme Being.

It may be premised that every transgression of law has its sure punishment. Although only the more flagrant violations are manifestly followed by infliction of the penalty; yet reasoning from these which are seen, we may justly infer that even the smallest transgressions are proportionately punished.

There are very good reasons for believing that there are many sins the punishment of which does not cease with the individual, but passes to his children, even to the "third and fourth generation." A sin so flagrant, so long continued as to impair the physical constitution, the mind, or the moral nature, may undoubtedly be visited upon the children of the guilty one. Not that the children are *guilty* for the sin of the parent, but that they *inherit* the constitutional, mental and moral effects of parental sins, and suffer in consequence thereof in body, mind or morals.

In considering this subject, it must be borne in mind that the child of a parent who has grievously sinned against the laws of his being may not be a tangible evidence of inherited infirmities, because he may have inherited more of the peculiarities and vigor of the other parent. With reasonable restrictions, however, the rule will be found to hold true, that the "sins of the parents are visited upon their children."

It is a well recognized fact that physical sins—transgressions of the laws of health—bring disease upon the transgressors. Of the whole long catalogue of diseases, there is not one that may not prevented, provided our knowledge was sufficient, by complying with the laws of health. These diseases are all legitimate punishments for transgression of physiological laws. These diseases are the results of physiological sins.

Many of these diseases are well known to be hereditary in their character. Nearly all diseases which seriously affect the constitution are transmissible to the offspring. Consumption is notably a hereditary disease. Member after member of families die of this disease, generation after generation.. So well recognized is this hereditary tendency, that life insurance companies refuse to insure the lives of apparently healthy persons whose family record shows that parents, uncles, aunts, brothers, or sisters, to any considerable extent, have died from this disease. Rheumatism, neuralgia, dyspepsia, gout, fits, apoplexy and other diseases, are possessed of hereditary tendencies more or less strongly marked.

The most frequent manifestation of hered-

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tary transmission of disease is in the form of impaired constitution in the offspring. The child of parents whose constitutions are feeble, is almost invariably of feeble constitution. Families may be seen who, on account of the infirmities of ancestors, have manifested through three or four generations, the characteristic feebleness of those ancestors.

Any amount of proof might be addressed to show that the sins of parents, as regards physical diseases, are visited upon the children. But the truth of this is so generally admitted that sufficient proof for the present purpose has already been given.

The effects of intemperance in the use of alcoholic liquors clearly illustrate this principle, in more than one of its aspects. The sins of intemperance tend to the destruction of body, mind and conscience. The drunkard ruins his own health, and transmits to his children shattered constitutions, prone to take on various diseases. Besides he transmits to his children weakened minds and depraved appetites. Habitual intemperance has a special tendency to produce idiocy, insanity or mental debility in the offspring. Says Plutarch, "One drunkard begets another." Aristotle remarks that "Drunken women bring forth children like unto themselves." Dr. W. A. F. Browne, Physician of the Chrichton Lunatic Asylum, at Dumfries, says: "The drunkard not only injures and enfeebles his own nervous system, but entails mental disease upon his family. His daughters are nervous and hysterical; his sons are weak, wayward, eccentric, and sink insane under the pressure of excitement, of some unforseen exigency, or of the ordinary calls of duty." Dr. Howe, in his report of Idiocy to the legislature of Massachusetts, says: "The habits of the the parents of three hundred of the idiots were learned; and one hundred and forty-five; or nearly *one half*, are reported as 'known to be habitual drunkards.' Such parents, it is affirmed, gives a weak and lax constitution to their children; who are consequently deficient in bodily and vital energy, and predisposed by their very organization to have cravings for alcoholic stimulants; many of these children are feeble and live irregularly. Having a lower vitality, they feel the want of some stimulation. If they pursue the course of their fathers, which they have more temptations to follow and less power to avoid than the children of the temperate, they add to their hereditary weakness and increase the tendancy to idiocy in their constitutions; and this they leave to their children after them. The parents of case No. 62 were drunkards, and had seven idiotic children."

Thus we see how clearly it may be shown that the sins of the intemperate parent are visited not only upon his own children but also upon his children's children.

The sins of parents of a spiritual character are also visited upon their children. The laws of Mount Sinai expressly declared that the iniquities of the fathers were visited upon the children of the third and fourth generations. Sin degrades and debases the man. Like begets like, and hence the degraded appetites and propensities of the parent reappear in the child. The thief is very likely to have children who, more than other children, will be prone to practice theft. The children of lying parents will be liars. The children of the dishonest, will be dishonest. The parents who by any course of wrong-doing have blunted their perceptions of conscience, will bequeathe to their offspring consciences like unto their own.

The effects of sin upon the person's mind, are transmissible to offspring, and thus the law of "like producing like" holds good. The state of the parents at the time of procreation undoubtedly has a very patent influence in determining the characteristics of the offspring. The state of health, the mental condition and the moral and spiritual state of the parents at that time exert all important influences, and should ever be well considered, lest life-long feebleness of body, weakness or irritability of mind, or depraved morality, or altogether, be entailed upon the unfortunate offspring.

Inexhaustible materials might be gathered from medical and hygienic writings, and from the past history of the race of mankind, to prove that the sins of parents are visited upon the children, but I deem it unnecessary to pursue the subject further, only I will notice one objection which is urged against the theory.

It is said by many that it seems a hardship, and unjust, that children should suffer in this way for the sins of parents. Certainly it is sad, and parents should take all necessary precautions to guard against it. Yet, looking beyond the apparent severity of the law, we may behold its beauty and marvelous wisdom. This law of the transmission of the effects of sin to the children is but a part of the law that "like shall beget like." This great law of like producing like is the fundamental principle of all progress and all improvement in the whole animal kingdom.

Without the operation of this law we would have no improved breeds of stock. When by

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particular care and effort we have succeeded in developing a desirable quality in horses or cattle, then by judicious selections of the parents we may go on increasing the prominence of those same desirable qualities in each generation until the desirable excellence is attained.

It is the same with the human race. The man who has developed his muscular system and become a strong man, imparts the same qualities to his offspring in a higher degree than he inherited them, provided that the other parent is also possessed of like qualities.

The man who has cultivated and strengthened (not overworked) his intellectual powers, if suitably mated, will have children possessing greater natural intellectual abilities than he possessed himself. Where both parents are possessed of great intellectual powers, their offspring will show a like superiority for generations; that is, until other influences counteract it. By a careful selection of the parents the intellectual capacities of families might be surprisingly increased, and the genius of the parents might fall as an heir-loom to their children. There are numerous instances of this transmission of genius noticeable in every country. Of the many in our country we mention only two, the Beecher family and the Adams family.

Improved morality is equally sure of transmission. The highly conscientious and just man and woman will be blessed with children possessed of like qualities. And those children, if they still further develop the same qualities and select suitable companions, will still further improve their offspring in this respect. Those Christian principles which are implanted in the heart and mind of the parents will be propagated to the children, in so far, that *naturally* they will be more prone to lead a right life.

Thus we see that this great law, which, while it necessitates the visiting of the sins of parents upon the children, is at the same time the great thoroughfare through which the human race may be indefinitely improved and renovated. It is the great avenue of reform and regulation for fallen humanity. Let each seek to add his mite to the furtherance of the great and good work.

The Mosaic Food Laws.*

IF any literary work were to come before us laying claim to perfection, we should demand that, upon examination, its claim should be substantiated. We should require that nothing essential should be found wanting, that nothing superfluous should detract from its conciseness; that where the subject matter is lowly in style, there the diction should sink; while where grand thoughts and lofty inspirations flash upon the reader's mind, the language should become exalted too, and rise with its burden.

These requirements are all fully met by that marvelous compendium of history and jurisprudence which is our people's heirloom, the Pentateuch, which has ever distinguished our nationality. "God's law is *perfect*," sings the Psalmist, and its perfection, in accordance with some of the premises we have posited, is shown by the portion read to-day. While, a few weeks ago, we perused the dramatic description of a nation's birth, admiring the masterly and nervous style of diction, to-day we have descended to the rehearsal of statues affecting daily habits and circumstances; we read of diet, garments, wages, etc., in language of an appropriate and every-day character. Hence the requirements of completeness and fitness are complied with, and, being written for men, this "perfect law" does not refuse to descend to the consideration of mortals' earthly incidents.

The first of these subjects of lower grade (lower only in so far as we consider the body of less importance than the spirit; a view, by the way, which may be urged to foolish extravagance) is food, and in the seventeenth chapter of Leviticus we read the following: "If there be any man of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood, I will set my face against the person that eateth the blood, and I will cut him off from among his people. For the life of the flesh is the blood, and I have appointed it to you upon the altar to make an atonement for your souls; for the blood it is that maketh an atonement for the soul. Therefore have I said unto the children of Israel, No one of you

* From a sermon delivered at the Forty-fourth Street Synagogue, New York, April 25th, by Rev. Dr. De Sola Mendes.

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nall eat blood, and the stranger that sojourn-th among you shall not eat blood."

Let us devote our attention to the blood pro-ibition in particular, and then to the dietary aws in general.

Blood, that wondrous substance which, with ll our marvelous scientific progress, is not yet ully known and comprehended in composition nd function, is, according to Holy Writ, the connecting link between body and soul, a position which, couched in less gross terms, modern science indorses. We may notice that the Scriptural version, in our text, is not that of the early Greek physicians, who asserted that blood *is* life, but merely that the vital principle, whatever it may be (and this we know not even now), is contained *in*, is dependent *on* the blood. Hence it came to be considered almost as the source of life, and was thus something sacred, too sacred for gross material use, and to be poured fourth on the holy altar, as we have read.

The blood prohibition was enjoined upon Noah, and hence, according to the well-known Talmudical adage, is considered as extending to all creeds; the text, indeed, mentions the "stranger that sojourneth" in Israel. In the days of Samuel, in a war against the Philistines the Hebrews, overcome with fatigue, slaughtered cattle and drank the blood, a deed which called forth Saul's earnest reprimand, and caused him to build in expiation an altar, "the same is the first altar that he built unto the Lord." The prophets, too, who so seldom mention aught of the dietary laws, inveigh against the transgression of this prohibition (Ezek. xxiii., 25). The early founders of the new faith that has appropriated to itself the name of Christianity still insists that converts, even from heathendom, shall observe the command (Acts xv., 20, 29). And in our own day, all households which have any pretension to be considered Jewish, carefully observe the traditional process for the removal of any appreciable amount of blood, and are rewarded for their pains by a freedom from various insidious diseases of the lower animals, the germs of which, when formed, are poured into the blood's swift current, and permeating every part are transferred therewith into the human system, there to continue and complete their slow and secret work of disorder, disease, death.

Let us turn now to the wider subject of the food laws in general. The form, as you are aware, a large portion of Jewish religious observations, and have ever been the subject of discussion, honored or disparaged, according to the reasoner's honest conviction or interested self-persuasion. One school—we may call them Imitationists—with more learning than logic see in them mere national customs, adopted from other peoples, and raking out from historical ruins of ancient nations, laws the same, or, at all events not entirely dissimilar, loudly proclaim that the Jewish code is but a copy of these. Thus one learned writer cites triumphantly a passage from the Zendavesta, the law book of the ancient Persians, in which animals are classified into clean and unclean; the former sacred to Ahuramazda, the good god, the latter and prohibited ones to Angromainya, the evil god. It is only remarkable that the learned author did not notice how foreign such an idea of a dual deity is to Judaism, which recognizes but one god, and that a god of goodness. Similarly, because the Egyptian religion forbade the use of the pig, and East-Asiatic peoples that of the serpent and other reptiles, it is assumed that the Jews imitated or copied from them; but, indeed, it would need no example to inspire the minds of temperate men with disgust at the uncleanly and repulsive habits and appearance of such animals, it would come involuntarily. Others, whom we may call Rationalists, approach more nearly to what we consider to be the truth, when they adduce sanitary considerations as the whole and sole origin of the dietary laws, a position which, by itself, scarcely explains the ever recurring refrain accompanying their rehearsal, "*kedoshim tihyu!*" Ye shall be holy.

Another view, that probably also contains an atom of truth, is that of the Psychical School. It teaches that certain animals transfer their distinctive qualities, when consumed, to the consumer. Somewhat akin to this is the Allegorical School of Alexandria, which recognized in the lower animals the very origin of human passions and depravity; thus rage and violence came from beasts of prey, deceit and obscenity from serpents and lowest reptiles. The Talmud takes another course: it repels all investigation into the origin of the food laws. It suffices its pious rabbis to know that they *have* them, handed down to their days since Moses's time by the learned authorities of the nation. "My statutes ye shall keep," they explain, "even those which are combated, as the food laws. Shouldst thou be inclined to declare these vain, suffice it for thee *Ani Adonai*, I am the Eternal, *I* have commanded them!" Yet in some dicta of the sages of the Talmud, even

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a Rationalistic bias may be detected, as in that in Medrash Rabba (to Leviticus p. 13), "the commandments were given to *purify* man."

Turning now to modern Jewish thought we may find a hint upon the subject in the words of the Bible. The enumeration of the food laws in Deut. xiv., has prefixed to it the expression, "Ye shall not eat any abomination," and the same list in Lev. xi., has the same expression appended, while, ever and anon, we find the similar phrases "they are unclean to you," "they are a defilement," "an abomination." From a careful consideration of these expressions, and the laws in general, we may deduce a threefold reason for the observance of the latter; a physical, a mental, and a national motive.

First, the body suffers defilement from forbidden food, is no more holy, no more the sacred temple of health. That the enjoyment of such food has a detrimental effect upon the body who will care to dispute? The directions concerning it were given by the same God who, n the immortal Decalogue, has given directions to insure the well-being of human society, the God before whom the preservation and proper maintenance of the body are equally as important as the equilibrium and education of man's moral sense and mind. And even to those who, from the very spirit of opposition, not because they have evidence in their support, ascribe the origin of these food laws to Moses himself, we may point out that, even in this case, they are entitled to their respect and allegiance; for first, Moses would have been of all men most suited to such a task, he having been educated among the first physicians and nature-seekers of antiquity; and, secondly, that these laws have been proved in their efficiency by an experience of 3,000 years, and are now the wonderment of modern medicine; so simple are they, yet withal exhaustive and all sufficient. It is a fact that you have often heard repeated, how miraculously our nation, that is the observant of our nation, have ever escaped the epidemic's fury, when all around were falling fast; a phenomenon so startling in the eyes of their contemporaries of the Middle Ages, that it gave rise, alas, too often, to the cruel cry in explanation: "The Jews had poisoned the wells, and abstained from drinking the death-dealing waters!"

Besides their influence on our physical status, the food laws influence our mental characteristics. The Romans of old knew the connection of a sound mind with a sound body, knew that one acts and reacts by some mysterious alchemy upon the other; another view heartily endorsed by modern science, which acknowledges herein, too, the far-seeing wisdom of the Mosaic legislation.

Finally, the national motive. It is especially this distinguishing feature of our habits and customs, making its appearance at every point of our daily life, that reminds us most forcibly we are selected to be a separate people, a holy nation. It has preserved our nationality for centuries, it can and will continue to do so until our code be accepted by all wise nations, eager only for the truth. Why will not those born in our faith call this to mind when they feast at forbidden tables? why do they not fortify their minds with reflection on these three motives for the observance of the dietary laws, the physical, the mental and the national?

For the nation's sake. In vain do they, faint-hearted men as they are, seek by their transgression to deny their nationality; in vain by violating, openly and flagrantly violating, what are universally known to be the laws of their religion, do the seek to ape the stranger, proclaim their desire to be thought as free as he? Full well does the stranger comprehend the pitiful part they play, and despises them for their fawning cowardice, for the esteem of all good men is forfeited by those unfaithful to their faith.

For the nation's sake let them remember that, besides thinning the ranks of their people, they call down upon their heads the contempt of their brethren, spoken or unspoken, that withers all regard for the renegade and the apostate. For their own sake let them not deem themselves wiser than the generations of their ancestors, who were satisfied that it was a divine wisdom dictated these precepts. Let them not trust the apparent experience of their short lives, rather than that of centuries. Let them inquire and they will find how much disease springs from impure food; and how pure, how passing pure, is strict Jewish diet.

And for their children's sake. Not only are the young more prone to such disorders, but what must be the effect upon their minds when the learn, as they all too soon will learn, that their parents have so little regard for the religion which they yet strive to instil into them, that they openly discard it; so little command over their own animal cravings, so little control over their lowest passions and appetites, that they glut themselves on the coarse, gross food of the Gentile, heedless of their God, heedless of his law; heedless of their children's welfare, bodily, mental and moral.

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Headache.

IT is rare to find any one who does not occasionally suffer from headache. In its minor forms it is a very common disorder. But headache is not always in any sense a trifling ailment. Too often it is a very severe one, and occasionally portends serious mischief.

At present we have to deal with pain localized in the head. And since this pain exists in close proximity with the brain, the center organ of the nervous system, by which the mind works, we learn why it is that headache, in relation to its severity, causes more constitutional disturbance than other kinds of pain, and also why it is so frequently accompanied by mental dullness and confusion.

There are good reasons for believing that the pain is seldom, if ever, seated in the brain itself, while it is clear that in many cases it is external to it.

This strangely formed, white, pulpy, mysterious mass possesses no common sensibility. If exposed by the destruction of a portion of the skull, as has sometimes occurred in the human subject, it may be touched with impunity. If it be strongly pressed upon, the result is not pain, but total unconsciousness so long as the pressure is continued. Inflammation of the membranes by which the brain is protected—and it is enveloped in no less than three of these, one within the other—is, however, attended by severe pain. We must look for the seat of ordinary headache in the nerves which have their origin in the brain, and which radiate in all directions about the head.

Headache is, perhaps, always symptomatic; that is, dependent upon and indicative of some other affection. But as it is often the most marked and distressing symptom present, it happens that it is often looked upon and treated as the main disorder.

Headaches are due to various causes, and for the present purpose the best classification will be one founded on this circumstance. It will suffice to describe only those kinds most commonly met with, and which will prove with so many readers to be old acquaintances. These are:

Headache from indigestion, popularly called *sick headache;* nervous headache, headache from fullness of blood in the head, rheumatic headache.

SICK HEADACHE.

The well-known sick headache is not confined to any particular sex or constitution, but belongs especially to the early years of adult and to middle life. Some persons are much more subject to it than others, while a few seem to be entirely exempt from the disorder. It is, however, the penalty which a large proportion have to pay for any unusual indulgence of appetite. This headache is often preceded by a sense of chilliness; while the feet are cold, and face and forehead are flushed and hot. A dull heavy pain, with a sensation of weight and fullness, is experienced in the fore part of the head. The temporal arteries throb with violence, and this throbbing is felt in the pain. Sometimes the pain moves into one temple, or into the eyeball of one eye. The patient is generally very irritable, and light and noise increase his suffering. He seeks darkness and silence, content to suffer in solitude. There is total want of appetite—nothing but perhaps a cup of tea is taken throughout the day during which the attack continues. Distressing nausea and a sense of rising in the stomach greatly aggravate his suffering. At length this ends in vomiting, attended by violent straining. The contents of the stomach, which are first discharged, are often found but partially reduced; although they have lain long beyond the usual period required for complete digestion. Afterward a viscid and intensely disagreeable fluid is alone ejected; and if the vomiting be further continued, bile is at last brought up. This bile was not, however, present in the stomach until the violent straining had been communicated to the adjoining portion of the intestine into which the bile is discharged from the gall bladder. At first the act of vomiting greatly increases the headache. The return of blood from the head is impeded by the muscular straining, and already more blood than usual is lodged within the skull. But as soon as the stomach has got rid of its acrid contents and the vomiting ceases, relief is experienced. Sleep, that best of all restoratives, now comes on, and the patient awakes after some time, still somewhat exhausted, but free from pain.

Such is a description of a common form of suffering. It is called sick headache from its constant association with disordered stomach. What, then, is to blame for its occurrence? and

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how is it to be averted? In a certain number of instances the answer is easy, and the remedy almost as easily applied, by avoiding those articles of diet which each person has learned from experience are injurious to his stomach. There is hardly any individual who has not discovered that certain articles must be regarded by him in this light, and the older he grows the more he finds it necessary to add to the list. "A man is either a fool or a physician at forty," was the memorable saying of a Roman emperor, in reference to this very matter. No general rules are applicable, because the proverb, "What's one man's meat is another man's poison," is also true. Still there are particular articles which very generally disagree with persons of weak digestion. Hashes, and all rich, highly-seasoned made dishes are of this class. Mixing up in the stomach along with a meal already too varied, ices, luscious sweetmeats and creams, as is commonly done, is always injurious. But quantity is no less to be considered than quality. A person may sometimes eat a little of a number of articles with impunity, while a greater quantity of a less number of articles would seriously disagree with his stomach. The man who, for the temporary gratification of eating more than he knows he can easily digest, and knowing, too, that if he does not so digest he must suffer long afterward, is without doubt a fool. A long chapter might be written on the folly of injudicious feasting.

Indigestion is of course not always attended or followed by headache. Many persons suffer terribly in the stomach without any trouble of the kind. It is only in those cases—and they are very numerous—in which the head is a weak point, in other words, susceptible, that headache occurs. Now there are two ways of explaining the mode in which headache is produced by indigestion, and there can be no doubt that both come into operation.

First, there is an intimate and direct connection by means of nerves between the stomach and the head. When, therefore, the nerves distributed over the internal lining of the stomach are irritated because they are involved in the general irritation of this lining, the morbid effect is transmitted to the head, and there makes itself known as headache. One form of the disorder, that in which headache comes on *immediately* after food has been taken, can be attributed to no other source.

Secondly, imperfect digestion tends to make the blood itself impure. Let it be remembered that the sole purpose of digestion is to supply the vital fluid with fresh material for the support of the body. But if the blood be tainted by the absorption of ill-prepared nutriment, the brain, which is of all our organs the most easily affected by the circulation through it of impure blood, will suffer. In this way pain is developed, if not in the brain itself, in the nerves which it sends off, and which are so abundantly distributed in its immediate neighborhood.

There is perhaps no more certain cause of headache than taking stimulants in excess, especially if different kinds be indulged in. The well-known headache on the morning following the indiscretion is unquestionably due to impurities which the excreting organs have as yet been unable to separate from the blood.

It may be here remarked that the circulation in the brain of impure blood, from its having been supplied with ill-prepared chyle, in other words, with a solution of badly digested food, offers an easy explanation of other facts. It shows how the mind itself becomes dulled by indigestion—how the memory becomes impaired and the thoughts confused. It explains the groundless apprehensions and suspicions which haunt the morbid imagination of the hypochondriac. This also indicates how in most cases dizziness, dark images before the eyes, and numerous other head affections are produced.

There is a form of headache which seems to depend on indigestion, since it is attended by the same kind of stomach derangement as that described, in which the connection between cause and effect is not always easy to trace. Like the other, too, it is often called *bilious headache*, because bile makes its appearance, as already explained, in the vomited matters. People otherwise quite healthy are not unfrequently the subjects of it. It is sometimes strangely periodic in its attacks. A person will tell you, "I cannot keep such and such an engagement, because I shall have my headache on that day," yet the interval between the attacks may vary from one to several weeks. This may happen, too, when great care is taken in diet as well as in other respects. Yet indications are seldom wanting that the natural functions of digestion are previously disordered. This headache is usually preceded by constipation of the bowels, and a timely purgative will, in many instances, for the present ward off an attack. It seems, in fact, as if the unaided bodily machine was unable to keep going without derangement beyond a limited time. In most instances it is a

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ery refractory disorder, and many of those who have been subject to it for a long period resign themselves to their fate; they simply seek for some alleviation by remaining in bed in a darkened room on the day during which generally the attack lasts.

Nervous headache is the kind to which persons of the nervous temperament are particularly subject. The outward characteristics of this temperament are not difficult to define. The form may be rounded, but is not muscular, the features are refined and impressionable, the spirits easily elevated, and as easily depressed. There is great susceptbility both of body and mind, and yet both may be surprisingly equal to a great emergency. Hence it is that the softer sex is especially liable to nervous headaches, and the peculiar functions of the female organization increase this tendency throughout a great part of life. The consequence of all this is, that women suffer from headache much more frequently than men.

NERVOUS HEADACHE.

Like sick headache, nervous varies in severity. At times the whole mass of the brain seems invaded by throbbing pain, while at others the pain is much less acute and quite local. It more frequently attacks the upper and back parts of the head than sick headache. A great many physical causes will induce it, and few are more likely to do so than bad ventilation. It is this which makes going to a theater with many persons equivalent to going to get a headache. The contamination of the atmosphere caused by its having been breathed and rebreathed by a large number of people, is partly the cause, and in addition the great number of gas-lights unduly consumes the oxygen of the air, while the products of the gaseous combustion are poisonous. This is so sensibly felt by many persons that headache is sure to come on if they remain, even for a short time, in any gas-lighted room.

Particular states of the atmosphere at large are also very productive of headache. Many are affected when it is damp and foggy, others when it is dry and searching. The east wind is in this way an enemy to some. The climate of certain localities makes a great difference. We have known instances in which the comparatively bracing air of Brighton could not be endured on account of headache. The more relaxing atmosphere of South Devonshire is equally injurious to others. The electrical state of the air has also a powerful effect. Some persons get headache at the approach of a thunderstorm, which, although they may be in bed at the time, they can foretell by this means alone.

The foregoing may be regarded as causes which, in various ways, disturb without exhausting the nervous power; but there is another set of potent causes which exhaust as well as disturb it—excitement, even of a pleasurable kind, in very susceptible persons; depression caused by grief, anxiety or disappointment, night-watching, over-fatigue, long-fasting and cold feet are all well-known causes of headache.

As may be supposed, the causes which produce sick or bilious headache may be combined with those of nervous headache. The complication in such cases renders the disorder more intractable.

Hysteria is the cause of a singular form of headache. Spasmodic pain is first experienced in the abdomen, from which it extends to the throat and head. Sometimes the headache occupies a mere spot in some part of the head, and the pain is then very intense. It was from these circumstances that it was termed *clavus*, or the nail, by the old writers. By this is intended to be expressed that the pain is like that which might be caused by a nail driven into the head. The suddenness of the attack is in these cases remarkable, and it subsides, usually after eructation of gas from the stomach, with equal abruptness.

Allied to nervous headache is that caused by residence in a malarious country. It is, in fact, one of the phenomena of ague, but the true ague fit may be entirely wanting. This headache is generally periodic, and attacks one side only of the head. Megrims is the popular name for a kind of headache to which women are more especially liable, and which, although intermittent, and often observing regular intervals, is caused by some kind of nervous exhaustion such as has been already described.

HEADACHE FROM FULLNESS OF BLOOD.

Headache from fullness of blood in the head affects those especially who are of the sanguine temperament and plethoric habit. Such persons are of stout build, they have red faces and short necks; and although commonly regarded as "pictures of health," too often present a deceptive appearance.

Nature has taken great pains to prevent congestion, that is, an undue accumulation of blood within the skull. But on this subject it would be out of place here to enter into details. It will suffice to say that the proper action of the

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brain depends on a properly regulated supply of blood. Now a disturbance of the balance occurs from two causes—either there is too much blood in the entire system, as sometimes happens in plethoric individuals, or else there is relatively too much blood in the head. Both conditions may give rise to headache, but the last is that which is far more common, and therefore concerns us most.

Many causes induce a determination of blood to the head in those predisposed to it. Violent emotions of the mind, intemperance, heated rooms, long continuance of the stooping posture, etc., are amongst the number. But no cause is more productive of it than direct overstimulation of the brain. Every literary man knows that if he works beyond a certain point his head becomes hot and throbbing, his thoughts dull and confused; and if he still persist in his labors, headache is sure to follow. Now these results, it will be found, do not depend so much on the time during which the attention is occupied in a given direction, as upon the brain. Four hours' continuous reading will not have the same effect as if the same had been devoted to original composition. Blood is the proper stimulus of the brain, and and when it is in an active state and thoughts are being elaborated, it contains more blood than when in the comparatively passive condition of comprehending the thoughts evolved by the brains of others. The immediate cause of sleep, which, when sound, implies total inaction of the brain, is that the brain becomes comparatively bloodless; when, on the other hand, the brain is most active it contains most blood. Here, then, is a matter for the serious consideration of all who live by their brains. The delicate organ gives a timely warning of overwork in the headache which it causes. And if the brain be habitually ill-treated in spite of warnings, there is great danger of the congestion becoming permanent and the headache chronic.

RHEUMATIC HEADACHE.

Rheumatic headache differs from the other kinds described, in its cause, its nature, and in the parts affected. It always proceeds from exposure of the head to cold; the pain is dull and heavy, and is always worst at night. It affects both the front and the back of the head, and is apt to shift about. It is seated in the muscles of the head, and affects especially their tendinous structures, and the painful parts are very tender on pressure. But there is neither heat nor throbbing; on the contrary, it is often accompanied by a sensation of cold. This form of headache belongs to the rheumatic constitution, and usually attends those who have suffered from rheumatism in other parts of the body.

As for the more inveterate, and fortunately more rare forms of headache, dependent on organic disease of the brain, we do not at present take them into account.

As for headaches dependent on indigestion, we may once more say, that attention to diet is of the greatest importance. Nothing will compensate for the want of this; but, in addition, fresh air and exercise and the avoidance of everything which interferes with health, and therefore with digestion, are indispensable. The same observations apply to the treatment of nervous headaches. Whatever tends to keep the general health at the highest possible point will, in the same proportion, diminish the headache. Coldness of the feet should always be guarded against. A nervous headache is sometimes removed by keeping the feet for some minutes in water as warm as can possibly be borne. In other cases a good cup of tea is temporarily useful. Tea, however, being a nerve stimulant, the repeated use of which is followed by nervous depression, should not be used too freely, because it tends to perpetuate the very disorder which it is employed to relieve. As for such headaches as are due to over mental exertion, the remedy is in every one's own power. Let it be remembered that while the brain tires just as do the arms and legs, over-exercise of the brain, for reasons previously given, is much more injurious than over-exercise of the muscles.

For rheumatic headache the best domestic remedy is warmth, and this the patient instinctively seeks.

Never punish a child when it has not intentionally done wrong. Children are often unjustly punished; things which were really wrong are overlooked, and, again, punishment is inflicted on account of some accident, when the child is entirely innocent. Such a procedure not only destroys in the mind of the child the distinction between accident and crime, but is, in itself, absolutely iniquitous. Frequently a nurse, who does not intend to be guilty of injustice, neglects to make a proper distinction between faults and accidents. A child may be so careless as to deserve punishment; in that case it should not be punished for the accident, but for the carelessness, which is a fault.

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Disease Universal.

BY JAMES COULTER LAYARD, M. D.

WHEN we look around us in the world, on every side we behold sickness and pain, ɔease and death. One-half of the men and ree-fourths of the women are suffering from spepsia, liver complaint, consumption, etc., ıd most of our children are scrofulous, rickety ıd cachectic. A great many there are who seem enjoy a tolerable degree of health—that is, fficient to go about and attend to business—t whose condition, if strictly inquired into, ill be found to be far from a healthy one. iss Catherine E. Beecher, who has made exnsive researches in this direction, says, that in ıany towns in New England containing from ıree to four thousand inhabitants, she somemes found but four or five of her own sex who ıuld say that they were entirely sound and ell; while in some villages with a population f five or six hundred souls, not a single woan could be found who was completely and ı every respect free from disease.

Go to our cemeteries and graveyards, and we ad that the marble records mostly the names f those who have died in middle life, or before t, cut off in their prime; some of them in the lower of their youth, while many of the graves ıe but a yard long! Indeed, among children, he mortality is, in some localities, frightful. It s said that of all the children born in the city of New York, one-fourth die in their first year, while fully one-half die under seven years of age. The average duration of human life throughout the entire country we are unable to state with any degree of accuracy, as the estimates we have seen are so conflicting; but in the neighboring republic of Mexico, with a genial climate and fertile soil, it is only fifteen years. In Great Britain it was formerly seventeen years, while we have heard that in one of the chief cities of continental Europe it was at one time as low as nine years!

But it was not always thus. For some centuries after the first appearance of man upon the earth he lived for hundreds of years. Neither in those days was it common for children to die before their parents. For nearly two thousand years after the creation of the world (we are speaking now according to the commonly received chronology) the unvarying record was: "And he died full of years, and was buried with his fathers." The first instance we have in ancient sacred history of a child dying before his parents is recorded in the eleventh chapter of the Book of Genesis, and twenty-eighth verse: "And Haran died before his father, Terah, in the land of his nativity, in Ur of the Chaldees." This was after the Creation, eighteen hundred and forty-three years. But a single instance is here recorded, and we have every reason to believe that like instances were of rare occurrence for some centuries afterward. In our own days how often might the record truly be: "He died in the prime of life, and was buried with his children; his aged parents still survive."

Although after this period the average duration of human life was rapidly shortened, till in the Psalmist's time it was reduced to threescore years and ten; it was not until a comparatively recent date that disease became so general as to contistute the rule instead of, as formerly, the exception.

In what may be called the second period of the world's history, although men did not live for centuries as at first, they still maintained good health. They were at least free, for the most part, from chronic ailments; now few, or none escape sickness and pain, even of those who live out the Psalmist's allotted time, and all, however lengthened may be their term of existence here, are cut off by disease at last. We may say all, for it is not once in a generation that we hear of a man or woman dying from old age.

According to the popular theology man was created perfect, mentally and physically; but he fell from that high estate. Was his physical constitution damaged by the fall as well as his moral constitution? so damaged that the different parts and organs of which it is composed perform their functions more and more imperfectly as the age of the race advances, until at last they will cease to perform their offices altogether? If this be so it needs no Daniel to foretell what the end will be. Should this process of deterioration continue long enough, there can be but one result, and that is, the complete and total extinction of the human race!

That the average duration of human life upon our planet has been progressively decreasing from the beginning up to within a

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very recent period, is a fact which has been long known and commented on by physiologists in every part of the civilized world. It is now, however, fondly hoped that the limit in this respect has been reached, and that progress will be made hereafter in the other direction. It is even said, and we are disposed to believe it, that in consequence of a better knowledge and a better observance of the organic laws, and the enforcement of better sanitary regulations, statistics show an increase, in some communities at least, in the length of human life within the last generation. And wherever this is the case it affords an evidence that man is not the victim of circumstances beyond his control, but rather that the abridgement of the period of his mundane existence is due to ignorance of the laws of his being, and their consequent violation. The Author of our being has placed man under specific organic laws, and has given him an intellect to discover and apply them; which duty, if he would properly perform it, would place him in harmony with his own nature and with the world, and general health, long life and happiness would be the result.

Notwithstanding the extension in the duration of human life above noted, is the general standard of health higher than formerly? This interrogatory is not impertinent in this place, because it is not always the longest lived people who enjoy the best health. Persons who, are in what is usually called a state of high health are often cut off at short notice by fevers, inflammations, or other acute diseases, while chronic sufferers, when not afflicted with any disease immediately threatening to life, continue to drag on a miserable existence long after the seemingly robust have been laid away in their graves. We fear that we should scarcely be warranted in saying that the improvement in the standard of health has been commensurate with the extension of life which is claimed.

We may be asked, why is this? whence this discrepancy? Will not the same measures which tend to lengthen a man's life tend also to make him more healthy while he does live? We answer, "Yes, certainly." And if you improve the health of individuals do you not at the same time improve the health of the community? We say again, "Yes." How then do you reconcile matters? In this way. We apprehend that the improved death rate which is claimed for some communities is owing more to the enactment of sanitary laws, and their enforcement, by which purer air, greater cleanliness and better ways of living are secured, thereby avoiding miasms and epidemic influences, than to a knowledge of the laws of hygiene and their observance on the part of the individual; for it is epidemics, with their greater or less degree of fatality, that make the greatest showing in the bills of mortality; and where these are conspicuous by their absence there will be found an improved death-rate, although there may not be any higher standard of health among the living.

If then the average duration of human life in certain communities is greater than formerly; and if the standard of health among the living has not been raised in a proportionate degree; and if, moreover, the theory we have offered in explanation of this seeming paradox be the true one, then it demonstrates to our mind very clearly one thing, and that is this: that while a knowledge of hygiene and the laws of health is more prevalent than formerly among the law-makers, whom we presume to constitute the most intelligent portion of the community, this knowledge has not extended to the people at large, to the masses.

The people, then, must learn, and they cannot learn it too soon, that as respects health and long life, they hold in a great measure their destiny in their own hands. Says Bishop Butler: "In the present state, all which we enjoy, and a great part of what we suffer, is put in our own power. For pleasure and pain are the consequences of our own actions; and we are endowed by the Author of our nature with capacities for foreseeing the consequences. Yes, dear reader, we may complain of Providence and we may complain of man; but the fault, if we examine properly into the matter, will generally be found to be our own. Our improvidence, which arises from ignorance, either brings our troubles upon us or increases them.

In general terms, then, we may say that sickness and pain, disease and death, are the direct result of violations of organic law, and that we hold in our own hands the remedy—which is to return to obedience. In order to do this intelligently we must in the first place, endeavor to obtain some knowledge of the structure of the human system, and the laws which govern its action, a species of knowledge in our day, alas! far too uncommon. Why is it that we are so ignorant upon this subject, when we have such general and exact information upon almost every other? Mankind know

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tly more of almost everything else than y do of themselves. Persons who would m it a disgrace not to be booked up in the nces and in polite literature are not ashamed onfess their ignorance of the plainest prin-les of physiology and hygiene.

Horace Mann said that when he was in col-e he was taught all about the motions of the nets, but was left in profound ignorance of ; own organization. The consequence was at at the end of his second year in college broke down, and never had a well day ereafter to the end of his life. And how ten have we seen at high school examinations e well drilled pupils able to trace the orbits of anets and of worlds millions of miles away, t who among them all could describe the ondrous mechanism of that most complex, yet most simple, that most beautiful though most useful appendage, the human hand?

This must all be changed. We ought to begin at home, then take the stars and planets afterward, when it comes their turn. In the second place, we must endeavor to search out and discover wherein we have most erred and most departed from nature, in order that we may the more readily return to obedience.

It is not our purpose to instruct the readers of THE HERALD OF HEALTH in anatomy and physiology; a knowledge of these subjects can be obtained from books accessible to all. We may take occasion, however, in a future article to point out one or two things which, in our judgment, more than any others, or all others combined, have contributed to cause the present condition, healthwise, of the American people.

The Physical Life of Germany.

BY EDWIN F. BACON.

THE ANCIENT GERMANS.

WHEN the Roman legions penetrated into Germany they encountered a people whom they described as of gigantic stature and of extraordinary physical strength and endurance; brave, warlike and enterprising, divided into many tribes, and leading a life of wild and primitive independence in the mighty forests that extended from the Alps to the Baltic. Associated with these savage traits were all the indications of a high and chivalrous character. They were a fair, light-haired, blue-eyed race, warm-hearted, generous and hospitable. In battle they were fierce and unrelenting, and yet singularly magnanimous They despised the arts and devices of strategy, attacking an enemy only in front, and holding it dishonorable to fall upon him by surprise. When Marius was preparing for battle with the invading hordes of the Cimbri, he was amazed at receiving a challenge from them inviting him to appoint a time and place for the encounter, and they proved true to the agreement, although it cost them the victory.

The expressions of the most noted ancient writers concerning the Germans are full of admiration of their social as well as military virtues. By the Greeks they were described as "the most long-lived and most just among mankind." "Who is braver than the Germans?" exclaims Seneca. Sidonius says: "They are unconquerable. They threaten even in death, and yield not while they live;" and the emperor Titus, presenting them as a model to his own soldiers, says: "Their bodies are great, but their souls are greater." "Liberty," says Montesquieu, "was first discovered in the wild forests of Germany."

The ancient mode of life was, in the main, that of all the nomadic races which, swarming from the Asiatic hive, overran Europe. War and hunting were the chief employments of the men. The dress was of the skins of wild animals, and the food mainly the product of the chase, until the gradual introduction of woven fabrics and of agriculture. The training of children was directed chiefly to the development of physical strength and of a chivalrous sense of honor. Feeble infants were destroyed at birth, or perished under the hardening treatment to which they were subjected. Peasant women were often delivered in the open fields where they were at work. The new-born babe was at once bathed in the nearest brook, and laid upon the ground, or wrapped in green leaves. Children and youths of both sexes were alike exposed to the elements, and inured to hardship. The chief athletic sports were ra-

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cing, leaping and wrestling, with frequent bathing in the rivers. Life was considered desirable only while health and honor remained. Death was therefore often sought, not only in war but private life. It seemed cowardly to retreat to one's bed there to await the slow process of dissolution. Among some of the northern tribes the hopelessly sick were with their own consent pierced with a lance, or threw themselves into the sea; but the death of a soldier upon the battle field was of all things most glorious. From thence his soul passed at once to the heavenly Valhalla, there to feast with departed heroes.

THE CONDITION OF WOMAN.

Marriage was a contract by which the father sold his daughter for a price, giving no dowry with her; yet the position of woman was higher than among any other heathen people. She was regarded as the fit counselor, and in some respects the superior of man. Women often accompanied their husbands upon military expeditions, and in case of defeat preferred death rather than fall into the hands of the enemy. They were trained in the use of weapons, and were left to guard the camp during battle. The account given by Plutarch of the destruction of the Teutons at the battle of Aix (B. C. 102), presents in a striking light the physical courage and strength of the German women. The Teuton warriors being defeated with great slaughter in their attack upon the Roman position, the remnant sought refuge in their camp, though a retreat under any circumstances was regarded by them as disgraceful. "Here they were met," says the historian, "by their own women, who with swords and axes, and with fearful howlings, drove back both pursuers and pursued, the one as enemies the other as cowards; then rushing into the fight they seized with bare hands the shields, and grasped at the swords of the Romans, thus madly allowing themselves to be hewn in pieces." The next year the women of the Cimbri, after the defeat of that tribe, defended their camp to the last extremity, and then destroyed themselves with their children.

With all this warlike ferocity, there was a domestic life far advanced beyond barbarism. Polygamy was of rare occurrence, and then only among nobles, for some reason of state. The family relation was held most sacred, and the principle of the old English maxim, that "a man's house is his castle," which not even the king dare enter uninvited, was carried to such an extreme that even the worst criminal could not be pursued into his dwelling, not even by the officers of the law. The house might be set on fire from without and destroyed, with its occupants, but no one would presume to enter without permission.

The legal penalties for crime were only fines and death. There was no imprisonment nor corporal punishment. Men were executed by decapitation, and by being burnt with their dwellings. Women were hanged, drowned, or buried alive. Penalties were proportioned to the rank of the offender; and upon this principle women were, for like crimes, more severely punished than men, as being of a purer nature and hence less excusable. At the same time all crimes against women were punished with extreme severity; the ravisher was put to death, and the house in which the deed had been committed was destroyed.

The chief vices of the people were drunkenness and gambling. A man would stake at play all that he possessed, including his wife and children, and even his own freedom; thus reducing himself and family to bondage. All such forfeiture of civil rights was, however, by the laws of advancing civilization, early prohibited, though various forms of serfdom were long continued.

THE MIDDLE AGES.

The development of a true and healthful German life has always been coincident with German independence. The Roman and French conquests, though in some sense refining, were always morally debasing. The wars by which they were accomplished destroyed the most vigorous, and corrupted those who were spared. The form of Christianity which Germany accepted was that of papal Rome in the ninth century, and was imposed by the sword of Charlemagne after thirty-two years of continuous war, at the close of which the brave Saxon chiefs, as the only means of saving their people from utter extermination, submitted and were baptized.

Whatever moral benefits may in the end have resulted from this conquest, the physical life of the people suffered an injury by it. The influence of the church was against those rude sports by which the ancient muscular strength had been maintained, while the celibacy of the clergy forbade the reproduction of the best intellectual talent, except in a manner demoralizing to public morality, for the somewhat numerous illegitimate children of the priests in the middle ages were treated as outcasts, not even being admitted as apprentices to useful

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ıdes. The doctrine of the mortification of e flesh for the good of the spirit, by suppress- g the natural instincts and underrating the joyments of the present life, tended to e neglect of physical culture and of hygienic w.

The Reformation aroused the ancient Ger- an spirit, not against Christianity itself, but ;ainst the principle of foreign domination in hatever form. Its true work was simply that f restoring Germany to the Germans; but ıe national vitality, of which it was the out- ard expression, was for a time exhausted by ıe strife which it occasioned. At the close of he 'Thirty Years' War," in 1648, the utter issolution of society seemed imminent. Ger- ıany was divided into 350 distinct principali- ies. The empire was still a name but no longer power. The disbanded armies became every- vhere a scourge and a terror. Outside the reat cities—and these were very few—there vas no security for life or property, yet Ger- ıany was free from foreign oppression, and he principles of the Reformation had been vin- licated. Political independence now awaited political unity, and the centralizing force ne- cessary to this was provided by the rise of the Prussian monarchy, which, beginning with the unimportant principality of Brandenburg, gathered to itself by degrees the surrounding provinces, until it fully supplanted the old em- pire. The early rulers of Prussia were among the most remarkable characters that have ap- peared in European history; one of them, Fred- erick William I, the father of Frederick the Great, seeming to think that the efficiency of a soldier depended upon his size, sent agents all through Europe to enlist in his service fellows of gigantic stature; paying them any required bounty. Then having obtained several regi- ments of such, he sought by marrying them to women of corresponding size to perpetuate a race of giants for his military service. This was not continued long enough to produce any very marked results; but as a royal experi- ment in stirpiculture it is worthy of note.

THE NEW ERA.

Although politically independent, and grad- ually approaching national unity, Germany remained, socially, very much under foreign in- fluence until the period of the last French con- quest and the complete liberation that fol- lowed the downfall of Napoleon. From that time dates the new era, during which Germany has pursued a course of development which, whatever may have been its excellencies or de- fects, has been exclusively and intensely Ger- man. It has been in the form, not of a free and unrestrained growth, but rather the result of an elaborate system of culture directed by government and embracing the physical as well as intellectual training of the entire people. Its origin seems to have been largely due to the selfish ambition of the Prussian government in its object of becoming a great military power. The means to this end were seen to be the com- plete development of the individual man. Ed- ucation as well as physical prowess was recog- nized as a fighting quality, and the result jus- tified the theory. In Austria one hears it said by the advocates of popular education that the battle of Sadowa was between the Austrian and Prussian schoolmaster, the latter prevail- ing. It is with the physical features of Ger- man education that we have here especially to do, but the entire system is so physical, so objective in its character, that it would be diffi- cult to draw a dividing line and say: "Here is the physical and there the intellectual."

THE KINDERGARTEN.

Instruction commences with the kindergar- ten, where, without the use of books, the hands, the eyes and all the physical senses are trained in accordance with the simplest and most natural laws of development. The chil- dren are not little students, but little workers; yet here again things merge into each other, for one can hardly say with regard to any ex- ercise whether it is meant for work or play, for it is something of both. There are busy fin- gers and laughing faces, story telling, march- ing, and singing, modeling in wax and clay, house building and picture making, with a great deal of free, very free, gymnastics in the open air. The name, kindergarten, or chil- dren's garden, is no misnomer, for, connected with each school is a pleasure garden, with arbors and shade trees, where a great part of the exercises are conducted. The teachers are young women, who have previously been well trained for their work, and who provide for and instruct the little ones with true motherly tact and sympathy. Kindergarten instruction is, however, not universal, being a new feature in German education. As such it encounters some degree of opposition among teachers, though parents and children are everywhere de- lighted with it, and it is being rapidly ex- tended. It affords to women almost the only opportunity of occupation in teaching; men being elsewhere almost exclusively employed.

THE PUBLIC SCHOOLS.

The public schools of Germany are organized

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into an exact and carefully graded system. In the primary department the principles of the kindergarten are, to a great extent, carried out. Books are not introduced until after the first term, the method being that called "object teaching." The elements of natural science and of mathematics are thus early taught. The Germans are good talkers and good listeners. A teacher will take some natural object, perhaps a bird or a flower, in his hand, and with rare ingenuity of explanation and illustration will hold the undivided attention of his class of little children for half an hour, communicating information of which many a man is ignorant; and, wherever the case admits of it, inculcating some good moral lesson, such as that of kindness to animals, or to the poor. When the children are weary they sing or march about the room, great care being evidently taken to guard against over-taxing the young mind. The youngest pupils are never kept in school more than two or three hours, and that early in the day. Schools commence usually at seven o'clock in the morning, and the brain work of all the younger children is performed before noon. At recess the teachers accompany the pupils to the playground, or as it might more properly be called the exercise ground, for there nearly the same military order is maintained as in the house—marching in rank, and taking recreation in concert. Here, as in all things, discipline is carried to an extreme that would crush the vitality out of any other people. The saving point is, that it is always scientific discipline. It is nature directed by her own laws, and this is the perfection of culture. Penalties are, indeed, severe when there is occasion for them; but a natural capacity for government on the one hand, with an apparently natural habit of obedience on the other, render the relations between teacher and pupil almost uniformly pleasant. The whole system, too, is conducive to order. Pupils do not sit in large rooms, where some are studying while others are reciting, but the building is entirely divided into class-rooms, where all who are assembled together are engaged upon the same work; while the teacher, with never a book in hand, unless it be a reading class, is always free from every distracting influence, and always at work with a hearty enthusiasm that carries everything with him. The principle of object teaching is continued all through the course; an actual, tangible acquaintance with things, rather than talk and theory about them being the constant aim.

Direct physical culture is provided by the employment of professional teachers in this department. The pupils go in successive classes to the *Turn-halle*, or gymnasium, each class taking about three lessons a week, the whole being as strictly conducted as the drill of a military company. The boys stand in rank, advancing one at a time at the word of command, and performing an exercise that has been previously defined with not only military, but with anatomical precision. The instructor can tell you why each of a hundred exact exercises should come just in the order it does, and can point out its relation to that systematic development of the entire body, which is kept steadily in view. A few simple pieces of apparatus answer the purpose of all this elaborate training, which consists of leaping, climbing, swinging, lifting, and the like. Physical culture is now, in nearly all German schools, obligatory upon pupils of both sexes—ladies being often employed for the training of girls.

It is surprising that in America so little has been done in the department of physical culture in the public schools. The efforts that have been made in that direction seem like an attempt to engraft upon education proper something that does not legitimately belong to it. In Germany, however, it falls in with the robust physical constitution of the people, and is now as much a part of the public school system as any intellectual pursuit that could be named. That body and mind should be harmoniously trained together is a proposition that is no longer discussed, because universally conceeded.

The teachers of Germany are a strong, robust looking set of men. Each has his specialty, in which he has been thoroughly trained in a normal school, and to this he devotes his life—content to do one thing, and sure to do it well.

"How long have you been teaching in these primary classes?" I asked of a teacher. "Twenty-four years," he replied. "Well does it not become very wearysome, going over the same ground continually?" "No, for it is not the same ground," said he, "for we are always seeking new material and improved methods." This reply, the patience and contentment which it implied, revealed the secret of the excellence of the German schools. Many teachers continue their work uninterruptedly for thirty and even forty years, receiving upon their retirement a pension from the government, which after their death is continued to their families. The salaries, however, are very low, affording

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nly an economical support, and rendering the ension quite a necessity.

THE GERMAN UNIVERSITIES.

Instruction in the universities is exclusively a the form of lectures. There are no set lessons, no recitations nor record of attendance. The only test of scholarship is that of the semiannual examinations. Students are therefore peculiarly free from restraint, the methodical training and discipline of the public schools being entirely laid aside. The effect of this sudden transition is very perceptible, and often most injurious. Many give themselves up to dissipation during the first year of university life. Then the majority commence work in earnest, for a successful university course is indispensable to high preferment in life. There is, however, throughout, in the social gatherings of the students, a vast display of animal spirits; and those not in sympathy with German customs may find enough in their midnight carousals, their sword duels and beer duels to criticise and condemn.

And what is a beer duel? Why simply a drinking contest, in which each of the valiant combatants must pour down at least one glass every five minutes until the victory is decided, according to the code of honor, "by one of the parties declaring that he can drink no more." Some students have a capacity of from fifteen to twenty glasses. Incredible as it may seem, these "duels" are frequent, being conducted in what is called a "*Bier-commers*," the regulations of which at the University of Heidelberg are laid down in an elaborate code of over two hundred articles!*

Go now to the university lecture-rooms and you will find the same students giving undivided attention to the profoundest philosophical lectures, the substance of which they note down with great skill and rapidity, their whole deportment being singularly quiet and gentlemanly—such is the complexity and many-sidedness of German character.

HEALTH AND HOME.

The Germans are naturally a hardy and enduring race, and their general mode of life, with their great attention to physical culture, should make them exceptionally healthy and long-lived; and there is a prevailing impression that they are so. This assumption, however, is not justified either by vital statistics or by the facts of daily observation among them. As compared with Americans, they are more subject to bilious and less to nervous complaints. Teachers, therefore, and others whose occupations are purely mental, endure their work very much longer without exhaustion than with us. But American farmers, business men, and, indeed, all whose occupations take them much into the open air, are, I believe, healthier than the Germans of the same class. It is a popular mistake to judge of health by the amount of flesh one carries, and Americans are peculiarly prone to disparage themselves in this respect; but health does not go by the pound, and is by no means proportioned to muscular strength.

The Germans as a people are not much given to the discussion of hygienic questions, such as those relating to diet, ventilation and the like. They seem rather to conform without inquiry to long established customs. Their specialty, as a hygienic agency, is physical culture, by means of out-door exercise and the systematic training of the gymnasium. Their food and cooking are very good, dyspepsia and indigestion being rare. The bread is from the bakers, and is excellent. Hot soda biscuit and indigestible pie crust are Americanisms not yet introduced. The usual dessert is fruit.

With regard to longevity the Germans are not above the average of civilized nations. One sees among them comparatively few very aged people, far less than in our New England towns, or among the Quakers of Pennsylvania. There must be some influences tending to counteract the evident advantages of climate, and of the generally excellent social habits of the people. The new German health reformers (of whom some account was given in the last number) lay much to the charge of beer and tobacco, but perhaps foreigners should not meddle in this controversy—something, however, is evidently wrong. Take, for example, the authenticated fact that in the city of Berlin, the headquarters of German scientific culture, one-third of all the children born die during the first year. They must inherit some tendencies to disease from their apparently robust parents.

In mort of the older German cities the sewerage and water supply are very defective. In some places a glass of pure water would be an unattainable luxury; the ground having been saturated for hundreds of years with impurities, and the water supply coming only from wells. Many people in such localities never drink water, the hygienists relying upon fruit to quench thirst, and some of them drinking absolutely nothing. While there is reason to believe that the German beer acts injuriously upon the blood, and in this I speak

* Published in Howitt's "Student Life in Germany."

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both from observation and experience, it is to be said in its favor that it is but slightly intoxicating, with most persons not at all so, and that it does not appear to create a desire for anything stronger. Beer and wine, the latter good and pure, are the only popular drinks; the vile decoctions of an American bar being regarded with disgust, and affording to the Germans occasion for sharp retort when berated about their beer drinking customs. Regarding some form of stimulant as indispensable, they evidently think that those who do not drink beer must do worse. Of the great temperance movement in America they have no correct knowledge, and very intelligent people express great surprise on being told that many people here drink only water. "Only water!" they will exclaim with a look of astonishment and incredulity. The hygienic reformers are the only real temperance people in Germany, and their influence is not yet felt, nor indeed their existence known to the great mass of the people.

The home life of Germany is kindly and affectionate, though the positive authority exercised by the husband hardly accords with the American idea of the equality of the sexes.

Woman is in Germany, as everywhere, advancing to a broader intellectual life and culture, yet in no manner that threatens the purity or stability of domestic life. The truth that woman's sphere is essentially that of home, and that the true heroines are those of the household, seems more likely to be preserved and vindicated in Germany than in any other country. The evidence of this is seen in the fact that the public agitation in favor of the better education of woman has especial reference to her qualification for the duties of wife and mother. In all the schools girls are instructed in sewing and various other household duties, and in some of the young ladies' normal schools the course of instruction includes every detail of domestic work, with sufficient knowledge of practical hygiene, especially with regard to the management of children, to constitute every graduate a competent nurse and housekeeper.

Children at home as well as at school are vastly more under authority than with us. They are seldom paraded before visitors, and any undue boldness on their part is promptly repressed, yet there is nothing in their manner that indicates a slavish fear of parents or teachers. They are certainly very kindly and thoughtfully provided for. The stranger cannot fail to be impressed and delighted with that evidence of generous symyathy with them which is so strikingly manifested upon the occasion of the Christmas festival, when the "Christmas tree" is loaded with presents, illuminated with wax tapers, and dismantled amid universal rejoicing and congratulations. There is scarce a family so poor that they cannot find the means of celebrating this children's festival.

It is, indeed, from the domestic standpoint that the German character appears to the best advantage. In the great uprising against foreign domination at the beginning of this century, it was charged that French influence had corrupted the home life, and the demand for purification in this respect appealed more strongly to the popular sympathy than did the ambition of statesmen for political aggrandizement. At a time when, in our own country, the value and sacredness of the family relation are being assailed in the name of reform, it is cheering to see this last defense of social order remaining so steadfast in the brave old German Fatherland.

Flats and Sharps.

BY ELEANOR KIRK.

YOU are below concert pitch. You have flatted. That is what is the matter with you. What shall you do about it? Why, there is but one thing for you to do, and that is to tone up the refractory note until you get it right. Oh, yes! it is very easy to talk; but you have tried, and the more effort you make the worse it is. F sharp is your temperamental upper note. If you flat it you are cheating nature. You are dissatisfied. Exactly! Dissatisfaction always makes inharmony. You have a real talent for domestic pursuits. You like to read well enough, but you are never quite happy unless you are catering for the table, occupied in arrangements for home comfort. This is all well enough, you say, as far

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it goes; but you want to be able to do something else well. You have taken piano lessons, and while you were found to have excellent time and tune, it seemed an impossibility to apply yourself to the study. Your thoughts would wander off to the kitchen, and in these days it is not considered genteel to do much work there. It is true you have made a careful study of chemistry, and know how to cook scientifically; still you are not contented. Now, stop a moment. By your own confession you are a genius. Just such brains as yours the world is starving and dying for. Poets, dramatists, artists, musicians, novelists, historians, have failed in all lands. God only knows how many and how often from improper or careless cookery. What a glorious endowment is yours! Your genius can make the necessary conditions for other geniuses to do their work. If you were a poet you could not be but one poet; but being a God-ordained cook you can set scores singing. Tune up your instrument, and remember that your truest work is in the line of your aptitude. F sharp, D and A. That's a good chord. Strike it square. Don't make a minor of it, and don't make a discord by getting just betwixt and between. Do your own work in your own way, and inspire others to do theirs.

What is the matter with you? B flat is about your place; but here you are crying away up in E sharp. That is no place for you. You started in life with great literary desires. You want to write poetry, and can only write facts. You have large observation, and nothing escapes your notice; but when you read a good poem you actually envy the writer. Well, why don't you write a poem? To begin with, you haven't any rythm. Then you might just as well stop where you are. Rythm cannot be manufactured. A few after great effort master certain mechanical pieces for the piano by the aid of a metronome; but they never excel in music. There is no rythmical metronome, except a quality given the poet at birth; just as the *fact* quality was given you. You may have as much spiritual insight, as artistic a perception of the beautiful as the poet, and yet be devoid of poetic expression. Some of the sweetest poems in the English language have been written in prose. B flat, F and D; another beautiful chord. Let it ring out loud and full, and don't spoil your voice by the vain striving to sing in the poet's key.

What is amiss with you? It is hard to tell where you do belong in the scale. You must have been born in the minor. No. You used to be as jolly as anybody. That is so. As you become interested in your subject it is as plain as day. C E G. A healthy, happy, modest chord; but here you are all mixed up with accidentals, and flats and sharps, not one having the slightest relevance to the theme started by nature. You did not suppose when you married that the cares of wifehood and maternity would claim your attention so thoroughly. You never cared for fashionable life; but your husband is very gay, and to please him you are compelled to make a martyr of yourself. These dissipations, with the supervision of your home and children, completely swallow you up. You have exceptional talent as an artist, but not a moment in which to develop it. Coming out of one's sphere oneself, and being dragged out of it, are two very different things; and it must be conceded that your case is a hard one. God help the woman who for the sake of her love is compelled to leave her own path and walk in another's. Over such transplanting the grass is tolerably certain to grow. It is like taking a rosebush from its congenial corner of the garden, and setting it out in the public street for horses to trample and children to pick to pieces. For you, my dear, there is only one crumb of comfort. If you can make your physical strength in some degree a match for your aspirations, you will at last prevail. True genius in a healthy body laughs at circumstances. Plain C E G. Strike the chord as often as you can and wait God's time.

FOREST CLEARING BY STEAM.—Some interesting experiments in the clearing of wooded lands took place lately in Scotland. The experiments were carried out under the auspices of the Canadian Land Reclamation Company, and were intended to demonstrate the ease with which the forests of Canada could be cleared by means of this process. A traction engine of twelve horse power is stationed some distance off from the wood, and a wire chain is fastened to the tree. Steam is then put on, and the tree is pulled out by the roots. An objection to the adoption of the process was that it would injure the wood by splitting the tree; but the experiments showed that, with proper precautions, there was no fear of such a result. In five hours upward of 300 trees, in a plantation nearly 100 years old, were pulled out. Of that number not above half a dozen were broken, and in these cases the result was wholly due to the inexperience of the men engaged in the work, who placed the chain too high up on the tree.

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Shady-Side.

BY ANNIE CHAMBERS KETCHUM.

Shady-Side!
Where the liriodendrons stand,
Every leaf an outstretched hand,
Every flower a golden chalice
Held aloft in nature's palace,
With bright nectar over-run
From the wine-vats of the sun—
More than all the world beside,
Do I love thee, Shady-Side!

Shady-Side!
Where through vistas green and wide,
Arrows from the sun's red quiver
Pierce the deep and silent river,
While the wan-white lilies lean
Ghost-like, 'neath the willows green,
Hiding from the garish light,
Waiting till the lonely night
Shall with spectral fingers trim
Star-lamps in the ether dim—
More than all the world beside
Do I love thee, Shady-Side!

Shady-Side!
Where the maple branches swing,
While the robins ride and sing;
Where beside a cottage hearth
Crickets make their social mirth;
Where the cattle in the dell
Rest beside the cool deep well,
'Neath the hickory trees.
But 'tis not for these—
Bird and tree and lily blossom,
Leaning o'er the river's bosom,
More than all the world beside
That I love thee, Shady-Side!

Shady-Side!
Where the bluest, clearest eyes
Looked their last upon the skies;
Where the rosiest, sweetest lips
Purpled in death's dark eclipse;
Where the tenderest dimpled hands
Stiffened in white muslin bands—
Where my José died.

Summer flowers sprang up to meet him,
Summer birds sang loud to greet him;
Blue-bells nodding wild and sweet,
Clustered 'round his baby feet;
Violets at his violet eyes
Looked in timid, glad surprise;
And the grosbeak, crimson-crested,
Eagle-eyed and golden-vested,

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Kingly troudadour,
Bringing from far tropic seas
Strange, entrancing melodies,
Perched beside the door;
Perched where bright mimosa blooms,
Crowded with their rosy plumes,
And while José played,
Poured between the rippling falls
Of his baby shouts and calls
Sweetest serenade!

But one morn his blue eyes lifted
Skyward, saw the flowers that drifted,
Snowlike, down heaven's esplanade;
Outstretched beckoning baby hands
Wooed him to the Summer Lands;
While a sweeter strain he heard
Than the song of any bird.
So with mild, angelic features,
Turned away from earthly creatures,
That clear summons following on,
Through the valley dark and lone
Went he to the sky;
As of old a holy child,
Hearing heavenly accents mild,
Answered, "*Here am I!*"

Shady-Side!
I have wandered far and wide;
Where the meek arbutus blows
Close beside the mountain snows;
Where the bright pomegranate tree
Blushes by a Southern sea;
Where Canopus, through the dark,*
Skims the waves, a phantom barque;
Yet I come again;
Where the lilies lean beside
Mississippi's solemn tide;
Mourning, by the river shore,
Little feet that rove no more;
And my silent tears are falling,
As I hear the robins calling
All day long in vain.

Every blossom, every tree,
Whispers of the lost to me;
So, to one who loves me best,
I would earnest say:
When to my pale lips be pressed
Death's cold cup of silence, pray
Dear one lay my weary head
Down to sleep beside my dead,
Where, the live-long day,
Sight and sound from Shady-Side
Tell how José lived and died.

* Looking southward from Galveston island the beautiful star Canopus, in *Argo Navis* (invisible in higher latitudes), is distinctly seen a few degrees above the surface of the Gulf waters in winter. It is frequently mistaken for the light of a distant ship.

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Maladies Produced by Boots and Shoes, and their Treatment.

BY SIR JAMES PAGET.

MALADIES depending on the wearing of too small and badly fitting boots are many and varied, such as deformities of the toes, bunions, corns, in-growing nails, painful bursæ, etc. In order to study deformities of the toes, we should first obtain a good idea of a perfect foot. In a perfect female foot we find: 1. Great width and fullness of instep. 2. Well marked great toe. 3. Long second toe, projecting a little beyond great toe. 4. Very small, or in some cases almost suppressed little toe.

In the old classic statues the second toe always projects beyond the first, but that natural type of foot is now rarely seen. The modern great toe generally extends beyond the second, invariably so in people with flat feet.

In the male the great toe is not quite so prominent as the second. The feet of all persons cannot be deformed, nor can corns and bunions be produced in every one. It is doubtless owing to their complete reactive nutrition, the repair that takes place in the night being more than enough for the day's waste. This is not impossible when we remember the complete repair that occurs after great muscular waste, as in athletes. The diseases caused by the pressure and friction of boots are thus classified:

I. *Mutual Compression of the Toes.* Naturally there is a considerable interval between the first and second toes, and in a less degree between the others, so that when the foot bears the weight of the body each toe is free from contact with its fellow; hence in wet clay you would receive a separate impression of each. In the deformity, though, which is produced by small boots, the toes are squeezed together so as to form a transverse arch, the first and second toes then only bearing the weight of the body. Thus there are formed:

1. Soft corns between the toes by their friction on each other.

2. Hard corns on outer side of little toe and inner side of great toe, and projecting points pressed upon.

3. Complete immobility of the toes, except the great one. The natural mobility in civilized nations does not exist now in more than about one person in five hundred.

4. Painful bursæ between metatarsal bones.

5. In extreme cases corns and chafed spots are produced by the squeezing and rubbing together of the pads of the great and little toes. Kid gloves, though worn continually, never cause bunions, since the kid stretches to the hands; but in the manufacture of boots, especially ladies' boots, unyielding canvas is used to line them, so that the leather is prevented from stretching and showing the true shape and size of the foot. The foot enlarges when bearing the weight of the body, and also toward evening; hence a boot thus made from a measure taken when the foot is suspended in the air, and in the morning, is too small for the foot in the evening. Women's feet are generally measured in the air, but men's when they are standing on them. The high heels in ladies' boots, too, cause them to be always walking down hill, however level the path may be, thus driving the foot more and more to the front.

II. *Deflection of the Toes* falls chiefly on the great toe, the result of wearing—

1. Boots too narrow in front.

2. Boots (now out of fashion) having the point in a line with the center of the heel; the great toe, which naturally is in a line with the inner side of the heel, being deflected outward toward the point.

3. Short boots especially. In them the great toe is brought sharply in contact with the end, and as the tarsus and metatarsus will not yield much, and the metatarso-phalangeal joint will, a deflexion of the great toe takes place outward, and sometimes downward. This is the most frequent and worst form. This deflection of the great toe is the source of great trouble, as bunions occur over the metatarso-phalangal joint, soft corns on the second, third and fourth toes, under which it lies, and, worst of all, a total loss of movement in the great toe.

Treatment of the above Deformities. If just beginning, keep the toes apart by pads of plaster. Isinglass plaster upon felt is the best. The pad must be worn day and night. Of course bad boots must be left off. The treatment by night is even more important than that during the day, for then especially repair goes on, and the least relaxation in the night more than undoes the good done in the day. Sometimes it has been considered necessary to divide tendons, but these do not produce the deformity; they merely adapt themselves to it. If they are divided,

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ıe deep-seated fibrous textures should be divided as well. In the worst cases the great toe as to be amputated.

There are also certain deformities of the second toe, but it is doubtful whether these deormities are due to the wearing of bad boots, as sometimes they are hereditary. The third and fourth toes have no special deformities; they suffer only by being lifted up or pushed down. The little toe sometimes almost disappears, from atrophy caused by pressure.

EDITOR'S STUDIES IN HYGIENE.

QUESTIONS AND ANSWERS.

I. Is it best to remove the flannel worn next the skin, upon retiring, winter and summer?

ANSWER. — Yes. *If need be* flannel night-dresses lined with cotton may be used at night; but in most cases there will be no necessity for it, unless in traveling, or with children who kick off the bed-clothing during sleep.

SOAP ON THE FACE.

II. Is soap injurious in washing the face? also is powder injurious to the skin?

ANS.—There is rarely ever any need of using soap on the face, except for very dirty people, or where there is much oil secreted by the skin. Pure soft water is generally quite sufficient. As a rule, avoid the very free use of soap on the skin, except the mildest kinds. Face powders injure the skin just as dirt does, by obstructing the pores. If there is any poison in the face powder, as there often is, it only adds poison to dirt and makes the matter so much the worse.

SALT RHEUM.

III.—Will you please state what course of treatment you would recommend in a case of chronic salt rheum, where the patient eats no pork or pie-crust, the diet being mainly composed of those articles of food recommended by you as beneficial to the general health?

ANS.—In all cases of salt rheum do everything you can to invigorate the constitution and secure the healthy action of the skin, bowels, lungs and kidneys. Local treatment may be useful, but without constitutional treatment will not eradicate it from the blood.

CRIMPING THE HAIR.

IV. Do you think crimping the hair—not with hot irons—injurious?

ANS.—Crimping the hair is very apt to injure its texture, break it, and cause it to turn gray over the part crimped; besides it rarely adds to the beauty of this beautiful growth. Crimped hair bears no resemblance to curled hair, which it is intended to imitate.

HIP BATH IN PREGNANCY.

V. Is it expedient for one to take a hip bath daily, during the *first* months?

ANS.—The tepid hip bath may be used all through pregnancy to advantage. See the little work, "Parturition without Pain," for a chapter on this subject.

NERVOUSNESS.

VI. Will you please tell how to overcome nervousness?

ANS.—To overcome nervousness invigorate the nervous system and brain. It is a sign of brain and nerve exhaustion. Avoid exhaustion, and discipline the nerves to be strong, instead of weak, by training them.

AN ORANGE BEFORE BREAKFAST.

VII. Please say if a person having any congestion of the liver may eat oranges before breakfast, particularly if they find one before breakfast relieves constipation?

ANS.—Yes. An orange taken before breakfast is productive of good in almost all diseases of stomach and liver. It ought to be as fresh as possible. And the juice of the orange may be sucked at any time during the day, to allay nausea and thirst.

WETTING THE HEAD AT NIGHT.

VIII. In bathing the head and hair just before retiring, would it not be necessary to cover the head in some way to avoid taking cold? Hair even of medium length would not get perfectly dry.

ANS.—It is not well for any one with long hair to wet it at night before retiring. Persons who wear short hair may wet it and dry it with a towel at almost any time; but long hair, if wetted, is apt to become musty if not dried quickly. There has recently been in-

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vented an apparatus for washing and drying ladies' hair in fifteen minutes, but it is not yet in general use. There ought to be something of this sort for them—no doubt will be sometime.

VARICOSE VEINS.

IX. How can teachers and others, whose occupations require much standing, avoid varicose veins of the legs?

ANS.—Never tire out the legs with much standing, and invigorate them by the bath and much vigorous friction. Let the friction be toward the body and not toward the extremity, so as to help push the venous blood along.

DIET FOR THE LEAN.

X. What diet would you advise for me, who is inclined to be extremely thin and would like a little more flesh?

ANS.—A glass of cream every day, together with plenty of rest and recreation.

ECCENTRIC PEOPLE.

XI. Are eccentric people insane?

ANS.—No; but eccentricity comes from an unbalanced state of the nervous system, which may lead to insanity. They usually spring from families in which insanity exists.

PROPAGATION OF TYPHOID FEVER.

XII. How is typoid fever propagated?

ANS.—The Medical and Surgical Reporter has condensed the views of writers on this subject as follows. Though not a detailed account, we give it for the present, and promise a more complete answer in future:

"It is gratifying to find among them a close approximation of opinion, almost a unanimity. Dr. Budd, of England, in his recent study of the subject, appears to have proved that the poison of enteric, or typhoid fever muliplies its germs within the bodies of those affected by it, and that by means of these germs, contained within the excreta, it is chiefly propagated.

"Dr. Corfield, of London, in a late address before one of the medical societies of that metropolis, expresses himself forcibly to the same effect. He denies that the infecting material is thrown off in this malady, as in such diseases as scarlet fever, where infection is thrown off by the skin and breath. The poison of typhoid as surely exists in the fresh feces as does that of lead in a solution of sugar of lead. People may live in a room with it exposed to the air without being poisoned, so long as it is not imbibed. Instead of the poison originating by the decomposition of fecal matter, when feces containing the poison decompose they give out bubbles of gas, which carry up mechanically various particles, including poisonous ones, into the air around; this is how it gets into the air of sewers and cesspools. Water very readily absorbs foul matters from sewer-air; and the disastrous error of connecting the waste pipes of drinking water cisterns directly with the house drains is perhaps the commonest cause of the spread of the fever in London.

This is substantially the opinion of Dr. Austin Flint, as expressed in an article in The Buffalo Medical and Surgical Journal, of March. He says, speaking of the contagium of the fever: 'If it be not contained in emanations from the body, it does not, of course, proceed from either the skin or the air passages, and there is certainly no palpable product containing it on the surface of the body. We are, therefore, brought, reasoning by way of exclusion, to seek for it in the alvine dejections. If it be contained in these, by what avenue does it gain entrance into the system? If the dejections containing the contagium are conveyed from dwellings by soil pipes, we can understand that it may pervade the atmosphere of houses, in consequence of defective provisions against the escape of sewer emanations, and if excrementitious matter be deposited on the surface of the ground the atmosphere within a certain area may be polluted by emanations therefrom, which contain the contagium. But there is logical proof of the diffusion of the disease by contagion under circumstances which render it vastly improbable that the contagium is inhaled; and, therefore, reasoning again by way of exclusion, we are brought to consider the alimentary canal as the avenue through which the contagium enters the system. Thus we are rationally led to the conclusion that drinking water is a medium by which typhoid fever may be communicable.'

"These similar results furnish a firm basis for sanitary measures, and point out the urgent need of a better style of domestic architecture than that generally adopted by builders in this country. Typhoid fever is essentially a *preventable* disease, and its presence in a community consequently proves beyond question that sanitary science is neglected. It is true that impure drinking water may not be the only cause, but it is doubtless the most common.

CRIME AND BODILY DEGENERACY.

XIII. Is crime the result of physical and mental disease?

ANS.—Criminals are generally inferior, phys-

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ly and mentally, to those who are not crim-ls, but good citizens. The best citizens are se with sound minds in sound bodies. Crime nherited as well as virtue. The children of)d parents sometimes become criminals, but s from degeneration of body and mind more n from any other cause that this results.

UNION OF BODY AND BRAIN.

XIV. How is the body and brain so inti-tely related?

ANS.—Through the nerves, which bind the o parts together by ramifications in every rt of the system.

GLOOMY FEELINGS.

XV. What causes gloomy feelings?

ANS.—There are many causes, but especially e they induced by disease of the liver—also ain exhaustion. Heart disease is apt to not ly produce gloomy feelings, but also anx-ty and fear.

INSANITY.

XVI. What is insanity?

ANS.—It is a disorder of the brain, producing disorder of the mind.

TREATMENT OF INSANITY.

XVII. Why is the moral treatment of in-nity so much better than the old method of rce and restraint?

ANS.—Because it calls into action parts of rain and body that need it, and gives repose o parts over-exercised and diseased.

REARING CHILDREN.

XVIII. Is it true that children inherit the diseases of parents?

ANS.—Yes, to a certain extent, though where the parents are living properly, and their sys-tems are improving, there is less danger than where there is deterioration going on. So again a child may inherit one disease from an-other; as, for instance, if the parent has neu-ralgia as a constitutional disease, the child may inherit neuralgia or some other nervous dis-ease, as insanity. The insane neuroses may be inherited from neuralgia, from sleeplessness, from hysteria, from epilepsy, from chorea, from drunkenness, and many other diseases. It is for this reason that we should have more care exercised by the young in marriage. When will men and women learn that by a conform-ity to the laws of nature they may become framers of their own destiny. On the other hand, lunatics and criminals are manufactured and bred just as certain as are steam engines made, only the process is more complex and less easily understood and followed.

ANEURISM.

XIX. Can ice be applied in a case of aneu-rism to any advantage?

ANS.—The British Medical Journal mentions the case of a soldier, aged thirty-nine, who was admitted to the hospital on October 1st, 1873, under the care of Dr. Constantin Mach-ado. He had in the left popliteal space a swell-ing of the size of a hen's egg, which presented all the characters of aneurism; it was very painful, and prevented him from walking. The skin over the aneurism was hot, shining and smooth; the patient said that he had a feeling of heat and tension in the part. It was in-tended to employ digital pressure, but in the first place to apply ice over the aneurism as a palliative. Accordingly a bladder of ice was applied constantly for three days, being changed whenever the temperature approached that of the body. At the end of this time the tumor was found to be solidified, the *bruit*, which was at first hard, had disappeared, and the swelling had much diminished. The pain, however, remained until the coagulum was absorbed. No other treatment was adopted, and the pa-tient left the hospital on November 28th, per-fectly cured.

GREASING THE HAIR.

XX. Do you think we should grease the hair?

ANS.—No. A little bay rum applied after the hair is cut is not probably objectionable, and clean cold water is good; but grease is filthy. Dr. Geo. Sexton says: "At the present day, it is true, we do not powder our hair, but we annoint it with all sorts of filthy, greasy rubbish which is even more objectionable than the dusty appliances of our ancestors. Quack-ery has reaped a rich harvest, with its balms, its balsams, its pomades and its hair washes, from the vanity of human kind about its hair. I do not say that an unctuous or oleaginous application to the hair is always objectionable, but I do say that much of the rubbish sold for that purpose had much better be employed to grease the wheels of omnibuses. Bear's grease is not now much talked of, though here and there you meet with a barber who kills his own bears, kills them on his own premises; and though he does not allow you to see him, still there can be no doubt of the fact. Suppose, however, bear's grease, which is something more than a spurious imitation, could be obtained, what object is had in view in using it? It may be answered, 'To make the hair grow firm and strong.' I reply, 'Wash the head with cold water and rub it well with a rough towel. Let

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the blood circulate freely; that is the best pomade. If some oily substance be required to favor the arrangement of the hair, a very small quantity will suffice; and even that should be washed away next day.'"

DANDRUFF.

XXI. Is dandruff a result of disease or not?

ANS.—Dandruff is not a result of disease, but within certain limits a most healthy product. It consists of the old worn-out materials of the body, like those which are thrown off from all other parts of the skin, and coming from the hair tube is moved toward the surface by the growth of the hair, and for some time clings to it, for a reason easily seen. The formation of scurf is healthy, and a good brush will clear it away. So says Dr. Sexton, an eminent London physician.

DYING THE HAIR.

XXII. Is there any harm in dying the hair?

ANS.—In an excellent London medical journal, The New Era, we find the following:

"The great eyesore of all men of taste, and more so of women of taste, is gray hair. This is the reminder that age is approaching, and one does not like to think of age. So various methods are resorted to to get rid of so unpleasant a preacher. First, as the colorless hair comes peeping through the large black mass the tell-tale is violently plucked up and ruthlessly ejected from its resting place, and addressed with:

'Never more be hair of mine!'

But at last whole regiments of his companions, insulted at the treatment their comrade has received, make their appearance in such numbers that ejection is perfectly out of the question, and the unfortunate victim of this pest gives up in despair. One day, however, he is riding in an omnibus and his attention is attracted toward an odd-looking portrait at the far end, representing a person with a piebald head, looking as though one half of his body had been born twenty years before the other half, so strangely incompatible do they appear; and under this portrait is an announcement, which the heads of half-a-dozen passengers declare in silent but unmistakable and telling language to be false, to the effect that there is

'No more gray hair!'

Our friend at last, after much difficulty, makes out that this is an advertisement of a remedy for restoring the hair to its natural color. Off he posts to obtain it, and after a few applications the effect is wondrous. If he does not meet with the fate of Tittlebat-Titmouse, in Warren's 'Ten Thousand a Year,' and find his snowy locks turned green or some other outlandish color, he is lucky; and the effect will probably be successful. The tint of his youth reappears in age. But does he remember that, after all, he is simply dyeing his hair, and that he will require to apply this *soi-disant* remedy almost daily, or he will find all the hairs on his head with the free ends black and the portion next the head as white as ever. But there is a fact more important than this, which is, that these hair dyes are made of nitrate of silver and of lead, and therefore highly injurious both to hair and head."

BALDNESS.

XXIII. Why are women rarely bald?

ANS.—Dr. Sexton says: "Probably from the large deposit of fat in the female scalp, which allows of a free circulation in the capillaries of the skin. The loss of the hair is generally followed by the skin of the scalp becoming exceedingly smooth and tense. This arises from the fact of the hair bulbs having been destroyed and the follicles closed up." He also adds: "Baldness, like grayness, is not necessarily a result of old age, and frequently occurs very early in life. It is stated on good authority that persons become bald much earlier now than in the last century; and this has been ascribed to a variety of causes, many of which are very absurd, and most of them very unsatisfactory. Baldness may arise from physical disease. The hair falls off frequently after a fever. In these cases it will generally return of its own accord, without any interference.

"On this point, too, quackery has been very busy. All sorts of remedies in the form of washes, ointments, balms, balsams, etc., are advertised, said to possess most extraordinary virtues in the shape of producing and reproducing hair. You probably remember the anecdote told of a person who applied some of these remedies to a spot on an old trunk where the hair had been worn off, and the result was most successful—a new crop of hair appeared!"

DISAGREEABLE BREATH.

XXIV. How can a disagreeaable breath be avoided?

ANS.—By keeping the mouth clean, tonsils and nasal passages healthy, teeth clean and sound, stomach healthy, bowels open, skin active, and by always breathing pure air.

REFINEMENT IN MEN AND WOMEN.

XXV. Which is the most refined, man or woman? Are not both alike refined?

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ANS.—T. W. Higginson says "that a refined woman is more refined than a refined man, and so is a coarse woman than a coarse man. But, on the other hand, a refined man is more refined than a coarse woman; and this is true in society, in literature, everywhere. Among ignorant Irish women, ignorant negro women (and other ignorant women) at the south, and among the wives of sailors, frontiersmen and lumbermen, a man of refinement will sometimes hear a plainness of speech that will startle him. Yet those women may be rigidly virtuous, and may exercise a distinctly refining and civilizing influence upon the men around them. It was the same, I take it in Shakespeare's time, the same in Pope's time; the standard of refinement happily advances, but women on the whole keep the lead; and a literature written for both sexes will be cleaner, on the whole than one written for men alone."

PERIODIC DRINKING.

XXVI. What is a periodic drunkard?

ANS.—One who has his times for sprees and debauchery, and then remains free from the habit for awhile. The periodic drinker is the most difficult to treat, and most likely to remain cured. Cure is most likely between the ages of thirty-five and forty-five years. The most hopeless cases are among the young, in whom the disease is, as a rule, hereditary. Cure is more likely among men than women, and among people of education and refinement than the reverse.

DRUNKENNESS AMONG THE WEALTHY.

XXVII. Is drunkenness not more frequent among the rich than the poor?

ANS.—No. It is most common among the poor, and keeps them so. The rich if not teetotalers, at least are more nearly so than the poor.

DYSENTERY.

XXVIII. May clysters or injections be used in dysentery?

ANS.—Dr. Wenzel, having had occasion to treat a great number of cases of dysentery, has found the best remedy to consist in the injection of ice water into the rectum. It is an inoffensive, economical treatment, and gives extremely satisfactory results. The first case the doctor treated in this manner was one of severe dysentery. There were intense fever, abdominal pains, excruciating tenesmus and profuse sanguineous evacuations. To check the hemorrhage, injections of ice-water were ordered every two hours, which not only caused the sanguineous evacuations to cease, but also removed the tenesmus, enteric pains and fever. The beneficial effect of these injections was so evident that the patient urgently demanded their repetition whenever the pains threatened to reappear. Dr. Wenzel now considers this treatment more satisfactory than any other in acute cases, although in chronic cases it can only be expected to afford a temporary and palliative effect.

DRUNKENNESS AND CRIME.

XXIX. Are habitual drunkards generally criminals?

ANS.—They are criminals to be habitually drunk, and two-thirds of all crime comes from drink; but it is a noteworthy and well established fact that habitual drunkards are rarely great criminals. Men drink to get courage, as they say, to commit great crimes; but the habitual inebriate rarely has the disposition or ability to conceive, or the self-control to execute great offenses. To this statement there are a few fearful exceptions, which will come up for consideration hereafter.

CHRONIC DYSENTERY.

XXX. Can a milk diet be used in chronic dysentery?

ANS.—The Revue Thérap for January says: "The advantages of a milk diet in diseases which leave anæmia and general debility in their course, have been often extolled by various authors, more especially by MM. Techolics and Leclerc. Dr. Clavel, in his turn, in his inaugural dissertation, reports favorably concerning this treatment in chronic dysentery. He had observed this in warm climates, but believes that the same effects may be attained in colder regions. While the milk by its nutritive properties effectually combats the anæmia and general debility, it also favors the cicatrization of the intestinal lesions. Ass's milk, which is lighter and contains less butter than cow's milk, agrees better than any other, especially with those patients who also have a hepatic lesion, as in this latter case the bile, which plays so important a part in the emulsion of the fatty matters, is secreted and discharged in less abundance into the intestine. The milk can be administered pure, or with the addition of a small quantity of lime water. Treatment is commenced by giving one pint in twenty-four hours, which is increased in a few days to two or three pints. At first the diarrhea increases considerably, but at the end of a few days the constipation is so obstinate that it is necessary to resort to an enema.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

AN OLD MAN'S SOLILOQUY.

Crouched in a garret, scant and bare,
With plague and fever ripe;
An old man sat, in grim despair,
And sang the song of the pipe.

"'Tis many a long and dreary year
Since I was in my prime,
And many clouds have shadowed o'er
The dial-plate of time.

"And through that dark and gloomy vail
A shadowy form appears,
And holds in mock defiance now,
The pipe of my youthful years.

"Ah! then my heart was light as air,
Nor sought the soothing charm;
But now how weak my nervous eye,
My thin and palsied arm.

"I was a lad of spirit high,
And could not brook a joke,
When young companions laughed and jeered
Because I could not smoke.

"I yielded in an evil hour;
Blot it with tears, O Time!
'Tis from that fatal day I date
A life of vice and crime.

"My tender lips and throat were parched,
Dry as the desert sand;
'Twas then I took the deadly draught,
So ready to my hand.

"Keep back, keep back that fatal hour!
My quivering eyeballs start;
I did not then design in life
To play so foul a part."

Deep from his bosom burst a sigh,
The tears rolled down his cheeks,
His clenched hand held his withered throat,
He strove in vain to speak.

Then from that poor forsaken man,
In words that seemed to choke,
Came forth with solemn, wavering voice,
Deep knelling, "*Never smoke!*"

HUMAN LIFE.

After a while—a busy brain
Will rest from all its care and pain.

After a while—earth's rush will cease,
And a wearied heart find sweet release.

After a while—a vanished face,
An empty seat, a vacant place.

After a while—a name forgot,
A crumbled headstone, unknown spot!

A STORY FOR THE CRITICS.

A great king once, so I have heard,
Went out to hunt a singing bird
Whose voice should be so sweet and strong,
So fraught with all the tricks of song,
That they who heard it would confess
The king's fine taste and perfectness
of judgment. And it came to pass
That where the wind poured through the grass
Fringing a brooklet's sinuous way,
He saw a bird demure and gray,
Of awkward mien and sleepy-eyed,
Bathing in the crystal tide.

"Oh, bird!" the king said, looking down,
"A monarch I, of high renown,
Out searching for a singing bird,
Whose voice, the sweetest ever heard,
Shall cheer me in my hours of gloom,
And coax my dead loves back to bloom."

"Take me, O king!" the gray bird said;
"A sad and lonely life I've led,
Singing with not a soul to hear,
Pining for but one word of cheer."

"Thou!" cried the king, half in surprise,
A sudden anger in his eyes;
"Thou insignificant, nameless bird!
Thou ninny, hast thou never heard
Of my grand palace and my throne
Of pearl and gold and precious stone?
Thou gray, sad-eyed, presumptuous thing!
Thou entertain a court and king!
Begone! Say not another word;
My cage must hold a royal bird."

There came a silken sound of wings
Above the brooklet's murmurings;
The wind fell still upon the grass
To watch the gray bird upward pass;
The sunlight milder, softer grew,
The leaves took on a tenderer hue,
As if all nature, gently stirred,
Bade farewell to the going bird.

The monarch stood with lips compressed,
Regret and choler in his breast,
While from the sky, well sent and strong,
Came back a Parthian shaft of song.

TRUST.

I do not ask that God shall always make
My pathway light.
I only pray that He will hold my hand
Throughout the night;
I do not hope to have the thorns removed
That pierce my feet,
I only ask to find His blessed arms
My safe retreat.

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EDITORIAL DEPARTMENT.

Herald of Health AND Journal of Physical Culture
Advocates A Higher Type of Manhood, Physical, Intellectual and Moral

NEW YORK, OCTOBER, 1874.

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.

JOHN TYNDALL.—The name which we have just penned is that of no ordinary man; not only is he an original investigator, *par excellence*, but he is to-day, no doubt, the most able and popular exponent of scientific subjects. He has a gift few eminent scientists possess, of popularizing, and making plain and intelligible to the masses, the results of scientific research. He was born in Ireland in the year 1820. His father was a very poor tradesman, but a man of singular force of intellect and independence of character, and so full of hot blood that he quarreled with his grandfather, and thereby lost an inheritance which otherwise, as the oldest son, he would have obtained. The son, now Professor Tyndall, was kept at school by his father till nineteen years old, and was also thoroughly trained in all the controversies between Protestants and Catholics, had an intimate knowledge of all the doctrines of the church, and almost knew the Bible by heart. He was also early imbued with a courageous, manly, independent spirit. His father's dying words to young Tyndall were, "Be just and fear nothing." It will, no doubt, be particularly interesting to readers of this journal to know that as a boy he was not precocious in his studies, but an expert at climbing trees, a most excellent swimmer, and a very fast runner. He has made good use of his legs in more advanced life, using them every summer for twenty-five years (since 1849) in climbing the Alps mountains. His famous address, just delivered before the British Association, was prepared at Bel Alp during his summer visit there.

In the year 1841 a trivial incident occurred which, no doubt, had something to do in determining his subsequent career. He was at that time a member of the Irish Ordnance Survey, and twenty-one years of age. One day one of the officials, who had become interested in Tyndall, asked him how he spent his leisure hours, and not being satisfactorily answered, added: "You have five hours a day at your disposal, and this time ought to be devoted to systematic study. Had I at your age a friend to advise me, as I now advise you, instead of being in a subordinate position I might have been at the head of this survey." It is not often that a stray seed of volunteered advice falls in such good ground, for the very next day Tyndall was at his books before five o'clock, and for twelve years continued the practice. When a youth Tyndall was a fair fighter, and though often beaten by his antagonists, he generally held his own, and sometimes came off victor. His career in later lif

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only goes to show how true it is that "the child is father to the man," for he possesses a boldness, a courage and fighting qualities, hardly equalled by any other scientist. His "prayer test" called down on him tremendous opposition, and his more recent address before the British Scientific Association, will, no doubt, bring him more thrashings than he ever received as a youth from the sturdy boys with whom he played. It is not our purpose in this brief article to praise or criticise this address; this will be done by the intellectual warriors on his track. We confess, in reading it, to some disappointment at the narrow view it takes on some of the great problems of destiny, but we also admire the courage and boldness of the man who can utter such words as these: "A hint of Hamlet's teaches us all how the troubles of common life may be ended; and it is perfectly possible for you and me to purchase intellectual death. The world is not without refugees of this description, nor is it wanting in persons who seek this shelter and try to persuade others to do the same. I would exhort you to refuse such shelter and to scorn such base repose; to accept, if the choice be forced upon you, commotion before stagnation, the leap of the torrent before the stillness of the swamp. In the one there is life, and, therefore, hope; in the other none." Such words as these are applicable to all persons of all shades of belief, and none can read them without having a healthy thrill of courage touch the whole being.

We will quote one more paragraph which cannot fail to satisfy every thoughtful mind. He says: "Every system of philosophy or religion which would escape the fate of an organism too rigid to adjust itself to its environment, must be plastic to the extent that growth of knowledge demands. When this truth has been thoroughly taken in rigidity will be relaxed, exclusiveness diminished, things now deemed essential will be dropped, and elements now rejected will be assimilated. *The lifting up of the life is the essential point*, and as long as dogmatism, fanaticism and intolerance are kept out, various modes of leverage may be employed to raise life to a higher level." Such words as these show that while Tyndall is an opponent of all dogmatism, whether in science or religion, he has a most enthusiastic faith in the moral forces which lift up the life to a higher plane.

THE PERIL OF HEREDITARY WEAKNESS. — Rev. W. H. H. Murray, sometimes called Adirondack Murray, notwithstanding his love for the horse and his skill as a sportsman, is a thoroughgoing teetotaler. If all sportsmen and lovers of fine horses were as much so there would be less harm come to this class than now. Hear such words as these ringing through Faneuil Hall, in a recent sermon, and then defend moderate drinking if you dare:

"You are talking like silly idiots when you say there is no danger in the cup. I know from the blood of five generations of cider drinking ancestors in my veins, the danger there is in this thing. There is not a scent of liquor that is not pleasant to me, that would not be a precious drop to my tongue. Look at me. Do I look like a man easy to be overcome by temptation? Do you know my life? Go back and learn it and see what I have suffered; and yet I say to you, with this background of evidence, I declare to you, as I value my manhood and my soul, I would not dare to drink for three weeks a glass of liquor a day. That chasm yawns at your feet and at my feet. Those who say there is no danger in that first glass of liquor do not recognize the peril of hereditary weakness."

ST. JOHN'S GUILD FLOATING HOSPITAL. —In our frequent trips through New York harbor this summer, we have noticed a large barge, capable of holding a thousand persons, labeled "St. John's Floating Hospital for poor, sick Children." 'Twas a pleasant sight to see—with numerous flags flying from every point, and drawn by a jaunty little tugboat, this floating vessel loaded to its utmost capacity with the poor little waifs of humanity, attended

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their mothers and enjoying, many of them r the first time in their lives, a breath of esh air. God bless Mr. Wiswell for carrying it this benificent hygienic idea. Hygiene is hat the poor children of our cities need, more an medicine and doctors. There are no sum- er resorts for the poor, and if there were they ave no money to go to them. These floating ospitals ought to be multiplied, and every urch ought to have one. The gospel of alth could be preached in no better way to e poor and sick of cities than by such means. hrist was a great healer of the physical in- rmities of men; but his followers have ne- lected this part of his mission. Let them re- ad his life and labors and work for awhile this field.

A ROMANCE OF CREMATION. — Many ears since, when traveling was performed by age-coaches, a party were crossing the Alle- henies, which contained a gentleman to whom ll were strangers, and he unknown to them. He as silent, almost pensive, yet courteous, and his hole appearance denoted culture and polish. pon having occasion to remove his gloves, a ing of peculiar form, color and size was ob- rved on his left hand. He was noticed to aze upon it often, and when he thought him- lf unseen to press it to his lips in a long, lov- g kiss. Of course the company felt curious oncerning the ring, and whenever an oppor- tunity was afforded each would try to gain a ok at the singular ornament. But the owner idently considered his ring too sacred to be azed at by strangers, and so nothing could be arned concerning it. On arriving at a town n the road another gentleman was added to he company. This one and the owner of the ing greeted each other as old and much es- eemed friends. The new comer was talkative, nd some of the silent gentleman's reticence ave way before the extreme sociability of his riend. Indeed, the company seemed to gain resh spirit after the arrival of the latter, and t was not long before words flowed from each one as freely as if all had been acquainted through life. Ah! the old stage-coach was the place in which one might form friendships and chat freely, even in the darkness of night; a far different mode of traveling from the cold- ness, silence and suspicion found in modern cars.

The journey was long, some of the travelers left at various places, and at last the owner of the ring, on reaching the city of ——, bade good-bye to his friend, and with a courteous farewell to the company took his departure. He was hardly out of hearing when the curi- osity of human nature spake out, inquiring of the friend if he had noticed that singular ring the gentleman wore:

"Oh! yes. I know all about it. We were fellow travelers in Italy last year, and Mr. —— had taken his wife to that country to cure her of consumption. But it was all in vain, no air nor love nor medicine could save her, and she died there among strangers. She was a lovely woman, amiable, cultivated and refined, and also very intellectual; and my poor friend's life was bound up in hers. I verily thought he would die, too."

"But how about the ring?" urged an impa- tient listener.

"It is a long story. My friend never thought of any obstacles in the way of finding a suita- ble grave for his wife, knowing he could not take her body to its old home. But he was a stranger, they were both *heretics*, and to bury a heretic on the sacred soil of their city would not be permitted. Outside he might do it; but what an alternative! on uninclosed grounds in a filthy district, haunted by lepers, dogs, and filled with poisonous smells; his soul could not for a moment harbor the idea.

"I went to our Consul and stated the case. He said there was no remedy, but that in such circumstances the bodies were burned and the ashes preserved. The soul of Mr. —— rose up in horror; hours went by as he walked by the side of his dead in agony. But decay would not be delayed by love, and his beautiful wife was soon an object too loathsome to look upon. So the remains were placed on the burning

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pile (a sight he could not witness). We directed the ashes to be placed in a box, to be taken home and buried. He had stipulated that the heart should be taken out and burned separately, in the purest spot which could be found. This was done. A small case in the form of an urn was made by a jeweler in such a way as to receive most of the ashes of the heart; a lock of her hair was interwoven in the ring, and the urn placed on it as a set. And so he bears about with him everywhere the remains of his idol; for, indeed, it is idolatry. I hope he may one day become reconciled to an affliction which is the lot of all men; but it will take a long time."

"A strange idea, is it not?" remarked one of the passengers, "a tomb in a ring? The idea of bearing about the remains of a dead body while we are in life seems horrible."

Such was the story told us by one who knew the circumstances to be true. In such a case there seemed no other alternative, no choice. In the present discussions about burying our dead or burning them, the story came to mind. But may the day be far distant when our loved ones shall be committed to the flames instead of the grave. If we take the word of God as our guide in the affairs of life, its histories and its lessons all point to the grave. How affecting is the account of the first burying! How beautiful the story of Abraham giving the highest of prices for a tomb for his Sarah! And what grander procession ever marched on the earth's pathway than the funeral of the patriarch Jacob?

Who will not read with solemn awe of the Almighty's care of his servant Moses? "And he *buried* him there, and no man knoweth of *his grave* unto this day." And all through the sacred volume run the precious histories of committals to the earth. "Dust thou art, and to dust shalt thou return," was part of man's doom. Yet since Christ honored the grave by his own presence, it is the house of all those who love him, till he bids them come forth to the resurrection of the just. Interwoven with all that is scared, and with every fiber of the heart, is the grave. Evergreens, flowers and monuments tell their tales of love. Are we going back to the dark ages, to heathenism, that we can talk of burning our dead? Perish the thought!

We leave the subject, for to continue it would fill a volume. ETHEL S. CUSTAR.

GIRLS' ROWING MATCH.—Two young Boston girls, Josie Burnett and Mabel Weiss, rowed a match against time at the Isle of Shoals this summer. They were to have a ladies' straw hat, trimmed with flowers, if they rowed from Star Island to Appledare, over a mile, in fifteen minutes. They won the wager in eleven minutes. Rowing is a good exercise for girls. While at Ocean Grove this summer we noticed the girls in boating costume became expert rowers on Wesley lake. We shall not soon forget the skill with which the young daughters of Mrs. Parsons, of New York, handled their boat, and in the water they were equally accomplished, swimming like so many mermaids. Girls, learn to row and swim; these are healthful out-door sports.

IMPORTANCE OF CLEAN WATER FOR COWS.—The very great importance of pure water for cows to drink is forcibly shown in the following, from The Rural New Yorker:

"Not long since Professor Low, of Cornell University, observed a peculiarity in the cream from the milk furnished by the milkman. It appeared to be ropy, and on subjecting it to an examination under a powerful microscope, it was found to contain a large number of living organisms in different stages of growth. Pushing his investigations further, the Professor called upon the milkman to inquire concerning the management and keep of his cows, and the manner in which the milk was cared for. He found, on looking over the premises, that the cows, for want of good, clean water—the season being unusually dry—were forced to slake their thirst at a stagnant pool located in a muddy swale. Taking specimens of this water and examining them under the microscope, the same class of organism was found as those in

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e milk. It was now pretty evident where e cause of the trouble lay; but to make the atter more clear, specimens of blood were ken from the cows and examined under the croscope, when these also were found to con- in the same class of organisms. The animals, applying thermometer tests for deter- ining health or disease, were found to be hot d feverish; thus showing that those living ganisms, introduced through the medium of e filthy water and taken into the circulation, y the power of reproduction and multiplica- on in the blood became the source of disease. vestigating still further, a particle of the fil- y water was introduced into milk free from ch organisms and known to be in good order, d in a short time the same filthy organisms ultiplied and took possession in vast num- ers, producing the same character of milk as hat at first noticed. Other experiments and vestigations were made, but all similar in re- ults to those we have described.

"These facts are of very great importance to airymen; and although it was known that he milk from cows drinking the putrid or foul ater of sloughs and mud holes had caused uch trouble at cheese factories, still dairy- men hardly appreciated the full extent of the trouble, or were aware of the precise nature of the injury caused by such water. If the lives of these foul organisms are not destroyed when taken up by the cows in their drink, but pass into the circulation, tainting the blood, enter- ing the secretions, and establishing their filthy abode in the milk, there to increase and multi- ply in vast numbers, causing the milk to be a mass of filth, then it is reasonable enough to suppose that persons partaking of this milk, even when freshly drawn, are liable to have their blood inoculated, and thereby contract disease. Who can say that malignant fevers nd fatal epidemics do not often originate from hese sources? The facts brought out in these nvestigations would seem to warrant the sup- osition. At any rate they are of a character ufficiently startling, and should have the atten- ion of those who have the care of milk stock, and who are in the habit of using milk freely. They prove that, at least, good, clean water is a prerequisite for the cow to yield good, heal- thy milk and that there is more danger in allowing stock to slake their thirst in foul, stag- nant pools than has commonly been supposed."

Care of the Eyes.—A lady, whose ap- pearance denoted her as one of those termed elderly, was often saluted when reading, writing or sewing, by the inquiry, "Don't you wear glasses?" "I never wore them," was always the reply. Some would stare as if incredulous, because they—often much younger—would be compelled to use spectacles on every occasion. To such the lady would often say: "I was taught from a child to take good care of my eyes."

We have seen women but little over fifty years of age obliged to wear two pair of spec- tacles at once, to do their reading and sewing! These women were household drudges, and slaves to their cooking stoves. Over the red coals and the glowing iron they would stand all day compounding luxuries for their tables, cooking meals by lamplight in the morning, and the same at night; and then sit down to sew or mend, often *black* garments, till eleven o'clock, perhaps midnight, and often, too, un- der the full blaze of gaslight coming down upon the nerves of their eyes, or the equally injurious kerosene lamplight, without a shade, except that used on the lamp. Often, too, per- sons sit down to read, write, or sew in the full glare of a sunlit window with their faces to the light. This habit seems to be the rule with the masses.

Another class will read by firelight, others by the faint last rays of day, and some by the pale flickering of a candle. All these habits are wrong, because they are injurious. Sewing at night has ruined many women's eyes; but care would save hundreds.

"How shall we care?" is the inquiry. "We must work, we have our living to get, we can't get time in daylight, and we can't hire others to do it for us."

To those who must sew for a living, whether

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using a machine or not, we would suggest as an alleviation to place a shade of green silk over your lamp, if you use one, to bring the rays directly upon your work, and it will not need to be so strong a light. Then make a light shade of green silk and place it over your eyes, to shield as well the nerves of sight as the eyes themselves. In doing this you will receive less injury, as at a machine in most cases you are compelled to face the light.

Again, in all employments such as reading, writing, sewing, drawing, painting, etc., sit in such a position that the light shall fall over your left shoulder upon your material, and not upon your eyes. We have often felt nervous when seeing a performer on the piano scan her notes with the glare of a lamp blinding her eyes, and the notes nearly in the shade! We would always have a piano placed so the light should fall over the left shoulder of the performer and full upon the notes. Notes are trying to the eyes in any case, more especially where the light is strained by either a dim light or a glare.

All sewing on black or red cloth, or checkered, should be reserved for the day; never in any case used after night, or in a dim light. Dim lights strain the eyes, while those too bright are blinding.

Gazing into fires, cooking over coal fires—either blazing or red coals—looking upon objects on which the sun shines, such as white cloth, paper, or water; standing in the sun to wash (which we have seen done), attending frequently to the care of coal fires, into which one must look so often, all tend to impair the sight.

"I can't take the trouble to be so careful," says one. "I can't watch my children every minute to make them take care of their eyes, We must get along like the rest of folks." And so a little care and trouble for the present must be avoided to incur a far greater in a few years. No wonder so many must wear glasses while young; no wonder so many are blind; no wonder inflamed eyes are seen everywhere. The present style of bonnets or hats gives no screen to the eyes, no softening to the glare of light everywhere around. Oh! speed the return of the modest, sheltering bonnet of olden time, and send the glasses out of sight. E. S.

THE CASE OF DR. SHIEFERDECKER.—A subscriber has sent us a clipping from a country paper, being an item sent by the Associated Press all over the land, to the effect that Dr. Shieferdecker, of water-cure fame, has been held to bail by the Coroner's jury for criminal negligence in the care of a patient who died at his establishment not long since, and requests us to give the facts of the case. In looking somewhat into the affair we are strongly impressed with the belief that it is one of persecution, rather than that justice may be done. The patient, it seems, was a Mrs. Potter, who had been long ill, and under the care of several able medical men of the old school for many months; yet not only getting no better, but constantly worse. Not long ago she put herself under Dr. Shieferdecker's care; but Dr. S. after treating her a short time saw she could not be cured, and advised her to be taken to her own home. Instead of taking her home, however, another physician was called in, who treated her with drugs at Dr. S's place for some days, when she died, as had been prophesied by all the physicians who had anything to do with the case. The last physician, however, in whose hands she died, and who admits he gave her very poisonous remedies, such as strychnine, etc., either from professional jealousy, or to bring himself before the public—professional etiquette not allowing him to advertise—thought it his duty to complain to the Coroner and the Board of Health of Dr. Shieferdecker for malpractice. How this doctor can prosecute Dr. S. for malpractice any more than Dr. S. can him, we are not acute enough to see. The man who gives no drugs of any sort is the malpractitioner, it seems, while the man who administers strychnine in large doses, the most dangerous poison in the materia medica, can go scot free, as a safe man to visit our families

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nd deal out his dangerous medicines to sick olks.

If Dr. Shieferdecker had been a quack there ight have been some show of plausibility in ersecuting him; but an old student of Pressnitz, e has been in practice in New York for twenty-ve years, has had the esteem and confidence f the most wealthy and aristocratic members f society, has had for his patients thousands f prominent citizens, whom the other doctors ailed to cure, and restored many of them to ealth; and while he no doubt holds to some heories that may not be in accordance with the otions of medical men, yet this is no reason hy he should be persecuted.

One word more. This subject of mal-practice is one which ought to work both ways. re those doctors to be praised for killing a man, ho have diplomas by the score, and hold professorships in medical colleges, because they do t *secundum artem?* There is hardly a day passes n New York but some eminent physician kills patient, and yet not a word is said about it. f so, then right is wrong and wrong right. hese, then, are the facts of the case, and peoe who read the reports sent over the country y the press may rely on it that they are false n almost every particular.

ILLS BEYOND REMEDY.—Of all the millors of "thousands of ills poor flesh is heir to," one are more hopeless to remedy than the us of purgatives, if used frequently; or perhaps you, Mr. Editor will say *at all.* In many cses they apparently afford relief, but it is too ften temporary, while the effects of the doses e permanently debilitating. And the writer as seen and experienced so many sad evils esulting from the use of drastic medicines that he is constrained to lift up her voice in warng.

The mothers of former days have been justly nsured because of the universal practice of iving "spring physic." Sulphur and cream f tartar, alterative pills, senna and manna, alap, etc., were sure to be given the children hen spring came, "to carry off the humors!"

We knew of a little girl whose first lesson in *doctoring* was being laid on grandmother's lap, and held down, while aunt secured her hands and mother poured in a dose of rhubarb, at the same time holding her nose to make her swallow it! To this girl the spring doses were yearly given, though she was a puny, weakly child. At one time she was seized in the night with a severe attack of cholera morbus. Not liking to send out for a physician, one of the family prepared a pint bowl of hot senna tea, and compelled the poor girl to drink it, to "save her life!" When morning came they could not delay sending for the doctor, and his exclamation was, "Why did you give her such a *horse mess?*" The wonder was that after weeks of weakness she was able to go about. And this same girl, being taken with a terrible inflammation in one eye with confining in a dark room, leeching, blistering, dieting, etc., was informed that to save her sight she must be reduced as low as she could be to live, by doses of jalap and senna! Poor child, what she suffered; and the physician—one called *eminent!*—he said while she lived every exciting cause would bring on a return of the disease, which experience proved true.

What other causes than the repeated dosing described could have so constitutionally weakened the system that every morning the bowels were moved several times, causing the food to pass away before it had time to strengthen the system. She could not enjoy the eating of fruits and vegetables, being compelled to abstemiousness in articles she loved, and in their nature wholesome. And when tempted to free indulgence in acid fruits a painful diarrhea always resulted.

When we see "liver pills," "Brandreth's pills," "aperients," etc., advertised we feel like sending notes of warning to be printed beside them. We knew a little boy of fine constitution brought to the borders of the grave by having worm medicine given him, in August, which brought on dysentery, and it seemed a miracle that he lived. And ever since then that little boy, when summer comes, though

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strong and well at other times, has a return of the disease. "Experience keeps a dear school." "A word to the wise is sufficient."

E. S. CUSTAR.

ILL TEMPER.—A single person of sour, sullen temper—what a dreadful thing it is to have such a one in the house? There is not myrrh and aloes and chloride of lime enough in the world to disinfect a single home of such a nuisance as that; no riches, no elegance of mien, no beauty of face can ever screen such persons from utter vulgarity. There is one thing which rising persons hate the reputation of more than all others, and that is vulgarity; but ill temper is the vulgarest thing that the lowest born and illest bred can ever bring to his home. It is one of the worst forms of impiety. Peevishness in a home is not only sin against the Holy Ghost, but sin against the Holy Ghost in the very temple of love.

DRESS REFORM IN PAINESVILLE.—Just as we go to press we have a report of the Dress Reform Convention, held at Painesville, Ohio. D. M. Allen writes:

"I have seldom attended a convention of any kind where so much interest was manifested in a cause that had brought them together. The whole subject of woman's dress, especially from its physiological and *moral* influence, was most thoroughly discussed, and a deep impression made upon the *thinking* portion of the audience. The meetings were well attended, the interest and enthusiasm increasing with each succeeding session; and when the hour of final adjournment arrived the feeling was universal that at least one more day was necessary for a full consummation of the purposes of the convention. I would be glad to give you an abstract of some of the addresses made, but knowing the limited space at my command, I cannot think of marring what was unexceptionally good by any brief synopsis. High moral ground was taken by every one who addressed the convention, and we feel that great good was accomplished."

CLOTHING.—I am convinced that the breast is an organ which must not be crowded; if it is it will keep up a constant uterine inflammation, cerebral disturbance, and a general condition of restlessness and irritability. The fronts of garments should be so constructed that this organ lies in a comfortable receptacle, and is undisturbed by any motions of the body. It should be covered by the same thickness as other parts, and not over heated or restrained by wearing what are popularly called "forms." The breast and lungs should have ample room for expansion Carefully fit the form so as to secure help from all parts in bearing the weight of the clothing. After the garment is thus perfectly fitted the whole frame should be expanded to its fullest extent by inhalation, and if the garment restricts the expansion in any place it should be enlarged; and when fitted allow an inch more of room within the seams to secure perfect and comfortable looseness, together with the feeling of being fitted comfortably. MRS. S. J. CONVERSE.

LITERARY ANNOUNCEMENT.—Our friend, A. K. Butts, of 36 Dey street, a well known publishing house of this city, has the good fortune, or rather the good judgment, of publishing some excellent books at the right time. This house will issue in a few days Professor Tyndall's inaugural address before the British Association for the advancement of Science, at Belfast.

NOTICE.—In putting up the September mail a small bundle of miscellaneous numbers of THE HERALD OF HEALTH was accidentally left on the mailing table, and so got mixed up with the mail then being made up. Any of our subscribers, therefore, who have received instead of the September No. one of an older date, will please notify us and we will correct the mistake.

OF suffering and pain cometh help, for it is not possible in any other way to be set free from iniquity.—*Plato.*

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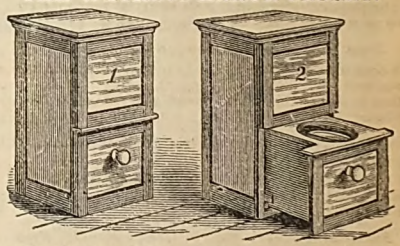


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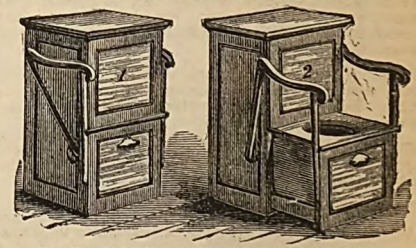
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ESSAYS ON SANITARY AND SOCIAL SCIENCE.

(Number 11.)

The Evanescence of Evil.

BY HERBERT SPENCER.*

ALL evil results from the non-adaptation of constitution to conditions. This is true of everything that lives. Does a shrub dwindle in poor soil, or become sickly when deprived of light, or die outright if removed to a cold climate? it is because the harmony between its organization and its circumstances has been destroyed. Those experiences of the farmyard and the menagerie, which show that pain, disease and death are entailed upon animals by certain kinds of treatment, may all be generalized under the same law. Every suffering incident to the human body, from a headache up to a fatal illness, from a burn or sprain to accidental loss of life, is similarly traceable to the having placed that body in a situation for which its powers did not fit it. Nor is the expression confined in its application to physical evil; it comprehends moral evil also. Is the kindhearted man distressed by the sight of misery? is the bachelor unhappy because his means will not permit him to marry? does the mother mourn over her lost child? does the emigrant lament leaving his fatherland? are some made uncomfortable by having to pass their lives in distasteful occupations, and others from having no occupation at all? the explanation is still the same. No matter what the special nature of the evil, it is invariably referable to the one generic cause—want of congruity between the faculties and their spheres of action.

Equally true is it that evil perpetually tends to disappear. In virtue of an essential principle of life, this non-adaptation of an organism to its conditions is ever being rectified; and modification of one or both continues until the adaptation is complete. Whatever possesses vitality, from the elementary cell up to man himself, inclusive, obeys this law. We see it illustrated in the acclimatization of plants, in the altered habits of domesticated animals, in the varying characteristics of our own race. Accustomed to the brief arctic summer, the Siberian herbs and shrubs spring up, flower and ripen their seeds in the space of a few weeks,

* From "Social Statics."

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If exposed to the rigor of northern winters animals of the temperate zone get thicker coats, and become white. The greyhound, which when first transported to the high plateaus of the Andes fails in the chase for want of breath, acquires in the course of generations a more efficient pair of lungs. Cattle which in their wild state gave milk but for short periods now give it almost continuously. Ambling is a pace not natural to the horse, yet there are American breeds that now take to it without training.

Man exhibits just the same adaptability. He alters in color according to temperature—lives here upon rice and there upon whale oil—gets larger digestive organs if he habitually eats innutritious food, acquires the power of long fasting if his mode of life is irregular, and loses it when the supply of food is certain; becomes fleet and agile in the wilderness, and inert in the city; attains acute vision, hearing and scent when his habits of life call for them, and gets these senses blunted when they are less needful. That such changes are toward fitness for surrounding circumstances no one can question. When he sees that the dweller in marshes lives in an atmosphere which is certain death to a stranger; when he sees that the Hindoo can lie down and sleep under a tropical sun, whilst his white master with closed blinds and water sprinklings and punkah can hardly get a dose; when he sees that the Greenlander and the Neapolitan subsist comfortably on their respective foods—blubber and macaroni—but would be made miserable by an interchange of them; when he sees that in other cases there is still this fitness to diet, to climate and to modes of life, even the most skeptical must admit that some law of adaptation is at work. Nay, indeed, if he interprets facts aright he will find that the action of such a law is traceable down to the minutest ramifications of individual experience. In the drunkard, who needs an increasing quantity of spirits to intoxicate him, and in the opium eater, who has to keep taking a larger dose to produce the usual effect, he may mark how the system gradually acquires power to resist what is noxious. Those who smoke, who take snuff, or habitually use medicines, can furnish like illustrations. Nor, in fact, is there any permanent change of bodily state or capability which is not to be accounted for by the same principle.

This universal law of physical modification is the law of mental modification also. The multitudinous differences of capacity and disposition that have in course of time grown up between the Indian, African, Mongolian and Caucasian races, and between the various subdivisions of them, must all be ascribed to the acquirement, in each case, of fitness for surrounding circumstances. Those strong contrasts between the characters of nations and of times awhile since exemplified, admit of no other conceivable explanation. Why all this divergence from the one common original type? If adaptation of constitution to conditions is not the cause, what is the cause?

There are none, however, who can with anything like consistency combat this doctrine, for all use arguments that presuppose its truth. Even those to whose prejudices the theory of man's indefinite adaptibility is most opposed, are continually betraying their involuntary belief in it. They do this when they attribute differences of national character to differences in social customs and arrangements; and again when they comment on the force of habit; and again when they discuss the probable influence of a proposed measure upon public morality; and again when they recommend practice as a means of acquiring increased aptitude; and again when they describe certain pursuits as elevating and others as degrading; and again when they talk of getting used to anything, and again when they advocate certain systems of mental discipline, when they teach that virtuous conduct eventually becomes pleasurable, and when they warn against the power of a long-encouraged vice.

In fact, if we consider the question closely, no other arrangement of things can be imagined. For we must adopt one of three propositions: We must either affirm that the human being is wholly unaltered by the influences that are brought to bear upon him—his circumstances, as we call them—or that he perpetually tends to become more and more *un*fitted to those circumstances; or that he tends to become fitted to them. If the first is true, then all schemes of education, of government, of social reform, all instrumentalities by which it is proposed to act upon man are utterly useless, seeing that he cannot be acted upon at all. If the second is true, then the way to make a man virtuous is to accustom him to vicious practices, and *vice versa*. Both of which propositions being absurd, we are compelled to admit the remaining one.

Keeping in mind, then, the two facts, that all evil results from the non-adaptation of constitution to conditions, and that where this non-adaptation exists it is continually being di-

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ainished by the changing of constitution to uit conditions, we shall be prepared for com-rehending the present position of the human ace.

By the increase of population the state of existence we call social has been necessitated. Men living in this state suffer under numerous evils. By the hypothesis it follows that their characters are not completely adapted to such a state.

In what respect are they not so adapted? what is the special qualification which the social state requires?

It requires that each individual shall have such desires only as may be fully satisfied, without trenching upon the ability of other individuals to obtain like satisfaction. If the desires of each are not thus limited, then either all must have certain of their desires ungratified, or some must get gratification for them at the corresponding expense of others. Both of which alternatives necessitating pain, imply non-adaptation.

But why is not man adapted to the social state?

Simply because he yet partially retains the characteristics that adapted him for an antecedent state. The respects in which he is not fitted to society are the respects in which he is fitted for his original predatory life. His primitive circumstances required that he should sacrifice the welfare of other beings to his own, his present circumstances require that he should not do so; and in as far as his old attribute still clings to him, in so far is he unfit for the social state. All sins of men against each other, from the cannibalism of the Carib to the crimes and venalities that we see around us, the felonies that fill our prisons, the trickeries of trade, the quarrelings of nation with nation and of class with class, the corruptness of institutions, the jealousies of caste, and the scandal of drawing-rooms, have their causes comprehended under this generalization.

Concerning the present position of the human race we must, therefore, say that man needed one moral constitution to fit him for his original state; that he needs another to fit him for his present state; and that he has been, is, and will long continue to be, in process of adaptation. By the term *civilization* we signify the adaptation that has already taken place. The changes that constitute *progress* are the successive steps of the transition. And the belief in human perfectibility merely amounts to the belief that in virtue of this process man will eventually become completely suited to his mode of life.

If there be any conclusiveness in the foregoing arguments, such a faith is well founded. As commonly supported by evidence drawn from history, it cannot be considered indisputable. The inference that as advancement has been hitherto the rule it will be the rule henceforth, may be called a plausible speculation. But when it is shown that this advancement is due to the working of a universal law, and that in virtue of that law it must continue until the state we call perfection is reached, then the advent of such a state is removed out of the region of probability into that of certainty. If any one demurs to this, let him point out the error. Here are the several steps of the argument:

All perfection is unfitness to the conditions of existence.

This unfitness must consist either in having a faculty or faculties in excess, or in having a faculty or faculties deficient; or in both.

A faculty in excess is one which the conditions of existence do not afford full exercise to, and a faculty that is deficient is one from which the conditions of existence demand more than it can perform.

But it is an essential principle of life that a faculty to which circumstances do not allow full exercise diminishes, and that a faculty on which circumstances make excessive demands increases.

And so long as this excess and this deficiency continue there must continue decrease on the one hand and growth on the other.

Finally, all excess and all deficiency must disappear; that is, all imperfection must disappear.

Thus the ultimate development of the ideal man is logically certain, as certain as any conclusion in which we place the most implicit faith; for instance, that all men will die. For why do we infer that all men will die? Simply because, in an immense number of past experiences, death has uniformly occurred. Similarly, then, as the experience of all people in all times—experiences that are embodied in maxims, proverbs and moral precepts, and that are illustrated in biographies and histories—go to prove that organs, faculties, powers, capacities, or whatever else we call them, grow by use and diminish from disuse, it is inferred that they will continue to do so. And if this inference is unquestionable, then is the one above deduced from it—that humanity must in the end

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become completely adapted to its conditions—unquestionable also.

Progress, therefore, is not an accident, but a necessity. Instead of civilization being artificial, it is a part of nature; all of a piece with the development of the embryo or the unfolding of a flower. The modifications mankind have undergone and are still undergoing, result from a law underlying the whole organic creation; and, provided the human race continues, and the constitution of things remain the same, those modifications must end in completeness. As surely as the tree becomes bulky when it stands alone, and slender if one of a group; as surely as the same creature assumes the different forms of carthorse and racehorse, according as its habits demand strength or speed; as surely as a blacksmith's arm grows large, and the skin of a laborer's hand thick; as surely as the eye tends to become long-sighted in the sailor and short-sighted in the student; as surely as the blind attain a more delicate sense of touch; as surely as a clerk acquires rapidity in writing and calculation; as surely as the musician learns to detect an error of a semitone amidst what seems to others a very babel of sounds; as surely as a passion grows by indulgence and diminishes when restrained; as surely as a disregarded conscience becomes inert and one that is obeyed active; as surely as there is any efficacy in educational culture, or any meaning in such terms as habit, custom, practice, so surely must the human faculties be molded into complete fitness for the social state; so surely must the things we call evil and immorality disappear; so surely must man become perfect.

New Views on Insanity.

BY PROF. J. R. BUCHANAN.

THE discoveries of Gall related to the physiology, rather than the pathology of mind. They established the proposition that insanity was not an affection of mind apart from matter, but was connected with a peculiar condition of the brain, and was influenced by its peculiar development.

The Gallian phrenology, therefore, though it explained the native characteristics of the insane and idiotic, as well as of the sane, did not reveal the real nature of insanity itself. Indeed it left the presumption in the minds of most of its votaries that insanity was a matter of cerebral disease, and might be profitably studied by the scalpel in all cases.

That impression was erroneous, for the access of insanity may be sudden and its departure equally abrupt, forbidding the idea that slow organic changes in the brain are the causes of the changing condition of the mind in passing from sanity to insanity.

The solution of this problem was one of the most interesting results attained by my experiments thirty-two years ago, when the nature of the impressible constitution was ascertained, and it proved to be possible to induce any of the mental conditions which we desired to investigate, and to determine which portion of the brain was concerned in each case.

The subject, however, is too extensive to be properly discussed in this brief essay, and I can only indicate very briefly the nature of the discovery, and the satisfactory conception of insanity which it gives us, as a part of that great system of anthropology of which Gall's discoveries laid the foundation—a system which I brought before the world thirty-two years since, which has stood the test of criticism and investigation by others during that time, and which, like the original discoveries of Gall, has never failed to receive the support of every practical student of nature.

The fundamental idea of the new system is, that insanity is not a disease, but a mental condition of which man is susceptible, and of which different individuals are susceptible in different degrees.

As a mental condition it depends, like all other mental conditions, upon a particular portion of the brain, the large development of which results in strong manifestation, and the defect of which disqualifies, like any other defect, for the display of the faculty or passion. But it is also dependent, *proximately*, upon the particular state of the cephalic circulation, upon the action of the vaso-motor nerves, and finally upon the condition of the cerebral substance.

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This mode of viewing the subject is rather startling at first to our old modes of thought, but becomes satisfactory when we consider the structure of the entire brain, and the nature of our passions.

The idea of a special organ of insanity is repugnant to our conception of the organs as naturally designed for useful functions, but the difficulty disappears when understood.

That the normal function of every organ is beneficial may be considered self-evident, for the very word normal implies as much, and of course such a proposition must not be denied.

But evil exists—abounds, in fact—and it must have a cause. The cause lies in the constitution of man, which although not innately wicked, is innately *capable of wickedness* to an indefinite extent. The evil or wickedness arises from excessive or defective development of faculties which, in normal development, are altogether admirable. Thus temper or anger, if one has more than the healthy normal amount necessary to spirit and efficiency, becomes the source of furious turbulent crimes; and the love of money, which is essential to the virtue of frugality, becomes in excess the most heartless avarice. A deficiency of benevolence or justice is as fatal to the moral character as an excess of the selfish and violent passions.

In looking over the brain we find that the higher faculties have a greater tendency to sanity than the lower. Friendship and justice have a very wholesome effect upon the mind, while malice and profligacy tend continually, not only to crime, but to modes of life and thoughts highly favorable to insanity. Temperance and continence are highly favorable to sanity, while the sexual appetites if uncontrolled are destructive both to body and mind.

We may, therefore, say that the lower elements of human nature (which occupy the lower portions of the brain) have a greater tendency to insanity than the higher elements (which belong to the superior regions of the brain) of which firmness and prudence are especially the elements most opposite in their nature to insanity.

Opposite faculties occupy opposite regions of the brain, and the regions opposite to the organs of prudence and firmness must be the source of the reckless and unstable elements of character which approach most nearly to insanity. Experiments prove this to be strictly true.

The maximum insane tendency is found in that region of the brain in which the most insane impulses are congregated—rage, melancholy, disgust, fear, excitability, impulsiveness, irritability, lust, restlessness—passions or qualities which are extremely adverse to a sound mind and well regulated life.

To speak more accurately, there is a fundamental organ for sanity in the firm prudential region of the brain, and a fundamental organ for insanity in the opposite region, or the region of passion and excitability. These organs are easily demonstrated on impressible persons; one in twenty may be made to realize the feelings, and one in fifty may be made to experience its force even to the extent of insanity.

The fundamental nature of sanity—the organ of which lies at the center of the parietal bone at the point where ossification begins—is a certain firmness and self-control, which resists all internal excitements and promptly recovers from the influence of any violent mental impression, as a healthy eye recovers from the effects of a glaring light. The fundamental quality of insanity is the extreme impressibility of mind which yields passively to impressions, and is unable to recover. The impression produced by any medicine upon the constitution is proportioned to its medical impressibility, which varies so much that the twentieth part of a grain of morphine will affect some persons as powerfully as half a pint of laudanum will affect others who are trained to bear it. Mental impressibility varies still more. One of heroic mold will undergo loss of fortune and character, scorn, reproach, insult, alienation of friends, death of relations and entire isolation, without succumbing to his misfortunes, while another in the midst of prosperity will brood over a single unkind word until he is induced to commit suicide.

The normal function of the insane element is to produce excitability and activity, without which we should be too calm, passionless and indifferent to the ordinary excitements of life to act with that promptness and vigor which are sometimes requisite.

Insanity is an essential element of human nature, and the majority of mankind display their capacity for insane conduct whenever they are excited or provoked. There are few who cannot refer to insane passages in their own lives, when, under the influence of anger or of sexual passion, they may have acted differently from what their "sober second thought" would approve. Or perhaps in a moment of melancholy and disgust they may have formed unwise resolutions, or stimulated by a spirit of rashness and gambling infatuation they may

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have wrecked their fortunes in rash ventures.

All experience is full of such illustrations, and nations *en masse* may be as crazy as individuals. The recent war of the Northern and Southern states, arising from irritation about matters of little importance, in reality less important than the cost of a single day of the war, which an impartial tribunal could have settled if the parties had been willing, was a splendid illustration of national insanity or abnormal mental excitability. The same insanity is still among us, and has more than once brought the city of New York to the verge of anarchy and mob law.

An occasional outbreak of insanity under the influence of great provocation does not impeach one's reputation for sanity. The law recognizes the slight insanity of rage as a partial excuse for homicide, and society tolerates a great many follies and extravagances when the exciting causes are powerful. But when the disorderly course continues without an adequate cause, when the extravagance of action and opinion is out of all proportion to the trivial influences in which they originate, it becomes apparent to the community that the mind is in too abnormal a state for the individual to go at large with safety to himself and society.

But why or when the change of insanity (which simply means that the individual is more insane than his neighbors) should be sustained, is a matter that can never be clearly defined. A sound discretion would say that whenever the individual is totally unfit for business, unfit for the duties of his family or unfit to roam at large, society should give its protection by treating him as *non compos mentis*, and placing him under care in an asylum.

As a practical result of this discovery the congenital tendency to insanity may be judged by the development. Heads which are high in firmness and broad across the parietal protuberances (where phrenologists have located cautiousness) are strongly organized to resist insanity. But where cautiousness and firmness are deficient, where there is a deep, broad development in front of the lower part of the mastoid process, at the lower angle of the jaw and along the carotid artery, the tendency to insanity is naturally strong, and a life of irregular and violent excitement, intemperance or misfortune, or diseases affecting the pelvic organs will be apt to develop confirmed insanity.

In the famous case of George Francis Train, the court was naturally puzzled. Train's head is a very striking and satisfactory illustration of his character. With a fine intellectual development, especially of the perceptive, recollective, and imitative faculties, he combined a large amount of ambition, vanity and arrogance. A phrenologist spoke of him as being deficient in self-esteem, but erroneously. The organ called self-esteem by Gall and Spurzheim produces a high-toned pride and dignity of character. It was not very large in Mr. Train, nor did he display its power; but self-esteem, in the popular sense of the term, belongs to organs somewhat lower on the occiput which give self-confidence and arrogance, of which he has a large share.

Mr. Train, with strong impulses, has but a moderate development in the region of cautiousness, sanity and self-control, and was therefore inclined naturally to run to extremes in everything that interested him, and in the display of his peculiar passions and unbounded ambition.

Still, although his career was not such as any well balanced mind could possibly have engaged in, and although his excessive vanity deluded him, as it has deluded many others whose sanity has not been impugned, it was clear that he understood what he was about, and was not dangerous to the community as a free man. His acquittal, therefore, was a necessary result of the sound common sense of the jury.

In the case of Ellen Goodwin, of Louisville, who followed her alleged seducer twenty years, dogging his footsteps in the street, until she was tried on the charge of insanity, it was shown that she had acted as no sane woman ever did before in pursuit of her revenge or monomania; but as she displayed a superior understanding on all other subjects, and could draw up a legal document in as terse and perspicuous a manner as any member of the bar, the jury charitably attributed her insane conduct to the great provocation she claimed to have received (which was positively denied) and pronounced her of sane mind. Her advocates upon the trial stated that she was convinced that it would be better for her to discontinue her persecution of the gentleman, and that she intended to cease. Since her acquittal she has observed her promise, and although eminent experts pronounced her clearly insane, she seems in a fair way to refute their opinions. The verdict will be sustained by public opinion as it was received with enthusiasm; and it is clear that in all cases of insanity, the real question is not whether the individual acts with entire rationality, which none of us ever do for

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any great length of time, but whether the welfare of society or his own protection requires his restraint.

This is an important practical conclusion. The nice metaphysical discussions of the exact nature or definition of insanity, which have been in fashion, are entirely unnecessary and delusive, for it is as impossible to define insanity with any accuracy, as to portray the form of a raincloud by a verbal definition.

Our decision as to a charge of "*non compos mentis*" is but a conjecture as to the probable future conduct of the individual, by inference from the past, and is often as difficult and obscure a matter, as the question in Wall street, whether to buy or sell a favorite stock.

What, then, is the value of the opinion of the medical expert? It may be a great deal if he is accustomed to watch the dawning and the progress of insanity, and knows exactly what kind of mental and bodily infirmities are premonitors of serious unsoundness. It may be still more if he knows the difference of the temperaments, and the cerebral developments which are respectively liable to insanity, or fortified against it. I hold that an expert *who thoroughly understands the brain*, can give a very fair prognosis as to the liability of any individual to insanity or monomania, and I would mention the fact that in the month of July, 1872, when Mr. Greeley was in the full tide of an apparently successful progress toward the presidential chair, a physician of New York pronounced to me a positive opinion, when we were discussing the subject, that Mr. Greeley would die with a softened brain and loss of his mental powers; an opinion which I accepted as highly probable, and which was verified much sooner than we expected. The most obvious indication in Mr. Greeley's case, aside from his peculiar head and temperament, was his extreme excitability, which was too much for his tranquility and self-control. Let all who find in themselves this morbid intensity of feeling, excitability of passion, and tendency to depression, take warning in time that they are indications of mental unsoundness, which they should struggle to overcome as they would struggle with a deadly enemy; and not embrace or cherish the customary delusion that the passion was justified by the occasion, or the melancholy was but the natural consequence of living in a calamitous and wicked world. All such excuses are flimsy delusions; the world is not able to inflict melancholy upon us, or to put us into an unreasonable passion, so long as we have a sound mind in a sound brain. The sound brain is not liable to great extremes. In reviewing recently the writings of the distinguished French philosopher, Comte, I expressed the opinion that his brain was not altogether sound, and that probably if he had lived ten years longer the fact would have become apparent to all. In looking afterward at his life I found that he had experienced a severe attack of insanity in 1826, soon after his marriage.

But this is too large a subject for a periodical, and in the course of the next two years I expect to be sufficiently advanced in the exposition of anthropology to undertake an exposition of the philosophy, causes and cure of insanity.

The Reading of the Young.

BY HENRIETTE NOA.

MOTTO.—*La moitie vaut mieux que le tout.*

SHOULD young people read at all? Yes! Only sparingly and carefully. Before printing had inundated us with such abundance of literature, it was a distinction choice and rare to have read good books. In our days it is a distinction choice and rare to be *well read, i. e.*, to have read little. If in former ages the reading of the young, left to their own direction, or rather without direction, could have done them harm, how much more must this be the case in our time, when books and magazines of every description fall under their hands and eyes so readily.

Formerly few books were written for children, now too many desire to attract the attention and favor of young readers. The young have better things to do than to read, for life's blooms have opened to them; life demands their observation and thought; books are helps, though few of them are true guides through young life.

Ladies have written the best works for chil-

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dren, but to children is reserved the task to write true books for children. (The task is begun already—Little Charlie's autobiography, for instance, or Goethe's fables, which he composed as a child for other children). "Who of us is enough of a philosopher to put himself into the place of a child?" asks Rousseau. Still the young have better things to do than to write, though they ought to read and write a little, very early and very well, with their whole soul.

The tendency of a book must be to elevate the mind, not merely amuse; though to read a good book is always a pleasure, as well as a benefit.

The tendency of a book must be to attract and fascinate the attention and interest of the mind whilst it does not rack the attention by spurring it forward feverishly. If at any given moment we can take up the book and get absorbed in it, and can at any given moment lay it aside and feel our heart and mind filled with it; if reading on, or reading again what we have already, gives us equal satisfaction, that book is the right reading for us.

Books of such capacity are stamped with beauty, elevation and classical purity; they are milk to the babe—innocent and simple—wine to the faint, strengthening in morals and elevating to the humble. Such a work belongs to the people, and yet satisfies the severest critic's demands.

We read too quickly and too much, or too many books. The crowds of weekly publications fill our time, so that no leisure remains for the ripening process of slowly reading old masterpieces. The study of the present time of living writers is a duty, but the true taste is given and modeled by distant times and past writers. Reading in another but the mother tongue is another advantage to the youth; it broadens early the sympathies. Good reading is an art, as good traveling is. The preparations must be made by others, who provide conveniences, first; next by ourselves, to know and use all opportunities. The beaten track is oftenest trodden, but aside lies hidden many an unrecognized paradise. Not excessive laughter, not excessive horror, not sober discomfort, not galling disgust, but a long remaining echo of soothing harmony which wraps the soul within an atmosphere pure and inspiring for the best efforts in life, worthy of the human mind. Such is to be the result of reading!

The best alone is good enough for the young. The forming mind must climb up highest models. What we have read in youth should be worthy, and able to sustain us throughout life. Its clear outline should be sharply sketched deep within us, its profound poetic wisdom ought to become, after reflection and repeated reading during the course of our entire life, a code of law to us by which we are governed. If once we have known the good, we shall ever need and demand it.

Our reading shall free us from evil and alienate us from the low. Our reading is to enrich us and make us, as thinkers, independent. If we read *well* a few books, we shall live forgetful of self, forgetful of life's irksome machinery; we shall behold its higher work, we ourselves shall people the world with higher meaning and the more ideal beings; we shall prove thereby that facts are symbols, not the true landmarks of, and results. The blending of physical and spiritual existence will be facilitated by good reading. *Much* reading does not further all this, much reading hinders the clear flow and connection of thought, blunts the feelings, confuses the mind, destroys memory, and makes our judgment shallow. It creates a craving for more and more, as with the glutton the taking in of food is all the process of feeding, assimilation being entirely out of the question. Well assimilated reading fills the mind with material for original production, and leaves the associations once deposited there forever indelible; in other words, ripens the judgment.

Jean Paul says: "To write a single book teaches you more than to read twenty." But not every one is called to write. If it be not given us to become mankind's teacher, as genius is; if we are not worthy to be imitated and followed, we may have a receptive mind and the gift of appreciating true genius. (The French proverb says: "*Bien écouter c'est presque repondre.*" So is the perception of beauty akin to creating it.) If we are to receive, let us accept the perfect alone, follow the good, learn from the wise, and despise the lessons of mere prudence. An early, well directed reading, carefully carried on in riper age, with critical guard and watch against all middle-good, will help us to reach this standpoint.

The muse appears uncalled, and vanishes undismissed; no learning will produce inspired thought, nor is the want of schools a check to inspiration; but we may ever be safe against producing ourselves the bad and mediocre which we are not wont to receive from others; and if we have the creative passion within us, the true author, well met, will kindle it to fire—is our destiny, molds our individuality.

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Madame Roland, who had read, as a child, all French and Italian literature, English, Latin writings, history and Holy Scriptures, etc., was unacquainted with Rousseau until after her mother's death, when she was about twenty years old. The excitement Rousseau's works caused her measured the near relation of his genius to her own. "My mother, in her wisdom," she says, "had foreseen that if ever I read Rousseau, I should henceforth be reading nothing but Rousseau."

A book should be a friend, an adviser, a consoler, a penetrating visitor, who finds us, in distress or joy, in loneliness of heart, or in abundance of ideas and creative moods, rousing us always to our best consciousness. How often is our self reflected, our soul revealed in the right book! The right reading is akin to the influence of painting, or music, or the stars and flowers and forests. They all call our genius by name, and he awakens; they all bring the soul to home-ness, to itself; they all proclaim the eternal law of truth and all-pervading mercy and love. To read aright brings oblivion of life, by revealing its true meaning, and wrapping the soul deep into itself. If we waited until a riper age before we read the great masterpieces, so often crowded into our childish, immature brains, what ecstacy would often seize us!

To the child two kinds of books are ever near and dear—*Maerchen* (fairy stories) and ancient history. Science I should not teach a child through books, but through life and through the senses; the reading of science is for youth, not childhood; and for youth science is the best reading. But the fine literature is a neutral field, an asylum of truth, when strife and dispute goes on in the world of science. When new ideas are struggling for recognition, when prejudice and long held customs keep strong against them, their reception is rarely denied by the republic of letters. The best authors work in the coming ideas of the rising future, and playfully establish them. Generally romance and fiction weave in the golden truths which ever-searching science discovers. But such books are more for the fully matured philosophical mind, not for the youth; the learner, the seeker, for whom to discover and to believe are nearly one. To the child the fairy tale; to the youth truth and fact; to manhood ripened, blended invention and discovery!

It is said that a people's poetry and song precedes prose. I should rather have it so for the individual's childhood. The story told, the ballad sung, the play acted, are truly fit for the child. The picture on the wall is more improving than the picture in the book; the architecture and sculpture of ancient times, as brought before the eyes in national museums, are the clearest, most impressive reading to the child. Little and well! *Many* impressions cannot go deep, therefore love clings to the few repeatedly cherished.

As the house of God should dismiss us with a soul more fit to live aright in the world, so the book we read—the *right* book—will have isolated us from the common crowd by lofty emotions within, but fitted us only the better for true communion with choice friends, as giving us the fountain of consolation and concentration within ourselves, the sparkling jets must needs bathe other souls richly also.

True poetry and science, wherever they are sealing their high contents, there is the field for our harvest; and could we only glean there, better do this than to gather elsewhere what never profits to possess.

They alone read well who study continually one or two books, who love these as their source of comfort and wisdom, who discover in them new beauties, new, unobserved depths of meaning with every new reading, and feel their own ripeness thus grow. Well for him who has early found what books he needs, and has the power to keep to them through life!

Hygiene.

BY DR. LYDIA F. FOWLER.

THE world does move, notwithstanding some may think the wheels of progress are clogged with ignorance and persistent indifference.

Reformers sometimes feel discouraged when the principles they endeavor to inculcate are not incorporated at once into the daily lives of the people; but if they watch the signs of the times they often see that the seeds they have sown broadcast with a lavish hand have taken

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deep root, and when they least expect it, the warm sunshine of favorable circumstances bring forth an abundant harvest.

If the Professor and myself have been interested in any one "hobby" more than another, it has been in *hygiene*. We have endeavored, right and left, in all forms and ways, by talking, preaching, lecturing and writing, to proclaim in America and all parts of Great Britain the glorious tidings that it is far better to prevent disease by obeying the laws of life and health, than to wait till the constitution has been exhausted by the ravages of disease, and then try to palliate or cure it. At first this doctrine seemed to us to find but little or no response; but gradually the minds of the community have been permeated by these life-giving and life-preserving ideas, and the anxious query now seems to be in all parts of the land, "How can I be saved from the desolation that disease brings to the hearthstone." There is no mistake about the conclusion that the masses are waking up; and unless the medical profession, who ought to be the leaders of the people, progress more than some doctors have done, the masses will go ahead of them and take the matter of health into their own hands. But the doctors are beginning to consider whether it be not a wise plan to give to the people a few crumbs of knowledge, for which they are clamoring so loudly.

It is with great pleasure that I refer to the excellent discourse of Dr. Nathan Allen, of Lowell, given in June before the Medical (Mass.) Society at their annual gathering, which he kindly sent us from over the water. Most of its suggestions accord with our own favorite doctrines that we have so enthusiastically endeavored to enforce. Given before the largest and oldest medical society in America, it cannot fail of doing an incalculable amount of good, long after Dr. Allen shall have ended his useful life the truths he so grandly uttered may bless the generations who shall then be acting their part in life's drama. He is, indeed, a benefactor to his race, and the string of valuable pearls he has given has been carefully culled from all the most advanced ideas of the day. We find breadth of sentiment, a high and noble purpose, and the earnest convictions of one who has a high ideal of what humanity ought to be, characterizing almost every page of this discourse; and we think that if the first forty pages were scattered, in a cheap form, into every household in Massachusetts, many lives would be saved by their perusal.

I have thought that the readers of THE HERALD OF HEALTH would be interested by having an epitome of some of his deductions. He terms the discourse, "The Medical Problems of the Day." I would premise that it seems a mystery to me that it was necessary to call the attention of the medical faculty to the self-evident propositions it contains, for they ought to have been the marrow of their own ideas before they began to practice; but according to his own showing doctors have been blind leaders, leading blind men and women. He goes back to the past, three thousand years ago, when mystery pervaded science and religion, and those who were the most versed were groping in the dark, refers to Hippocrates and Galen, who were in advance of their times, and brings us to the sixteenth century, when Versalius dissected the body and first gave an impetus to the study of anatomy, then tells us physiology was not much understood till the seventeenth century, and that pathology and hygiene are of recent birth, that while doctors are the proper guardians of the public they should be the conservators of the public health; but that, unfortunately, there is so great a diversity of opinion among them upon medical subjects that it is difficult to accomplish as much as they ought; that the *prevention* of disease is of the greatest importance.

He then alludes to some of the "living questions of the day." One is "State medicine," including sanitary laws of all kinds, public baths, etc., which the government undertakes to look after; but says that "politics" and the ambition for "place and power," frequently interfere with the public weal. He gives as illustrations the fact that in 1871–72 the epidemic of small pox in Boston and Lowell might have been checked and one thousand lives saved if the Board of Health had not "shuffled for place and power." That the demand for a new Board of Health came from outside pressure, and when it was heeded the epidemic was stayed. The best allusion is to "public hygiene," and he affirms that the first principles of the tenets of the Massachusetts Medical Society is "to promote the health of the community, to prevent disease and to diffuse medical knowledge."

When we remember that this medical society has been established ninety-three years, we may well express astonishment that disease still runs riot through the length and breadth of New England, and may also ask who is responsible for the spread of "prevalent diseases," concerning which Dr. Allen reiterates that one-third of them might be prevented if

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knowledge was only scattered abroad among the people? Thirdly, he alludes to "practical medicine," and under this head he refers to the changes that have taken place in the opinions of the people with regard to a faith in drugs alone, within the past thirty years, and he conjures the medical faculty to take the lead in all matters pertaining "to the prevention and spread of disease," and "to seek out the causes of idiocy, blindness, muteism, pauperism," to ascertain the influence of nature, art, and the recuperative powers of nature. He says "it may require different qualifications on the part of the medical attendant, as he will then have to understand hygienic and sanitary measures."

One would naturally suppose that these points would be the alpha instead of the omega, and that a physician would hardly deem himself thoroughly qualified to practice in a community unless he had examined every subject that affects the public in a sanitary way, and that he would think it was of the utmost importance to teach the people the laws of life and health. Some may fear that if they give the people a knowledge how to prevent diseases, they will learn to take care of themselves without the aid of the physicians. That is a natural conclusion. It may be that the relation the physician now sustains to the patient is not the one that is most conducive to the best interests of either, and that there will come from this agitation of the question, that is rife everywhere, a new phase. Who can tell but we are drifting to a state of things that will, by and by, give to every physician in a town or city sections to protect in a sanitary way; and as we have churches for the moral good of the people, we may have bands of people under the professional care of scientific leaders, who shall be well remunerated for their toil. When it is to the pecuniary interests of the doctors to keep down epidemics, we shall have fewer of these pestilential diseases. I say this believing fully that a more disinterested class does not exist in the community than the doctors, yet they must live and sustain their position; and few comparatively are independent of the fees they now receive from their patients. This whole subject ought to be thoroughly canvassed. Can there be a stronger motive than the health of the people to stir up the public mind, Doctor Allen?

The fourth head is "Physical Development." Under this he deplores the degeneracy of the New England constitution, and affirms that at the present day there is more of the nervous and less of the muscular than formerly, and gives as a reason, "changes of life from the country to the city, the great excitement of business, the manner of living, etc., that all these things have exerted a pernicious influence on the female constitution, and the laws of inheritance."

The above may be very true, but I would here make a query whether these influences do not affect the male constitution more than the female, and whether the laws of inheritance may not have been infringed through the father equally with the mother? It seems to me if only about one-half the blame rests on woman she will have her share.

I cannot quite agree with the Doctor when he says the Germans conquered the French in the late war because of their superior physical stamina. Was it not owing greatly to a thorough drill and discipline and education that the Prussian soldier was obliged to receive, and to the fact that every general was obliged to be thoroughly trained in every particular before he could assume the position of a general? I believe that if every father and mother were obliged by law to be disciplined in a physiological way before they could assume these most important functions, we should not be troubled with an idea of the physical degeneracy of any section of the country.

Again, the Doctor refers to "Mental Culture," and says a radical reform is needed in the training of the young, and that different organizations should receive a different training. This is a grand idea, and proclaimed from such a high quarter cannot fail to attract attention. It is an idea that we have long proclaimed, and it seems so self-evident that we have been surprised that the teachers of the schools should repudiate it and place every child upon the same basis, as is generally done.

Again, the doctor shows that he is keeping pace with the spirit of the age, by calling attention to the temperance question as a distinct head. He tells the doctors they ought to examine the influences of alcohol on the health of the people, and he says: "Of what avail are the benefits of good air, pure water, wholesome food, healthy occupations and dwellings, when the laws of the physical system are being constantly violated by the poison of alcohol and tobacco?" When distinguished physicians like Dr. Allen, Sir Henry Thompson and Dr. Drysdale of London, agitate these reforms, there is some hope that the coming race will be benefited.

At the recent annual meeting of the British Medical Society in this country, Dr Drysdale

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drew special attention to the prevalent fashion of the almost universal use of tobacco, and stated that he had seen many frightful diseases that he attributed to the use of tobacco.

The remainder of Dr. Allen's discourse is occupied with his favorite ideas on "The Laws of Inheritance," the "Position of Woman," and the "Duties of the Medical Profession."

While he would have woman receive the highest mental and physical culture, yet he attributes the decline of the health of the New England woman to the tendency of the age to take from the quiet of the family into the more bustling spheres of life. He affirms that only one half of the New England women can nurse their children, and that the families are dwindling in the number of children. While many physicians might affirm that woman, by her organization, should not be allowed to develop her mind in what might be termed masculine studies, simply because they consider that God has given to man a superior brain to the one which woman has allotted to her, it is very evident that Dr. Allen has not been influenced by narrow prejudices in this respect; he thinks the race must be extended, and that woman as the mother plays a conspicuous part in this matter; and he would carefully guard her education so that she would be a healthy mother to healthy children.

While fully realizing the importance of this phase of the question, and believing myself that woman's position as the mother is the highest she can have, yet I think that her diseases and weakness and degeneracy have not come so much from what she has had put *into* her brain as what she has put on to the *outside* of her brain and body. Take, for instance, the fashionable bonnet that women have worn for several years; is it not the prolific source of the increase of neuralgia and nervous diseases that have prevailed so extensively? Then look at the high, narrow-heeled boots so much liked by fashionable ladies. We cannot tell how many diseases this has brought to woman. Fashion is an imperious dame, and has much to answer for. It may be that New England has already reached the culmination of its power in numbers, and that other nations are required to bring in their elements of strength to help to renovate its physical stamina. The same may be true of other sections of the country, but the same loss of vital power is seen among the women of every nation, in the same spheres of life, when they yield to the dictates of fashion and ignorantly disobey the laws of life and health. I have had very great opportunities to ascertain the physical condition of the women of Great Britain, and there is great physical debility here as well as in America, both among men and women; but there is an increasing desire for light on all sanitary subjects; and while the doctors are discussing the question whether it is best to let women have light, I would advise the women not to wait for their conclusions, but to use the mental powers God has given them, and determine to understand every principle of hygiene and practical physiology, and apply these to the establishment of their own health and that of their families. This attained, women will become healthy, happy mothers; and because they accept it as a fact that this is their destiny, they will for this very reason, so far as they have the opportunity, strive to gain knowledge on every subject in which they are interested, as the best preparation for this grand *desideratum*.

LONDON, August, 1874.

Readings from the London Dietetic Reformer.

BY THE EDITOR.

WE give our readers this month a taste of reading from The London Dietetic Reformer. The number for September, from which we make these extracts, is a very interesting one. The first paper is from the pen of the well-known Professor Newman, and is interesting and suggestive, though we think it would need considerable variation for climate and season of the year, as well as for constitution and habits of life. We print it not to be followed, but as suggestive:

DINNERS OF A VEGETARIAN.

The question has so often been put to me, "But *actually*, what *do* you get for dinner?" that I at length resolved to keep a register of my dinners for an entire month. At first I intended to give every day literally, but on finding that from not having vegetarian messmates

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To finish my dishes I often had nearly the same dinner two days together, or the principal dish three days. I thought this accurate publication of my economy to be a needless bit of autobiography. I have, therefore generally omitted such repetition. If any one new to vegetarianism should read through the list of these nineteen dinners eaten by me in June, I fear he will rather think me a luxurious epicure than pity me as an ascetic.

FRANCIS W. NEWMAN.

DINNERS ACTUALLY CONSUMED—JUNE, 1874.

1. Peas pudding from split peas, with onion sauce, in which is sage and parsley. Boiled cabbage. Stewed gooseberries and rhubarb. Curd and whey.

2. Savory pie, of vegetables, with tapioca. Broth from yesterday's peas (better than any mutton broth), with slice of brown bread and butter. Baked pudding of rice, sago and Sultana raisins, with top of bread and butter.

3. An omelet, with savory herbs. Spinach and cabbage. Stewed rhubarb, with greengage jam and some of yesterday's baked pudding.

4. Boiled barley pudding, with Sultana raisins, *no milk or sugar*, but savory herbs. Cabbage. New potatoes, with parsley sauce and a few stalks of asparagus. Mixed fruit, stewed.

5. Brown bread and Cheddar cheese. French figs, with walnuts and almonds. Gooseberry tart. A little curd and whey.

6. Green peas. Potato fritters. Cabbage. Yesterday's gooseberry tart, with slice of bread and butter.

7. Potato scone (I believe this is the right name). Cabbage. New potatoes, Oswego blancmange and stewed gooseberries.

8. Green pea soup, thick with lettuce and something else. Potatoes in parsley sauce. Asparagus. Strawberry tart.

9. Potatoes baked with butter, sage and onions. Cabbage, with a scrambled (or rumbled) egg on it. Stewed peas. Gooseberry tart.

10. Some green pea soup. Omelet of bread crumbs and herbs. One potato. Some cabbage. Tart of rhubarb and strawberries.

11. Wheat mush, boiled in *water*, eaten with parsley sauce, green peas and young potatoes. (This mush is an excellent dish. The wheat is cracked, not ground. Onions, small in quantity, sliced fine and fried, are mixed in it, with a pinch of savory herbs, after it is boiled). Oswego blancmange with orange marmalade.

12. French haricot, dressed with leaves of marjoram and thyme, small quantities of fried onions (added afterward as to the wheat mush), with teaspoonful of oil. Green peas and young potatoes. Rhubarb and strawberry *foule*.

13. Fried batter pudding, nearly like Yorkshire pudding. Green peas. Young potatoes in butter. Brown bread pudding with blancmange and milk.

14. Young Windsor beans, with parsley and butter. One small dumpling. Cabbage with mint sauce. Stewed rhubarb with preserved ginger and milk.

15. Rice and lentils. Spinach and young potatoes in parsley sauce. Oswego blancmange and damson tart.

16. Medley of Windsor beans, French haricots and very small carrots, with cheese powdered over. Young potatoes. Stewed rhubarb, with damson jam and milk.

17. Whole groat pudding. Cabbage, with mint sauce. Young potatoes in parsley sauce. Stewed rhubarb and damsons.

18. Pie of cabbage, onion and egg. Brown bread and butter, with French figs. Afterward strawberries and cherries.

19. Stewed mushrooms. A beautiful cabbage. Potatoes in parsley sauce. Stewed rhubarb and gooseberries.

EXCLUSIVE MEAT *vs.* VEGETARIAN DIET.

Dr. Viettinghoff stated before a recent meeting of the Society of Social Progress that he had been a vegetarian for about thirty years. His attention had been first called to the subject from reading Dr. Fletcher's "Pathology of Aliment," who stated that all diseases resulted from it. This assertion he (Dr. Viettinghoff) at first thought very strange. Man must take food; therefore if such a theory were true the evil must be in the nature of the food. Wishing to prove the thing for himself, he determined to live for three months upon animal food alone. In a short time he became aware that he was becoming weak and thoroughly broken down. He could not sleep, think, nor walk properly. In short, he found himself losing both his physical and spiritual power. Still he persevered through the allotted three months, after which he lived wholly upon fruits and farinacea. In about a fortnight he found his health returning. He could read and do any work after meals, sleep well, and could take long walks before breakfast without fatigue; and the result of his experiment was that he found vegetarian diet so far superior to a flesh or mixed one that he has never returned to either. He naturally recommended this system to his patients, and those who took the advice remained well; with those who would

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not listen to it, eventually disease returned; so his experience went to show that vegetarians enjoy life and all its blessings better than do those who subsist on a mixed diet.

READ THIS.

There was a great stir in the garden the other day. The potatoes were ready to jump out of their skins. The beet turned red to its very roots. The celery lost their heads, and the cabbages their hearts. The peas split their pods with excitement. The asparagus could with difficulty be kept in its bed. The parsley curled itself up in a corner. The cucumber alone maintained its habitual coolness. The cause of all this commotion was the presence of a noted vegetarian. The potatoes never took their eyes off him.—*Punch's Almanac.*

AND THEN THIS.

There was a great stir in the field the other day. The partridges suddenly limped away. The hares scampered. The pheasants whizzed through the air. The larks soared as fast as they could, and every little singing bird was in panic. The sheep and lambs were aghast, and a hugely fat ox would have run away if he had had breath in him for it. All this horror was caused by the presence of a noted omnivorous epicure. The fish, lobsters and frogs were happy not to get a sight of him. The very snails and periwinkles shuddered. The worms had ugly forebodings.—*Francis W. Newman.*

WHAT THE PRACTITIONER SAYS:

"So far as flesh has any special physiological claim to be admitted into our diet, it has for a long time seemed to us to be chiefly recommendable on the score of its felicitous blending of a small amount of nitrogen with a great deal of fat. On all sides the oleaginous constituents of food are acquiring daily a higher recognized value; and a vegetarian who would take care to include a proper amount of these in his *menu* would have much to say for himself. On the whole, it would seem as if we were coming very near to the old Hebrew ideal of a plenteous and nourishing diet. Corn—if we may include a few other vegetables with it—wine and oil seem to make up a very natural and very efficient diet. Flesh feeding is mainly an affair of economy of bulk, and by suitable devices may be largely dispensed with."

The writer in The Practitioner, if he had referred to the Hebrew, or even to the Temperance Bible Commentary, would have seen that his addition of "a few other vegetables" was not required. *Dagan* (corn), *tirosh* (vine-fruit) and *yitzhar* (olives and orchard fruit) are a triad of vegetable blessings, needing only the supplement of milk, butter and water to constitute a perfect diet for all circumstances.

DR. ADAM SMITH ON DIET.

It may be indeed be doubted whether butcher's meat is anywhere a necessary of life. Grain and other vegetables, with the help of milk, cheese and butter, or oil when butter is not to be had, it is known from experience can, without butchers' meat, afford the most plentiful, the most wholesome, the most nourishing and the most invigorating diet. Decency nowhere requires that any man should eat butchers' meat, as it in most places requires that he should wear a linen shirt or a pair of leather shoes.

TASTE AT TABLE.

Nothing is more beautiful and inviting than perfect neatness. If we could only impress upon mothers, and housewives in general, the importance of placing food before their household in an attractive way, as well as making it wholesome, we should feel well repaid. It is not costly dishes, or their number, that make a table look inviting. It consists more in the arrangement, with those little indescribable touches which a woman of tact and taste gives without knowing why or wherefore. It is these small things which make home attractive, and stamp the character of men and women.

God Almighty first planted a garden, and, indeed, it is the purest of pleasures; it is the greatest refreshment to the spirit of man.—*Lord Bacon.*

Rich and nourishing food and an immoderate use of flesh do not prolong life. Instances of the greatest age are to be found among men who from their youth have lived principally on vegetables, and who, perhaps, never tasted flesh.—*Hufeland.*

A SENSIBLE DOCTOR.

A friend of mine having been unwell has had the advice of a doctor, whose instructions are that he must live on farinaceous food and abstain from flesh meat. Now if it requires this course of diet to put a man right and cure him of indigestion, why not always have the cure going on, and thus prevent the disease?—*J. D.*

EVIDENCE.

Mr. Howard Williams writes: "As some little proof of what may be done on a non-carnivorous diet, it will interest you to know that, besides forty miles on the Dee three weeks ago, I have done about 100 miles on the Ouse in a canoe—from Bedford to Huntingdon and back—besides the extra work of carrying or drag-

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ing my canoe over some sixteen locks and weirs. For the greater part of the return journey I had an unusually strong head wind to contend against. My only meals were early in the morning and late in the evening. I have extorted expressions of admiration at the capabilities of a vegetarian from my carnivorous friends, and thus added, in a humble way, another testimony for vegetarianism against the 'gain-sayers.' While at Leamington I had some twenty-eight miles on the Leam and Avon."

RESTORATION FROM ACCIDENT.

In noting my accident in the July number of your magazine, you remark: "Surely his restoration to health bears strong testimony to the value of his dietetic and temperate habits." You were quite right in this conclusion, for my medical adviser informed the numerous friends who were kind enough to assist in bringing me home, and in other attentions, that it was entirely in consequence of the absence of any stimulating influence on my brain or in the system that my life was saved. For, he said, had there been any inflammatory action going on in the blood, it would have been impossible for the system to have rallied again to a state of consciousness after such a severe accident. Your readers may judge of its severity when I mention that the constable, and others who took me into the Tynemouth Pier Reading-room, informed some of my friends that it took more than ten pailfuls of water to clear away the blood that flowed from the wounds in my head, independent of the great loss after that while carrying me to my own house, and while the doctor was sewing up the wounds on the scalp. I had breakfasted as usual the day of the accident, on brown bread and water and stewed fruit. For dinner I had cauliflower, potatoes and rice, and had I been permitted supper it would again have been brown bread and fruit. To some it may appear perhaps still more astonishing when I say that in the course of my recovery I strictly adhered to my usual diet, not taking what the doctor thought very essential for recovery, namely, wine, beef tea, mutton chops, etc., all of which I declined. What seems most puzzling to my flesh-eating and alcohol-drinking friends is the fact that I am again the picture of health. Indeed, I not only look well, but really enjoy good health; and I write this for the purpose of reassuring any who may still be unable to divest themselves of the fallacy which old habits foster. Let them not fear to trust themselves to their Heavenly Father's care.—*W. Couchman.*

EXPERIMENTAL EVIDENCE.

I forward herewith "declaration" and subscription. For upwards of a year I have had but two meals a day—no animal food, tea, coffee, salt or condiments. After this delightful experience I believe there is small likelihood of my future desertion of the principles of health reform.—*Harriet A. Glazebrook.*

I have had five years' treatment for consumption, and have even been told by medical men that my lungs were in such a state of ulceration that it was impossible for me to live past a few weeks. I have, however, lived on vegetable diet for some months, and the result is that I am in perfect health, better than I have been for fifteen years. I follow my business, by which I support my wife and family. But what will surprise you most is that the doctor who generally attended me when ill, passed me the other day into a life insurance office as of sound health!—*E. C.*

Mr. Jabez Klif, (Renfrew, Ontario, Canada), desires us to express his thanks for the good which he has received from reading some of our tracts, as well as his obligations to Mr. Isaac Pitman, through whom he received them. Mr. Klif has been a public speaker for some twenty years, and has latterly been subject to a burning sensation of the brain, which has prevented his doing anything which required close application. But after leaving off the use of flesh he found a change for the better, his memory improved, and his mental powers have acquired new vigor. He has long abstained from intoxicants and tobacco. Mr. Klif testifies that he has not before enjoyed such vigorous health of body and mind; life is now sweet, and labor a pleasure.

PLAIN DIET BEST.

It is possible to satisfy all the demands of nature at a very small cost. In many parts of the Continent the average wage af the laboring classes, taking the year throughout, is not more than fivepence a day, or half-a-crown per week; yet these classes are on the whole healthy and robust, although but meanly clad. . . . It has been proved over and over again that healthy life can be maintained on cheap and plain food, and that the longest livers and surest workers are those habituated to plain diet. The Scotch are a notable instance of this; a hardier, stronger, more enduring race probably is not to be found; and the staple of the Scotch peas-

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ant's food is oatmeal, the cheapest as it is one of the most nourishing of grains. "A Highlander," says Findley, "will traverse the mountains all day upon a diet of oatmeal stirred in fresh water from a gushing spring, with his finger, in a leathern cup." An English navvy who boasts of eating a pound of beefsteak for dinner, would starve on oatmeal and water, while all the beef he could devour, and the beer he could drink, would not enable him to keep up with the Highlander for a single day.—Article, "*How to get Capital*," in Leisure Hour for February.

HABITS OF A NEW SECT.

There exists in the New Forest (England) a community of Christians, professing to be guided by the Bible solely, following the directions of their "mother" as an inspired teacher, and living lives of wonderful simplicity, industry, and love. They now number 130 persons. Our Secretary has lately paid them a visit. Though not vegetarians, they eat little, if any flesh, are averse to killing, and cultivate fruits and farinacea with great assiduity and success.

BAKING POWDERS.

"The modern baking powders consist of tartaric acid and carbonate of soda, which evolve the necessary gas when in contact with water, leaving behind a residue of tartrate of soda." Will any of your scientific readers say whether this tartrate of soda is to be feared as being really injurious, or whether there is not a method of making an effective and yet harmless baking powder?

BREAD AND GRAPES.

On the Continent thousands of working men live for almost half the year on bread and grapes. Englishmen may be said to live on bread and meat. The latter has risen almost to famine prices by a growing demand. Production has little chance of ever again in England getting abreast of consumption. The cry, however, of more fruit as an article of diet, might tend to moderate the insatiable craving for meat. In the hope that more fruit may speedily be wanted, it is important to consider beforehand how it is to be provided.

MUSHROOMS.

The difference between a wholesome mushroom and a poisonous fungus is just as transparent as between watercress and "dead tongue." The two latter grow together in brooks, the two former on land, and both are as diverse as a rose from a lily, or a geranium from a fuchsia. The edible mushroom, in its first stage, has a pure white color on the top, a rich salmon frill on the inside, and has a thick stem, of solid growth. The latter is an unfailing sign of the genuine mushroom. When broken it has a peculiar fragrance and taste, which any one who has once tasted or inhaled it can never forget. When left to grow for a few days the salmon color on the under side turns black, and then it is best for converting into ketchup, but the taste and the odor are the same. They may be intensified by age, but they never alter, and when broken the salmon color is still seen in the interior. A person who has once tasted the mushroom proper can never be deceived by the "horse mushroom." In parks, where trees are planted in clumps, you will invariably find the most and finest mushrooms, that is, if the trees are planted on a dry soil. Many poisonous fungi grow under trees planted in a wet or marshy soil. You will not find mushrooms on a wet soil or a marsh. Poisonous fungi, when broken, have no heart, so to speak. They are not much thicker than our old penny pieces they are of a pale sickly color underneath, and continue it throughout, and do not possess the smell of a mushroom, which a person of any discrimination, once acquiring, can never forget.—*Gardner's Chronicle.*

A SAVORY FRY.

To some mashed potatoes add an equal quantity of bread crumbs. The bread should then be soaked in milk, and mixed with the potatoes. Season with pepper and salt, and fry with butter or olive oil.

GREEN PEA SOUP.

For a quart of soup, take about half a pint of shelled peas, one good-sized onion (cut up small) one oz. of butter, half a tablespoonful of flour, with pepper and salt to taste. Boil altogether from a quarter to half an hour. Add bread if desired.

TO STEAM RICE.

Put one cup of rice and two cups of water into a covered jar, which stands in a saucepan of cold water, the water nearly to the top of jar. It will be sufficient to boil one hour and a half, or two hours will do no harm. This is the way to cook rice to perfection. It will be thoroughly soft, but dry, and every grain separate. It may be eaten with preserved or freshly stewed fruit, or roast apples and sugar, or sugar and butter.

A SUBSTANTIAL FRY.

Take a round of stale white bread, without crust. Cut in pieces about the size of two fing-

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ers, and fry in pure olive oil to a light brown. There must be plenty of oil, quite enough for the bread to swim in, and it must boil before the bread is put in. The oil may always be kept from time to time, after using, for the same purpose, adding more as necessary.—["What can we get as a substitute for that which we have given up?" is the inquiry of some. Vegetarians just commencing the practice may very well fancy the above a "rasher of bacon." Similarly, fried mushrooms furnish excellent "beefsteak?"]

DIGESTIVE BISCUITS.

Mix the forthright flour or wheat-meal in as small a quantity of water as will cause it, after much kneading or rolling, to adhere; then roll, cut into biscuits about half an inch thick and three inches square, and bake well in a quick oven. The unfermented "forthright" bread is made in a similar way, except being formed into rolls about an inch thick, cut deeply across, and baked in a moderately hot oven.—*Vegetarian Cookery.*

Vineland.

BY EDWIN F. BACON.

TO the hygienist and reformer there are few places more interesting than the new settlement of Vineland, in southern New Jersey. As to its origin and proprietorship it is simply an extensive land speculation, with no philanthropic purpose, yet a speculation upon a plan so comprehensive and well executed as to constitute of itself a study in social science. Besides this the people whom it has brought together, numbering at present about 12,000, make up a community worthy of more than ordinary attention. I propose to note briefly the facts gathered during a recent visit.

By several purchases, commencing in 1861, Mr. Charles K. Landis became the sole proprietor of a single tract of eighty-six square miles—about 55,000 acres—in Cumberland county, New Jersey, thirty-five miles by rail south of Philadelphia. It was a well wooded district, but almost entirely uninhabited; the soil appearing too sandy for profitable cultivation. A few poor charcoal burners were its only occupants. A careful examination of the soil, however, revealed the presence of abundant calcareous matter of marine origin, a substance highly prized as a fertilizer. To this discovery, with the well known healthfulness of the climate, was probably due the selection of this locality for the new settlement. Other equally good, and perhaps better sites, might have been chosen; and whatever success has attended the enterprise is due, not in any great measure to locality, but to the intelligent system of colonization that has been pursued, the leading features of which may be stated as follows:

1. The entire tract, as fast as acquired, was laid out at once into small farms and village lots, upon a consistent and tasteful plan, farm fences being dispensed with and shade trees planted in their stead.

2. The land has been sold only to actual settlers, and the improvements required as a condition of ownership have been conformed to a well digested plan, looking to ultimate beauty and convenience.

3. There has been but a single original proprietor, and he has resided upon the estate and thoroughly identified himself with the community, making this undertaking his exclusive business.

4. By inviting only those who would buy and improve land, the idle and vicious have been to a remarkable extent excluded; poverty, crime and intemperance being almost unknown.

5. The enterprise has been upon a scale of sufficient magnitude to meet the social and religious wants of the people. Though chiefly agricultural, the necessity of a village at the center, with its churches and schools, has been fully met.

6. The advantages of country and town life have been most skillfully combined—merged, indeed, in a common system—a cultivated taste being equally apparent among the rural and village population; hence farm life has lost its monotony and repulsiveness and, been made attractive to the young.

7. The proprietor is a man of plain common sense, and therefore has not attempted too much, has thrust no visionary or impracticable schemes upon the community, and has of-

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fended no one's religious feeling. His course has been marked by that intelligent selfishness which finds its own highest good in promoting the general welfare.

The points enumerated, it will be observed, relate simply to the general plan and direction of the enterprise, and the lesson which seems to be taught is the value of an intelligent selfishness, and of a single controlling will in the organization of new communities. This world is accustomed to bestow its chief applause upon what is, or what seems to be, self-sacrificing benevolence. Is it not well to note also the results of the enlightened action of the selfish faculties?

It is, I think, evident, that Mr. Landis's success has been largely due to the system pursued, to the magnitude of his undertaking, and to his intelligent personal oversight; while the failure of numerous similar undertakings is to be attributed to the lack of some of the conditions which have been stated. To illustrate by a striking contrast, I take the liberty of making an extract from Mr. Hale's admirable little book on "Workingmen's Homes,* in which he draws the following truthful picture of a modern land speculation:

"Indeed I cannot so simply show what ought to be, as by describing what ought not to be, namely, the way in which, with us, a new village or a new city is apt to be started. A party of improvident speculators having got hold of a piece of land, generally not large enough for a town, near a suburban railroad station, lay it out in streets and lots, make a lithographic plan, and give it a name, popular at the moment. Early enough in the spring to make avail of that positive yearning for the country and the open air, which from Easter forward takes possession of the heart of every child of man, for some weeks at least, they advertise the new place largely. The lots are to be sold at auction on the afternoon of some day in May or early June, if the weather is good. A special train to and fro is engaged on the day of sale, and free tickets are given to all who choose to be present at the sale. On the spot a nice collation is provided. Granted these conditions, there is no fear but what plenty of people will be present.

"Alexis, who has been dying in a six-story lodging-house for twelve months, is there, and his little wife is with him; who, until he brought her to Boston, never knew what it was to wake without hearing the sound of birds, or feeling on her cheek the freshness of sweet air. Hermann is there also, without his wife, because they were only betrothed yesterday; but he knows how glad she, too, would be to enjoy the country home; which, in fact, she never knew since she was born, but in a stolen visit for two weeks out of the fifty-two. The air is fresh from heaven. Everybody is pleased, everybody is happy, nobody knows how many professionals are there—a hired claque to make the sale go well—and the bidding begins. * * * All the seventy-three lots are sold, or appear to be; but when, the next day, Alexis comes out with a builder he finds, first, that his train stops eleven times on the way, while yesterday's special train ran express; he finds, second, that there is not a large company on the ground—only Hermann and John Smith and Mr. Cheeryble—making out their lots with difficulty; and as the weeks of June go by and they four come out once and again to set out shrubs and see to wells and foundations, and all the rest, it proves that out of all the seventy-three sales not more than twenty-five are real sales, that half of these were made to people who bought on speculation, that half the rest were made to people who will not build till next year; and so that, besides these four whom we know, there are but two other purchasers—as yet invisible—who are this year to build up the pretty town of Underclyff. This is in itself a disappointment, because it limits them all in the matter of society.

"There is a picture, not exaggerated, of the disappointment of the people who have been attracted, as individuals, without co-operation, by one of these showy land speculations.

"Do you not see that each of them single-handed has to solve the problem of a new country life, which ought to engage some two hundred men at least; or, let me say, two hundred families together? Each of them has to fence his lot on all four sides, for none of them can find the owner who is his next neighbor; each has to dig his own well, though one good well would really serve a dozen of these little homesteads; each has to make his own sewers; each has his own sidewalks to lay.

"As the autumn rains come on just as they are moving from town to country, at the most doubtful and perhaps melancholy time, the streets, never properly made, are all washed out by the rain. The company which sold the whole has disappeared, except in the shape of an attorney, to whom the payments are to be made. It never had any agent on the ground to take care of things. Do you wonder that

* Boston, J. R. Osgood & Co., 1874.

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when, early in November, Hermann brings out his bride, Alexis and his wife, their children, John Smith, his numerous family, and the two unknown neighbors theirs; they all have to make believe pretty hard to be contented."

Mr. Hale is here arguing in favor of co-operative building associations for workingmen, such as Josiah Quincy has of late so successfully managed in Boston. At the same time he regards the Vineland plan as a model of its kind, devoting to it a most interesting chapter.

As to the business or agricultural facilities of Vineland, there is not space here for detail. Suffice it to say that the leading industry is fruit culture, and that the produce is usually abundant, grapes doing the best; with the great eastern markets of easy access. A manufacturing interest is also springing up. Previous to my visit I had heard some things prejudicial to the place, especially as to the difficulty of establishing one's self with limited means. I had indeed known of several families who had emigrated thither, and after a trial had gone away, saying they "couldn't make a living there." I accordingly made careful inquiries upon this point, addressing myself not to interested parties, but to farmers and gardeners as to their own experience. The replies were without exception favorable to the place, some indeed being quite enthusiastic in their praise, alike of soil, climate and people. As the result of all that I could learn, I should say that Vineland is a good place for industrious, economical people, who are willing to work and to wait, and who have some means to begin with; but that it would have few attractions for those restless spirits who go about searching opportunities for sudden wealth. That many of this latter class have tried Vineland and pronounced it a failure, I have no doubt. "People come here," said one man, "and buy land, expecting to pay for it out of the first crop of sweet potatoes, and then go away and abuse the place." This was a true hit at one trait of American character, and doubtless accounts for some things that have been said against Vineland; and yet there is also reason to believe that in the very tempting business of selling real estate the advantages have sometimes been overstated, and thus some good people have been disappointed.

HEALTH AND EDUCATION.

With regard to the hygienic influence of the place one may speak without qualification. The healthfulness of the climate has never been questioned, while the general mode of life, the combination of city and rural privileges, the temperate and industrious habits of the people, undoubtedly unite to make it a desirable place for family residence, and for the proper education of children. The school system is well organized, and the new high school building is a model of its kind. A brief visit during a session of the school revealed a charming scene of neatness and order. The course of instruction is very complete, embracing both ancient and modern languages.

TEMPERANCE.

Upon the temperance question in Vineland there is a singular unity of sentiment, and that upon a somewhat original basis. Mr. Landis is himself not a temperance man in the total abstinence sense, yet he knows how to build up a town, and his influence has prevailed, even with those who sometimes use strong drink, to exclude the liquor traffic from the place. Since his purchase there has not been a bar or liquor store in the entire township. As a natural consequence, public order is easily maintained. There is no police force, and a single officer discharges the united duties of constable and overseer of the poor for the entire township, at a public cost for his services of seventy-five dollars a year.

So evidently has temperance contributed to the prosperity of the place that the surrounding towns, including Bridgton the county seat, have followed the example and closed their own liquor saloons; the reform having indeed extended nearly, if not quite, over the entire county. Two years ago, however, there did occur a "liquor disturbance" in Vineland, and it was in this wise. A new comer leased a hotel and prepared at once to open a bar, with the usual display of "pure wines and liquors." On being remonstrated with he displayed his United States' license, and declared that it was valid in spite of any local enactment. A public meeting was at once called and such steps taken that he deemed it prudent to yield the point and so threw up his lease and departed. There are men in Vineland, now respected and happy, who removed there expressly to escape the bondage of rum, and it is not likely that they will quietly see their old master reinstated over themselves or their children in the place of their retreat.

The various religious denominations are well represented in Vineland, the orthodox being in the majority, yet with more than the usual proportion of liberals, the Unitarians and Spiritualists having influential organizations. Among the latter I had the pleasure of an interview with Mrs. Mary E. Tillotson, a lady known as a writer

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and lecturer upon dress reform, and a representative of the most radical school of thought. For twenty-four years this brave woman has worn the reform, or American costume, though often encountering, when traveling among strangers, the rudest treatment, amounting at times almost to mob violence. Several other ladies in Vineland have adopted this style of dress, and they experience there no public annoyance.

THE ANTI-FASHION SOCIETY.

Another and more conservative reform movement has recently been inaugurated, under the name of the "Anti-Fashion Society," the lady managers of which made an announcement of their purpose, with an invitation to co-operation, in the September number of THE HERALD OF HEALTH. It is the object of this society to promote physical right living among women everywhere, yet seeking rather to develop a healthy sentiment and a thoughtful study of the subject than to enforce any special theory, or to prescribe any one costume for all. The general tone and purpose of this society seems so admirable and so likelp to command the sympathy of women who are at once moderate and progressive, that I requested from the president, Mrs. D. L. Butler, a more detailed statement than appeared in the announcement already referred to. This, I think, cannot fail to interest every true woman who believes that there is a higher life than that of obedience to the behests of fashion, and therefore I offer no apology for transferring it entire.

A STATEMENT OF PRINCIPLES.

Mrs. Butler writes: "You wish to know the 'plans and aims' of the Vineland Anti-Fashion Society. I will give them to you as briefly and plainly as possible. In the first place, you may think our name sounds a little too rebellious, as though we wished to discard everything fashionable. By no means. We would be very glad if the leaders of fashion would invent a style of dress at once so healthy, economical and beautiful that we could adopt it entire. But as they never have, and probably never will do so, we have felt it our duty to form an anti-fashion society for the purpose of reforming our wardrobe so as to make it better subserve the purpose for which it is intended, to strengthen each other in so doing, and to bear our testimony to the world in favor of such reform.

"Instead of being slaves to fashion we wish to make fashion serve us, accepting whatever she presents, so far as it is in accordance with our better judgment, and rejecting that which is not. Our name has been criticised by many even by some of our own members; but I like it, because it is suggestive and broad. I believe it will arouse a spirit of inquiry, and lead people to see how much money, time, health and comfort they are sacrificing; and it is broad, because we propose to discuss more than dress reform; we intend to preach against all fashions, whether among men or women, which have a pernicious influence, among which are the use of wines, liquors and tobacco.

The members of our society are left perfectly free to dress as they choose, even to wearing corsets and trains; but we feel sure that such will not long remain with us without gaining knowledge and independence enough to lay them aside. As yet we have adopted no particular form of dress, but at our next meeting models are to be presented. We have but one member who wears the 'short dress' publicly, and but few who wear it to work in. Most of them advocate wearing the dress adapted to circumstances.

"You ask if the tendency of our views is to make women masculine. We trust not. We believe true womanhood to be glorious, as we believe true manhood to be; and instead of aping men in any respect, let us be noble women, retaining all our womanly qualities. If we adopt and recommend a reform dress, we must seek to make it not only convenient and healthful, but also beautiful. We wish a dress that will add to the charms of womanhood, not take from them; a dress that will allow ease and grace of motion, with as little weight as possible consistent with beauty; yet health should be the first consideration. Fashion, however, I am sorry to say, consults neither health nor beauty. No matter how ugly the style or how burdensome to wear, the masses will adopt it.

Take, for instance, the style of wearing the hair. I never heard a woman admit that she felt comfortable with a quantity of artificial hair, or the poor imitations of it, piled upon her head; but I have heard a number say that it made them so nervous that they could not wear it all day, but could only endure it for a few hours; and one fashionable lady says that sometimes she gets so nervous before she can get her hair up to suit her that she sits down and has a good cry. And who that has any artistic taste will say that the present style adds anything to the beauty of the wearer. On the contrary, it destroys what little beauty they ever had. It may become some; but whether it does or not, however uncomfortable or

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isfiguring it may be, they must all wear it because the others do.

"I do not believe that nature ever intended hat woman's hair should be tied and twisted, nd braided and fastened, with comb and hair ins. She who has no other use for her brain ut to support all the trash that fashion may mpose upon, it may perhaps endure the burden; ut a woman with a fine sensitive nature and large, active brain will certainly have to pay he penalty. Men know how to make a better se of the brain, and why should not we? Now ve of the Anti-Fashion Society advocate the wearing of the hair loose, not so long as to be n the way, and shingled if it is becoming. Some forty or more women of this place, between the ages of twenty and sitxy, wear theirs short, two women of our society whose hair is perfectly white, wear it shingled, and it is very becoming. One is a physician and the other is of equal talent and culture. I have also worn mine so for a year, and could not be induced to let it grow long again. Two-thirds of the people who have said anything to me in regard to it said: 'How much better you look with your hair short. You look ten years younger.' But perhaps the other third will say: 'Why did you cut off your hair?' And when I ask them if I don't look as well, they will say: 'Yes, I don't know but you do; but you had such nice black, glossy hair, I would not have parted with it for any money.' I speak of this because many women would be glad to be rid of so much hair, if they did not think it would make them look so 'horrible,' yet they do not stop to think of that when *fashion* demands a change. I do not believe in adopting a style that will make us look ugly, whether it is dictated by fashion or not; but I think that short hair can be arranged so as to be becoming to almost every one. Excuse me for dwelling so long upon this part of the reform, but it is one in which I am particularly interested.

"You also inquire how we design bringing our reform before the public. We intend to have a course of lectures upon it this fall in Vineland, and we hope to have one in each of the churches. It certainly is a subject that should interest all christians, for many even in out own town scarcely ever attend church because they cannot dress as others do, and, judging from the display of finery there, one would think that the majority of those who do attend go either to show or to get the latest fashions, rather than for worship

"We are in earnest in the cause we advocate, and hope to inspire others with our zeal. We should be glad to correspond with any similar society, or with any who would like to form one."

What could be more judicious or sensible than the plan of reform thus neatly sketched? There are certainly many who would respond to the invitation contained in the last paragraph if they could but personally know those by whom it is made. Mrs. Butler is of that people whom the world has learned to trust in every noble work—the Quakers—while the entire aim and purpose of the society is in accordance both with the spirit of Christianity and with the highest demands of the present age. We are lacking in America in that spirit of enlightened co-operation which so materially strengthens the reform movements of the old world. The English and German hygienists unite themselves into vigorous working organizations, and the local societies combine to form national unions, having their great annual gatherings and supporting publication offices and other agencies of co-operative work. The Vineland Anti-Fashion Society appeals to the thousands of American women who entertain precisely the same general views which it so ably advocates, and the invitation which it extends is indeed worthy of a cordial response.

It was the purpose of my visit to learn, as it has been of this article to state, the simple truth about Vineland, current reports being of a conflicting character, and I have written in no private interest. It is certainly not a place to suit everybody, probably not even the majority, and intending immigrants will act for the interest of all parties by making themselves well acquainted before purchasing. Many have left dissatisfied, yet the net result has been and still is a steady gain; and as wealth accumulates upon the spot, as the population, gathered from twenty states, becomes more homogeneous, and social privileges are enlarged, content ment increases, and the future is assured.

The place has been a triumph of advertising as well as of administrative skill. Who has not heard of Vineland, or seen the announcement: "To all wanting farms?" And who does not want a farm? But who knows what to do with a farm, or even with a garden? Those who do, and who have a mind for a quiet, semi-rural life among intelligent but unpretending people, where labor is held in honor and health is prized more than wealth, where schools and churches abound, where intolerance is especially for the rum demon, and where progressive ideas find congenial company and a fair hearing, may perchance find their ideal in this "Land of the Vine."

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A Little Mental Physiology and Hygiene.

BY HANNAH McL. SHEPARD.

GAIL HAMILTON says: "Women are not to be blamed for their inaptitude; the trouble is they cannot see where business lies, because they were not born with business eyes. Women in general have no capacity for business. It hurts them, it annoys them, they are ill at ease."

At first glance would seem as if there was no misstatement in the above assertions and their implications, But, as I see the subject, the witty writer for the Atlantic errs, as she often does, on the side of sharpness against the truth. Women are responsible beings, and are to blame, either personally or vicariously, if they are not able to sustain themselves fully in the battle of life. Women are *not* inapt. They have singular aptitude for many businesses and crafts not only, but for some of the professions also; and indeed have proved no mean rivals of men. Their apparent inaptitude is readily traceable to the fact that from generation to generation they have been fooled with the idea that the intelligent exercise of their powers of mental vision would detract from them in the eyes of men, and would take from their own visual organs the softness and brightness essential to true femininity, and make them less lovely in the eyes of men.

Nature is a stern utilitarian, and suffers no gift of hers to be persistently ignored or held in abeyance without exacting a penalty. She has therefore, it may be, taken from eyes willfully blindfolded for centuries, the power of instant perception of their best interests. I doubt not if in a given family the eyes of all infants, from generation to generation, were blindfolded as soon as born, and kept thus, not many generations would pass before we should find that family either blind or with but very imperfect vision. Like the fish which inhabited the dark waters of the mammoth cave, women may have been deprived of the sight that has been useless to them. This is, however, an abnormal and monstrous condition, and women *are* to blame if they remain in it. As the blacksmith's arm grows brawny and muscular with wielding the hammer, so will woman's reflective and perceptive nature grow strong with the exercise of those faculties. It only wants a sense of duty to urge to the effort, and the sincere endeavor to view matters practically, to enable women to see as clearly as men where their business lies, and to do that business as well and practically.

Tie up for any length of time any limb or set of muscles, and the limb withers, the muscles become flaccid and incapable of healty action. Any gift of nature unused or abused will be rendered nugatory, or become diseased and deformed. The stays and braces which render for a time their wearer independent of natural support, will eventually produce contracted chest, stooping shoulders, weak or curved spine, and general incapacity and disease. The foot, that most exquisite piece of human mechanism, which in its normal condition gives grace, elasticity and dignity to every movement of the body in walking, is transformed into a hideous bunch of torture by the compression and distortion of tight or ill-fitting shoes. The luxuriant hair, which was once a crown of glory to womanhood, has dwindled down to scanty locks, destitute of gloss and richness, through the fiendish inventions of fashion that has pulled it, and oiled it, and crimped it, and burned it, and smothered it with chignons, and infested it with "rats" and "mice," that are but the coveted nests of the hair eater and other vermin not to be mentioned in polite society, save as one of the plagues of Egypt.

Thus we see nature isalways true to herself, however untrue we may be to her; and she will weaken the unused brain, just as she will forbid the unused arm to grow strong.

Conservatism, that since the beginning of the world has been putting out the eyes of woman, or blinding her to her true interests, now loudly reproaches her because she is not clear-sighted, and Gail Hamilton takes up the hue and cry of natural incapacity and admits that "she can never equal man in trade or commerce, and even if as thoroughly trained to the trade of the type-setter or hair-dresser, could never become so good a printer or barber as man." This is simple nonsense. Of course a man bound hand and foot, and a millstone hung about his neck, cannot swim. Neither while women are fettered by custom and the dependence on man's so-called "protection," can they strike out in good earnest into and succeed in the paths of the world's industries. But hands off! no fetters, no other drawbacks than those imposed by normal nature, and the helps

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that are of right hers, and it will be woman's own fault if she does not keep pace with man in business or the professions. Now women have the odds in the race terribly against them. Pushed out into the world to seek self-support, fettered, hampered and blindfolded, a few only win the goal, the majority fall weary and worn out by the wayside, or sit down and fold their hands in supreme despair.

For thousands of years woman has been held by man a drudge or toy, and either condition has been that of restraint. As a drudge her brain has been rendered obtuse by brutality; as a pet it has been weakened by inanition and indolence. As a slave her form has been bowed down, crooked and deformed by excessive labor. As a mistress her elasticity and vigor have been impaired, by being fettered in trailing robes and stiff costumes. Hard work has stunted the growth of the one; absence of healthful exercise has dwarfed and rendered the other fragile and weak-minded.

Normal expression of all our faculties wil give us a race of healthy, vigorous, clear-thinking, far-seeing women, who shall be abundantly able to keep side by side with men in the race of life—to walk and not be weary, to run and not be faint; a race of women who shall be prescient, discerning the goal while yet it is afar off, and who by their far-sightedness and power of endurance shall encourage and urge on to nobler accomplishment their companions of the other sex, who, having but little sight and less faith, are fain to lag or sleep by the way.

Sunny-Side.

RESPECTFULLY INSCRIBED TO ANNIE CHAMBERS KETCHUM, BY CORA WILBURN.

WHERE no blight of season falls,
Through the forest's leafy walls,
Evermore the song bird calls;
And a joyous summer chime
Answers questioning heart of Time,
In a glowing tropic clime.
Where no sorrow's interlude
Mars the Eden solitude;
With the evergreen and rose,
Flights divine of soul repose
Round a magic kingdom close.
Foregleams o'er the surging tide,
Of thy glories, Sunny-Side!

Reach me, through the battle strife
Of this shadow-haunted life.
Through its imperfection's mist.
Gleam thy heights of amethyst;
Emerald splendors, vistas bright
Of the promised heart's delight;
Kingly hands that bear the palm,
Brows crowned with the eternal calm,
All my household angels dear,
Souls to mine forever near,
Smile from yon eternal sphere;
Waft a message o'er the tide,
From the homes of Sunny-Side.

All my garnered sorrows there,
Transformation glorious bear,
In the light of answered prayer.
Trials stern and manifold
All His wisdom's grace unfold!
Heart-wrung tears of bitterness,
All berevement's wild excess,
Modes divine of blessedness.

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Nature's diapason grand
Swells with hymns of spirit land;
Songs of consolation sweet
Lave my desert's lone retreat:
Lily blossoms at my feet,
With their mystic fragrance guide
To my Eden's Sunny-Side!

Home beside the tropic sea,
Sunny-Side enfolds for me;
There the cactus' gorgeous bloom,
With the mignonette's perfume;
Sunlight from a jeweled quiver,
Floods the music-chanting river;
Orange buds and blossoms shine
By the forest's dreamful shrine;
And the ripe pomegranate gleams
With the ruby light of dreams;
All of youth, and hope and love,
Realized in realms above.
Distance, Death and Time defied
In thy heavens, Sunny-Side!

There the oak tree of the north
Holds its sturdy branches forth,
And the shy arbutus glows
Nevermore mid wintry snows.
Close beside the queenly rose,
Royal palm and healing pine,
Strength and beauty intertwine,
In an order most divine.
All earth's contrast glories shown,
Tree and flower of every zone;
All blending with the native grace
That dowers creation's morning face,
In the freed soul's high dwelling place!
All that life to love denied
Waits to bless in Sunny-Side!

All the famine years so long,
All their memory's cruel throng,
By the victorious angel's song,
Swept from the yearning heart away,
With dawn-break of the heavenly day.
Yonder thy José's violet eyes,
Retain their holy, sweet surprise;
Thy babe to angel stature grown,
Yet, and forever still thine own!
Shall meet thee, where, through summer days,
Beauty eternal smiles always;
And life-long Faith transmuted be
To *sight* of Immortality,
Then, singer, sweet! thy soulful strains
Shall, in that summer-world's refrains,
Win higher meed than earth's acclaims.
Teach us in song the light to glean,
That crowns the true, beautiful, unseen,
Till wafted o'er life's billowy tide
We meet the throned in Sunny-Side!

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Men as Housekeepers.

"MEN are not good housekeepers," says Goldwin Smith.

Men are not generally housekeepers, yet a few facts, which have fallen under my observation, must be given in refutation of the assertion of Goldwin Smith.

I know of a model shoeshop, that is in connection with a pleasant residence. This shop, which is kept in order by the (man) owner, is as neat as a parlor, of extreme cleanliness, and fragrant with blooming plants. All this is in harmony with the work done there. Coarse and fine shoes are so neatly repaired that they look like new ones. That this man is a good shopkeeper, I well know, and that his ability goes beyond the shop is evident when he goes out regularly on Monday morning to hang out the washing; and that also is well done.

Once I stopped at a toll-gate, on a summer morning, and the gate-keeper met me with a basket of clothes going to the line.

I know a business man who always prepares and superintends the baking of the fish for the family dinner. No other member of the household gives satisfaction in preparing this dish.

A stalwart man rises before me, who always broils or fries the meat used by the family. Neither his wife, daughter, nor himself, are content with meat thus cooked, save by himself.

In a Massachusetts town there is a mechanic who makes all the bread consumed by his family. He can make better bread than his wife, therefore he does it.

A husband of my acquaintance, assists his wife in cooking, washing dishes, ironing, etc., when she has no hired help, and his work is well done, especially the starched clothes.

I know two young married men, who do beautiful fancy work, and they pride themselves on their tidies, which are both neat and pretty.

I was once told of a family where the husband and father usually washed and dressed the four children on Sunday morning, his wife meanwhile getting breakfast and doing the housework, after which, they all went together to Sunday school and church.

A studious young friend of mine often makes beds, sweeps, cooks, washes and dresses the baby, etc., for his wife, and his work is well done.

A man who served in the army during our war, took special pains to marry a young woman entirely ignorant of cooking, in order that he might, as he said, "teach her to cook well."

I have seen the rooms of young men, who boarded themselves while attending school, that were models of good order and neatness.

A semi-invalid lady, whom I know, has no daughters, but a number of sons. All these sons have been taught the work of the house, which they habitually do with great neatness.

I know of a clergyman's family, where the two sons have been trained to be admirable housekeepers. These young men stand especially well in their studies, and are unusually companionable and intelligent.

As a final illustration I call to mind a young man who delights in doing housework, and it is the only labor he does with skill and pleasure, all of which is to the chagrin of his family, who are, and have been, trying earnestly to fit him for some usual, manly employment.

These facts show a little of what men can do in the housekeeping line. With possibly one exception, I have mentioned no case where either of the parties would give the least countenance to Woman Suffrage. This division of labor in these families has been made because the special thing done, could be better done by the man, or it was occasional help rendered to assist and be near the wife, or because the family needed his service. My observation goes to prove that where men try, they are capable of becoming, and do become, good housekeepers. Goldwin Smith being a bachelor, may have tried and failed in this respect, but that does not prove that all men would fail if they should try. Mr. Smith has failed to induce any woman to accept his "personal government," but according to his own showing, many others have succeeded in this. May not the capability for housekeeping be a similar case?

There does not appear to be anything in the physical or mental condition of men which incapacitates them from becoming good housekeepers. And as the Board of Health complains that much sickness is caused by poor cooking, and that is usually done by women, would it not be a good plan for such men as can cook well to enter into this not overstocked employment? Probably as great a percentage of men as of women would succeed in becoming good housekeepers if they should give it a fair trial.—*A Woman Housekeeper, in The Woman's Journal.*

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EDITOR'S STUDIES IN HYGIENE.

QUESTIONS AND ANSWERS.

WOMEN STUDENTS AND HEALTH.

I. If a healthy young woman goes to a college or university, can she keep up with her classmates and not injure her health?

ANSWER.—There is probably less danger for her than for the young men, for she will not dissipate as young men are apt to do.

Chancellor Winchell, of the Syracuse University says he has no knowledge of the ruin of female constitutions by proper collegiate work, while women are generally more punctual to their scholastic duties than young men. It is also a matter of observation that there is no branch of learning so exacting upon memory, judgment, or powers of abstraction, that there are not women worthy to be competitors of the strongest men.

HEALTHY AFFECTION.

II. Why is there so little happiness in the married life of some persons, and so much in the courtship period?

ANS.—A writer in The Golden Age says:

"Very much of the pleasure of courtship comes from the constant attentions of the parties to each other. Their affection voices itself in all possible ways. Every sentence is edged with a compliment, and spoken in tender tones. Every look is a confession. Every act is a new word in the exhaustless vocabulary of love. Kiss and caress are parenthetic clauses and gestures in the dialect of love, and gifts and sacrifices are the more emphatic expressions of the spirit that no language can articulate and no devotion declare. And it is in the fact that affection confesses itself continually in look and word and act, making the voice musical and the fingers poetic in their touch and doing, that makes the experience so beautiful—the only Eden many a woman ever has on earth.

"In courtship nothing is taken for granted. Both parties are put on their good behavior. Love keeps itself fresh and active by constant expression in word and act. But, strange to say, the courtship usually ends with marriage. Very soon both parties yield to the sense of possession, and the feeling of security robs gallantry of motive and extracts the poetry from the mind. The beautiful attentions which were so pleasing before marriage are too often forgotten afterward; the gifts cease or come only with the asking; the music dies out of the voice; everything is taken for granted, and the love that, like the silver jet of the fountain, leaped to heaven, denied its natural outlet, ceases to flow altogether. Then comes dull, heavy, hard days, with two unhappinesses tied together wishing themselves apart, and not always content merely with wishing.

"This is unnatural, unwise. What married life wants to give it new tone and sweetness, is more of the manner as well as the spirit of the courting time. Love must have expression or it will die. It can be kept forever beautiful and blessed as at the first, by giving it constant utterance in word and act. The more it is allowed to flow out in delicate attentions and noble service, the stronger and more satisfying and more blessed it will be. The house becomes home only when love drops its heavenly manna in it fresh every day; and the true marriage vow is made not once for all at the altar, but by loving words and helpful service and delicate attentions to the end. And the more courtship after marriage the better for the married. Indeed, the ideal marriage is one continuous and prolonged courtship."

DEFINITION OF VIRTUE.

III. What is it to be virtuous?

ANS.—To be virtuous is to be self-controlled in all respects and in all directions. To be virtuous is to obey the law of right reason in all things. To be virtuous is to be self-poised and equable—free and spontaneous, yet steady and firm. Virtue resides not in any one part or function of the body, but in personal character, in the whole *animus* of the man or woman. It is to be determined, not so much by what one thinks, or says, or does at a given time, but by the general tone, tendency, atmosphere and influence of one's personality. Virtue is something essential, not something external. It is not some *thing*, but *something*.

Virtue is strength. And yet it is not more strength than it is beauty. "Beauty of holiness," says the Scripture. Yes, and beauty of virtue, too.

BEAUTIFUL BATHING COSTUMES.

IV. How can a bathing dress be made and kept beautiful?

ANS.—We don't know. A Newport lady says there is one department of dress in which no amount of expenditure avails, and that is the

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athing dress. Get what you please, blue or black, or the eternal gray, and although you go in smirk, you will emerge a pitiful object of derision to the observer, who sits smiling at you from landeau and phæton on the beach. But black, trimmed with white, is better than all the colors. Every color suffers a hideous "sea change into something rich and strange." But nothing upon earth will keep you from the draggled, limp, lifeless look, after the waves have once caught you in their clutches. Belles, and other fair ones who are too modest to claim the title, and with no claim at all, have instituted a new notion, or rather brought up a foreign fashion, of having an attendant waiting on the beach with a flannel burnous, or a long cloak of Turkish toweling, beautifully made, to throw over the shoulders as soon as out of the water. It protects from cold, and may be made exceedingly beautiful.

SICK WOMEN *vs.* MEN DOCTORS.

V. Is it true that sick women do not like women doctors?

ANS.—In the only hospital in London where women can be attended by female physicians, the influx is so great that to prevent the work from becoming altogether too overwhelming to the staff and the resources of the hospital, it has become necessary both to increase the money payment and to enlarge the buildings.

SHRIVELING UP.

VI. Is there any danger that school-teachers may grow intellectually inferior to other people?

ANS.—J. A. Garfield says: "I believe there is no profession in which there is so much danger of a shriveling up in intellect and powers as that of teaching. I assign as a cause the fact that teachers are too apt to imagine that they have learned all that is necessary for them to know. They realize that they are a little in advance in studies of those around them, and make little or no effort to develop the mind. They have reached the maximum in their education, and are looking down upon the scholars around them. They are lords of a few books, and soon become lords of nothing else. I would say to all such, study the volume of nature that lies open before you, and try to solve its mysteries. Learn to think and impart knowledge without the aid of books. More practicability and originality is what you want."

CAUTERIZING CHILDREN'S THROATS.

VII. Do you advise that children should have their throats cauterized in diphtheria—all the doctors here do it. The children resist it with all their strength, and it seems monstrous and cruel to me?

ANS.—We will let a physician answer your question. He says: "Never, never apply, or attempt to apply, either gargle, lotion, caustic, fumigation, a mop or brush to the throat. I persisted in such infatuation till the number I asphyxiated had gone beyond reckoning; and perhaps I should have continued in my savage, unreflecting career had I not been stayed by the pitiful appeal of a tiny little girl: 'Oh, don't choke me, doctor!' On the instant I saw my mistake, and since then I have never interfered with the inner throat. The little girl recovered. In diphtheria twenty seconds' strangulation is no joke, where the mucous membrane of the larynx is in a sloughy condition; and this dreadful ordeal repeated every two or three hours. Just think of it! To me it now appears wonderful how a single case of aggravated diphtheria escaped a fatal termination, subjected to such treatment."

The following letter from The Tribune gives the method in use at Oneida, very similar to the hydropathic method generally so successful. It is so simple as to be easily used by any intelligent person:

"The diphtheria now prevailing in New York and Brooklyn recalls to mind our own experience in the treatment of this disease, which may possibly interest some of your readers.

"During the epidemic of diphtheria which swept over the country in the year 1863–4, carrying off thousands of victims, our own large family was attacked by the disease in its most virulent form, rapidly proving fatal to the first five or six cases, and threatening a clean sweep through the Community, sparing neither old nor young in its destructive career.

"Finding the use of gargles and 'specifics' of no avail in checking the disease, which spread rapidly through the family, we abandoned the whole system of drugs and began an original course of treatment, at once simple and effectual.

"Noticing in The Tribune of some date in the summer of 1863 an account of the treatment of diphtheria by the application of ice, as recommended and practiced with success in France, and introduced into this country by Dr. Chapman, we decided to try it in combination with our system of criticism. Our method of operating was simple, and something in this way: Recognizing as we do the spiritual nature of disease, as well as its physical characteristics, our first efforts were to arouse the spirit of the patient by means of criticism to

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resist the power and leaden influence of disease, which enveloped him like cloud, stupefying and befogging every mental faculty and effort of the will to repel the intruder. The invariable effect of criticism was to stir up the patient in mind and heart to make a stout defence against the attack, to resist the influence of the disease with might and main, and to throw him into a sweat, thus at once relieving the fever. The next thing was to prepare a quantity of ice broken into small bits, which could be taken into the mouth and swallowed, or allowed to melt, letting the piece slip as far back as possible around the roots of the tongue, tonsils and upper part of the throat. This application of ice was made every ten minutes, day and night, until every vestige of the canker had disappeared and the inflammation had subsided. During the day the patients, unless very sick, could help themselves to the ice, if a supply were placed at the bedside, or near at hand; but during the night watchers were required to give the necessary lump of ice every ten minutes, one nurse attending to several patients. This course of treatment was faithfully followed as long as there were any traces of the disease about, and although we had over sixty cases during the fall and winter, and many of them very severe, we lost not a single patient after adopting the ice-criticism treatment.

"Of course the application of criticism would be difficult, if not impossible, under ordinary hospital routine or private practice, even if desired by the patient; but the application of ice can be made under any circumstances, and there must be few who cannot afford a few pounds of a medicine so cheap, so pure, and so powerful.

"The efficacy of the ice treatment lies in its being applied continuously, until every trace of the fungus growth has disappeared and the swelling and inflammation subsided. Acids and alkalies and fashionable gargles will, in some measure check the morbid growth, but they cannot allay the fierce heat and reduce the inflammation of the swelled throat. Ice will do both, and not injure the patient. Try it.

"Respectfully, GEO. E. CRAGIN, M. D."

TEMPERANCE.

VIII. What is temperance?

ANS.—"Temperance," says Cicero, "is that which, either in things to be desired or to be shunned, teaches that reason should be followed." And Plato says: "Temperance consists in not being carried away by the passions, but in holding them in contempt and keeping them in subjection."

GREAT MEN'S DESCENDANTS.

IX. Do great men generally leave descendants equally great?

ANS.—Mr. T. W. Higginson says "that, as a rule, there exist no living descendants in the male line from the great authors, artists, statesmen and soldiers of England. There is not one such descendant of Chaucer, Shakespeare, Spenser, Butler, Dryden, Pope, Cowper, Goldsmith, Scott, Byron or Moore; not one of Drake, Cromwell, Monk, Marlborough, Peterborough or Nelson; not one of Strafford, Ormond or Clarenden; not one of Addison, Swift or Johnson; not one of Walpole, Bolingbroke, Chatham, Pitt, Fox, Burke, Grattan or Canning; not one of Bacon, Locke, Newton or Davy; not one of Hume, Gibbon or Macaulay; not one of Hogarth or Reynolds; not one of Garrick, John Kemble or Edmund Kean. It would be easy to make a similar American list, beginning with Washington, of whom it was said that 'Providence made him childless that his country might call him Father.'

"Now, however we may regret that these great men have left no posterity, or posterity by the female line alone, it does not occur to any one as affording any serious drawback upon their service to their country. Certainly it does not occur to us that they would have been more useful had they left children to the world, but rendered it no other service. Lord Bacon says that 'He that hath wife and children hath given hostages to fortune, for they are impediments to great enterprises, either of virtue or mischief. Certainly the best works, and of greatest merit to the public, have proceeded from unmarried or childless men; which, both in affection and means, have married and endowed the public.' And this is the view generally accepted, that the public is in such cases rather the gainer than the loser, and has no right to complain.

"Since, therefore, every child must have a father and a mother both, and neither will alone suffice, why should we thus heap gratitude on men who, from preference or from necessity, have remained childless, and yet habitually treat women as if they could render no service to their country except by giving it children? If it be folly and shame, as I think, to belittle and decry the dignity and worth of motherhood, as some are said to do, it is no less folly and shame quite as great to deny the grand and patriotic service of many women who have

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lied and left no children among their mourners."

RAW FRUIT.

X. Does not fruit agree better with the stomach cooked rather than raw?

ANS.—A writer in an English paper says:

"An almost universal prejudice prevails against the free use of uncooked fruit. It is looked upon as very unwholesome. The prejudice is easily accounted for. Suppose any one eats a good dinner, and forthwith sits down to a second, the second dinner would assuredly disagree with the first. This is exactly what has happened in the case of fruit. Ladies and gentlemen dine freely off a great variety of food, and many afterward eat sufficient fruit as dessert to have sufficed for a temperate meal. The result is discomfort or deranged function, followed by an outcry against the use of fruit. But supposing the fruit to have been eaten as, instead of after, a meal, no such consequences would have followed. A moderate quantity of apples, pears, plums, cherries, grapes, with a slice or two of bread, form a cheap, pleasant, wholesome and satisfying meal. Without entering into their chemical composition, it may also be affirmed that fruits are tolerably nutritious, and as an alterative they are exceptionally wholesome. Of course there are those with whom raw fruits disagree, just as there are many who are unable to eat pork or veal. But these can have their fruit cooked. Stewed pears, apple pies and puddings, plum or currant tarts, with plenty of bread, would furnish a dinner fit for a king, without the preliminary of meat, fish, etc. In fact, it is the mixture that proves injurious. Few fruits if eaten alone disagree with healthy stomachs, only bread and light cake should be eaten with them. The food of a large portion of mankind, broadly stated, is bread, or rice, which is almost the same thing, and fruit."

HARDY INDOOR PLANTS.

XI. Is there any hardy indoor plant that will live the year round, that might grow in an invalid's room to cheer her hours of confinement and brighten her hours of despondency?

ANS.—Yes. The English ivy is such a plant. We have one in our room ten years old, still evergreen and flourishing. A writer says:

"I do not know a single plant that will stand so much hard usage as ivy. The only point on which cultivators err is not keeping the leaves *clean*. If it be well washed two or three times a week, and the soil well watered, it will grow for weeks, and even years, without danger from change of temperature. A vase, not necessarily costly, will answer well for ivy; and this reminds me of an excellent plan of growing it in vases. Long shoots of the ivy were procured, with the young and tender aerial roots very abundant. The lower ends were wrapped in moss, and then some five or six of these were lightly tied together at the bottom and placed in the vase. The latter was filled within a few inches of the top with water, and the ball of moss suspended therein. Thus managed the roots soon commence to grow; afterward the moss need not quite reach the water, as the roots will extend down into it and prove all-sufficient.

"So many very beautiful varieties of ivy are now in cultivation, that by selecting kinds that will form a decided contrast in shape and color, the effect may be materially heightened. The center of the vase may be filled with cut flowers or grasses, or, indeed, nothing would look better than ferns. The ivy may be allowed to hang down over the sides of the vase in graceful festoons, or else trained over and around the window, thus making a room appear cheerful and pleasant all the winter through. It is not necessary, and in fact I do not believe that ivy will grow as well in strong light as when it is in a partially shaded position, as it likes shade and an even, cool temperature. I have known instances where ivy has been grown in large tubs and trained up a staircase, thus forming a mass of green foliage from the hall below to the floor above. Planted in a box and run over a low trellis, it makes a lovely window screen even in towns; used in any way as fancy directs, it is unexcelled as a house plant."

CAKES AND PRESERVES.

XII. Will you kindly tell me whether or not you would exclude cakes and preserves entirely from the household.

ANS.—We believe that cakes and preserves can be so made as to be perfectly wholesome. And so, instead of excluding them from the table, would reform the cookery that makes cakes and preserves other than as they should be

MUFFS.

XIII. Not to encroach too much on your valuable and well spent time, I would respectfully ask, as to the propriety of using *Muffs—by ladies*, to be sure? Do they not prevent the necessary motion of the arms, for free circulation of the blood, as well as add to, instead of keeping away the cold from the body? to say naught of the very great inconvenience.

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Ans.—Muffs would be a very great inconvenience to gentlemen, who generally hold the whip and lines, and drive the horses; but not so much to ladies, except when walking, when gloves are better. Muffs are then admissible in very cold weather, only to be properly used. They keep the extremities warm. There is more danger from harm from furs about the neck than on the hands.

EATING FRUIT ON AN EMPTY STOMACH.

XIV. Is it healthy to eat fruit in the morning, on an empty stomach.

Ans.—We might ask, is it proper to eat fruit on a full stomach? The answer would be, no. Well, is it advisable to eat fruit as the first article of food in the morning, before anything else is taken? We answer that, all people cannot do it, but many can, and do. It does not probably make much difference whether it is eaten as the first or last part of the meal. In some instances, especially to cure constipation, it is well to eat it first. In other cases half an hour after breakfast is better, for then the watery portion of the food is more or less absorbed, and the stomach not very full. An apple a little while after breakfast often aids digestion by furnishing a proper acid. It is now pretty well established that digestion cannot well proceed without the aid of an acid. Formerly it was believed that hydrochloric acid was necessary, but it is now known that this acid is no better than some others, and we know from numerous cases, that the malic acid from the apple is often just the thing, and so is the acid from the grape, orange and lemon equally good. Especially are the acids valuable where the diet is largely flesh meat, bread and potatoes.

LIFE TO LEAD DURING PREGNANCY.

XV. Please state what is the best life to lead during pregnancy, and how to have healthy children? thereby conferring a great favor on "an expectant mother."

Ans.—This question is answered in the article on "Enlightened Matherhood," in February No. 1873, also in February No. 1874—and fully in our little book "Parturition without Pain."

HEADACHE — PREMATURE DEVELOPMENT OF GIRLS—CANDY.

XVI. Is there any course of treatment that will benefit habitual headache? What will retard the too rapid growth and maturity of girls? Is candy healthful?

Ans.—We are tired of this headache question. It, and a remedy for pimples on the face, has been sent us regularly for months. They come from all quarters, and generally from women. Besides a brief paragraph is not sufficient to answer the question. Then headaches differ, and have different causes. In general the patient should invigorate the constitution, live much out of doors, take well regulated exercise, keep the lungs well supplied with air, and the skin and bowels open. Half the headaches come from lack of out door exercise and air, and this is why women suffer more than men from them.

The rapid maturity of girls is kept back by a healthy out-door life, absence of excitements, physical culture, a sensible education. Hot climates aid, and heated rooms, and exciting food are very bad. A plain substantial diet and healthy out-door life are the true remedies.

The candies of the shops are generally bad. Loaf and maple sugar are the substitutes.

CRANBERRIES AND SUGAR.

XVI. In cooking cranberries, to be benefited by them, should they be palatably sweet, or eaten quite tart?

Ans.—Cranberries should be thoroughly cooked, so as to reduce the tough pulp to a semi-fluid mass. Then they should be strained so as to separate the skin, and sweetened to taste. A quart of cranberries requires about one pound of sugar.

DAILY BATHING.

XVII. Do you think all people should bathe daily?

Ans.—No, not every person, but nearly all should. Dr. Holland says: "It may be safely asserted that all persons of sound constitution and unimpaired health are greatly benefited by daily baths. Whether these should be warm or cold, they themselves can best determine. Those who do not feel a speedy reaction from a cold bath, after a vigorous rubbing, or who do not feel better for it, should substitute warm or tepid water for cold. They may imagine at first that it does them no good, but after a while they will discover their mistake by a higher condition of physical feeling and an augmented glow of spirits.

"Almost without exception the most robust persons are the most frequent and regular bathers. Those who have formed the habit could not be induced to give it up on any account, for they know that if they did they would suffer from it in various ways. They will tell you that they are not themselves until they have taken their daily bath; that it not only keeps their pores open and their cir-

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lation perfect, but their mind clear and their sposition buoyant. They are strangers to oodiness and megrims, and being agreeable themselves are generally agreeable toothers.

"Daily baths are of particular service to pers of sedentary habits, since the bath, to a rtain extent, takes the place and fulfills the rposes of exercise. A copious cause of disease a want of proper excretion, which is always aterially assisted by the bath.

"Invalids are prone to think they cannot ear baths at all, or only at long intervals. hey require them far more than healthy perons do, indeed they cannot dispense with them ithout serious injury. A cold bath may be o much of a shock, but a warm bath freuently, if not daily administered, will help hem incalculably. Only by bathing can they ope to free themselves from the steadily acumulating impurities that any deranged conition invariably engenders. They may reover deprived of the bath, though they are ot likely to recover so quickly."

FRIGHTENING CHILDREN.

XIX. Why is it that so many people are igorant of the fact that children should never be rightened?

ANS.—Because so many people are almost, or quite, as low as the brutes.

Nothing can be worse for a child than to frighten it. The effect of the scare it is slow to recover from: it remains sometimes until maturity, as is shown by many instances of morbid sensitiveness and excessive nervousness.

Not unfrequently, fear is employed as a means of discipline. Children are controlled by believing that something terrible will happen to them; are punished by being shut up in dark rooms, or by being put in places they stand in dread of. No one, without vivid memory of his own childhood, can comprehend how entirely cruel such things are. We have often heard grown persons tell of the suffering they have endured, as children, under like circumstances, and recount the irreparable injury which they are sure they then received. No parent, no nurse, capable of alarming the young, is fitted for her position. Children, as near as possible, should be trained not to know the sense of fear which, above everything else, is to be feared in their education both early and late.

DRESSINGS FOR WOUNDS.

XX. Which is the best dressing for wounds, hot or cold water?

ANS.—Generally hot water, though where there is much inflammation connected with them cool or cold water may be better.

PUBERTY.

XXI. Is the health likely to suffer on the attainment of puberty in either boys or girls?

ANS.—In girls brought up in refinement, and delicately, the health suffers. In them brought up to out of door life it rarely suffers. The same is true of boys.

HAIR OILS.

XXII. Are hair oils good things to put on the hair?

ANS.—No! Some of them are poisonous, and others filthy. The Laboratory says:

"Many hair oils are colored with aniline red, instead of the long used anchusa, which answers every purpose, and should be continued. A hair dresser had been accustomed to use a hair oil composed of castor oil, colored with aniline red. A patron, whose head had been dressed with this oil several times, became aware of a disagreeable itching in the scalp, similar to that produced by arsenic. Inquiry traced the presence of arsenic in this aniline coloring, and by a discontinuance of the oil the eruption disappeared."

TOWELS.

XXIII.—Is it accordng to the laws of hygiene for all the members of a family to wipe on the same towel, as is done so frequently.

ANS.—No, especially if there are any infectious diseases in any members of the family. Of course every member should have its own towel, comb, hairbrush, toothbrush, etc.

HEART DISEASE AND SUDDEN DEATH.

XXIV. Do not all persons with heart disease die suddenly?

ANS.—By no means. The popular impression is that all heart diseases entail a probability of sudden death. Dr. Lancereaux states that the ordinary termination is slow death, due to the increased difficulty in the circulation, and to the organic lesions that this induces. A less frequent termination he calls rapid death. This is caused by some sudden impediment, more or less complete, to the introcardial circulation, such as a displacement of fibrinous concretions in the heart, or rupture of the valves. In this case death ensues in from ten to fifteen minutes. A third mode of ending is sudden death, which, of course, frequently happens under certain circumstances.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

FASHION.

Time moves along, nor is it wrong
That fashion should progress,
Since half who live attention give
To beautify and dress;
'Tis the exterior we admire,
Though backward to confess,
To be as others we desire,
Nor are our efforts less.

Yet as to clothes, I would propose,
Avoid the two extremes,
Too much too wear, too little care,
To me is wrong it seems;
A medium in everything,
A fit with natural ease,
Then gracefulness imparts the spring
That makes our manners please.

A. J. Eidson, M. D.

CHARITY TO MAN.

Oh, sweeter than the sweetest flower,
At ev'ning's dewy close,
The will, united with the power,
To succor human woes!

And softer than the softest strain
Of music to the ear,
The placid joy we give and gain,
By gratitude sincere.

The husbandman goes forth a-field,
What hopes his heart expand!
What calm delight his labors yield!
A harvest—from his hand!

A hand that providently sows,
Nor dissipates in vain;
How neat his field! how clean it grows!
What produce from each grain!

The nobler husbandry of mind,
And culture of the heart—
Shall this with men less favor find,
Less genuine joy impart?

Oh, no—your goodness strikes a root
That dies not, nor decays;
And future life shall yield the fruit,
Which blossoms now in praise.

The youthful hopes that now expand
Their green and tender leaves,
Shall spread a plenty o'er the land
In rich and yellow sheaves.

Thus, a small bounty well bestowed,
May perfect heaven's high plan;
First daughter to the love of God,
Is charity to man.

THE MOTHER'S EVENING PRAYER

'Tis time, my own darling, to rest on thy pillow;
The sweet flowers are closing, the dove seeks it home,
The bright sun has sunk far behind the dark billow,
And thou, too, must slumber, and leave me alone.

I'll watch o'er thy fairy-like couch, my loved treasure;
No evil shall harm thee, no stranger is here;
Should perils invade thee, oh! still 'twere my pleasure
To guard thee, then fear not, thy mother is near.

Ah, would I could shield thee from sorrow forever!
Some grief will soon pierce thy young bosom, my child;
But firmly we'll trust in the Master, and never
From that blessed support be my loved one beguiled.

Though lone and unsympathized now be my sorrow,
Unshared all my pleasures, the dawning will come,
That shall harbing the sun of a long hoped for morrow,
When he, the true-hearted, shall visit his home,

Though now on the ocean thy father must wander,
And widely we're severed, I may not complain;
The time will arrive when, a wanderer no longer,
He'll clasp thee, my babe, to his bosom again.

Weldon Goodfellow.

PROGRESS.

This is an age of constant change,
Old forms and customs fade away,
Whilst wider intellectual range
Makes mankind better, day by day.

With the onward march of time
The swelling tide of knowledge rolls,
And sweeps with each advancing wave
Another rock from error's shoals.

The mystic notions of the past
Have long set reason at defiance;
Now their light is waning fast
Before the clearer ray of science.

Intelligence no longer rests
Content with idle dogmatism,
All theories must stand the tests,
Or else retire into oblivion.

Though cowards shrink and bigots howl
When old beliefs are rudely shaken,
The truth can never suffer ill
From honest, fair investigation.

Brave men have battled well, I trow,
'Gainst the enslavement of their kind;
But grander work progresses now—
The emancipation of the mind.

'Tis well! Let lovers of the right,
All help to clear the mists away;
And out of superstition's night
Lead stumbling humanity.

William J. Larmer.

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EDITORIAL DEPARTMENT.

Herald of Health AND Journal of Physical Culture
Advocates A Higher Type of Manhood, Physical, Intellectual and Moral

NEW YORK, NOVEMBER, 1874.

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.

THE NEW CHEMILOON, WITH DIRECTIONS FOR MAKING, AND ILLUSTRATIONS.—The question is often asked us of the Vineland Anti-Fashion Society: "What style of garments have you adopted as a society?" and now and then we get an application for patterns. The question has probably been answered in full by Mrs. Butler, our president, in the November number of THE HERALD OF HEALTH, though at the time of writing this article I have not, of course, seen that number. At the risk of repeating what that lady has said, I shall reply that we as a society have adopted no style in particular; and, in fact, have pledged ourselves to nothing whatever, save each to follow the dictates of her own good sense and conscience in matters of dress, and to sustain and countenance all the other members in taking a like course.

But one of our number wears the short dress habitually. A few put it on about their household labors, resuming long skirts for the public, and still a few more wear it, or at least a somewhat shortened dress, when engaged in garden and farm work. There is only one point upon which we seem all agreed, and that is, that our dresses must and shall be short enough to prevent them gathering the mud and filth of the streets. Nearly all, if not all, of us wear our skirts swinging at least four inches from the ground.

Our conversation about outer dress has been for the most part desultory and without conclusion; but our deliberations in regard to underclothing are beginning to take practical and definite form. At the last meeting of our society, held September 23d, models of a complete set of undergarments were exhibited, which received the admiration of most of the ladies present; though it must be distinctly understood that the society gave them no formal approval. Some of the ladies made trifling objections to various details, and each one feels bound to invent something which shall more perfectly meet the needs of women, if she can.

Meantime, while this perfect garment, or set of garments, is still only among the possibitities, I have been requested by the society to furnish diagrams and descriptions to THE HERALD OF HEALTH, that the world may see just what we have done, and the female portion of it may, if it likes, adopt, or if it can, improve, the best and only plan which has, so far, been submitted to us in a tangible form.

First of all came a garment which in default of a better name has been called a chemiloon—a union of chemise and drawers in one garment. This was high-necked and

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long-sleeved. I will presently give a diagram of this.

Next was a waist cut from the pattern of a dress waist, but extending in basque form over the hips; high on the shoulders, but cut low and square in front, made with darts to fit the form, but loose enough to allow the wearer to turn around easily in it. On this waist, below the hips, were sewed five buttons—one directly behind, one at each side seam, and two on the darts in front—on which to button a flannel underskirt in winter and a cotton one in summer; these skirts to be made short, gored, and as narrow as is consistent with walking. Around the waist similarly arranged was another row of buttons to support the hoop-skirt, and just above it a third row for a dress-skirt, if that is worn separately from the waist. The hoopskirt had strips of cloth stitched on each tape, beginning at the first hoop from the top and carried up to the top of the waistband. These were to strengthen the skirt where the button-holes were made for attaching to the waist, and for the same purpose where buttons were sewed on each tape at the first hoop. On these last buttons were suspended the skirt, which was cut goring, and barely wide enough to hang with a little fullness over the hoops. It was made perfectly plain at the top, save two plaits behind to allow for the rounding of the hoops, and instead of being bound around the top had a facing wide enough for button-holes, which were made to match the buttons on the hoopskirt. It opened on the left side, and the same button which served to attach the skirt to the hoops was used to button the front upon. This skirt swung eight inches from the floor, and was deemed all-sufficient to wear above the hoops. If warmer clothing was required it was proposed to add it in the shape of flannel garments under the chemiloon; either the ordinary shirt and drawers, or something constructed on the chemiloon plan. In very warm weather in the summer it was suggested that the chemiloon might be omitted entirely, the waist with underskirt attached serving the purpose of the ordinary chemise, and at the same time supporting the clothing.

The advantages claimed for these garments were, that all the clothing was thus supported from the shoulders, and that all extra bands and thicknesses of clothing were removed from the waist, leaving the whole body equally protected. The wearer stated that before she had adopted this style of garments she could count from twelve to twenty thicknesses of cloth around her waist, according to the season. This reduced the number down to from five to eight.

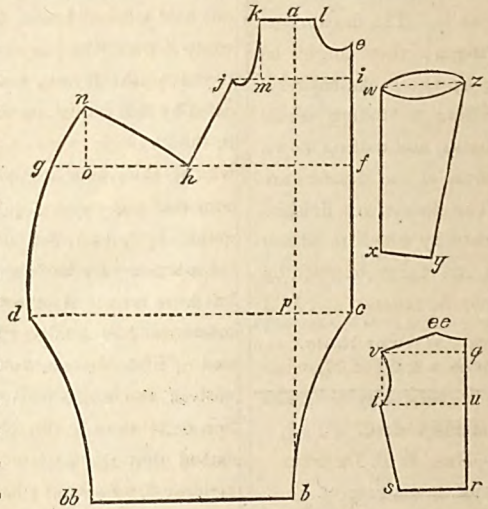


DIAGRAM OF CHEMILCON.

I have thought it best to give a diagram rather than a picture of the chemiloon, so that the pattern may be adopted by those who desire it. From *a* to *b* is 50 inches—the complete length of the garment. From *c* to *d* is 33 inches, its complete width. From *e* to *c* is 27½ inches; from *f* to *h* 17 inches; from *h* to *g* 14 inches; from *i* to *j* 12½ inches; from *k* to *m* 6½ inches; from *j* to *h* 9½ inches; from *k* to *l* 5½ inches; from *n* to *o* 6 inches; from *b* to *bb* 21 inches.

The back, from *q* to *r*, is 13½ inches; from *r* to *q* 9 inches; from *t* to *u* 9 inches; from *v* to *t* 5½ inches; from *s* to *r* 7 inches.

The sleeve, from *z* to *y*, is 19 inches; from *w* to *x* 17½ inches; from *w* to *z* 9 inches; from *x* to *y* 5 inches.

I should advise every lady in cutting this

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ttern to fit the shoulders by her own dress ttern, for most persons would require it far ore sloping than this. The seam which joins ie sleeve to the main garment must be kept igh up on the shoulder, so that the arms may ave perfect play without any drawing or raining of the main garment. The back from to *h* is gathered and sewed on the back of the aist from *r* to *s*. *I* and *j*, *h* and *s*, *k* and *v*, *l* nd *ll*, *b* and *bb*, *c* and *d*, each join together, *z* on ie sleeve is placed about 1½ inches behind the houlder seam, the highest part of the sleeve oming toward the front. The front of the garnent is turned over for a hem of an inch in vidth as far as the waist line, when the hem lopes down to a point at *c*. The drawers as xhibited were open, though they might be nade closed by sewing up the backs entirely, he fronts partially, putting a binding across he top of the drawer backs, and cutting down t the sides. The bottoms of the drawers are gathered into bands. The sleeves are finished with a button at the wrists by which to attach cuffs, and at the neck are three buttons, by which collars or ruffs may be fastened and held in place.

The diagram is drawn on a scale of 20 inches to an inch, and it will be very easy to make any additional measurements desired.

MRS. E. B. DUFFEY.

HYGIENE IN EARNEST.—*Dear Dr. Holbrook.*—Conversing a few days since with a young friend, a printer's apprentice, a lad of seventeen, I observed his unusual thoughtfulness, and that he was seeking to store his mind with useful knowledge. Accordingly, on my return home, I sent him a book on practical hygiene, asking him to let me know how he liked it; and his answer, just received, has pleased me so much that I can't help sending it to you. I would like to know if the young readers of THE HERALD OF HEALTH see any particular wisdom in it. He writes:

"Your letter and book were gladly received. The next evening I commenced reading the book. I think that to study nature is better than to send for the doctor every other day. * * * I am going from the press-room to the composing-room soon, and if it affects my eyes much I will stop it. I am going to study that book just like a grammar lesson at school."

The earnestness with which this young man proposes to study the rules of right living, and his determination to give up his trade rather than spoil his eyes, seemed to me to be one of those practical sermons that are as well worth printing as anything from Beecher or Spurgeon.

We have hygienic literature in abundance, and it sells well, too; but the question is, who, and especially what young people, will take, not half a dozen books, but one good book, and study it with the purpose of actually living up to the truths it may teach in the spirit indicated by this young apprentice. What is wanted in the hygienic work is a body of young folks, who of their own free choice will enter upon a course of self-culture in accordance with hygienic law; and this not as so many do, for the purpose of restoring broken constitutions, but as a means of preserving unimpaired the soundness and purity which they have inherited. Who that is now young and glowing with joyous health will make a solemn resolution to preserve the priceless inheritance, squandering none of it in any hurtful indulgence, yielding to no debasing habit, but training every faculty, physical and mental, to the wisest control and the noblest purpose, to the end that existence, even in this world, may be crowned with joy and usefulness and honor? E. F. B.

[We are very glad of such sensible letters as the above, and want more of them. Those of our readers who have a word of wisdom like the above are gladly welcome to our columns. Brief letters containing bits of wisdom, practical hints, experience, etc., are always in order.]

A HINDERANCE TO HEALTH IN THE CITY.—There is one hinderance to the health of city children in all large cities that ought to be mentioned. We mean the early commencement of the public schools. Generally they begin in

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September, and parents hurry back to the city from vacation, so that the children can begin the school term at its commencement. Now September and October are months that children should spend in the country. While it may be well enough to have school commence in October for those who cannot go to the country, yet parents should not be too strict in this matter. Health is more important than learning to read and write. In this connection it may be observed that in the Chauncey Hall School in Boston, where delicate health renders conformity to the regular course at all difficult, the pupil takes a little more than half the work of his class for the first year, and the next year, instead of being promoted, he remains in the same class, reviews what he did the previous year, and takes up what he omitted. As all the class are told at the beginning of the year that certain members are to remain two years in the class, there is no mortification at not being promoted.

DIFFERENCE OF TEMPERATURE BETWEEN THE COUNTRY AND CITY.—This difference has been investigated by Fines, who finds, that, as has been also generally ascertained by other observations, the mean annual temperature in the interior of a city is decidedly higher than outside. On the other hand, the maximum temperatures in the fall and winter are somewhat lower in the city, while in the spring and summer they are somewhat higher. On clear nights the difference between the minimum temperatures in the city and the country may amount to 13½° Fahr., that in the country being the lower of the two. Also, the annual average difference between the maxima and the minima is greater for the country than the city.

CULTIVATED MINDS AND HEALTH. — "The cultivation of the mind at a proper time of life," says Dr. Brigham, "is not injurious, but beneficial to health. This is evident, first from theory. In order to have good health it is necessary that every organ of the body should be not only well developed, but should also be exercised. We know that if the muscles of the body are not exercised, they not only cease to grow, but they shrink, and their power, energy and activity are diminished. This is also the case with the brain. When any organ diminishes for want of proper exercise, the whole system sympathizes, and thus the health becomes impaired. I cannot doubt but that the exercise of the intellect tends to perpetuate sound health."

LAZINESS AND HEALTH. — Our experience is that a large number of girls' ailments are due to idleness, and the consequent *ennui*, and that the nerve-forces are as self-destructive as an unrestrained locomotive engine would be; which, if not properly directed, would injure everything with which it came in contact, or soon cripple itself. We have seen lamentable instances of girls amongst the middle classes, whose bodily and moral health has been ruined by ignorant parents. The strong, right-minded girls are those who have been well educated at school or college, and who are constantly engaged in work for themselves or others, who are employed at drawing, sculpture, languages, or even science; whilst the sickly, complaining creatures, who are ever in the doctor's hands, are those who are doing nothing. One of the worst chronic cases of hysteria we have ever known was cured immediately upon the young lady being required to take charge of her father's house.

GOOD GOT FROM READING THE HERALD OF HEALTH.—"I have been trying to live by the teachings of your HERALD OF HEALTH in diet. I get it monthly, and will continue it. I feel much better for a year past than I did before, I am more free from headache than I used to be. I used to have much headache, and took physic to get well; but I am glad I have learned better. I use unbolted flour bread and crackers, use no coffee, spices, etc. I have no need of pills. I have taken no medicine for over a year, and I have not felt so well for many years. I have now got a taste of hygi-

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ic living, and I have a desire for more. R. H. The above is but a sample of what we get, or ar daily. And yet Dr. Hammond says no od has ever yet come from a knowledge of e laws of health among the people, nor will me for generations.

TEACHING CHILDREN KINDNESS. — To ach children kindness theoretically is of very tle use. To tell them to be kind without at e same time waking up in their hearts some elings prompting to kindness, has about as uch effect as to try to warm ice with ice. indness is taught to children just as other ings are—by making them *do* little acts of indness. Mrs. Krous gave us a lesson on this bject in her kindergarten last winter. The hildren without thinking always wasted the rumbs of their lunch. No talking would have duced them to save these crumbs; but Mrs. rous, wishing to give a lesson in economy, lways passed around a box for them after unch, saying: "These must be your contribuions to the poor birds that winter in the park utside." So the children all put their crumbs n the contribution box for the birds, and thus lesson in kindness and economy was given, nd the children not only saved the crumbs willingly, but often put in a part of their dinner, so eager were they to feed the birds.

LAUGHING. — Luther said that "the devil hated a good laugh." We can almost imagine his satanic majesty prowling about for prey among the downcast and gloomy, the satiated and greedy of mankind, and turning away from the hopeful and light-hearted, the innocent and generous. If we admit that Luther's maxim embodies a truthful principle, we should apply such maxim to our course of life, and raise the laugh that will keep the devil out of our hearts and out of our lives.

PROFESSOR MOSES COIT TYLER. — Our old and tried friend, Professor Tyler, has had to return to Ann Arbor and take his old chair as professor in Michigan University. He had been away only a year and a half as literary editor of The Christian Union when the summons came. We do not know, but we suspect. the University, notwithstanding its other able professors, had begun to decline since he left it. At any rate it will not decline now, but go on adding luster to its deserved fame. Success to the University and its worthy Professor.

SHAPING OUR LIVES.—The Index has the following truthful criticism on those who would shape their lives by their own narrow measure:

"'We must each shape our lives by our own standard,' writes a correspondent, in courteous condemnation of our treatment of the free love question. But this is only a half truth, which must be supplemented by the further statement that 'we must shape our own standard by the truth of things.' Morality is an objective science, or it is no science at all; and like every other objective science, it requires us to conform our thinking to real relations, on peril of fatal blunders. The laws of sexual morality are not whatever the individual fancies them to be, but must be determined by the scientific study of society, its organic conditions and its normal development. Whoever undertakes to determine them by a mere subjective theory, regardless of the fact that marriage is the result of necessary evolution and not of arbitrary enactment, is wholly unfitted to be a teacher on this subject. The trouble with the free love doctrine is that it is based on a denial of moral obligation as superior to mere sentiment. The conscience and reason of the individual ought to give law to love in his private life, the universal conscience and reason of the race ought to give law to love in all social regulations of marrriage. In any other sense free love is an absurdity, an offense against reason and conscience."

ELECTRICITY FOR CHILBLAINS.—An Italian physician claims great success in the treatment of chilblains with the electro-magnetic apparatus. A current of medium intensity is

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passed through the diseased part for fifteen minutes, with great relief to pain. One or two sittings will cure—so it is said. The same treatment has been successfully employed in neuralgia of the testes, in which the pain was so excruciating that the patient begged to have the gland extirpated. A case also is reported of successful treatment by the same means, of an obstinate lumbago which had resisted every other plan.—*Pacific Medical and Surgical Journal*

PAYING JUST DEBTS.—Multitudes of subscribers to THE HERALD OF HEALTH have written us of their thorough appreciation of it. The old year is now coming to a close, and we ask of our subscribers everywhere to show their approbation of our work by promptly renewing their subscriptions and sending at least one new subscriber. Are there not friends you can induce to take it? They may wish to present a copy to some dear friend for a year—a son or daughter, or some one who will not otherwise see it. All such interest will be fully appreciated by editor and publishers, and spur them on to renewed effort in making THE HERALD the leading health publication of the world. In this way they will be doing no more than paying a just debt for the good they have received.

GRUEL.—We give the following from The Health Reformer concerning what seems a very simple matter—the making of gruel. It is important that every woman should know the best way of preparing that which is both food and medicine for the sick:

"Several articles may be used, but wheat-meal is preferable. Have the water boiling. Make a paste of the meal and cold water, and stir in slowly. It must not stop boiling for a moment; if it does it will have a raw taste, which you cannot remedy by cooking for hours."

PHYSICAL CULTURE IN AMHERST COLLEGE.—The Department of Physical Education and Hygiene in Amherst College was established by its trustees in 1860, who believed that, together with the culture of the mental and moral faculties, some special care and instruction was necessary to sustain the bodily powers up to a vigorous and healthy standard.

The most prominent features of this department are:

1. A regularly educated physician has this department in charge. It shall be his duty to know the physical condition of every student during term time. He will advise the college as a whole, or any of its members, in matters necessary to the public or individual health; and the student is expected to obey the laws of health just as he should any other of the regulations for college life. If any student is sick or injured so as to need the services of a physician or surgeon, he may be attended by whomsoever he may select. He is required, however, to notify the Professor of Hygiene as soon as the second day of sickness, from whom he may receive suitable advice and a proper certificate, or the class officer will refuse him an excuse for his absence.

2. Statistics of the bodily condition of the students are regularly and frequently secured. Those which have been compiled for the past thirteen years are already interesting. But if carefully gathered for a long series of years they will be of value to determine the physiological "constants" of the New England college student. From these tables, and other information from the best health authorities, means are furnished by which the students may improve in health, and can easily learn whether they are within the bounds of health, and if their development from time to time is normal or otherwise.

3. A gymnasium, with apparatus and regulations to provide safe and suitable physical exercise.

All the students by classes, in uniform dress, are required to be present at an exercise on four days of the week; and not only is this a required duty, but a prompt attendance upon it and a faithful discharge of it forms a part of the college standing of the student.

The attendance upon these exercises during

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he past year has been nearly 92 (91.7) per ent. of the students, as averaged upon all the xercises of the year; and if from this we deluct a probable five per cent. of sickness, we ind that the physical exercises are in attendance fully equal to the literary ones. The experience of thirteen years has shown that a required exercise in ordinary hygienic physical raining is no more difficult to secure than are requirements in any other departments of college, and is of the highest importance to their physical condition. The training and discipline here are peculiar—not at all partaking of the quiet order which characterizes a recitation or lecture, for the department was established for the normal and harmonious development of body and mind, and by the law of contraries the closer the mental application and the more intense its discipline, so will the physical recreation partake more of abandon and freedom that might startle the ordinary ideas of a required exercise of college discipline. And while so much order and system is required as will maintain the gymnastic exercises within the bounds of safety, propriety and vigorous recreation, the discipline is by no means of a military character, for the working of this department shows more and more the value of a place and time where the surplus of animal spirits may have safe escape, with the necessarily and properly accompanying moral value.

At the end of the year a prize of $100 is awarded to that class (by the generosity of J. H. Washburn, Secretary of the Home Insurance Company of New York) which has the most faithfully attended to the exercises of the year, and gives the best exhibition in light gymnastics.

4. Instruction in human anatomy, physiology and hygiene, and their kindred branches.

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There is also an optional course of lectures and recitations in comparative zoology of the vertebrates, given the third term of senior year. —*Annual Report.*

STOP THE SUPPLY. — Any method for curing intemperance which does not aim to stop the demand for alcoholic stimulants comes short, and will ultimately fail. So long as the appetite remains the supply will come. Diminish the demand and the supply will cease at once. The passion for alcoholic stimulants is not a natural one. It comes from no great want of the body, for if it did every human being would have it. The demand for air and food is natural, and not a healthy man, woman or child but has this desire. The demand for such unnatural stimulants as alcohol is a disease, made worse by ignorance and idleness, and can only be cured by education in a broad sense, and inspiring the diseased to a holy ambition after a higher life.

A TOUCH OF A HAND.—"Just for the touch of a hand I bartered my soul."

"How?"

"Oh! I was so lonesome and so tired. You see father and mother both died in one year, and after that I had no home."

"Well!" (Now the tears were falling fast.)

"He was so pleasant, and always talked to me about pleasant things—you understand."

Yes, I understood.

"At last I used to long for his coming, and wish that he would take hold of my hand; his were so white and soft, and mine were so tired and hard, with the looms I had to tend. Well, it is no matter about the rest; I got my wish, and here I am."

(In the ward of a hospital, slowly dying of consumption.)

"He was married, you see!" comes again at last, in a low, gasping sentence.

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How many like this poor unfortunate are wrecked, not on account of vicious tastes, but out of the abundance of the purest impulses of the human heart. Verily for such there is compensation. E. K.

School Children's Health.—Look out for the health of your school children now. They ought to be healthier at school than at home; but, alas! it is not always so. Children often learn vicious habits at school. Guard against this. The moral atmosphere of schools is often low. Make it high. Children have a power over each other. What one does and has the other wants. "Lucy," says one school girl to another, "do you work in the kitchen at home?" "Yes," says Lucy. "Well, I wouldn't." And so Lucy, if not over sensible and wise, lets her mother do the work and she plays the butterfly. This is all wrong, and needs to be remedied. Take warning in time.

Beggars.—One of the curses that afflicts all cities is beggars. What use there is for them in the economy of life we cannot imagine. They prey upon the good nature of the well-to-do, and like vampires eat out the life of a community. Most people who give to beggars do so with the belief that it is a part of the Christian religion, whereas it is not. St. Paul taught just the reverse—that he who would not work should not eat. It would be a blessing if never again dropped a charity into the hand of a beggar. They are a diseased monstrosity, which we have got used to, and think we are doing God's service by supporting, whereas by fostering them we only help to make more. Help the poor who are willing to help themselves, but professional beggars never.

The Longevity of Idlers.—Dr. Hufeland, in a work edited by Dr. Erasmus Wilson, F.R.S., says: "He who eats without labor will never thrive. We shall find that no idler ever attained to a great age, and that these who have been distinguished for their longevity were all men whose lives had been extremely active and laborious. But *mental* idleness is hurtful as well as bodily, because it produces languor. What do we remark in a man who is subject to languor? He begins to yawn; this already betrays that the passage of the blood through the lungs is interrupted. The power of the heart and vessels suffers, of course, and becomes too torpid. If the evil continues longer, accumulations and stoppages of the blood take place. The organs of digestion acquire a tendency to weakness; all the functions are weakened and deranged. A state which disturbs the most important functions of the body, and which enfeebles the noblest powers, is a shortener of life."

Punishing the Dramseller.—In some states the dramseller is held responsible for the evil effects of his traffic. There is some sense in this; but should not the drinker also be punished? Let both alike suffer for their evil deeds. If a man is found drunk in the streets let him be arrested, and not sent to the prison for a night, as is done now, but sent for a term of weeks to a proper hospital and treated for his disease. Meanwhile he should be made to work sufficiently to pay his expenses, so as not to be a burden to the state. We have no patience with that system of charity that puts a bonus on crime by treating criminals or idlers leniently. If every vagabond was arrested and made to work there would be fewer of of them.

Can't Do any Harm.—We should like to know how many medicines there are that can't do any harm. "Castor oil," says a mother, "can't do any harm;" and yet a little girl overworked at school, coming home one day to her mother tired out, and needing only rest and sleep and something to eat, was dosed with castor oil because, forsooth, it wouldn't do any harm and something must be done. Next day no better. Next day senna and salts—perfectly innocent stuff. Day after, child no better. Then an emetic—emetic can't do any harm, that is sure. Next day child worse, mother

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ightened. Man of a little common sense secs er and says: "Stop these innocent medicines; ive the child a warm bath and feed it prop- cly;" and lo! it is well in twenty-four hours.

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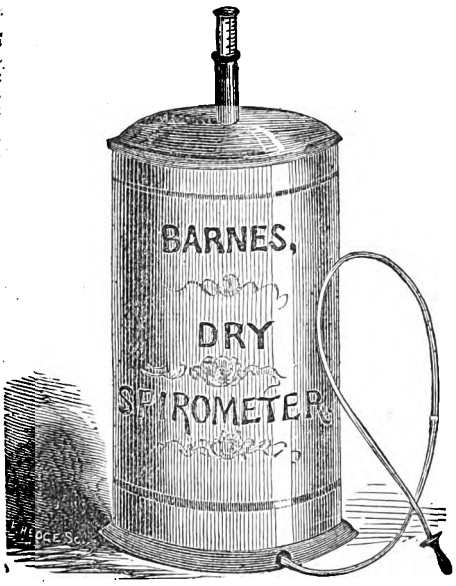
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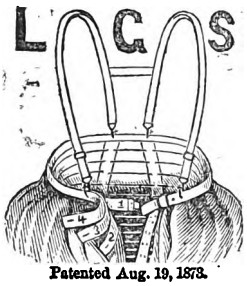
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VOL. 24, No. 6.] NEW YORK, DECEMBER, 1874. [NEW SERIES.

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ESSAYS ON SANITARY AND SOCIAL SCIENCE.

(Number 12.)

The Kings and Slaves of Business.

BY JAMES PARTON.*

THE aristocracy of a country are they who wield its resources. In all the tribes and nations of which we have any knowledge, we find the strong forming a class by themselves; usually in the older countries a king and nobility, descended from the ancient strong, who banded together to defend the state against foreign foes and internal anarchy. But in our modern world war having become the occasional instead of constant necessity of nations, the soldier recedes, while the man of business comes to the front. Nobilities decay. The great houses of a country are mercantile, not feudal. If we by chance hear the names of York and Lancaster, we do not think of white rose and red, or cracked crowns on bloody fields; but ask, perhaps, whether they are in cotton or in sugar, whether they are iron men or pork men. And this is not retrograde, as some would have us think, but advance, signal and glorious advance. In a country governed by law and devoted to the arts of peace, men of business are the natural chiefs of the community. I have visited more than once the frontiers of the United States and observed the new settlements and the rising towns, where everything arranges itself in the natural way. In the dense, magnificent forests of Wisconsin, where timber is the staple commodity, what is it that the settlers want, and must have, and can't get? A saw-mill. Who builds it?—the strong few. And around the saw-mill, which is the life and opportunity of the place, the town gathers, as in the olden time the retainers nestled in the shadow of the lord's castle. But on the rolling prairies of Minnesota the need of the people is the steam elevator, which towers aloft, visible for many a mile, the center of the grain growing system. On a fine day in winter, as far as the eye can reach you see the sleighs heaped

* A Lecture delivered before the students of Packard's Business College, New York. Mr. Parton is himself a king of his own business, faithful and conscientious. It is said of him that when he first began his career, rather than make a misstatement he would spend days at a time in getting an important fact that could be stated in a few lines.

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with sacks, and the farmer in his cap of buffalo skin, with his wife or daughter by his side, moving at a gentle trot toward this tower of refuge, which sucks up the grain on one side and on the other it pours it out into the freight car, while inside is the office where the farmer gets his money, and near by are the stores in which his wife can spend it. These giant structures belong to the strong men of the prairie world, the successors of the ancient nobles. It is not the effeminate idlers who have inherited the names and titles of the old dukes and barons that are their true successors, but men who fill the place in the modern world that dukes and barons did in the ancient.

AN ALLY GAINED.

During the last eighty years men of business have gained an ally that has prodigiously increased their power—the steam-engine—which to-day has done about three times as much work as the whole working population could have done without its assistance. Hence the magnitude of fortunes and the vast, far-reaching enterprises now conducted by individuals.

"As rich as Crœsus" is a proverb all over the civilized world, and Crœsus really appears to have had a good deal of gold lying about in his house. Herodotus, to whom he owes his immortality, records that he rewarded one of his generals by letting him go into his treasury and take away as much gold as he could carry away on his own person. The general improved his opportunity. Crœsus, too, was a gentleman capable of propitiating Apollo with an offering of 3,000 oxen, and a solid golden lion as large as life. But he was a king who had thirteen nations to plunder. The great fortunes of Rome, of which Pliny speaks, were also the spoils of conquered provinces—fortunes accursed in the getting, the holding and the spending. In our happier day, plain men of business wield vaster resources, and direct far-reaching enterprises which have no drawback of suffering or evil, but benefit every person affected by them. And as the Crœsus with his heaps of gold, there is a carman in New York, at the corner of Broad and Wall streets, who often in one day carries three tons of gold upon his cart; but it is not to Apollo's shrine that he takes this interesting metal. It is surprising how small a matter a million dollars appears in the midst of the immense operations of our day.

A PERFECT BANKER.

The last time I was in Wall street I heard a noted banker say, with great earnestness of manner: "My ambition is to be a perfect banker. I would rather retire from business with only a single million, with the reputation of a great banker, than to be ever so rich without that reputation."

"Only a single million." You cannot imagine how small that million seemed when he uttered these words—a kind of honorable poverty, a Diogenes tub with a man inside of it. You thought of his children boasting that their parents were poor but honest. I can well believe the familiar story of John Jacob Astor saying that "a man who is worth $250,000 is just as well off as though he were rich." The mind easily becomes habituated to these magnitudes. Thomas Brassey, the English railroad contractor, had at one time 80,000 men in his employ, whose wages came to about half a million dollars a week, and they were at work in eight countries—England, France, Spain, Italy, Venezuela, Canada and Australia. He wrote a note one day ordering 10,000 wheelbarrows and 3,000 wagons. In the course of forty years he helped to construct 150 railroads, and he did all this with less fuss and worry than many a man experiences in running a peanut stand. We have a greater than Thomas Brassey in Cornelius Vanderbilt, who, at eighty, quietly makes up his mind that the time has come for us to have a four-track railroad from New York to Buffalo. Some one said to him, "I don't know of any four-track roads." "I don't," said he; "but the Central must have two more tracks, and I hope to live to see them laid." And probably he will. The care of an estate of forty millions of dollars and the management of all his railroads only occupy him two hours a day, and during that short time he does not appear to be very busy. By three o'clock he is usually on the road, erect, magnificent, driving a pair of fast horses, in open wagon, unattended.

There are higher spheres of labor than making railroads, in which the great resources of our kings of business are employed with widely beneficial effects of another kind. Many of you have seen in Broadway the ornate and spacious publishing house of the Appletons. Ascend to the fourth story and you find an apartment about fifty feet square, fitted up with desks and pigeon-holes, and occupied by about thirty or forty gentlemen, writing, studying, proof-reading, most of them advanced in age, and several venerable, with gray hairs and great names. This is the working room for the writers of Appleton's Cyclopedia. In this room the whole mass of human knowledge on

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all subjects and sciences is gathered, and restated in such a manner as to make it conveniently accessible to all the American people who can read. And this work went on for two years before the first volume was given to the printer. No individual, no college for the learned could produce such a work. It becomes possible only by the union of a large body of learned persons, with the capital, enterprise and skill of men of business. Similar works are executed by the Harpers and others, and I do not doubt that the system is destined to achieve still more remarkable triumphs in the future.

And now the question occurs, who are these uncrowned monarchs of the modern world? What are they? Where do they originate? By what means do they accumulate these great resources? In what respect do they differ from the men who attempt a similar career and fall out of the course disabled and defeated? Is it their virtue or the want of virtue that gives them success? These are interesting questions, because these men are the masters of our modern world. They carry the purse and pay everybody, and it is apparently a law of nature that the hand which signs the check wields the power.

As a rule, these kings of business begin life near the bottom of what is called the social scale. They generally begin very poor. Crabb Robinson records that the late Lord Southampton applied to the Bishop of Llandaff for advice how to bring up his son so that he would get forward in the world.

"I know of but one way," replied the Bishop; "Give him parts and poverty."

"Well, then," said the father, who was noted for his free living, "if God has given him parts, I will manage as to the poverty."

Another English nobleman, Lord Derby, mentioned a curious circumstance in point the other day. At a gathering in Australia four persons met, three of whom were shepherds on a sheep farm. One of these had taken a degree at Oxford, another at Cambridge, and the third at a German university. The fourth was their employer, a squatter, rich in flocks and herds, but scarcely able to read and write, much less to keep his own accounts. But I venture to say the squatter knew sheep, knew land, knew markets, knew wool. It is an unquestionable fact that in both Australia and America these founders of huge businesses are, as a rule, unlettered men, whose college was a rough, hard, long grapple with material things.

It is also true that they usually take hold, very early in life, of some plain work that lies under their noses, and keep to that until it issues into something large and magnificent. The wealthiest and the most powerful house of business in Europe is that of the Rothschilds, who provide for belligerent kings the sinews of war. The founder of the house, 100 years ago, was a boy in his father's money-changing office at Frankfort-on-the-Main. He discovered that some of the coins in which his father dealt had an artificial value as specimens, and he used to spend the first day of the week—the Jew's idle day—in picking out such coins from the mass to sell to collectors. That was the beginning of his career. He took hold, you will observe, of the work that lay most obviously before him.

EXAMPLES OF HOW MEN HAVE BECOME RICH.

Isaac Rich, who left a million and three-quarters a year or two ago to found a college in Boston, began business thus: At eighteen he came from Cape Cod to Boston with three or four dollars is his possession, and looked about for something to do, rising early, walking far, observing closely, reflecting much. Soon he had an idea: he bought three bushels of oysters, hired a wheelbarrow, found a piece of board, bought six small plates, six iron forks, a three cent pepper-box, and one or two other things. He was at the oyster-boat, buying his oysters, at three o'clock in the morning, wheeled them three miles, set up his board near a market, and began business. He sold out his oysters as fast as he could open them, at a good profit. He repeated this experiment morning after morning until he had saved $130, with which he bought a horse and wagon and had five cents left.

"How are you going to board your horse?' asked a stable-keeper, who witnessed this audacious transaction.

"I am going to board him at your stable."

"But you're a minor," replied this acute Yankee. "And mind, I can't trust you more than a week." The next morning the lad, who had established a good credit with the oystermen, bought thirteen bushels of remarkably fine oysters, which he sold in the course of the day at a profit of seventeen dollars. So he was able to pay for his horse's board. And right there in the same market he continued to deal in oysters and fish for forty years, became king of that business, and ended by founding a college; thus affording a new illustration of Professor Agassiz's theory that the consumption of fish is serviceable to the brain.

So Astor, on reaching New York, with his capital of seven flutes and a few shillings, goes to work beating furs for two dollars a week

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and keeps at furs until he is able to build Astor Houses and Astor Libraries. William Chambers, the founder of the great publishing house of Edinburgh, coming out of his apprenticeship at nineteen with five shillings capital, set up a book-stall with ten pounds worth of books, all bought on credit. The Harpers began by cautiously printing 500 copies of "Locke on the Understanding," and Daniel Appleton by publishing a minute volume, bound in blue paper, two and a half inches square, called "Crumbs of Comfort." George Stephenson, brakeman to a steam-engine at the mouth of a mine, began, it is true, by soling his sweetheart's shoes and demanding a kiss in payment. But this was only a youthful sally. Her name, however was Ann, and she was a servant girl. But soon he began to tinker at his steam-engine, and kept on in that way until he invented the locomotive, and created, with the aid of his son, the railway system.

In those lecturing tours, which are far more instructive to me than I can be instructive to any one else, I frequently see immense establishments, and always visit them when I can. Nine times in ten, if I am told their history, I am informed that the founder was a poor man, who began business on next to nothing. In Chicago, a few years ago, a mechanic invested his whole capital, and credit too, in the making of one rough, strong farm wagon, the first ever made west of the lakes. It was all he could do to live while he made it, and if he had not had the good luck to sell it immediately he would have been in a sorry plight. When I was there, twenty years after, he had a factory which turned out an excellent wagon every seven minutes. Last winter, in Norwich, New York. I went over David Maydole's manufactory, where one hundred men were employed in making hammers. He is one of the most perfect examples of a king of business I have ever met with in my life. If every king of business were such as he we should have the millenium the year after next. A plain little man he is, past sixty now, but in the full enjoyment of life, and in the full enjoyment of his work. Upon being introduced to him in his office, not knowing what else to say, and not being aware that there was anything to be said or thought about hammers—having, in fact, always taken hammers for granted—I said: "And here you make hammers for mankind, Mr. Maydole."

"Yes," said he, "I've made hammers here for twenty-eight years."

"Well, then," said I, still at a loss for a talk-opener, "You ought to be able to make a pretty good hammer by this time."

"No, sir," said he, "I never made a pretty good hammer; I make the best hammer made in the United States."

And so he does; every hammer is made most carefully by hand, and tempered over a slow fire, as delicately as Delmonico's cook broils a steak for his pet gourmand. Then a hickory handle is put to it that has been seasoning for two years; and it is a hammer that dare show itself anywhere in the world. There is thought, and conscience, and good feeling, and high principle and business sense in it. It speaks its maker's praise wherever it goes and as long as it lasts, and it will last very long indeed. He did me the honor to give me one, which has ever since hung conspicuously in my room, admonishing me to work, not fast, nor too much, nor with a showy polish nor any vain pretence, but as well as I can every time, never letting one thing go till I have done all that was possible to make it what it should be.

Upon our return to the office after going over the works he told his story. It is a representative story. Twenty-nine years ago, when he was a roadside blacksmith, six carpenters came to the village from the next county to work upon a new church, one of whom having left his hammer behind, came to the blacksmith's to get one made.

"Make me a good hammer," said the carpenter. "As good a one as you know how."

"But" said the young blacksmith, who had already considered hammers, and had arrived at some notion of what a hammer ought to be, and had a proper contempt for cheapness in all its forms, "perhaps you don't want to pay for as good a one as I can make."

"Yes, I do; I want a good hammer."

And so David Maydole made a good hammer; one that perfectly satisfied the carpenter. The next day the man's five companions came, each of them wanting just such a hammer, and when they were done the employer came and ordered two more. Next the storekeeper of the village ordered two dozen, which were bought by a New York tool merchant, who left a standing order for as many such hammers as David Maydole could make. And from that day to this he has gone on making hammers, until now he has 115 men at work. He has never advertised, he has never published, he has never borrowed. He has never tried to compete with others in price. He has never reduced a price because other men had done so. His only care has been to make a perfect hammer, to make as

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nany such as people wanted and no more, and o sell them at a fair price.

THE SAME OLD STORY.

It is essentially the same story with all these kings of business. They learn how to do some one thing superlatively well, and then they keep on doing it better and better. Near Pittsburgh there is the great Cambria Iron Works, which employs 7,000 persons in making steel rails and iron—a great town of people, all in the service of one company. "What is the secret of such a development of business as this?" a visitor asked of the President and ruling spirit, Daniel J. Morrell. His answer was: "We have no secret. We always try and beat our last batch of rails. That's all the secret we've got, and we don't care who knows it."

In Philadelphia, Henry Desston & Sons sell five tons of saws every day—an immense quantity, for a saw is very thin and light. Forty years ago he landed on these shores, aged fourteen, with his father and sister, and two days after landing the father died, leaving those two orphans alone in a strange land. He got work in a saw shop, and by-and-by began business for himself in a small cellar. The simple secret of his marvelous prosperity is that he studied saws to the very utmost, both theory and practice, and learned how to make better saws than had ever been made before.

Why are the Rothschilds the first bankers of the world? Because in a business career of 102 years they have never failed to keep an engagement. Why is the Chemical Bank in New York the most solid and profitable bank in America? Because in the panic of 1837 when all other banks ceased to pay gold for their notes, that bank did not, and never has. When gold was at 286, if you presented one of its fifty dollar notes at the counter and asked for its equivalent in gold, you got fifty dollars in gold. Why is the Ætna Insurance Company of Hartford the first of its kind in America? Simply because, after the great fires of New York, Portland, Chicago, and Boston, it did what it had undertaken and engaged to do—paid its losses. When Cornelius Vanderbilt, at eighteen, learned that to him had been awarded the contract for conveying supplies to the different forts in New York Harbor, he stared with astonishment. He had disdained to compete with the other boatmen in price, but had offered to do the work on just terms. The commissary, observing his surprise, said to him: "Don't you know why we have given this contract to you?" "No," replied the youth. "Why, it is because we want this business done, and we know you'll do it."

HONESTY THE ROCK—VANDERBILT'S RULES.

In the whole world I do not believe there can be found a business fifty years old which is not founded on the principle of rendering an equivalent for all that it receives. Honesty is the rock upon which all enduring success rests.

I was very much struck during the late panic with three rules which Vanderbilt gave to men in Wall street: "1. Never use what is not your own. 2. Never buy what you cannot pay for. 3. Never sell what you haven't got."

From what agonies of apprehension and remorse and shame men would be saved by the observance of these rules.

BRAIN CAPITAL.

Next to honesty I think we must place, as a condition of kingship in business, knowledge. I have observed that the men who take the lead in affairs, whatever else they lack, are sure to possess a most minute and entire knowledge of their branch of business—such a knowledge as can be got only by taking hold and doing every part of it. Girard, as sailor, mate and captain, had visited every port with which as a merchant he traded. He knew the men, the people, the markets. Astor, with a pack on his back, had tramped over the whole fur-producing region of New York, and the lake country. No man ever knew furs as he knew them. He loved a fine fur as a connoisseur loves a fine picture. Stewart has the best touch for silk or velvet, and the best judgment of colors of any man in his establishment. All the Harpers, young and old, began by setting type and working the press. The late John Walter, proprietor of the London Times, called at the office of the paper one day before going to the House of Commons, of which he was a member. While there a courier brought in a package labeled "Immediate and important," which he found to contain news of the greatest interest. It happened that all the compositors were gone to dinner. He took the dispatch to the composing-room, set the type himself, and by the time the men came back he had it all ready to go into a second edition, which was immediately issued. He knew the business from top to bottom—knew it in his brain, and knew it in his fingers.

So Horace Greeley, on returning from his first visit to Europe, made up the steamer's news for the Tribune before she entered the harbor. The steamer arrived at six o'clock in the morning, after all the papers had been printed. Go-

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ing straight to the office, he, too, found the compositors all gone home, and the pressman just preparing to go. He began forthwith to set the news in type, and he never left the case till it was all ready for an extra. Then he started up town to see his family. Old Jonas Chickering, old Mr. Steinway, could make a piano from the legs to the keys, every part outside and inside. The original Delmonico was himself an admirable cook. A thousand examples could be given, showing that the capital of a house of business is not money, but brains.

SELF-CONTROL A NECESSITY.

Again: before a man can be a king of business or a king of men he must be monarch of himself. A great part of the secret of being able to control others is self-control. I remember Robert Bonner pointing out a person going by by the office of the Ledger, and saying; "I worked by the side of that man for years setting type, and a very good workman he was. Do you want to know the reason why he is still a journeyman printer and I am not?" I did want to know the reason. "Well," said he, "the reason is this: He used to buy five dollar pantaloons, and as soon as they began to look shabby he cast them aside; but I bought coarse, strong three dollar ones, and wore them out. That's the reason."

There is a great deal in merely being able to feel money in your pocket and not spend it. I must own that it is a very rare gift with the literary class. I have known a young writer, on receiving thirty dollars for an article, invite a friend to dine with him at Delmonico's and order two bottles of six dollar wine. Such men, whatever their talents, usually remain drudges and slaves all their lives. The simple reason, in fact, why property always and everywhere gets into such enormous masses, is that it is the nature of the strong to husband their resources and themselves, and it is the nature of the weak to squander both. If you want to test a young man and ascertain whether nature made him for a king or a subject, give him a thousand dollars and see what he will do with it. If he is born to conquer and command, he will put it quietly away till he is ready to use it as opportunity offers. If he is born to serve, he will immediately begin to spend it in gratifying his ruling propensity. That propensity may be, usually is, perfectly innocent. In my youth, for example, books were my temptation, and many a fierce tussle I have had with it while standing before the window of a bookseller. The first time in my life that I ever had two dollars all at once, I instantly bought a Shakespeare with it. Knowing my weakness, I used to leave my money at home, when I had any, in order not to be surprised into buying a book; but feeling that this was base cowardice, a contemptible avoidance of the enemy, I afterward made it a point always to have money in my pocket. Often I have courted temptation, standing long before a window, gazing upon some particular book that I had been longing to possess for many months, and then stalking away with a proud consciousness that I might have bought it and did not. But, in my case, this was not strength, but mere vulgar necessity. The strong men are they who really might lawfully and properly indulge an expensive taste, and yet can wait till they can indulge it with absolute safety.

KINGS OF BUSINESS—KINGS OF MEN.

But all these qualities that I have mentioned—honesty, knowledge, self-control, resolution, perseverance—will not make a man a king of business. An individual, let him be the greatest man that ever lived, cannot accomplish much unless he knows how to avail himself of the services of others. I remember hearing Mr. Prang, the great chromo maker, say that the hardest thing he ever had to learn was to keep his own hands off the work, it was so much easier and quicker to take hold and do a difficult thing than to get another person to do it. But he soon found that the master of a large establishment must use all his skill and energy in doing just that, for it is only by doing nothing that he can do everything. A king of business is a king of men. He knows how men feel and think; what are their ruling motives and their disturbing foibles; where human nature is weak, where strong, and what makes men contented and discontented. He is a judge of men, and knows how to pick out the men he wants, and keeps them by treating them as he would like to be treated in their place.

Almost every day I pass the stage door of Wallack's Theater, in New York, and I notice there the same doorkeeper whom I saw on duty in the same situation when the father of the present Mr. Wallack opened the establishment twenty years ago. When I enter the theater in the evening I hand my ticket to the person who took my ticket from me on the opening night. I see there the same money-taker, ushers and actors year after year, men grown gray in the service. In this fact we have a part of the reason why this theater holds its own against all competition, and in spite of all changes in the public taste. Generally speaking, no business is more precarious than the theatrical, but

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his theater's business is as steady as that of an old bank. I have been there hundreds of times and never saw a non-paying house. The manager knows how to select the right men, and also how to make it their interest and their pleasure to remain.

SLAVES OF BUSINESS.

In our complicated modern life a man may get together an enormous mass of property, and yet never become a king of business. There are kings and there are slaves of business, and it is not till a man has made a fortune that we can certainly tell to which of these classes he belongs.

It was said during the late panic of an enormously rich man who makes great pretensions to religion, that he could lose three millions of greenbacks without feeling it, but the loss of five dollars worth of his religion would bankrupt him. He was a slave of business, inasmuch as he regarded the accumulation of money as an end and not as a means. He valued his five millions only as a means of getting another five. No man is such a slave as one in whom the gentler affections are dead, and who lives only to accumulate property. The late Edwin Forrest was a melancholy instance of this. He used to din in the ears of his patriotic and generous friend, Murdoch: "Work, work while you can; money is power." It was a strange mistake for such a man, who had peculiar experience of the powerlessness of money to bring into a human life one gleam of joy. Other men, generous and good, get drawn into a roaring whirlpool of business, from which they have not the strength to escape, not the less are slaves of business. I heard one of these some time ago relate how he became a slave, and how at last he escaped from slavery. At the age of twenty-eight he began making iron and steel in Pittsburgh—made $1,000,000 worth per annum upon a capital of $150,000. It was that absurd disproportion between capital and production which made him a slave, always anxious, often in terror, always overworked. For fourteen years he toiled eighteen hours a day, and hardly had a personal acquaintance with his own children. At length the victory was won. He had a capital of $3,000,000, 2,500 men employed, the finest works in America—a little town of brick cottages—and his paper gilt edged. But he had now become the slave of this vast business, because he had not taken care to train and form men to do the difficult part of the work, finding it easier to do it himself, as it was for the moment. So he kept on, called every morning at six, away to the store before seven, in the counting-room till nine, then to the works, where he remained till two. After a hasty dinner he hurried away to the mine, getting home to tea at dark.. After tea, more dead than alive, he would drag around to his office and estimate till midnight. Then to bed and instantly to sleep. But one night after such a day of toil—three fair days' work in one—sleep came not to his eyelids for hours, and when it did come it was not the deep sleep to which he was accustomed. Many such nights followed. Then one morning while he was in the midst of an abstruse calculation, suddenly his brain lost its grasp of the problem. He could not fix his attention upon it. He forgot the early steps of the process. He was obliged to give it up. A short journey seemed to restore his mental power; but a few days after his return, at the same hour—eleven in the morning—again he lost it. He tried to think of some way of amusing himself for an hour or two, but he could think of nothing but to go to the dentist's and enjoy a little refreshing agony. He failed in this attempt to obey his physician, for while waiting in the dentist's ante-room he fainted, and had to be carried home. Now, for the first time, he took his case into as serious consideration as he had been accustomed to bestow upon iron. He studied the brain as if it had been a new kind of steel. He saw his error, and what is much more difficult and unusual, he reformed his life. He became intimately acquainted with his children, spent every evening at home, took time for any innocent pleasure that fell in his way, had a joyous holiday in summer, bough a nice pair of horses, drove them every fine day, and so gradually recovered his health. I caught sight of him the last time I passed through smoky Pittsburgh, seated in a light wagon, looking very well—a happy, broad-chested king of iron.

But for one man who has the resolution to conquer a fixed habit of overwork, ten die of it in the midst of their days. It is not, I repeat, till a fortune is won that we can tell whether a man is master or slave; and this is particularly true of the present time, when a mere flash-in-the-pan like Fisk can get control sometimes of large masses of property. Of our rich men we can say, by their hobbies shall ye know them. A few of the stupidest and vulgarest destroy themselves by luxurious living. Many destroy their children by indulgence and neglect. We had a case in New York during the war of a father who gave his son—aged twenty—$100 every Monday morning. Noth-

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ing, indeed, tests a rich man's manhood so much as the manner in which he deals with his children. To make a fortune is not easy, but to bring up a child fit to inherit it is very difficult. Here is the touchstone which indicates with almost unerring certainty whether a man is master or servant of his fortune. Is he master? Then he uses his wealth to make it a good to his children. Is he slave? Then he permits his wealth to effeminate and sensualize them, to make them vain, selfish and helpless. A man must be exceptionally wise and strong who in the compass of one short lifetime, can both acquire riches and learn the difficult art of being rich without doing his family any harm by it.

THE FOOLISHNESS OF THE RICH.

By their hobbies shall ye know them. The avorite hobby at present of the wealthiest slaves of business is to give away or bequeath stunning sums of money for unnecessary or impossible objects—imposing upon posterity tasks that will not be performed. The thoughtless praise lavished upon such people as Girard ought not to mislead us as to the real merits of the men and the true character of their acts.

The wisest and greatest man that ever lived could scarcely, even if he were perfectly unshackled, execute such a will as Girard's without doing more harm than good. But that huge legacy, now worth, I suppose, $30,000,000, has been administered by the gang of pot-house politicians, who for the past thirty years have constituted the government of Philadelphia. If Girard during the last year of his life had loaded one of his ships with all that gold scraped together by fifty years of miserly solicitude, and poured it out into the unfathomable sea, he would have rendered a better service to Philadelphia than he did by leaving it to found an orphan asylum on a scale far beyond the wit of mortals to conduct successfully—a huge boarding school of a thousand pupils. There was a printer in New York who took it into his head to raise chickens on Staten Island for the New York market. He bought a farm, fenced it in and began with a small family of 2,000 chickens. There never was known such a time among the farmer's wives of Staten Island for selling off their old hens.

He had beautiful contrivances for feeding, watering and sheltering his numerous flock; patent nests, convenient egg receptacles, and every device of the chicken farmer. But for some reason unknown scarcely any eggs appeared, few chickens were hatched, the birds pined and drooped, and soon so many dead ones strewed the ground of a morning that they had to be collected in a wheelbarrow—the dead-cart of this chicken city. In short he discovered that chickens cannot be raised thousands in a family. They will not thrive in masses. Nor will children. You could only have a beneficial orphan asylum on that scale by making an artificial village, with its schools, and the boys divided into groups as closely as possible resembling families. How can the Girards of the world, men who live without love, upon whose knees children never sit, who repel and drive far from their hearts and homes their own kindred, who know nothing of any kind of power except that which is connected with the signing of checks; hard men, ignorant of every phase of human existence except banking and stocks, how can such people be rationally expected to create institutions the most complicated, difficult and delicate known to civilization? I once heard from the lips of Girard's lawyer, the late William J. Duane of Philadelphia, a description of the scene that occurred in Girard's house after his death; Mr. Duane was executor, being in charge of the property. As soon as the breath was known to be out of the old man's body, and Mr. Duane had closed his eyes, it seemed as if the spell had been suddenly dissolved, and the numerous nephews and nieces and their descendants, who never before had stood in Girard's presence but with fear and trembling, burst into exultation. A fierce joy shone in every face. The younger men rushed down into the cellar and brought up bottles of their uncle's choicest wine, hoarded there for years, of which they had never been invited to taste. Some of them were far gone in intoxication before the body was cold. Older men rummaged the rooms, women searched the closets and drawers. The whole house was a scene of wild riot. They behaved, in fact, like a select party of vultures, which from a safe distance have followed and watched a sick buffalo, and when at last the monarch of the prairie droops, lies down and falls over upon his side a dead creature, then they swoop down from the sky and pick out his eyes, tear out his vitals and shriek exultant as they do it, each foul bird glaring hate upon the rest, and devouring with his vulture eyes the whole carcass. When they had raged all over the house they came in a body to Mr. Duane and demanded to know if there was a will. There was. He had drawn it himself two years before. It was in the iron safe in the

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oom where the dead man lay. Upon hearing his a frenzy of desire seized them to know its ontents, and they insisted on hearing it read hen with such infuriate clamor that Mr. Duane, knowing how the will would avenge his client and rebuke this inhuman indecency, consented at length to read it, and it was read.

"When I had opened the will," said Mr. Duane to me, "and was about to begin to read, I chanced to look over the top of the document to the company seated before me. It was a sight never to be forgotten. There was a ghastly pallor on every face, and a certain look of mingled curiosity, greediness and jealousy, which I am sure the greatest artist that ever lived could not have done justice to. Years have gone by, and I can see it still."

He began to read. When it became evident that the bulk of the estate was left for public objects, the affectionate relations, who had been left only a few thousands each, made not the least pretence of concealing their rage; and, as you know, they spent their legacies in vain attempts to break the will. Unloved in their lives, unblest in death are such slaves of business as Stephen Girard. They are foolish to make so much money, they are foolish to leave it for objects of which they know less than nothing, and the public is not wise in accepting their gifts.

Once already within the historic period Christendom has been cursed with institutions founded by mistaken benevolence — convents and monasteries—which cost nations a convulsion to suppress. Let us beware of repeating the error.

BEN FRANKLIN A MASTER OF BUSINESS

In that same city of Brotherly Love there once lived a perfect king of business, a noble contrast to this barren, blind, well-intentioned Girard. I mean the generous, the genial, the wise, the public-spirited Franklin, who knew precisely what money can do and what it cannot do. At the age of forty-two, when he had been in business twenty years, he had the most lucrative and famous publishing and printing house in all the colonies. His Gazette was the best and most profitable of American newspapers, his comic almanac, called "Poor Richard," was the most popular publication of the kind in the world; he was printer to four colonial governments; he had an extensive business in books, stationery, rags, lampblack and ink. He had but to keep on to make a ridiculously great fortune, and become a slave to business. But having acquired an estate of about £700 a year, and being deeply interested in science, he deliberately resolved to retire and dedicate the rest of his life to the increase of knowledge. He sold out his business on easy terms to his foreman, and gave himself up to electricity; from which, however, he was soon drawn away into public life. Twenty years he spent in acquiring independence. Then he gave the young men a chance to do the same. The remaining forty-two years of his happy and victorious existence he employed in the service of his country. Business was his servant, never his master. Make money, therefore, by any honorable means within your reach and your ability. But when you have won independence, withdraw and make room for younger men. Then set up not a carriage merely, any one can do that, but a hobby, suited to your powers and means. Choose it well. If you have a turn for improving the breed of sheep or pigs, do that. If you dote upon a horse, raise a colt to beat Dexter. If it is in you to write a book, write it. If science attracts you, pursue your favorite branch. If you hate to see half the people here living—no, dying—in tenement houses, widen the island by setting on foot a system of bridging and tunneling the rivers, and killing the fever and ague in Westchester county and Staten Island. If public life and immortal fame allure you, run for Congress, and carry international copyright. If nature has gifted you with social talents and a friendly heart, throw open wide your house and entertain people rationally and handsomely. If the sorrows of the poor and the orphan move you, pass happy days in helping them help themselves. If you desire to found an institution, do it. Don't hire it done after your death. If you bequeath money for public objects, give it without conditions to an institution which has shown some right to exist by having existed. Then may it be written upon your gravestone, or your urn, if you prefer cremation: "This person having fairly won the right to his time, set up a noble hobby and rode it worthily all the rest of his days."

THE CORRELATION OF FORCES.—Of the various forms of energy existing in nature, any one may be transformed into any other, the one appearing as the other disappears. This is what is called "the correlation of forces." Thus the rotary power of a wheel if applied to turn a magnet is converted into electricity, and this electricity, if employed to drive a wheel, is changed back into rotary power.

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The Effect of Stair Climbing upon the Health of Girls.*

[NOTE.—The following paper will be read with interest by educators and parents. It may be remarked that it is just twenty times as hard to climb a pair of stairs as to walk the same distance on a level floor; that stairways are rarely well supplied with fresh air, and the supply of oxygen being by so much reduced, the labor is still greater; that where there are skirts they are a hinderance, and if the corsets are tight the muscular power that lifts the body is so reduced that it makes climbing very hard work. One can get a very good realization of the amount of force required to lift the body fifty feet by undertaking to carry a heavy weight up stairs. Suppose the average weight of girls is 110 pounds. Then it takes as much of their strength for two girls to raise their own weight, as it would to raise a barrel of flour to the same height. There is another point, not considered in the paper, worth noticing. While girls weigh something less than boys, the muscular power of the former is less than half that of the latter. So to do nearly or quite the same labor, including the greater obstruction from dress, they have not half the motive force with which to do it.—ED.]

I HAVE for the last six months been investigating the effects of stair climbing upon the health of our girls.

In order to do this I have opened correspondence with those who were engaged in teaching young ladies in various parts of our country. With but one or two exceptions my letters of inquiry were answered promptly and courteously; and here I would acknowledge my obligation to Prof. E. J. Boyd, of Monroe; to Miss Ayers, of Oberlin; to Mrs. D. E. Carson, of Madison, Wisconsin; to Mrs. Pierce, of Hillsdale; to Misses Reilays, of New York and Philadelphia, and to others, as their names shall appear in this report, for the information on which this report is founded. The following is the list of questions which I sent out to secure the following replies:

1. How many stories are there in your institution building?

2. In what stories are the rooms for students located?

3. Where is the dining hall located?

4. On which story are the rooms in the greatest demand, and which story has the most vacant rooms in it?

5. Do those students who room on the lower stories suffer more or less than those who room higher up?

6. Do the pupils under your charge complain of weakness of back or limbs?

7. Do these troubles increase the longer the pupils remain in the institution?

8. Do your pupils suffer from menorrhagia? Does this trouble come upon them during their attendance upon, or increase by their continuance in the institution?

9 and 10. The same questions in respect to dysmenorrhea and leucorrhea.

11. Do you know of any cases of prolapsus uteri, pelvic cellulitis, or any displacements of the uterine organs which can be traced to stair climbing?

12. Please give any facts which, have come to your knowledge, any cases of disease of the uterine organs which can be traced to stair climbing.

13. Should school buildings for the education of our girls be changed? If so, how?

14. Please give any other information which may have come to your knowledge.

Doubtless these questions might be improved, but they were such as seemed to me most likely to get truthful replies, and if there should be any tendency to evade the conclusion, one answer would suggest what the true answer to another question should be. From one of our most popular female seminaries I have the following answers:

"We placed all our larger rooms on the first floor, such as study hall, recitation rooms, parlors, etc., for the very purpose of avoiding any of the diseases that freqently trouble young ladies, so that we have less of those diseases than most institutions of this character.

"1. Our buildings are three stories, all but recitation rooms and music hall, which are one and two stories only.

"2. Dormitories are in second and third stories.

"3. Dining hall in the basement.

"4. The most popular rooms are in the second story, and we insist on these being filled first.

"5 and 6. Students in the lower stories suffer less from weakness of back and limbs; we

* A Report read before Southern Michigan Medical Association, by George E. Smith, Hillsdale, Mich.

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ver allow sickly students to go into the third ory to room.

"7. I do not think female troubles increase ter students enter, as we look after this matter osely.

"8, 9 and 10. Not more than most young dies; we only allow them to go up stairs orning, noon and night, if possible.

"11 and 12. I do not think this is the direct ndency of too much stair climbing; we have ad several cases among chamber-maids, who ot only did chamber work, but helped in the undry and the kitchen, which are located in he basement.

"13. Were we building again I would have o dormitories higher than the second story; f there were a third story the rooms should be devoted to library, museum and society rooms, that would not be visited more than three or four times per week.

"14. Those young ladies who are most troubled with female weaknesses when they come here are from families that have large, high and fashionable houses. In several instances we have known the health of such young ladies to decidedly improve under our regular system of living, and care in regard to running up and down stairs, as they never go up any stairs to recitation or practice rooms."

From a lady for many years engaged in teaching in young ladies' seminaries and in our public schools, I make the following quotations in answer to my questions:

"I have not the least doubt in regard to the injurious effects of stair climbing. During three years at —— Seminary there were two cases of spinal disease, which were directly and most unmistakably traced to the frequent climbing of three pair of stairs. Our seminary physician gave orders for a change of rooms to the first floor. One aggravated case of leucorrhea with the same change of rooms; one young lady who roomed in the third story and was very ambitious, besides taking three regular studies, had music lessons, which involved additional climbing to accommodate practice hours. She was first seized with a very profuse flow of the menses at the regular periods, but finally the exertion of climbing to the third story would bring a return of the flow, so that she was obliged to give up her studies entirely. One of our teachers found it necessary to change from the third to the second story on account of spinal trouble. I know of two cases of chronic spinal disease, resulting from stair climbing, at Mt. Holyoke Seminary. I think much of the nervousness and headache which was very common in our seminary, was owing to stair climbing; the girls on the upper floor were much more afflicted in this direction. I have not the least doubt that hundreds of young ladies are ruining their health daily in our seminaries and high schools. No building, in my estimation, should have more than two stories, and one would be better, if practicable."

A young lady engaged in teaching in one of the most popular young ladies' seminaries in New York city, informs me that great care is used in the way the young ladies pass up and down the stairs of the building, that when they climb slowly and do not run up and down, it is no injury to them; but if they are careless in this respect, and if they have superadded to this a poor and innutritious diet, they are very likely to suffer from stair climbing; that an experience of twelve years in schools of this kind convinces her that *sex* does not prevent woman from stair climbing, but that dress and dissipation does. One lady in another of our large cities corroborates this statement, with a knowledge of six years' constant teaching in young ladies' schools.

From the ladies' department of one of our universities I have the following answers:

"1. There are four stories in the hall occupied by the ladies.

"2. The rooms for students are on the several floors.

"3. The dining-room is in the basement; school-rooms on the second floor.

"4. There is the greatest demand for rooms upon the first and second floors. I always arrange the young ladies so that if there are vacancies they shall be upon the upper floors.

"5. I do not discover any difference when they are equally well on entering. I should state, perhaps, that, so far as possible, I locate the feebler girls on the first and second floors.

"6 and 7. I remember but one case of weakness of limbs, which was only partially remedied by coming down from the third to the first floor; the disease or weakness was not contracted here. Weak backs are more common. I am not sure, in any case, that the difficulty has originated here, and do not think that such difficulties have been aggravated, except among the ladies who work in the laboratory, and are obliged to stand more or less.

"8. We have had several such cases; in a number of instances the trouble has come upon girls while here, and in a few instances they

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have come here in that condition. Some of both these classes have been relieved, and other cases, particularly of the first class, are obstinate. I do not think more than six or seven out of a hundred have been affected in this way.

"9 and 10. I know of but two cases of dysmenorrhea and leucorrhea; both came in that condition, both are better, and one apparently almost well.

"11. I know of no case among students; one teacher who was with us two years and roomed upon the upper floor, and who is now suffering from prolapsus uteri, attributes it to stair climbing. I am satisfied that this is not the true cause, but that it is attributable to immoderate dancing, late hours and numerous other violations of the laws of health incident to an attendance upon fashionable society.

"13. It would be safe at least to build broader and not so high for girls. I would make buildings for girls no more than two stories. I would state that we have water closets upon each floor, water pipes from which all water for washing is obtained; slops and dust are disposed of upon each floor, and our stairs are as easy of ascent as possible."

The preceptress of —— College, who has annually under her charge about eighty young ladies, who room in a four-story building, with a dining hall in the basement, informs me that the second story is in the greatest demand for rooms; that young ladies will take front rooms in the third story rather than back rooms in the second. She thinks amenorrhea is fully as frequent as menorrhagia; that unless girls are careless in running up and down stairs, or in wearing long and heavy skirts, they are able to go up and down stairs without injury; she thinks all the cases of uterine displacement she has been cognizant of can be traced either to tight lacing or heavy skirts supported on the hips, or overwork when trying to support themselves in going through college; she does not find that the young ladies grow more infirm, or that their troubles increase by their remaining in the institution, and those cases which have come under her observation can be traced more satisfactorily to other causes than to stair climbing.

Mrs. D. R. Arnold, of Milwaukee, Wisconsin, for four years resident physician at Mt. Holyoke, writes me:

"I am glad the attention of the medical profession is being directed to the evils of many storied school buildings, and hope that the public may be aroused to the importance of sanitary considerations, which seem to be quite lost sight of in attempts at architectural effect.

"1. The Mt. Holyoke Female Seminary is four-storied, beside a basement under the main building.

"2. Rooms in all; the fewest in the first.

"3. Dining hall in the basement.

"4. Rooms are most in demand in the second story; girls from cities generally think less of rooming high up than country girls; if there are vacant rooms they are generally in the fourth story.

"5. The effects of rooming high or low cannot be fairly compared, as the lame and feeble are the ones who get the lower rooms, while the more robust venture higher; but it is not unusual for these to ask for and be given lower rooms after a few months' trial.

"6. When notes are handed in, which the students are requested to write, giving them choice of a room, and how high they are willing and able to go, it appears that about *half* have weak backs, or some other physical disability, which make it necessary that they should room on the second or first story. It is no small labor to settle this question, when there are so many high rooms and so few who are willing to go to the third and fourth stories.

"7. Probably there is some increase of troubles of this kind, although as much care is exercised as possible over the pupils during their stay; the weak ones were often sent to their homes after a few weeks or months, that they might be still under maternal care.

"8. Very few cases of menorrhagia; my experience would place this disease as much more frequent a few years later in life.

"9 and 10. The same may be said of leucorrhea; dysmenorrhea very common; usually dated back of their residence at the seminary.

"11. Cases of prolapsus uteri, or other displacements, were rare. I cannot state cases that I am absolutely certain were brought on by stair climbing, still I have no doubt that many a schoolgirl whose health breaks down before, or soon after her education is finished, is far more indebted to stair climbing and the slavery of dress and society than to the brain work which she is doing, which gets the credit of it. The injury to woman from too much stair climbing is greatly increased by the folly and absurdity of dress. To a great weight of needlessly long skirts hanging upon the hips and back is added the worse folly of tight corsets, so binding the waist and chest that when any extra demand is made by exertion for more

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in the lungs they cannot expand even normally, to say nothing of the need to meet emergencies. The diaphragm is forced downward, pushing the weight of the abdominal viscera upon that of the pelvis just at a time when muscular weariness offers no resistance to this downward pressure. This, often repeated, brings about results that sooner or later undermine the health.

"13. Most emphatically I believe school buildings should be changed. I would have them *never* more than three stories high, and without the detestable basement."

In summing up the evidence of these witnesses, it is evident that young ladies in our schools do not, of choice, go higher than the second story; that it is well known among our teachers, who have spent years in our schools, that there is danger to our girls from too much stair climbing. It is evident from this testimony that, in the judgment of these educators, dress is *really the cause* of the injury to the system from stair climbing. Now we must either reform our dress, or rebuild our school buildings. Which shall it be? In our colleges for the education of the other sex from time immemorial the senior class, who have the choice of all the rooms in the college, chose the highest floors, the juniors and sophomores next in order, while the freshmen, who choose last, have to take the lowest rooms. Do young men do all this climbing for the mere purpose of hazing the freshmen? Did the Creator make a mistake when he formed a woman? Believing devoutly in the perfect wisdom of our Maker, I think woman was made the mate for her brother man, to go with him as many stories as he wants to. "But," says one, "you must remember that God never made a four-storied building." True, but in answer I reply, God never made a corset, nor a tight-waisted dress, nor ever loaded the hips with the weight of skirts the women carry.

I cannot better close this report than to quote a reply to my questions from my friend, Prof. D. N. Kinsman, Starling Medical College, Columbus, Ohio:

"In answer to your question: 'Is stair climbing a cause of disease among women, and why are they not able to stand this kind of exercise as men?' I have no doubt that climbing is productive of injury, but this is a result of other causes and not of the simple fact of the ascent. Nature has provided a better support for the contents of the abdomen in women than men. The pelvis is more sloping, the ilia are broader and more capacious, the plan of the superior strait is such as to give a more oblique pressure of the superincumbent viscera, and the axis of the superior strait is directed backward, so that the thrusting force is not so direct as in the case of males. Again, until puberty, the girl in a rough and tumble fight, in a race, in everything, as far as physical force is concerned, is a match for her brother of the same age, unless she has been spoiled by her mother, and made to believe that it is unladylike to romp and rough it. Then comes that mysterious change which the reproductive organs impress on her organism; all which is beautiful in outline and symmetry, and admirable in disposition; all which makes woman woman and not man, is shaped by nature's plastic hand, and she stands the helpmate for man. Now see what fashion does. The chest, which before has been free and unrestricted in motion, is encased in whalebone and steel; a pad goes here and a wad there to produce the symmetrical ideal of this new comer—this novitiate—into life. The pelvis is expanded, the genital organs enlarged, hips are made the point from which to suspend her clothing, pressure by the girdle extends across the upper part of the abdomen, limiting respiratory motion and pressing the abdominal viscera in the direction of least resistance. The uterus becomes congested, then results leucorrhea, weakness of nerves, headache, nervousness and the host of symptomatic disturbances we are taught to recognize as the evidences of a class of diseases now known as female diseases, and which have created the function of the gynæcologist. Woman cannot walk like a man, with the full swing of the arm, nor put her hand to her head when in full dress; and, should a fly light on her nose, she could not get rid of it without poking it, or at it, with a fan or parasol. Thus pinioned, she tries to act out the promptings of nature and fails. All this is the lot of the young woman, and middle life shows but few cases of sound womanhood. Now, under such circumstances, we can easily see why stair climbing is an evil, and only evil, continually among women. Climbing causes the heart to beat strongly, the lungs to expand fully, there is an impeded return of blood to the central organ, and the congestion of the pelvic organs is increased. There must be a chance for unloading this excess, and nature does it by an exhausting leucorrhea; and, as a further sequel, we have this over fullness of the uterus, and then all its train of consequences —flexions, versions and prolapsus. The muscular influences I do not discuss, they are patent to all."

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What is being done in this respect? Our state, in its school for orphans, at Coldwater, has confined itself to two-story buildings, the basement dining-room is left out, and most of the going up and down stairs is done away with. In Hillsdale College, as it is to be rebuilt, although they have four-story buildings, the fourth story is occupied by society rooms, and such rooms as are rarely visited. The dining hall is placed on the first floor. Other institutions will doubtless follow suit, each improving on the last, until we get ready to strike at the "*fons et origo*" of all this, and make it fashionable to dress our women in such a way as shall not injure health and induce disease.

Toothache.

FROM *The New Era*, LONDON.

"There was never yet philoscpher
That could endure the toothache patiently,
However they have writ the style of gods,
And made a pish at chance and sufferance."
SHAKESPEARE.

TOOTHACHE belongs to the series of those trifling ailments which are never deemed very important because they are not dangerous, and which, however violently one may suffer from, he must expect no pity nor commisseration. A pain of the tooth, enough to drive him distracted who has to bear it, will probably excite little more than a laugh in those who are free from it at the time, even though they should have become familiar with its agonies from past experience. Yet there is probably hardly any pain that our corporeal frame is subject to, of so tormenting a character, and so difficult to bear. To describe it were impossible; it must be experienced to be appreciated. Even the description of Burns falls infinitely short of the reality, and could not convey by any means a just idea of it to a person who had never felt its twinges—

"When fever burns, or ague freezes,
Rheumatics gnaw, or colic squeezes,
Our neighbor's sympathy may ease us,
Wi' pitying moan;
But toothache, hell o' a' diseases
Ay mocks our groan!"

Burns knew well enough that no adjective could convey an acurate idea of its intensity, and that if he had piled half a dozen together they would have been ineffectual, and he therefore dubs it "hell o' a' diseases," and every one who has been visited by it will admit that it is certainly that, whatever more. Somebody describing gout and rheumatism said, that rheumatism resembled your foot in a vice turned so tight that you could not bear it, and that gout was giving the vice one turn more. If so, I should say that toothache, but that it is in a differ part ot the body, would be represented by half-a-dozen turns after gout.

Toothache generally, not always, but certainly in a large majority of cases, arises from the laying bare the delicate nervous pulp through a cavity having been formed in the tooth. The fluids of the mouth, or even the air, coming into contact with this give rise to pain, and if the health be out of order, or the part very much irritated, acute inflammation is the result, and the pain becomes all the more violent. It will appear obvious enough that had such teeth been attended to properly, no such effects could have been experienced. We will suppose, however, that it has occurred, then what is the remedy? To give a simple list, without comment, of all the agents that have been recommended for toothache would occupy more space than we can devote to the entire subject. Everybody has a favorite remedy for this pain, which he invariably recommends to others, but seldom tries himself. It may be commonly observed that if you are complaining of toothache, the first old lady who hears you will tell you at once of an infallible specific, though did you know her intimately, you would probably have seen her the day after, suffering the same torments that your were, and never once thinking of her remedy. Cold water is recommended, hot water is prescribed; in the former case it should be iced, in the latter nearly boiling. If they do not increase the pain and produce permanent injury upon the teeth, it is not your fault.

Salt is a fine remedy, so is pepper, so is mustard, so is brandy, (the most agreeable of all, perhaps), so is tobacco, and in truth nearly everything you could name. The only wonder is, how people have toothache at all, considering that they all take three or four times a day,

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ıe of these ingredients, and not unfrequently of them. The more scientific remedies ıever, are deserving of a little more attenn; they are of various kinds, and about as ıtradictory as the hot and cold water.

Liquid ammonia is recommended to be applied a piece of lint, the result being, it is said, at the nerve is immediately cauterized, and e pain stopped. Probably, and the tooth deoyed, to become the seat of a worse pain an ever in a day or two. Nitrate of silver e result ditto. Sulphuric acid we have even ıown recommended, the effect of which, of urse, is ten times worse. Creasote is often escribed—disgusting to the taste useless in ıne cases out of ten for the pain, and injurious the the teeth, may sum its virtues.

Dr. Turnbull, in the Lancet, a few years ago, commended capsicum as a remedy, for (queer ombination!) toothache and chilblains. I ay nothing of the latter, but common sense, ne would think, would be sufficient to show hat so hot and burning a substance must be ery unsuitable to apply to a nerve already too ıuch irritated, as that of the tooth is in the ıajority of cases where pain is experienced.

M. Ebrard says that "he has always found oothache yield in from half an hour to two ıours after friction of the gums on the affected ide with muriate of morphia in powder." To which we reply, "Very likely;" as a powerful narcotic like morphia is certainly calculated to lessen pain, by numbing the nerves in any part of the body. But, in the first place, the relief in most cases will be very temporary, since the cause of the affection still remains, and as soon, therefore, as the effect of the narcotic has passed off, the pain will return again as violently as ever. Secondly, the remedy is a most dangerous one, not to the teeth, but to the whole system. Imagine a number of ignorant persons rubbing into their gums so subtle a poison as morphia, a few grains of which is sufficient to produce death, and the result may easily be foreseen. The same remarks will apply in a measure to chloroform, also much vaunted at the present time as a favorite remedy. Extraction, of course, is effectual; so is amputation of the arm for a disease of the hand, but in either case a remedy one would prefer avoiding. A few years ago a system was proposed of extracting the tooth so as to divide the nerve, and then replacing it. This was useless. The nerve speedily adheres again, and the pain returns, and the tooth, till such adhesion takes place, is as destitute of sensation as an artificial one, and far less convenient, because it is not fastened.

AFFECTIONS ARISING FROM DECAYED TEETH.

Decay of the teeth, like most other ills, hardly ever comes alone. A variety of affections in different parts of the body arise from it, and frequently puzzle the medical practitioner, who never suspects their true cause. This is naturally to be expected. Organs which play so important a part in the animal economy as the teeth, can hardly ever become deranged without bringing a host of other physical disorders in their train. The most startling fact in connection with this matter is, that very often the most serious results arise when there is an entire absence of pain in the tooth. The consequence of this may be easily perceived. The patient himself never suspects the teeth of having any share in the general mischief, and will frequently protest that they cannot possibly have anything to do with it.

We could relate a hundred cases where diseases of a serious character, such as deafness and paralysis of the face, have had their origin in a bad tooth, the real cause never being once suspected, either by the medical man or the sufferer. It may appear improbable that such effects can spring from so trifling a cause; but it was remarked, I think by Gall, in reference to another matter, which is applicable to this, "I never said it was probable, I only said it was true." In this case, however, the improbability is not great, because the *modus operandi* is not difficult to explain. Abscesses of the parotid gland is a common result of decayed teeth, and such abscess may easily lead to destruction of some of the branches of the seventh pair of nerves; the inevitable result of that, being paralysis of the face. In all diseases of the face and head at least, the teeth should be carefully examined. In children everyone knows what serious results frequently arise from teething. This is simply because the irritation of the nerves in the face is calculated to produce the most severe local disorder, and at the same time a general constitutional disturbance. Total blindness not unfrequently happens in the case of children from such irritation, and no reason can be assigned why a similar course should not lead to an analogous result in the adult. Indeed, that it is so no one can doubt whose experience in such matters has been at all extensive.

Small tumors growing at the root of the teeth, in the upper jaw, have frequently set up n inflammation giving rise to a sanguineo-pur-

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ulent secretion, which has filled what is called in anatomy the antrum, and during the night made its way into the throat, to be coughed up in the morning, leading the patient to believe himself suffering from lung disease. Many cases of coughing and spitting of blood are really nothing more than the results of disordered teeth.

Not unfrequently a decayed tooth, the decay taking place at the roots, and therefore unsuspected, will produce symptoms very much analogous to lock-jaw. The patient is unable to open his mouth, lives for weeks upon the small portion of fluid food introduced between the clenched teeth, and after the best medical treatment has failed, makes up his mind that he must die. We saw a case of this kind recently, detected at once that the real cause of the disease was in the teeth, attended to those organs, and the patient recovered.

Pseudo-epileptic affections have been known often to arise from the teeth, and to continue for years without the true cause ever being dreamed of. We have not unfrequently seen young men and women with a dull and inanimate stare and a kind of idiotic look, which had continued for three or four years, and a general derangement of the health, together with many other symptoms which were never suspected to have their origin in the teeth, and yet have all suddenly disappeared as soon as these organs have received proper attention. A case of this kind came under our notice about six months ago. The subject was a young woman of prepossessing appearance, about eighteen years of age. She had always enjoyed good health till within two years of the time when we saw her. At this period, however, she complained of violent headache darting into the brain, pain in the eyes, stiffness of the neck, numbness of the right arm, difficulty in swallowing, and a kind of convulsions occurred every two or three days, in which there sometimes was a great rigidity of the muscular system, and at other times a kind of coma.

All sorts of medical treatment had been resorted in this case, blisters, setons and counter-irritants of every kind, till at last the young woman had given them all up in despair, and made up her mind that her career on earth was to be a short one. One day a friend of hers, whose teeth we had attended to, recommended her to let us examine hers. We did so, and found that the wisdom teeth, which had been cut unusually early, were in a complete state of decay, together with some of the other molars.

To be brief, at the root of each of these, was found a small abscess. These being attended to, a few weeks restored the patient to perfect health.

The production of tumors in the face are the well-known result of carious teeth. Frequently these are so severe as to be mistaken for cancerous growths. Sometimes they occur on the tongue, presenting a dark, fungoid appearance, occasionally bleeding and causing violent pain. On removing them, they rapidly grow again, and in numerous cases have been treated by the surgeon as malignant, and never suspected of any connection with the teeth. Abscesses in the cheek are most common effects of diseased teeth. These often burst, or are opened, and remain open for years, forming fistulous sores which will continue till the cause be removed.

Nor are these openings always in the immediate neighborhood of the offending tooth, sometimes they are a considerable distant apart. Occasionally they appear in the throat, almost as low down as the sternum.

When tumors and abscesses occur, they interfere very considerably with the functions of the surrounding parts. Thus frequently we shall find blindness on the affected side, contraction of the muscles, and other results.

In all diseases which it is in any way possible may have originated with the teeth, these organs should be subjected to a careful examination by some one who thoroughly understands the matter.

Had this been done to a greater extent, many a valuable life might probably have been preserved; at all events, very much pain and suffering might have been avoided. One of the most important matters, therefore, in connection with the teeth, is the investigation of those diseases which spring, directly or indirectly, from decay in the dental organs.

MANAGEMENT OF THE TEETH.

The teeth, like almost every other part of the body, frequently have to suffer from neglect. As there is a natural secretion continually being deposited upon them of a character injurious to their structure, and as they are employed so frequently in the process of masticating the food, small particles of which will be left adhering to their surfaces to undergo fermentation and act chemically upon their enamel, no portion of the physical frame requires more care and attention. The gases escaping from the stomach, and the vitiated air exhaled from the lungs, too, are calculated to produce a very disastrous effect upon them, unless great care and pains are taken to prevent it. On the whole,

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perhaps, the teeth are more neglected than almost any other part of the body. It is quite true that recently much more care and attention have been bestowed upon them than heretofore, and that at present they are not totally neglected by any but the very lowest classes. But then the very means taken to preserve them, in too many cases, are but calculated to hasten their decay and accelerate their destruction. Tooth powders are, in the majority of instances, not only worse than no application at all, but they frequently contain ingredients more injurious to the teeth than any other that could be invented. Should some ingenious person rack his brains to discover an application which would destroy the teeth most readily and most rapidly, he probably would find nothing to answer the purpose so well as some of the tooth powders puffed up in advertisements, and meeting with a large sale at the present time.

The first point to be observed in the regulation of the teeth is to avoid, as far as possible, the introduction into the mouth of those substances that are known to exercise an injurious effect upon their structure; and in cases where it is impossible altogether to avoid them, always either to clear away thoroughly all traces of their presence, or apply an antidote to their action. These substances are various. It need hardly be remarked that anything of an acid character has this effect. Hence unripe fruit, vinegar, sour wines, and everything of that kind, should never be taken without washing out the mouth well afterward. Medicines, such as tincture of the sesquichloride of iron, or as it is more commonly called, tincture of steel, should, if possible, be swallowed so as not to come in contact with the teeth to a greater extent than is absolutely necessary. Many other agents daily taken into the mouth have an injurious effect.

A controversy has long been carried on as to whether sugar produces any objectionable effect upon the teeth; a hundred years ago the opinion was next to universal that it did. Lately many have been disposed to doubt the truth of the theory. Some few years since a series of elaborate experiments were conducted by Mr. Larrey, with the view of determining this point, and he arrived at the following conclusions:

"1. Refined cane or beet root sugar is prejudicial to the teeth, more from its direct contact than from the evolution of gaseous matter during digestion.

"2. If a tooth be allowed to macerate in a saturated solution of sugar it is so decomposed as to acquire an almost gelatinous character, whilst the enamel becomes opaque and spongy, and crumbles down under the slightest pressure. Sugar ought not, therefore, to enter into the composition of tooth powder.

"3. The erosion of the teeth by this substance does not depend on an acid, for none is present in sugar, but on the affinity which this organic principle has to enter into combination with the calcareous base of the tooth.

"4. If the enamel be less attacked than the osseous part of the tooth, the reason is that it contains fluoride of calcium, a body which resists chemical agency even more then the sulphate of lime."

This experiment appears tolerably conclusive, especially that part of it which consisted in macerating a tooth in a solution of sugar. Other persons have since followed up the investigation of this subject, and many of them have arrived at nearly the same conclusion. One gentleman remarks:

"The tooth I used for the experiment was a thoroughly sound one, without the least speck, and nineteen grains in weight. I put it in a solution of six drams of sugar and three drams of water, in a temperature of 32°–36°. In three weeks the tooth lost about seven grains, without a change in the solution; and in analyzing it I found that only the carbonate and phosphate of lime were consumed."

Whenever, therefore, sugar or very sweet substances are taken into the mouth the teeth should be well cleaned afterward, so as to prevent any of the saccharine matter from hanging about them.

The natural secretion, or deposit of tartar upon the teeth, will also produce a destructive effect, if not kept constantly away.

As has been stated in a previous section, this is greater in some constitutions than in others, and some teeth are more easily injured by it than others. In all it is present, and there are probably no teeth which it will not injure more or less. Certain diseases augment its quantity, a do also taking spices, chewing tobacco, or any other agents that irritate the gums. In persons who are strumous and rickety it is usually deposited in large quantities, or if not the teeth become surrounded by a filthy green material of a most corroding nature, which eats into their substance and produces speedy destruction. In old age tartar is deposited in large quantities.

One proof of the destructive character of those agencies which operate upon the teeth continually, is found in the fact that artifi l teeth, made of ivory, decay in precisely

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same way as do the natural living ones. Those portions in contact with the lips and tongue are comparatively unaffected, whilst in the necks and masticating crowns of the molars the decay goes on most rapidly. The materials with which they are fixed, if of the ordinary character, will corrode completely away. What is then to be done to keep the tartar cleared away? This is only to be accomplished by constant attention to cleanliness. The teeth should be well cleansed daily with a soft brush and tepid water—cold water has an injurious effect upon them. Every particle of the food, together with any tartar that may have become deposited, should be kept constantly brushed away.

The most destructive agent upon the teeth is, however, the very material employed for the purpose of keeping them clean; for tooth powders are, in ninety-nine cases out of a hundred, most pernicious in their effects upon the teeth. The majority of them contain ingredients of the most injurious character, and they should one and all be avoided.

Whiteness in some cases they may produce—it is not, however, the healthy hue, but the pearly aspect of disease. Not unfrequently is mercury introduced into tooth powders; the result need not be enlarged upon, since it must be obvious to every person. Camphorated chalk is a common ingredient, and to its constant use must be attributed the extreme prevalence of what is technically called *fragilitas dentium*, or unusual brittleness of the teeth. Any one may convince himself of the effect of camphor on the teeth by a very simple experiment, analogous to the one referred to with the sugar. Let a sound tooth be placed in chalk impregnated with camphor, or in camphorated spirits, and in a very few days an appreciable alteration will be observed in the enamel. On no occasion, therefore, should it be used as a dentifrice. In placing an instrument on a tooth the operator can at once tell if camphor has been used.

In all cases where it has the tooth is extremely brittle and easily crushed, whilst at the part nearest the gum, the enamel being thinner there, it crumbles away almost to dust. This occurs whether the camphor be used in tooth-powder or applied in spirit for the cure of tooth ache, a very popular remedy. I have noticed cases in which a set of teeth most sound and healthy have been completely destroyed in a few months by the use of camphor. First, small pieces of the enamel break off, then larger, then violent toothache comes on and extraction is resorted to. Frequently, from the extreme brittleness of the tooth, it is broken off and the stump left in the gum to torment the poor sufferer for years longer.

Hints on Cooking.

BY ELIZABETH R. BRANSON.

DRIED grains, or meal and flour prepared from dried grains, are generally more wholesome and digestible when cooked slowly and a long time. Soaking or fermenting aids the cook, though both are objectionable if we want the very best food. Wheat, beans, hominy, etc., are far sweeter and more nutritious if well washed and put into plenty of cold water and slowly brought to boil, and then kept boiling slowly for several hours. Where salt is put into such food it should be added when the grain is quite done, and cooked in for only half an hour. All preparations of Indian corn require much longer cooking to make them wholesome than those made from wheat.

Fresh vegetables generally require to be put into boiling water, and to be cooked more rapidly. Steaming, which is the hottest mode of cooking, is the most complete, and prepares vegetables with all their juices and aroma. It is a great mistake to leave the kettle uncovered while any green vegetable is cooking.

Greases of any kind melted and cooked into food destroys the best taste of any food. If it is to be used at all, it should be thoroughly worked into some other ingredient before adding it to the article which is cooking, or to be cooked. In all cases where flour and butter are to be put in mix them together, and then the butter will not float nor will the flour lump. Sugar and butter mixed will produce the same effect. Suet for puddings can be left out with but little perceptible effect on their richness, by supplying the place with the same quantity of scalded cream or rich milk.

Greasing baking pans can be accomplished

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with less grease by using a firm swab to rub the pan, or a cloth rolled up, and rubbing the pan with a very little grease. A crust of bread rubbed hard upon a griddle will cure it of sticking.

Scalding flour or meal partly cooks and sweetens them, and prevents rapid fermentation. Scalding milk does the same. Scalded sour milk becomes sweet, the whey separated from the curd is easily digested, and is better than shortening in bread.

Milk and eggs are completely cooked, so as to be of easy digestion, in a few minutes; or if cooked longer, it should be for at least an hour, as baked slowly for an hour they become very soft and rich, really excellent. They seem to be easily digested also, after this long cooking. Meats in the same way should be cooked rare, or a long time.

One fresh egg is worth two of those where the yelks break while breaking the shells; for making custard, cakes, etc., they should not be used at all; better to do without the custard or cakes, or make them with cream yeast and corn starch. Many excellent dishes otherwise are spoiled by the addition of eggs; rice, for instance, baked with milk for several hours makes the very best pudding we know of, but with eggs it is positively abominable; it needs no further description.

To cook fruits just right requires care and skill; apple sauce is a very simple preparation, but, like almost everything else, must be attended to in every detail if we would have a nice wholesome dish. It depends entirely on the kind or quality of the apple whether it should be cooked a short or a long time; fine grained apples generally make the best sauce or pies. Never sweeten stewed fruits until they are quite soft and pulpy, and then cook but a few minutes afterward.

In simply canning fruit of any kind, no sugar should be used if we wish uniform success, and no trouble of doing them over. If you know how to can fruits, try them without sugar and see how much more invariable your success and how much nearer the real natural flavor of the fruit you will approach. There is another secret of successful canning worth knowing, that is, after filling the can as full as it will hold, let it stand open five or ten minutes, shake it down once or twice and put in another spoonful, then put the lid on and seal it down. All the air is removed by this simple venture, and you will seldom find a can bursting or the fruit spoiling. We have canned bashels of peaches, tomatoes, and every other desirable fruit within our reach, with unvarying success, in this way. In a word, the simplest and most economical way of cooking, in every department, is generally the better way. There is a great deal of natural science in good cooking, and we will often find that the "reason why" is easily found if we apply some simple lesson of chemistry.

Tobacco.

BY HORACE GREELEY.*

A NASTY, filthy, wicked weed,
Which does not meet a single need;
A weed that grows and thrives too well,
And which no mortal ought to sell.

I wish this weed, before 'twas dried,
Could be sent down oblivion's tide;
That each cigar and horrid pipe
I could from out the country wipe.

I wish each paper, bag, or box,
Was out of sight forever tossed;
That I could only help undo
The silent work of smoke, or chew.

For poison bitter lurks beneathe
Each cloud of smoke that mortals breathe,
And every drop of moistened weed
Helps sow the fatal, poisonous seed.

A thousaud ills from this one cause,
Make those who know with horror pause.
It dries your blood, it saps your life,
And makes you live in constant strife.

Or worse, it blunts your senses fine,
And acts upon your brain like wine,
Unfits you for a business man
And makes your life a perfect sham.

I wish each human breathing soul,
Such filthy habits would control;

* Written at the request of K. C., and never before printed.

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That every one would see and heed,
The horrid evils of this weed.

Then never would I see the wife
Brood disappointment all her life
Because she thought her lover pure,
But found her husband filthy, sure.

Nor would I see the poor old man,
Whose wife and children have to plan
For bread to eat, and clothes to wear,
Whilst he has smokes and chews to spare.

Nor would I ever see the taste,
That leads so often to disgrace,
Begin by smoking one cigar,
And ending at the drunkard's bar,

Oh! men and boys at once decide
You ne'er tobacco will abide;
That from such filthy habits free
You are, and will forever be.

Then can your wives and sisters dear,
With pleasure meet your faces clear;
And with love's kiss, so fond and sweet,
Such lips, so clean, then gladly greet.

Mount Holyoke Female Seminary.

BY EDWIN F. BACON.

THE way to Mount Holyoke is by the Connecticut River Railroad to Smith's Ferry, thence by stage and boat across the river a short distance to the quiet little village of South Hadley, in which the institution is located. The village lies in the valley, and the surrounding scenery, as observed from the cupola of the seminary building, is quite picturesque. Upon the north and west, at the distance of some three miles, rises the Holyoke mountain range, through which the river breaks between the neighboring peaks of Holyoke and Tom. Upon the east a pretty elevation, called Prospect Hill, is separated by a winding stream from the seminary grounds, while to the southward extend the more distant hills of the range. Northampton, Holyoke and other towns lie in sight along the valley. The private grounds of the institution cover some seventeen acres, the locality having been selected alike for its beauty, healthfulness and retirement.

It would seem almost superfluous to write an account of an institution so well known as the Mount Holyoke Seminary, but a peculiar interest has of late been awakened in all schools of this character. The demand already made and responded to for the higher education of woman, is now being supplemented by the equally earnest requirement that this education shall be in every sense complete; in a word, that our seminaries shall be, not hot houses of intellectual culture, but true homes of health, from which young women shall go forth sound and strong alike in body and mind. In noting, therefore, the results of a passing visit to Mount Holyoke, we need offer no apology for giving the greatest prominence to the hygienic character of the place, while inquiring plainly whether it really meets the highest physical as well as intellectual requirements.

So much has been said about nervous exhaustion and neglect of health at such institutions, that we were prepared even here to find some evidences of it. What we did see among the students was a very unusual average appearance of health, and a remarkable proportion of good womanly forms, some approaching the hearty English type, yet never daring to exceed that softness and grace which, meet it where you will, identifies the American girl. This healthfulness may be due in a measure to the hygienic culture of the school, but is doubtless chiefly attributable to the fact that these young ladies are for the most part from the industrious middle class of society, and especially from the families of well-to-do New England farmers, in which something of the ancient stamina is preserved. If there is beauty on this earth it is where American sensibility and grace are united with the strength and fullness of the olden time; and something of this is in truth to be seen at Mount Holyoke. All honor to an institution which, though it may not create, shall at least preserve while under its care, the inestimable treasure of a woman's health. That Mount Holyoke has always thus wisely conserved the vital energies of its pupils can scarcely be asserted. That it now more faith-

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fully than ever labors to that end seems evident. We live in an age of hygienic reform.

The number of pupils at Mount Holyoke at the present time is about 300, all of whom reside within the institution. None are admitted younger than sixteen, and the average age at graduation is about twenty-one. These, with thirty teachers, one librarian and two superintendents of the domestic department, constitute the entire household. All are ladies. The institution is emphatically woman's work, alike in its origin and conduct throughout. In this great family there are no servants, or rather all are servants, for labor is here honored, not in word alone, but in deed, and all rejoice in being the servants of all. The domestic work is performed by the students, each devoting to it about one hour a day. This peculiar feature of the institution is due to its founder, Mary Lyon, who introduced it at the beginning, and by her skill and patience made it a practical success in spite of many obstacles. It has doubtless served an important purpose both in the mental and physical training of the pupils. Its introduction was prompted in but a small degree by reason of its economy, but rather as a hygienic agency, and in order that domestic habits might be maintained and honored.

The full course of instruction covers four years, embracing the higher English branches and classics, with both ancient and modern languages. A broad and general culture, rather than preparation for any special employment, seems to be the aim, yet the institution does practically the work of a normal school of a high grade. Its corps of teachers is exclusively its own graduates.

The programme of study and recitation seems very judiciously arranged. There are but four recitation days in the week, Monday, Tuesday, Thursday and Friday. Wednesday is given to recreation and Saturday to composition writing and general business. The Sabbath is most religiously observed in the old New England style. The recreation day is peculiarly well placed, breaking in upon the week's work like the laborer's noon-day hour. The amount of daily mental labor required is stated to be six hours upon each of the recitation days, of which four and a half is spent in study and the remainder in recitation. But two studies are pursued at a time. All are required to retire by ten o'clock at night, and advised to do so earlier wherever there may be cause for it. We have looked in vain among the reports of other institutions for an instance of only two studies being pursued at a time. Three recitations daily five days in the week seems to be about the standard in colleges and normal schools. One large female seminary requires of its pupils six hours a day in class exercises, and "at least two hours additional study."

Writing for a health journal we may naturally expect the question: "What do they eat at Mount Holyoke?" We only made the acquaintance of the supper table, where nice baked apples, white and Graham bread, with other items, made up a truly hygienic meal. From one of the superintendents of the domestic department, who is also a graduate of the school, we learned that in the selection of food especial regard is had to considerations of health, and that from a truly hygienic standpoint. Whatever is purchased is always the best of its kind. The meat is usually fresh beef. That excellent brain food, oatmeal pudding, is provided every morning, with other hygienic dishes, and all undue stimulants are carefully avoided. The use of a larger proportion of farinaceous food, such as oatmeal and cracked wheat, was mentioned as a recent improvement; and, what was better than any facts, there seemed an intelligent appreciation of the importance of hygienic care in this department. In bringing this world to a better way of living, it is of minor account that one should be convinced that he should or should not use a specific article. The main thing is acomplished when the conviction is established that there is such a thing as hygienic science, and that every human being should become a student of that science for the purpose of determining his own course of conduct. This secured, the details will in due time be wisely arranged. It was this recognition of duty and responsibility in this matter that was especially gratifying at Mount Holyoke.

The last special hygienic agency of the school which we have to mention is a large, airy gymnasium, supplied with appropriate apparatus, rings, dumb bells and Indian clubs. Here three times a week regular exercises are conducted, a special costume allowing the greatest freedom of movement being worn for the purpose.

With all the excellence of detail which is to be found at Mount Holyoke there is one thing that is not so amply provided for as, in our opinion, it should be. We refer to out-door exercise, for which no adequate substitute can be devised. In this are combined, first, the exercise itself, second, the free air, third the sunshine. There is a life-giving power in the direct rays of the sun which, as a hygienic

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agency is but just beginning to be appreciated. In our intellectual culture let us not forget what we are physically. We are animals. We are born, we live and we die like other animals. Our spiritual natures do not elevate us above any one of the physical conditions to which every creature of the animal kingdom is subjected, each in its own way, according to its own nature. The only natural indoor animals live under ground. We are not of that class. Schoolgirls are not of that class. The sun likes to look upon schoolgirls, likes to shine upon them, and in every electric ray that pierces the etherial vault and lights upon the cheek of a schoolgirl there is life, there is health, there is beauty. Girls do you believe that?

The students at Mount Holyoke spend but little time in the open air. It is essentially an indoor life, like that at nearly all seminaries in which dwelling and school are combined within the same building. Such a plan of organization has its advantages. It gives the teachers complete control over their pupils. It enables them to establish many excellent rules of life. Hours of study, of rest and of sleep can be exactly and wisely determined. It gives all the power and influence that a mother has in her own home; and it should also secure an abundance of outdoor exercise, but it seldom if ever does this. Who is going out in the rain or cold when not compelled to? About the only effectual compulsion for students is to live at a distance from their recitation rooms. Dodging through the rain, breaking through the snow, trudging, if need be, through the mud, is all better than the delusive comfort of a grand seminary building where perpetual summer reigns, but without a summer sun or shower. The mind as well as the body suffers from this constant seclusion. We have heard students of such institutions complain that although not always at work, there was always a burdensome sense of responsibility, never a moment when a light-hearted girl could forget that she was a student, and go romping with nature. Cessation from work is not enough. True recreation demands release from the place of work. It seeks new scenes, new faces, and a wholly new current of thought. There are undoubtedly great advantages in placing students entirely under the care of their teachers. The observance of some laws of health and exemption from many temptations may thus be secured, and at Mount Holyoke these conditions are in a high degree promoted; but all things have their price, and it is but fair to point out that here, as elsewhere, the price is paid. The especial weakness of American women is nervousness, and the only specific for nervousness is abundant outdoor exercise under the most favorable hygienic conditions. It is impossible, therefore, to express entire satisfaction with a system that, however excellent in detail, lacks this, the highest of all the requirements of true mental and physical culture.

We have as yet scarcely alluded to what is in reality the leading feature of this institution. We refer to its peculiarly religious character. To understand this it is necessary to know something of its origin and history, and especially of the very remarkable woman to whom it owes its existence. This we venture to present in the form of a brief biographical sketch:

Mary Lyon, the founder of Mount Holyoke Seminary, was born in the town of Buckland, Massachusetts, February 28, 1797. Her ancestors were among the early puritan settlers of New England. Piety and educational zeal, so often united, were almost as marked traits of her youthful as of her matured character. As a student, her thirst for knowledge and facility in acquiring it excited the constant admiration of her teachers, who appear rather to have encouraged than restrained her excessive ambition. It is really painful to read the account of her wonderful progress at an academy when she was about twenty years of age. Her biographer, President Hitchcock, of Amherst, writes of her:

"No one was able to keep up with Mary in her recitations; and one additional study after another was given her by her teacher to keep her within reciting distance of her classes. All proved insufficient for the purpose. The more her powers were taxed, the more she seemed capable of performing. At last her teacher gave her Adams's Latin Grammar, directing her to omit her other extra lessons while committing it to memory, only keeping up with her regular classes in her studies. This he supposed would employ her for some time. But within *three days* she had committed and recited all those portions which students then commonly learned when first going over the work. Her teacher was frequently heard to say that he never knew the Latin grammar more accurately recited." This was no mere feat of memory requiring little time, for in speaking of her mode of life at this period it is said: "The family with whom she boarded estimated that she slept, on an average, not more than four hours in the twenty-four; and all her waking moments, except the time occupied by her hurried meals, were spent in study."

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While yet a student Miss Lyon engaged in teaching, alternating for some years between the two, teaching for a while to earn money, and then returning eagerly to her studies, acquiring thus a very liberal education for a woman in those days. As a teacher she early developed those traits which were destined to make her the most prominent among the female educators of America. Her power was not that of mechanical discipline, but rather that of inspiring her pupils with her own enthusiasm.

Education was, however, with her secondary to higher considerations. She was of a peculiarly religious nature. In the school-room she was as much a minister of the gospel as if her sphere had been that of the pulpit. Her published letters read more like those of a missionary than of a teacher. That her pupils should prepare their lessons was important; that they should become devoutly religious was, to her, still more important. Education was the body, but religion the soul of all her instruction. Her work as a teacher, covering a period of thirty-five years, was one of Christian benevolence and devotion such as has seldom been recorded.

A varied experience of some fifteen years prepared her for the one great undertaking of her life. For some time previous to the foundation of the seminary at Mount Holyoke she was connected with a similar institution at Ipswich, Massachusetts, and here it was to her a constant source of regret that the necessary cost of board and instruction should exceed the means of many excellent persons. There was a real demand for an institution that should afford a liberal education for women, at moderate expense, and to realize this was the task to which she devoted all her energies.

Thus originated Mount Holyoke Seminary. The plan as sketched by Mary Lyon herself, in the year 1834, has, we believe, been adhered to throughout; and we give it in her own words as the best indication of the present character of the institution:

"1. Buildings for the accommodation of the school and of boarders, together with furniture and all other things necessary for the outfit, to be furnished by voluntary contributions, and placed, free from encumbrance, in the hands of trustees, who should be men of enlarged views and of Christian benevolence.

"2. Teachers to be secured possessing so much of a missionary spirit that they would labor faithfully and cheerfully, receiving only a moderate salary compared with what they could command in other situations.

"3. Style of living neat, but very plain and simple.

"4. Domestic work of the family to be performed by the members of the school.

"5. Board and tuition to be placed at cost, or as low as may be, and still cover the common expenses of the family, instruction, etc.

"6. The whole plan to be conducted on the principles of our missionary operations; no surplus income to go to the teacher, to the domestic superintendent, or to any other person; but all to be cast into the treasury for the still further reduction of the expenses of the ensuing year."

To carry out this plan a board of trustees, consisting of leading educators in New England, was organized, and largely through Miss Lyon's personal efforts and influence an endowment fund was secured. Two years later the corner-stone of the original edifice was laid. In the fall of 1837 the school was opened with about 100 scholars. Miss Lyon became and remained principal to the time of her death, in 1849. In her enlarged sphere of work she developed the highest administrative ability. The charge for board and tuition was placed at sixty-four dollars per annum, and yet at the end of the year there was a balance in the treasury. At the present time the charge is $150, having always been kept at about one half that at other similar institutions; yet nothing essential to comfort seems lacking. Servants and other superfluities only have been dispensed with. The peculiar feature of having the work done by the students has been a success in various ways. Of it Miss Lyon once said: "The domestic work would prove a sieve that would exclude from the school the refuse, the indolent, the fastidious, and the weakly, of whom you could never make much, and leave the finest of the wheat, the energetic, the benevolent, and those whose early training has been favorable to usefulness and from whom you might expect great things."

In the introduction of this system much skill was requisite. It was made successful only by Miss Lyon's inexhaustible patience and devotion, and because she taught others to serve by the example of her own humility. In the government of her pupils there was little of the element of compulsion. The inspiration of her presence and example were sufficient.

In reviewing Miss Lyon's work and character as presented in her biography and writings, we find the highest possibilities of the old school

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of religious life in New England. All that the noblest intelligence and purest motives can accomplish within that sphere, was accomplished by her. But writing for a journal that is devoted to physical as well as moral and intellectual culture, we naturally look to her record for evidence of that scrupulous observance of hygienic conditions, attention to which is so rapidly becoming a feature of modern thought and literature. We listen to hear her quoting to her pupils, along with the words of inspiration, the soundest maxims of health, and admonishing them that a sound mind can only dwell in a sound body.

In this we are disappointed. In the admirable maxims of life which a devoted pupil caught from her lips and noted down, and in all her correspondence, in which she pours out her devout soul in eloquent words, we find so few allusions to the subject of physical health, so few admonitions to care for and preserve the earthly temple in which we dwell, that we are forced to the conviction that in her apostolic zeal for the conversion of souls she underrated these "tabernacles of clay." It was once said of her when a student: "She is all intellect; she forgets that she has a body to care for;" and throughout her whole life she justified the truth of the remark. It does not appear that she directly led her pupils to the neglect of health; certainly there were no excessive tasks arbitrarily imposed upon them, for Mary Lyon was the gentlest and most considerate of all teachers possessed of her energy. She labored excessively in a great measure because she loved to work better than she loved to command. In every domestic emergency she was ever ready to become the humblest of servants. Yet in reading her biography, as we have with rare interest and admiration, the questions forced themselves again and again: Did she not inspire her pupils with a dangerous amount of zeal? Were they not also likely to "forget that they had bodies to care for?"

The utterance of any criticism, however just, upon a character so exalted as that of Mary Lyon seems almost like sacrilege, but even as we write the most painful evidence has been communicated to us that the effect of her combined religious and educational enthusiasm upon the noblest and most sensitive of her pupils, those who partook most of her own nature, was precisely what we have indicated. In theory she clearly recognized the importance of scrupulously regarding the laws of health, and in one of her published circulars she fully stated those principles that have made the Mount Holyoke of to-day almost a model of hygienic culture, but her nature was one that could not be restrained by the needs of a frail human body. Her soul dwelt in a loftier sphere, to the full enjoyment of which the things of earth were only encumbrances. It were better to wear out and lay aside this mortal part than to indulge its sluggish necessities. And she did wear it out by an intensity of zeal, a singleness of purpose and an absolute negation of self such as have seldom been recorded.

The last time that she appeared before her pupils, when all were suffering great apprehensions concerning a fatal epidemic with which they were threatened, she uttered the memorable words that were afterward placed upon her tombstone, and which so truly indicated her character: "Shall we fear what God is about to do? There is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it."

Exhausted by care and anxiety for a pupil who had died, she sank under the same disease, closing thus at the age of fifty-two her earthly toil. She sleeps within the seminary grounds, beneath a beautiful monument of white Italian marble.

CHATS WITH THE CHILDREN.

BY THE EDITOR.

HAPPINESS.

Well, children, I have not had my usual chats with you for some time, but I have not forgotten you, and I think we must have a little talk this month about happiness, though I know well enough you will not enjoy it so well as a talk on some other subject. I suppose you know very well what it is to be happy, for children are generally the happiest creatures in the world. The word happiness is made from the word *hap*, and signifies unexpected good fortune. When a person finds something new, and rare and good, it generally makes him happy. It doesn't take much to

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iake a child happy; a new toy, a new pleas-re is sufficient. Happiness is a very agree-ble feeling, coming from the possession of ood of any kind, and so nearly every per-on wants to be happy, and wants to possess hose things that bring happiness.

Happiness comes from many sources, but it omes first from health. Whoever is healthy, per-fectly healthy in body and mind, has one of the irst requisites of happiness. Such a one is free rom pain—is strong, has a good appetite, sleeps soundly.

Another requisite to happiness is something to do. Which of you children could be happy for a whole day with nothing to do? Not one of you. Idleness is calculated to make people unhappy. Children are generally happy at their plays. They are not always happy at work, but they ought to be. When they grow older play loses some of its charms and work gives pleasure.

One thing more helps to make people happy. It is to possess the things that we need—such as a pleasant home, plenty to eat, kind friends, toys and books, sleds, skates, and rocking horses, dolls and new bonnets. Still with all these things we should never be happy if we did not do right. Good health will not make a wicked man or child happy, without they have also at the same time a clear conscience. Even this alone has made some people happy who were not healthy or rich. Try then, all of you to be happy by being healthy, industrious and good.

MISERY.

There is another state just the opposite from happy. Perhaps some time in your life you have heard some person say, "Oh, I am very miserable!" Now, misery comes from a Latin word, *miseria*, which means wretched, and there are a great many wretched folks in this world. What are the things that make people miserable? We ought to know this so as to keep away from them. One thing is sickness. Few things are so bad for folks as to be sick for a long time. People can endure it for a few hours, or a day; but when it lasts for weeks and months and years it is a very hard thing to bear. If you don't want to be miserable then, you must try to keep well by taking good care of your precious bodies, taking proper food, enough sleep, and all those things that make you healthy.

Still another thing that makes us miserable is poverty. Poverty is a hard thing to bear for a whole lifetime. Poverty means to be without anything, it means not to have money, a home, clothes, books and playthings. A strong person can get rid of poverty by hard work, and they had better do it, too, if they don't want to be unhappy. The causes of poverty are ill health, laziness, and drink.

A bad conscience, however, is something that makes people more miserable than almost anything else. A poor sick person with a clear conscience is often happy, but a person with a bad conscience will be unhappy no matter how healthy he is.

Happiness and unhappiness are opposite things—they don't like each other. If you find you are really happy it is a pretty good sign you have been healthy and good. If you find yourself unhappy be pretty sure you have been naughty. This is all for to-day. We append the following questions from some of our young ends, with the answers.

QUESTIONS AND ANSWERS.

I should like to know if a boy can be happy always?

Ans.—No. Nearly all have a taste of unhappiness now and then, but they soon get over it, and feel better. It is only those who are unhappy for days and weeks at a time that have a very hard lot. A healthy person gets over any bit of unhappiness in a little while.

Can dirty people be happy?

Ans.—Habitually filthy people cannot; yet we must not be so afraid of our work as to fear ever to soil our hands.

Can a boy who eats too much be happy?

Ans.—Gluttons are almost always unhappy except when eating. They are made to feel cross with too much food, and never care to speak kindly to any one. Avoid eating and drinking too much, or too little.

What makes little boys cross in the morning sometimes?

Ans.—Perhaps they ate too much supper and so did not sleep well. A bad night's sleep destroys happiness. Perhaps they slept in bad air, and so the blood is rendered impure. The best thing for a boy or girl to do when they get up cross and unhappy in the morning is to wash and dress quickly, and get out of doors to take the fresh air. Fresh air helps makes people happy.

How can any one be happy when they have the toothache?

Ans.—The toothache spoils happiness, and the best way to be happy is to get over it. Go to a dentist and let him look at it and tell you what to do to keep your teeth from aching. The toothache has made a great many people miserable.

Can a boy who has bad habits be happy without breaking them.

Ans.—No. Bad habits make old and young miserable. There is no age when it is so easy to form good habits as when young, so begin now and form them, and you will never be sorry.

How can a good habit be formed?

Ans.—By sticking to it till you know it by heart. Then it becomes a part of yourself. Suppose, for instance, you desire to form the habit of learning something new every day. It wont do to read over the books that tell you so; but you must do the thing itself till it becomes so easy that you do it unconsciously and without thinking.

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EDITOR'S STUDIES IN HYGIENE.

QUESTIONS AND ANSWERS.

RICH BUT USELESS.

I. Is there any way by which a rich woman can lead a useful rather than a fashionable life, do good instead of being a mere waif on the sea of life, benefit her kind instead of leaving the world no better for her having lived in it?

ANSWER.—Yes, here is an example:

"Mrs. Stokes, the wife of Anson Phelps Stokes, of the great house of Phelps, Dodge & Co., has the enjoyment of exceeding great wealth. She might, if she chose, be the finest and most useless woman in New York; she could dawdle in purple and fine linen, she could loll in carriages, she could cover herself with diamonds, she could live from day to day in luxurious self-indulgence, and die, finally, leaving no soul behind to mourn her going. All this is being done by thousands of fine ladies in the circle in which she moves and adorns.

"But Mrs. Stokes does not happen to be one of that kind. She is a strong, active woman, full of the noblest impulses and the broadest love for her kind. She has a magnificent house up town, and a more magnificent residence on that gem of the sea, Staten Island. On that island she has had an immense building erected, which is in its way a sort of an asylum. Now see what one good woman can do with money. The charities of New York shelter and harbor thousands upon thousands of homeless orphan children, and during the summer they suffer in their necessarily close quarters. Mrs. Stokes takes seventy of these waifs at a time down to her home on the island—this being the capacity of the building—and keeps them there a week. They have the freshest and best fruits, milk from her own cows, and the best of everything that the market can furnish. On the extensive grounds swings are erected, playgrounds are arranged, and the children enjoy not only the pure air of heaven and the best of food, but all sorts and kinds of innocent and healthful pleasures. Their week up, they are returned, and another seventy taken down, all at her own expense. And this thing goes on from the time hot weather begins till the cold autumn makes it unnecessary; this good, kind woman superintending it all.

"Would that wealth always fell into such hands. Would that there were more such rich women in New York and everywhere else, and more women who could thus honestly wear the title 'lady.' Talk about position making the 'first lady!' Thousands of poor, neglected children will, in the days to come, rise up and say 'blessed' of this woman, whose goodness was their first ray of sunshine."

PATENT MEDICINES.

II. Is there any remedy for the evils of the excessive use of patent medicines?

ANS.—So long as medicines are held before the people as the essential means of curing the sick, so long will patent medicines be used. Physicians may resolve and re-resolve, discuss and preach, but it will do little good. Intelligent as well as ignorant buy patent medicines. The only cure is in spreading the belief that medicines are harmful rather than beneficial.

DRY MOUTH.

III. Is there any remedy for dry mouth in climbing mountains? I have found that the thirst is very great, and neither snow nor ice will quench it. Have recently climbed Pike's Peak, in Colorado?

ANS.—A few kernels of parched corn held in the mouth will prove useful. Avoid salted provisions. Dried prunes and raisins may be chewed. Professor Tyndall suggests the latter, and he has had very large experience, having climbed the Alps every summer for twenty-five years.

HINTS ON TREATING FEVERS.

IV. Can you give us some hints in treating fevers?

ANS.—1. Do not thwart the natural methods of recovery.

2. Remove, as far as known, the causes of the disease.

3. Husband all the energies, so that none go to waste.

4. Avoid anything that shall bring on complications.

5. Promote gentle elimination of poisons from the blood by enemas to the bowels, the wet sheet pack to the skin, and mild drinks or water drinking to wash away, so to speak, any poisonous substances contained in it.

6. Keep the temperature at the normal point by the application of cold water as often as may be needed.

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7. Equalize the circulation and heat of the body by hot applications to cold parts and cold applications to hot parts.

Dr. Potter, speaking of cold affusions, says: "They had a brief period of popular medical approval to reduce the temperature in pyrexia, but now it is generally considered available only in cases of well sustained cardiac force, when it may be used with great efficiency, and often with permanent relief. As a rule, however, cooling of the body is only a measure of relief. It does not influence the conditions on which the development of heat depends. It may well be assumed, however, that anything that will reduce the heat will diminish the metamorphosis, to the non-elimination of the products of which much of the danger accrues. Cold baths or packs effect a marked diminution in the excretion of carbonic acid and urea present in fevers, but seem to be attended with no aggravation of the general symptoms; therefore it is fair to infer that the cooling of the general surface retards in equal ratio metamorphosis, and that when the patient has strength, a good circulation and power of reaction a cold pack at proper intervals is a valuable measure.

"We may use cold affusion in the most convenient forms until the strength of the patient is reduced, then tepid or warm, sufficient, and at suitable intervals, to secure a good state of the whole cutaneous surface, as well as to secure general cleanliness. This cooling of the body is not only a source of great comfort to fever cases, but facilitates recovery by elimination, rendering unfavorable complications and sequelæ less frequent."

It is very doubtful, however, if medical men have fully tested the value of the cold affusion, especially in the early stages of fever. When the strength is good they usually find it so difficult to manage it, for this reason the people should learn this art, so in case of need to use it wisely in aiding any physician who may order it.

8. Maintain the strength by such food as is wisely adapted to that end, suitable to the taste; but never overload the stomach to digest, or tax the heart to circulate what is not needed.

9. Always remember good nursing is more important than almost anything else.

10. This is not a hint as to treating fevers, but to suggest that in multitudes of cases they may be avoided by a correct life and studying into their causes. When, for instance, it is known that typhoid fever depends largely for its cause on poison introduced into the blood from the excreta of man and animals in our drink, then we shall be more careful to have our drink pure, and to keep those substances were they cannot poison the fountains of life.

DIET FOR CONSTIPATION.

V. What is the best diet for constipation?

Ans.—Nearly every case of constipation will at once or soon give way by the regular use of the very best article of brown bread or wheat-meal gems, such as there are numerous and reliable receipts for making in this book. Its general adoption by the people would do away with the constant swallowing of pills, and stop half the lesser ills which poor humanity suffers.

OLD MEN OF MADEIRA.

VI. It is said that the people of the island of Madeira live to a greater age than most others. Is it true? and why is it so?

Ans.—A gentleman resident there informs us that it is true, and says the reason is that the people live very plain, simple quiet lives; besides the climate is very favorable to health and longevity, extremes being rarely experienced. The Madeira Islands are favorite resorts for consumptives from Europe. The famous Madeira grape, formerly so plenty there, is now a failure, a disease destroying them almost entirely.

ANTIBILIOUS PILLS.

VII. Are there any good antibilious pills that you can recommend?

Ans.—Certainly, purely vegetable—warranted to contain no calomel; children cry for them, steal them off the cupboard shelf, beg for just one more. Whose make are they? you at once ask. Well, they are made by the best of physicians. We believe his name is—no they are not made by a man, her name is Mother Nature, M. D. She has her sign out wherever she can get a chance, and where man has not crowded her away. The name of her pills is "grapes." They are made on vines, and are best fresh from the factory. They can be taken almost *ad libitum*. The pill boxes in which they are sent and marked hold often twenty pounds. They are selling this year in New York and California, from two to five cents a pound. Try a box of them if you need a really good antibilious pill.

N. B. There are many varieties for different seasons of the year, and different constitutions, some are called apples, some pears, some tomatoes, etc.

LONGEVITY OF PROFESSIONAL MEN.

VIII. In what professions are there the largest number of persons who live longest?

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ANS.—Clergymen live longest, singers next, and doctors least. In England dissenting clergymen live longest—then those of the Church of England, and lastly Roman Catholic priests, lawyers are of so many kinds, but solicitors and attorneys die younger than advocates and special pleaders. Among medical men those in the higher branches live longer than those in the lower. And no doubt their higher health gave them power to reach the higher position in their profession, rather than the high position giving them the greater longevity.

BEER VS. DISTILLED LIQUOR.

IX. Which will kill a man soonest, ale or beer, or distilled liquors?

ANS.—The average duration of life in England and Wales, after the commencement of intemperate habits is, beer drinkers 21.7 years, distilled liquor drinkers 16.7 years. But those who drink both beer and distilled spirits are shorter lived still, living only 16.1 years. While there are many instances of people living to great age, and still drinking every day. The chances of any man who has anything to do with intoxicating drinks—either making, selling, or drinking them—living to a great age are greatly lessened.

PAINTER'S CLOTHING.

X. May a person who is a painter wear the same suit of clothing for his work for months at a time during the hours of labor, without cleansing, providing he changes them for fresh clothing after his day's work is done?

ANS.—No. Such working clothing should be made of material that can be thoroughly cleansed often, and never worn till it is so saturated with paint that it can be worn no longer. And above all always change it after the working hours are over.

HOMES NEAR OR FAR FROM WORK.

XI. Should persons who labor in factories, shops, foundries, etc., live as near by them as possible, or have their homes at a distance from their labor?

ANS.—At a distance from their labor. Investigations made by Dr. Greenhow go to show that in England those persons who live some distance from their work are healthier than those who live near by. Especially is this the case when the work is sedentary, or in an atmosphere more or less impure. The exercise necessary to go to and from their homes is in pure air and very beneficial. Owners of factories, and operatives, may get a hint from this statement.

HEALTH OF MINERS.

XII. Are miners as a class healthy men?

ANS.—In England, where there are many miners, it is found that iron miners are as healthy as the people of the country generally. Coal miners, are not quite so long lived, but come next in order. Lead and copper miners are not nearly so healthy and longed lived. Copper miners have a mortality exceeding all other under ground workers being peculiarly subject to diseases of the lungs. The unhealthfulness of the miner's life is due largely to the lack of pure air, the high heat, and to the smoke and sulphureous fumes generated by the powder used in blasting.

WHEN SHALL WE MARRY.

XIII. What is the best age for to marry?

ANS.—Harper's Bazar says: "If in matrimony we were governed by natural laws alone, the men would marry at twenty-five and the women at twenty-one or two years of age. At these periods they will have reached full physical maturity, and the difference between the two allows sufficiently for the somewhat greater precocity of the female. It is not pretended that all men and women respectively of these ages should rush into each other's embraces. There are circumstances, as in the crowded countries of Europe, which make it necessary to apply what the political economists term 'checks to population.' Our country, so far, has been permitted to bid defiance to Malthus and all who would presume to restrain the connubial disposition of a nation. Even with all our scope for prolificness of all kinds, it is well that marriage should be controlled more or less by prudential considerations; but it should never be forgotten that the prosperity of the race is of far greater moment than the mere conventional interests of the family. No consideration of social position or wealth should be allowed to prevent the natural attraction between youth and youth. Marriages ought to be early and equal. Such will be the surest guarantees of a robust race.

"Accurate observation shows that the greatest aptitude for reproduction exists previous to the age of twenty-six years. It has, moreover, been found that the number of children is greatest where the parents are of the same age, or the father is not more than from one to six years older than the mother. When the age of the husband exceeds that of the wife sixteen years or more, the fecundity of the couple is reduced to its minimum. Marriages either too early or too late, if productive at all, give

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n offspring with greatly reduced chances of ife. More men, as well as women, are said to arry between twenty-six and thirty than at ny other age. On an average men become arents when thirty and women when twenty-ight years old.

It is still a question how far climate has an nfluence upon the size of families, although, ccording to some statistical statements, south-rn countries would seem to be more prolific han northern. On the other hand, Quetelet, n eminent author on the subject, quotes a vriter, for whose authority, however, we do not vouch, who gives as the result of his investiga-ions the relative proportion of births to the number of inhabitants of ten different coun-tries. According to this, the greatest number are born in Iceland, and the smallest in the United States.

CRAMP IN THE FEET.

XIV. What causes cramp in the feet? Is there any cure for it?

ANS.—Cramp in the feet if only occasional and not severe need not occasion much trouble; but if frequent and severe the best immediate remedies are hot water and friction. Electricity properly applied will tend to cure the trouble permanently.

FRECKLES.

XV. Is there anything that will take freckles from the face? If so, please state what it is.

ANS.—Freckles are treated hygienically by the Irish peasants by washing the face in buttermilk daily. Lemon juice is also used by some. The juice of one lemon squeezed into a half a tea cup of water is about the right proportion.

ATTACKS OF LUMBAGO.

XVI. Will you please state the cause of sudden and acute attacks of lumbago, or pain in the small of the back, when the person is apparently in health?

ANS.—Lumbago is muscular rheumatism of the muscles of the loins. The cause may be exposure of the parts to cold, or errors in dress, and the best remedy is quiet and warmth. The hot compress, the Turkish bath, friction, a hot sitz bath, are all useful. Keep the bowels free by fruit and brown bread, or oatmeal gruel diet. In case the person is much subject to this trouble keep the back warm by an extra covering over the parts.

FAILING EYESIGHT.

XVII. What can one do whose eyesight is prematurely failing?

ANS.—Spend as much of the time out of doors as possible. Fresh air and light are good for the eyes. A residence on the seashore is often good for the eyes. It exercises them to look far away. Avoid night study, and always cease to use the eyes when they begin to pain you—wash them in cold water frequently, and take abundant sleep. The eyes grow weak prematurely when the tone of health is lowered, and when the life indoors in well shaded rooms is more than out of doors in air and sunshine.

SANITARY READING.

XVIII. You advise a course of sanitary reading; what books would you recommend?

ANS.—We will furnish a list to any applicant who will let us know his or her special needs.

EXERCISE FOR THE FACE.

XIX.—How can the muscles of the face be exercised? What is the best way of exercising the muscles of the abdomen?

ANS.—The face is best exercised by laughing and by expression. Also by talking, reading, etc. The best exercise for the abdomen is horseback riding and walking, the lifting cure, light gymnastics and outdoor work.

RUPTURE.

XX. Will you please tell us something about "ruptures," and can they be permanently cured?

ANS.—A rupture is a giving way or enlargement of some aperture of the body, allowing some internal part to protrude. There are many forms, and it would require a long article to fully treat the subject. In general they are caused by some violent and sudden strain on a debilitated part, and require surgical, combined with hygienic treatment. They are sometimes permanently cured, but generally require artificial support—hence the truss.

HAIRS OUT OF PLACE.

XXI. Will you be kind enough to say whether hairs can be removed from the face without injury to the skin? I do not mean hair as it is sometimes seen on the lip, but scattered hairs about the chin and on the lower part of the cheek.

ANS.—The cause of long straggling hairs out of place is an excessive development of the hair bulb, which secretes the hair. No harm comes from plucking them out with a pair of tweezers. The only way to stop their growth is to kill the hair gland that secrets them, and this is often done; but as the substances used are necessary poisons, as arsenic, or caustic, like potash, there is some risk in applying them.

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CHILDREN'S NAPS.

XXII. Will you give your opinion as to how old a child should be before giving up the daily nap, and also whether it is hurtful for children to take naps immediately after dinner, when the meal is served in the middle of the day, and oblige one who is anxious to know?

Ans.—When a child is old enough it will usually cease to want a mid-day nap. There is no special age. Some children require it longer than others. If it interferes with good night sleep, then it is time to break it up. There is no harm in taking it after dinner.

PIMPLES ON THE FACE.

XXIII.—Will you please state a means of preventing pimples and fleshworms—black spots so often seen on the face?

Ans.—Pimples on the face usually indicate some defect of nutrition, or some error in food. Many persons on the adoption of a wise and reasonable diet become for the first time free from pimples on the face; therefore, instead of doctoring them with medicines, you should look well to your habits of life, improve your digestion, wisely regulate your diet, and keep the skin active by proper bathing and much life out of doors. Few people, especially women, appreciate the good effects of out door life, unconstrained by tight dresses.

CORSETS AND PAIN IN THE STOMACH.

XXIV. Do corsets ever cause pain?

Ans.—Let the following be your answer. It was written by an intelligent lady:

"I would beg leave to state my experience concerning corsets. I have not worn them for nearly five years. I always, while wearing corsets, suffered with a severe pain in the lower part of my stomach, which, since discarding corsets, has entirely left me; and I am now satisfied the pain was caused by the corsets.

"Yours respectfully, L. W."

MR. TRASK AND TOBACCO.

XXV. Are there any tobacco reformers as wild and visionary radicals as George Trask, and at the same time men who stand high in the medical world, and whose opinions are entitled to respect? Mr. T. I regard as a fanatic, and an unsafe man to follow.

Ans.—Dr. C. R. Drysdale, an English physician, of sound mind, and member of the British Medical Association, appears to have enlisted under the banner of Mr. Trask, the anti-tobacco agitator, taking strong ground against the use of tobacco, which he does not hesitate to designate as a vice. In a paper read at the annual meeting of the British Medical Association, he affirmed that within one week he had seen two young men affected with almost complete loss of vision, induced in one case by excessive smoking, and in the other by chewing tobacco. Among the other maladies which he conceives to be produced by *nicotiana tabacum*, may be mentioned dyspepsia, diarrhea, piles, palpitation of the heart and functional disease of that organ, stomatitis, paralysis, and especially paralysis agitans.

The merits of a cause do not depend on the popularity of its advocates, but on its reasonableness; yet many people think the cause is right or wrong, as they happen to like or dislike its representative men.

AMALGAM FOR THE TEETH.

XXVI. Are the amalgam fillings used by dentists for the teeth harmless or dangerous?

Ans.—They are often the source of danger. The base of much of the material used as an amalgam is mercury, and we have known repeated harm come from its use in filling teeth. Ptyalism, a morbid and copious secretion of saliva, better known as salivation, and mercurial ulcerations are sometimes the result.

INFLATING THE LUNGS IN RESTORING THOSE APPARENTLY DROWNED.

XXVII. In cases of apparently drowned persons can the lungs be inflated by blowing in the nostrils?

Ans.—No. The air would go to the stomach, and make matters worse. The use of electricity in such cases is very useful in restoring suspended breathing.

GLYCOGENIC FUNCTION OF THE LIVER.

XXVIII. What is meant by the expression, "glycogenic function of the liver?"

Ans.—The so-called glycogenic function of the liver really consists of two separate and distinct processes; first, the formation of glycogen from the materials supplied by the food, and its accumulation in the cells of the liver; and, secondly, the change of this glycogen into sugar and its return to the circulation. The liver thus acts as a storehouse, in which organic substances can be held in reserve when presented in quantities greater than are needed for the immediate use of the organism, and from which they can be given out in a form adapted for rapid consumption whenever they may be needed. In this respect the liver is analogous to the roots and seeds of plants, which accumulate starch and cane sugar during one season's growth, and at some subsequent

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period change it to glucose to provide for the further growth of the plant, or for germination. This and other interesting analogies between plants and animals have been pointed out by Bernard in his lectures on vital phenomena common to plants and animals.

ANALYSIS OF A CIGAR.

XXIX. What is the chemical composition of a cigar?

ANS.—A. P. Smith has analyzed the ash of a Havana cigar, with the following result:

Sulphate of soda	5.764
Sulphate of potash	7.401
Carbonate of potash	9.012
Chloride of sodium	3.272
Carbonate of soda	1.039
Sulphate of lime	4.180
Carbonate of lime	45.400
Oxide and phosphate of iron	0.460
Phosphate of lime, Phosphate of magnesia,	9.210
Silica	9.641
Carbon	3.162
Traces of alumina, carbonate of lithia, loss, etc	1.459
Total	100.000

This, however, does not include the organic matter in a cigar, in which resides its poisonous qualities.

BATHING WITHOUT REACTION.

XXX. You say cold water should be used more. I have tried bathing in the morning thus, and feel in a glow after, for an hour, then a little chill passes over me; do you advise me to continue or not?

ANS.—The trouble is you do not have a good reaction; omit the bath every other day and make it shorter and more thorough. Use less water and more friction. It may be that you are feeble and easily chilled. In that case bathe in tepid water in a warm room, about the middle of the forenoon. Sometimes after a bath it is a good practice to anoint the whole body with oil of almonds and have some one rub it on the skin till it is rubbed in. Consumptives may be so treated.

HOOPS VS. WHISKY.

XXXI. Do you not think that hoops should be dispensed with by women on account of the room they require, always being in the way.

ANS.—A lady passing along the street was met by a young man, who, in passing, stepped on her dress. Turning to the lady, he remarked, "Hoops take up too much room." To which the lady quickly replied, "Not so much as whisky, sir;" and passed on.

When men dispense with tobacco and rum they may scold women all they please for any bad habit that they may retain.

DEGENERACY OF THE RACE.

XXXII. Is the human race really degenerating physically?

ANS.—No, we think not. Dr. J. M. DaCosta, in his late valedictory address to the graduating class of the Jefferson Medical College in Philadelphia, remarks, the London Medical Record says, as follows: "What we hear of the physical degeneration of our race is very doubtful. I think the men as well formed and as capable of continued exertion as ever. When we call to mind the marches of the British troops in India and Abyssinia, or of the Prussians in the late campaign; when we reflect on the splendid heroism, the privations endured, the extraordinary vigor of the men, both from the North and South, who were citizens one day, soldiers another, and who, brethren again, have raised the American name into a synonym for determination and endurance, it takes very strong faith to believe that the men of the second half of the nineteenth century are degenerating."

CAUSES OF CONSUMPTION.

XXXIII. What are the principal causes of consumption among the working classes?

ANS.—From a report of Dr. Waller Lewis, a noted English physician, regarding the health of French working men, it appears that the percentage of deaths from consumption, in 1,000 cases collated, is for various trades as follows: Exposed to vegetable or mineral emanations 176, to dust and fine particles 145, sedentary occupations 140, employed in close workshops 133, exposed to hot and dry air 127, requiring active muscular exercise 89, requiring exertion of voice 75, working in open air 73, exposed to animal emanations 60; the remainder being made up of persons working in a stooping posture, exposed to the sudden movements of the arms, or exposed to watery vapors. Concerning the effect of various employments on the eyesight, it seems that the sense is injured by those working with polished metals, looking glasses, etc. The smallness of objects, and intensity of direct or reflected light, is also a cause of impaired vision; while astronomers who study the sun have become blind, and opticians who daily test spectacles, etc., engravers, watchmakers, etc., are liable to amaurosis and amblyopia.

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

A MESSAGE.

A year, do you say, my darling!
Since my hand was clasped in thine!
Twelve months have passed, you murmur,
Since your lips were pressed to mine.
Long weary months of sorrow,
It is plain they've been to you,
While I, with dear companions,
Have been happy in the new.

I had no thought, my darling,
In those long last days of pain,
That God had planned our parting
And we ne'er should meet again—
In form, I mean, sweet doubter,
For Christ, our blessed one,
Has joined us more securely
Since my earthly work was done.

The vail that hangs between us,
Transparent to my view,
Ne'er hides your face, my darling!
Though I am hid from you;
I listen to your singing,
Draw nearer when you pray,
And as you ask God's blessing
On the "angel flown away,"

My tears fall fast my darling!
They are not tears of pain;
But like the shower in spring time,
Refreshing earth again.
For the worth of love, my own one,
For love, Christ's gift so pure;
Oh, word of wondrous sweetness,
Oh, love! the only cure.

I kiss thy forehead, darling!
Thou feelest no embrace,
No motion of the air around,
No zephyr on thy face.
Still, precious, do not mourn me,
But bravely keep the way,
And Christ shall rend the vail, dear,
And show thee perfect day.

Eleanor Kirk.

THE BUILDERS.

In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the Gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house where Gods may dwell,
Beautiful, entire, and clean.

Else our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble as they seek to climb.

Longfellow.

A WALK IN THE WOODS.

The green draped hills, and bending sky
The waterfall and glen,
With all the melody of earth,
Are beautiful as when
With bounding step, and throbbings wild,
A part of each I was, a little child.

No tumult now, but o'er me comes
A sweet but sobered pleasure,
It sinks into my inmost sense,
A joy that has no measure;
And now I feel each, all to be,
An oracle of peace and love to me.

I mark the blossom loving still
The shadow of green wood;
The lowly trailing vine becomes
A minister of good,
And gurgling on, the pebbly brook
Smiles upward with its pure and tranquil look.

The last year's leaves are gray and old.
And damp beneath the tread;
But here and there with pointed caps
Pink blossoms lift the head,
The uncouth root is rounded o'er
With velvet seeming moss, like fairy floor.

And here beneath the roots, behold!
The squirrel's store is left,
A heap of darkened walnut shells,
Piled in this cosy cleft.
How like the poet's musty rhymes,
On dusty shelves away in after times!

Elizabeth Oakes Smith.

THE COVETOUS KING.

Translated from the German of Heine.

The proud king Wiswamitra,
No peace comes to him now;
He seeks through pain and penance
To win Wasichta's cow.

O foolish Wiswamitra!
A donkey sure art thou,
To take such toil and conflict,
And all to win a cow!

MORAL—NOT FROM HEINE.

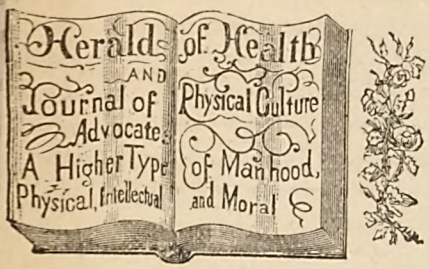
But why do kings encompass
The earth, if it is not
To raise continual rumpus
For what they have'nt got?

Sometimes it is for "honor"—
Quite doubtful, I'll allow—
And when it's not a kingdom
'Tis just as soon a cow.

Joel Benton.

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EDITORIAL DEPARTMENT.



NEW YORK, DECEMBER, 1874.

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 giving due credit to* The Herald of Health and Journal of Physical Culture.

TOPICS OF THE MONTH.

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

The Dying Year.—The year 1874 is getting old; longevity is not one of its characteristics. Astronomers say that on some of the planets the year is much longer than on our earth. If there be any truth in this we pity the people who live there. On a planet, for instance, where the year is twenty or thirty of our years, subscribers to a monthly magazine would find it rather unfortunate to be obliged to pay in advance. Publishers might not object. On the whole we believe in years such as we have on our own planet. Twelve months is about right, and we will pat the dying year on the back and bid it go. It hasn't been such a bad year after all. No great wars, earthquakes, dearths, or pestilences have made it noted; no great moral or political revolutions have occurred to make it famous in history. A few political dissentions in the South, some dissatisfaction and changes in the North, a little temperance revival here and there, the death of a few great men, and plenty of "hard times" and hard work, and considerable individual suffering, about makes up the sum of good and evil. "About makes up the sum," did we say? Yes, from a mere surface view. But is there no deeper view than this? We believe there is; and that the year, notwithstanding it does not record great convulsions, has been one of quiet growth for good. If so, let it die, let it breathe its last quietly, let it be swept into the great past and let it be no more.

How good it would be if with the dying year could also die some other excrescences on the face of nature. If a few of the dishonest politicians and scamps and scoundrels, if a few of the liars and thieves and vagabonds, disease and suffering, and idleness and poverty, and intemperance, could all be got rid of as easily as the old year, then would all the world rejoice with joy unspeakable.

With the old year The Herald of Health finishes its present volume, and takes up the work of the coming year. We have many improvements in store, which will make The Herald better than ever. First, we shall have new types, clear and beautiful, with a larger face than the present, though allowing the same amount of reading in the same space. It will make it more agreeable to the eye and add to the beauty of the page. Then we shall discuss some new topics and open up some new features. We purpose to have next year not only carefully prepared, reliable, substantial matter, but some humorous reading—something good for the health, something to laugh over if possible. Those who do not re-subscribe will lose

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some rich treats. All of what we have in store for 1875 could not be spoken of; we do not know ourselves. Of one thing we are sure, it will be a volume rich in good things. We will do our best to make it a teacher, a guide, a helper and a friend.

Now, friends who have followed us during the year, during the years now past, we tender our hearty thanks, and promise if you journey with us in future, as we sincerely hope you will, new, rare and good things.

RENEWING FOR 1875.—Be kind enough to renew your subscriptions for 1875 early. By so doing considerable trouble and expense is saved, as we are obliged to take every name off the books, and put it on again if not renewed by December 20th. Those who renew before December 20th will save us this extra labor.

MARTHA'S BABY'S COLIC.—Yesterday Martha was in our kitchen about one o'clock. She said she had been washing, was rubbing at the tub from eight o'clock till almost noon, only stopping once to nurse her baby. I remembered that, upon the few occasions when I had tried to do my own washing while I had an unweaned babe to nurse, the wearying heating process, even when I was careful not to put my hands in cold water, had spoiled the baby's food in such a way as to cause it to suffer from colic. I wondered if Martha, being much more accustomed to washing than I, would be able to serve as a washerwoman and as a nurse, without apparent injury to her babe.

This morning Martha was in our kitchen again. She told about the baby's hard crying last night, and said that she noticed that her baby always had a hard crying spell, as though it had colic, after she had been washing. Other mothers have noticed the same connection between cause and effect.

"But what can I do?" said Martha. "I must do our washing, whether I nurse baby or not." Then she concluded that it would be safest for her to wean her baby, eight months old, very soon, as she is obliged to do considerable hard work. Should she give the baby peppermint tea? And did we think that warm cloths applied to the bowels were good?

I wouldn't give the peppermint tea. The warm cloths are excellent, and in most cases nothing more will be needed. Let the baby lie upon its bowels, with its clothes loose—they should always be loose—and with the warm flannels applied by your hand underneath, and changed as often as it cools, for another warm cloth. A very gentle kneading of the bowels with your hand at the same time may hasten the cure, and be *sure* that baby's feet are warm. If it seems necessary to give a warm drink warm water alone is quite as efficacious as any herb tea, and far safer.

I don't think Martha had heard anything about the late topic of conversation, so interesting in some circles,—"Sex in Education"—so I said nothing to her of what I was thinking, as we talked about her hard work and her baby.

The fact is, I am a good deal pleased by all this discussion. I am glad to get so much public recognition, in any shape, of the necessity for taking good care of mothers. If it seems wise and prudent to limit the educational advantages of girls and women by the wholesale, for the sake of the human race in general, cannot something be done to put this big burden of laundry work, for instance, where it will not oppress mothers and cause suffering and sickness to the washerwomen's and housekeepers' babies? How will the doctors, who would keep the colleges closed against the future mothers, provide us such physical, mental and moral education as will make us and our daughters healthy, wise and good mothers? The wisest of us know so little about the proper training of children. Who will teach us?—*Faith Rochester, in Laws of Life.*

THE KINGS AND SLAVES OF BUSINESS.—The paper in this number with the above title is one which will, we hope, be read with care. If there is one point in it to which we would call particular attention it is the one showing

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ay some people are slaves to their business instead of kings—and would it not be well, now at the New Year is coming, for those who e slaves to business to resolve they will be so o longer than is absolutely necessary to make emselves free? It seems to us there is a practical lesson here, alone worth many times more an a year's subscription to this journal.

ALLOPATHIC HYGIENISTS. — Hygienic cience is the monopoly of no school or sect. ike the sun in heaven, it shines for all. At he present time, especially, it is being diffused hroughout every rank of society, and influncing the habits of all classes of people. New anitary laws are, in all our great cities, helpng those who are too low to help themselves; nd thus society, as a whole, seems advancing o a higher physical life. Nowhere is this improvement more noteworthy than in the practice of the old school physicians. We rejoice especially in this, and record with great satisfaction an instance of it which we recently witnessed. We happened to be present at a consultation with an eminent occulist of the allopathic school. His method was, first, a thorough examination, then careful inquiries as to the health and habits of the patient, the manner in which he used his eyes, etc., and finally this purely hygienic advice: "There is nothing the matter with your eyes. You have simply over-tasked them. Use them properly, and they will not trouble you. Rest them and get plenty of sleep. Sit erect when you read, and let the light come from behind you. When one leans forward the blood settles too much in the front part of the head, thus heating and weakening the eyes. Students, and children at school, lean too much over their desks."

This and other similar remarks constituted the entire "prescription" of this eminent physician. No allusion was made to medicine or eye-water until he was directly asked if he had nothing to prescribe, when he simply re-asserted that nothing was necessary but proper hygienic care. This is no isolated case. We often meet with such, and have reason to know that they are steadily increasing among the practitioners of every school of medicine. We anticipate the day when the title of physician shall imply chiefly a knowledge of hygienic conditions, and when medical advice shall be sought rather by those who are well, in order that they may remain so, than by the sick in order that they may recover, the peculiar work of the physician being that of a teacher of popular hygiene.

E. F. B.

SUFFERING.—It takes a strong person to suffer much. To suffer means to endure, to support, to sustain, to bear up under, and not to sink under. The person who sinks under trials is not in the true sense a sufferer unless he bears up against them with all his might. The Latin word *suffero* is from *sub* under and *fero* to bear. A reasonable amount of suffering makes people strong.

A NEW BOOK.—"Eating for Strength" is now ready. It is handsomely printed and bound, and full of meat. It ought to be in the hands of every person who cooks or eats. The work is divided into four parts:

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EDUCATION.—Next year our studies in hygiene will take a wider range, and include physiology and education. That relating to education will aim to embrace such thoughts as will aid in self-culture, home education, physical education, health education etc., etc. It is designed quite as much for parents and the young as for teachers, but will aim to help all.

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GREEN PAPER AND PAPER-HANGERS.—We have said considerable lately on green paper and its poisonous qualities. A paper-hanger tells us he has been made quite ill by hanging such paper. It seems strange that so slight an amount of arsenic as would be evaporated into the air from wall paper could make strong folks sick, but it is the fact. Ought not this to be an argument against its use in medicine. The following case has just come to our notice: A gentleman engaged in business in Birmingham had two parlors papered with a bright green paper. He and his wife, being at the time in perfect health, regularly occupied one of the rooms which were lighted with gas. In less than a week both he and his wife began to suffer from weakness, headache, fever, thirst, loss of appetite, inflammation of the surface of the eyes, heat and dryness of the throat, with tightness across the forehead. A parrot hung up in the same room also became ill, was thirsty and languid, refused its food, and appeared constantly drooping. Just at this time a friend, who had heard of Dr. Hind's case, was asked quite accidentally to admire the new paper, which he at once pronounced to be an injurious one. The owner could not be persuaded that the paper was the cause of his illness; but having been ill at home for two or three weeks he went to Ramsgate, where, after a week's stay, he completely recovered his health, while his wife who remained at home got no better. In two days after his return home he was again as ill as before, and then it dawned upon him that the green paper was the cause of his own and his wife's illness. Acting on this conviction he had the whole of the paper removed from the walls, and in less than a week both husband and wife had recovered their health.

DR. ANSTIE.—Dr. Anstie, the celebrated London physician, author and editor is dead. He has achieved a very high reputation, being only fifty-one years of age. He was bold and fearless, and did his duty without regard to consequences. He lost his life investigating the cause of some very fatal diseases n a children's hospital, while in an exhausted condition. A slight cut in the hand from a dissecting instrument being the immediate cause. He became somewhat repugnant to the advocates of temperance for his advocacy of moderate drinking, one of his latest tracts being an appeal to the temperance people to cease from their preaching teetotalism.

A SEASONABLE HINT.—In Glasgow, Scotland, the other day, a woman was fined $3 for allowing her little child to run about while in a state of contagion from scarlet fever. It may not be amiss to state that when a child has scarlet fever it should be isolated from other children, and every precaution taken to stop the spread of disease from one child to another. The period when the skin pulls off is one of danger. The danger is modified by baths and cleanliness and oiling the skin; but even then it is better for the child to be kept quiet and not allowed to get cold by going out, as fatal Bright's disease of the kidneys may be the result of a slight exposure.

DR. PLAYFAIR ON HEALTH.—The eminent Dr. Playfair, in his recent great address on health before the Health Congress, in Glasgow, Scotland, declared that the one great hygienic agent was cleanliness. Keep everything clean everywhere, and typhoid fever, scarlet fever and all the other contagious diseases would forever disappear. Cleanliness is hygiene in a nutshell. Give us clean air, clean water, clean food, clean houses, clean gutters, clean streets, clean stomachs and clean bowels, as well as clean hands and clear consciences, and most of our diseases would trouble us no more. Now how can a race of people who shall keep everything clean be inaugurated? Can Dr. Playfair answer this question.

CONFESSIONS OF A REFORMED SMOKER.—The Popular Science Monthly for November has an article with the above heading, written by F. G. Fairfield. In it the author gives the results of many years experience and many

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xperiments, and comes to the conclusion mak-
g all due allowance for the differences of
mperament, for the bias of transmitted habit,
nd for idiosyncrasies developed by special cir-
umstances and conditions, says: "I am con-
rained to the conclusion that in the majority
f instances the habit of smoking is productive
f nervous degeneracy." We have not room to
uote his exceedingly interesting paper, but
t may be well to remark that it is not neces-
ary for everybody to make a ten years experi-
nent with tobacco to come to the same conclu-
ion. Better take the results of Mr. F., and
ave the degeneracy and the expense.

LEMON JUICE AS A LOCAL APPLICATION IN DIPHTHERIA.—In the clinical lecture by M. Bucquoy, he expressed his preference for lemon juice as a local application in diphtheria, much more hygienic than acids, chlorate of potash, nitrate of silver, per-chloride of iron, alum, or lime water, with which so many physicians injure our little children. He uses it by dipping a little plug of cotton wool, twisted around a wire, in the juice, and pressing it against the diseased surface four or five times daily.

HEALTH OF CONNECTICUT WOMEN.—The health of some Connecticut women does not add to the strength of statistics in favor of invalidism.

"Will you go whortleberrying with me?" said a sprightly little woman to us Monday, P. M. Over the fences and through her own yard, where hung a snow-white wash of no small size, which she had put out in the morning, besides taking the necessary steps incumbent upon the care of a family. If any one imagines these few, even in a well-ordered, snug farmhouse, she will find that leisure is a rare luxury, especially during the busy season of haying and harvesting, when indoor work multiplies in proportion as outdoor help increases. As often as I have observed it and marveled over it, it never ceases to become a renewed surprise, the varied talents that a woman must exercise to carry on successfully the operations of her household.

There was to be company to tea, and so our pails were not filled with berries, as they might easily have been if our time had not been limited.

While we were absent our hostess, in her sixty-eighth year, who had washed in the morning, and made pantry, kitchen and shed floors spotlessly clean, took the opportunity to do a few errands at the store, a mile distant, to and from which she walked, down and up a long hill. When we solicitously interrogated her in regard to weariness: "Oh, no, she was not weary, she had done nothing unusual to occasion it." She guides and supervises the management of her farm, and order reigns in every department. One of the household, for the time being, is a recent graduate from Ann Arbor University. She began her studies there two years since, stepping from the laborious duties of the schoolroom into the daily round of student life.

Her vacations were spent in preparing one part in a series of school grammars. She graduated first in her class, and to prove that she has come forth from the trying ordeal of close study of the dissecting room and of clinics, unscathed in physical vigor, I need but refer to one of her deeds last week. She went to the pasture, yoked the oxen, hitched them to a cart, filled it with earth and disposed of it, as it would be well for many to do whose outhouses become a nuisance. One load not sufficing, another was in like manner procured and appropriated.

A walk of more than two hours, following along the bed of a bubbling brook, leaping from stone to stone, and the hoeing down of stubborn weeds an hour in the garden and the disposal of them in a wheelbarrow, all prove conclusively to my mind that a woman may be subjected to close mental application and not be undermined in health and strength; and it is furthermore proven in this case that an athletic development in woman and a well-stored mind does not necessarily convert her into the unsexed monster that has been conceived in the brain of some

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Apropos of her fine physique, it may be well to say that she has never worn corsets, and that the work referred to, done for pleasureable exercise, was performed in a dress above the tops of the boots; which, being more closely defined, means above the ankles.—*Mary J. Safford Blake, in Woman's Journal.*

Poisoned with Tea.—Dr. Knuggs, of New South Wales, writing from there says that the Australians are enormous tea drinkers, and that multitudes of cases of tea poisoning constantly occur. In speaking of this subject The London Sanitary Record declares that evidence is rapidly accumulating that tea, like alcohol, is a very bad narcotic, and that the temperance party, who advise it as a substitute for alcohol, will have to answer for it at the bar of scientific opinion. We are of a similar opinion. Those who desire to see this subject fully discussed, are referred to the chapter on tea in the book we have just published, entitled, "Eating for Strength.

Winter Vacations.—City people take their vacation in hot weather by going to the country. Country people should take their vacation in winter by going to the city. In this way there would be an interchange of benefits. The person whose life is mainly in the country receives great good by a few weeks in the city, and *vice versa.*

Judiciously Cultivated Faculties.—Dr. Conolly writes: "Whoever will converse with lunatics will soon be satisfied that a very small portion of them consists of persons whose talents have been regularly and judiciously cultivated; for those who most exercise the faculties of their minds are least liable to insanity, and nothing is rarer than to find a mad mathematician." I might multiply testimony, but I have said enough. Mathematics, at least, do not appear to have an injurious effect upon the health of women. I take the eight who have, perhaps, distinguished themselves most of all in this branch. Maria Lewin, author of a book of astronomical tables, published in the seventeenth century, lived till past seventy; the Marquise du Châtelet, the translator of the Principia, till forty-three; Madame Lepante, who contributed to her husband's work on horology a table of the lengths of pendulums; and in conjunction with Lalande calculated the perturbations of Halley's comet—a work which, says Lalande, "occupied us during six months from morning till night; we calculated sometimes even at meals"—did not die of too much learning until the age of sixty-five; Maria Agnesia, the author of a work pronounced by Professor D. Morgan "a well-matured treatise on algebra and the differential and integral calculus, inferior to none of its day in knowledge and arrangement, and showing marks of great learning," survived to the age of eighty-one; Maria Bassi, who so distinguished herself by her mathematical and classical attainments as to obtain the degree of Ph.D. and a professorial chair at the University of Bologna, lived to the age of sixty-seven; Miss Herschel, the assistant of her brother, and one of the first lady mathematicians of our day, lived to the age of ninety-seven; and, lastly, Mrs. Somerville died, her intellect unimpaired, at ninety-two. I have formed a table consisting of all the names occurring in Professor Craik's work on "The Pursuits of Knowledge: Female Examples." A friend has been at the trouble of searching in all the books at our command for the ages of the ladies mentioned, and we have succeeded in finding out about one-half. The average of the ages is more than sixty-one. I have made another table of all the literary ladies mentioned in the necrological lists of "The Companion to the British Almanac" for twenty-eight years; this gives an average of almost exactly sixty-eight years.

How they take Quinine in Michigan.—Our friend Carswell, who has been lecturing on temperance in Michigan, tells us that in the ague district everybody takes quinine. He says that being one day in a drug store a man came in and said to the druggist: "I want some qui-

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ne." He held out his hand and the druggist ured into it a teaspoonful of the drug, which e man gulped down dry from his hand. Here a subject for the Michigan State Board of ealth to investigate, and we fancy they would nd it a fruitful field for work.

LONGEVITY. — Mr. Edwin F. Bacon, whose valuable contributions to THE HERALD OF HEALTH have attracted the attention of our readers, is collecting facts relating to any American who has lived one hundred years. He hopes to exhibit photographs of all such cases at the Ccentennial Exhibition in 1876. Will those who see these lines, if they have any facts, please to communicate with Mr. B., who can be addressed, care Editor HERALD OF HEALTH.

THE LIVER.—In the next volume of THE HERALD OF HEALTH we shall publish a series of practical papers on the liver, its uses and disuses. They will be plain, simple and practical, and let in a flood of light on a topic on which there is much obscurity among most people. Not the least important part will be the rules for keeping the liver healthy.

A PLEA FOR A GOOD EDUCATION FOR Women.—Dr. Aldis, of London, says: "I am perfectly convinced, as the result of many years' practice, that whatever tends to devlop the minds of women will have the best effect on their moral and physical, as well as intellectual health."

NEW BOOKS. — "The Building of a Brain," by E. H. Clarke, M. D. Boston, J. R. Osgood & Co. This little book on the building of a brain comprises three chapters; first, Nature's Working Plans; second, An Error in Female Building; third, A Glimpse of English Brain Building. The book is not likely to cause so much discussion as Dr. Clarke's former work on "Sex in Education." That struck a key note, and brought forth a great amount of criticism, some of which was very wholesome and some not. This book, however, is one which will do a great deal of good.

"Clinical Lectures on Diseases of the Nervous System," by W. A. Hammond, M. D., edited by T. M. B. Cross, M. D. New York, D. Appleton. Price $3.50.

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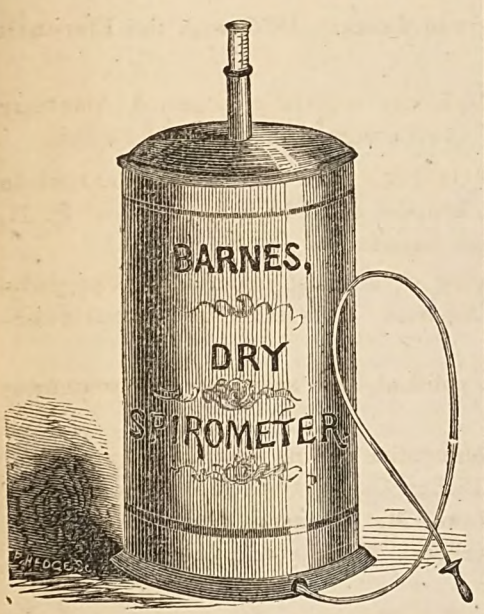
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